

## 2ND MACCABEES

<sup>1</sup> To brethren Jews, that be *scattered* through(out) Egypt, (*the*) brethren, that be in Jerusalem, (*the*) Jews, and that be in the country of Judea, say health and good peace.

<sup>2</sup> God do well to you, and have mind of his testament, that he spake to Abraham, Isaac, and Jacob, *that be of the number of* his true servants;

<sup>3</sup> and give he (*an*) heart to you all, (*so*) that ye worship him, and do the will of him with (*a*) great heart and (*a*) willful (*or a willing*) soul.

<sup>4</sup> Open he your heart in his law, and in his behests, and make he peace;

<sup>5</sup> hear he graciously your prayers, and be reconciled to you, neither forsake you in evil time.

<sup>6</sup> And now we be here praying for you.

<sup>7</sup> While Demetrius reigneth in the hundred year and sixty and ninth, we Jews have written to you in tribulation and fierceness, that came above to (*or upon*) us in these years, and since Jason went out of the holy land and realm.

<sup>8</sup> They burnt the gate, and shedded out innocent blood; and we prayed to the Lord, and we be graciously heard, and we have offered sacrifice, and clean flour, and have tended lanterns, and have put forth loaves.

<sup>9</sup> And now make ye solemn the days of Scenopegia (*or Feast of Tabernacles*), *either*

*cleansing of the temple, of the month Kislev, that is, November.*

<sup>10</sup> In the hundred year and eight and eightieth, the people that is in Jerusalem, and in Judea, and the elder men, and Judas, to Aristobulus, master (*or teacher*) of Ptolemy, (*the*) king, that is of the kin of (*the*) anointed priests, and to them that be in Egypt, (*the*) Jews, health of soul, and health of body.

<sup>11</sup> We delivered of (*or by*) God from great perils, do thankings to him hugely, as we that have fought against such a king.

<sup>12</sup> For he made for to boil out of Persia them that fought against us and the holy city.

<sup>13</sup> For why when the duke himself was in Persia, and with him a great host, he fell in the temple of Nanea, and deceived by the counsel of the priest(s) of Nanea.

<sup>14</sup> Forsooth Antiochus came to the place, as to dwelling with him, and his friends, and for to take many riches [*or much monies*] by name of dower (*or in the mane of a dowry*).

<sup>15</sup> And when (*the*) priests of Nanea had put forth those [*or had put them forth*], and he with few entered within the compass of the temple, they closed the temple, when Antiochus had entered.

<sup>16</sup> And when the privy entry of the temple was opened, they threw stones, and smited the duke, and them that were with him, and they parted (*them*) limb-meal (*or limb for limb*); and when the heads were girded off, they casted (*them*) (*with*)outforth.

17 By all things blessed *be* God, that betook unpius men.

18 Therefore we to making purify-ing, *or cleansing*, of the temple, in the five and twentieth day of the month Kislev, *that is, November*, led (*it*) needful for to signify to you, that and ye do also the day of Scenopegia, and the day of fire, that was given, when Nehemiah offered sacrifices, after that the temple and the altar were builded.

19 For why when our fathers were led into Persia, (*the*) priests that then were worshippers of God, hid privily fire taken of (*or from*) the altar, in a valley, where was a deep pit and dry; and therein they kept it, so that the place was unknown to all men.

20 Forsooth when many years had passed, and it pleased God that Nehemiah was sent from the king of Persia, he sent the sons' sons of the priests that (*had*) hidden (*it*), for to seek the fire; and as they told to us, they found not fire, but fat water.

21 And he commanded them for to draw (*it up*), and bring (*it*) to him. And Nehemiah, the priest, commanded the sacrifices, that were put on, for to be sprinkled with the water, those and the trees (*or the wood*), and those things that were put above (*or upon them*).

22 And as this was done, and the time came, in which the sun shone again, that before was in (*a*) cloud, a great fire was kindled, so that all men wondered.

23 Forsooth all (*the*) priests made (*a*) prayer, while the sacrifice was ended; and Jonathan began, and others forsooth answered.

24 And the prayer of Nehemiah was having this manner. Lord God, Maker (*out*) of nought of all things, dreadful and strong, just and merciful, which alone art (*the*) good King,

25 alone giving, alone just, and almighty, and without beginning and end, which deliverest Israel from all evil, which madest (*the*) fathers chosen, and hallowedest them;

26 take thou (*the*) sacrifice for all thy people Israel, and keep thy part, and hallow (*it*).

27 Gather our dispersion, *or scattering*, deliver them that serve to heathen men, and behold thou despised men, and made abominable, (*so*) that heathen men know, that thou art our God.

28 Torment thou men oppressing us, and doing despite in pride.

29 Ordain thy people in thine holy place, as Moses said.

30 Forsooth (*the*) priests sung hymns, till the sacrifice was ended.

31 Forsooth when the sacrifice was ended, Nehemiah commanded (*that*) the more (*or the great*) stones for to be beshed of (*or with*) the residue water;

32 and as this thing was done, (*a*) flame was kindled of (*or from*) them, but it was wasted of (*or by*) the light, that again-shined of (*or from*) the altar.

33 Forsooth after the thing was known, it was told to the king of Persia, that in the place in which the priests that were translated (*or were*

*led away*), had hid fire, water appeared, of (*or with*) which Nehemiah and they that were with him cleansed (*the*) sacrifices.

<sup>34</sup> Forsooth the king beholding and diligently examining the thing, made a temple to (*or for*) him(*self*), for to prove that thing that was done.

<sup>35</sup> And when he had proved (*it*), he gave many goods to (*the*) priests, and other gifts; and he took (*them*) with his hand, and he gave (*them*) to them.

<sup>36</sup> Forsooth Nehemiah called this place Nephthar, that is interpreted, *either expounded*, cleansing; forsooth with many it is called Naphtha.

## CHAPTER 2

<sup>1</sup> Forsooth it is found in (*the*) writings [*or (the) describings*] of Jeremy (*or Jere-miah*), the prophet, that he commanded them that passed over (*or who were carried away*), for to take (*of the*) fire, as it is signified, and as he bade to men passing over, *or (taken) captive*.

<sup>2</sup> And he gave to them the law, lest they forgot the behests of the Lord; and that they should not err in (*their*) souls, [*or understandings*], seeing gold-en and silvern simulacra, and (*the*) ornaments or adornments of them.

<sup>3</sup> And he said other such things, and admonished, that they should not remove the law from their hearts.

<sup>4</sup> Soothly it was in that writing, how the prophet bade, by God's answer made to him, that the tabernacle and the ark follow with them (*or with him*), till he went out into the hill in which Moses ascended, and saw the heritage of God.

<sup>5</sup> And Jeremy came, and found there a place of [*a*] den (*or a cave*), and brought in thither the tabernacle, and the ark, and (*the*) altar of incense, and stopped the door.

<sup>6</sup> And some men came together that followed, for to mark the place to (*or for*) them, and [*they*] might not find (*it*).

<sup>7</sup> Forsooth as Jeremy knew, he blamed them, and said, that the place shall be unknown, till God gather the congregation [*together*] of people, and be made helpful, *or merciful*.

<sup>8</sup> And then the Lord shall show these things, and the majesty of the Lord shall appear; and a cloud shall be, as to Moses it was showed, and as when Solomon asked, that the place should be hallowed to the great God, this *cloud* showed;

<sup>9</sup> and as having wisdom, he offered (*the*) sacrifice of (*the*) hallowing, and of (*the*) performing (*or the completion*) of the temple.

<sup>10</sup> As and Moses prayed to the Lord, and fire came down from heaven, and wasted the burnt sacrifice(s); as and Solomon prayed, and fire came down from heaven, and wasted the burnt sacrifice[s].

<sup>11</sup> And Moses said, For that it is not cleansed, that was for sin, and (*so*) it was wasted.

<sup>12</sup> Also and Solomon in eight days made solemn the hallowing (*or celebrated the feast*).

<sup>13</sup> Forsooth and these same things were put in descriptions, and expo-sitions, [*or the almeries, (or aumbries)*] of Nehemiah; and as he made a little bible (*or a library*), and gathered books of

countries, and of prophets, and of David, and epistles of kings, and gifts.

<sup>14</sup> Also soothly and Judas gathered all those things which he learned by battle, that befell to us, and they be with us.

<sup>15</sup> Therefore if ye desire these, send ye (*someone*) which shall bear (*them*) to you.

<sup>16</sup> Therefore we doing purifying, have written to you; therefore ye shall do well, if ye shall do these days.

<sup>17</sup> Forsooth it is God that delivered his people, and yielded his heritage to all, and realm, and priesthood, and (*the*) hallowing (*or the Temple*),

<sup>18</sup> as he promised in the law, we hope that soon he shall have mercy on us, and shall gather (*us together*) from under heaven into the holy place; for he delivered us from great perils, and purged the place.

<sup>19</sup> Soothly of Judas Maccabeus, and his brethren, and of (*the*) purifying of the great temple, and of (*the*) hallow-ing of the altar;

<sup>20</sup> but and of the battles, that pertain to Antiochus the noble, (*or Antiochus Epiphanes*), and his son Eupator;

<sup>21</sup> and of lightnings that were made from heaven, to them that strongly did for (*the*) Jews, so that, when they were few, they avenged all the country, and drove (*out*) an heathen multitude,

<sup>22</sup> and recovered the most famous temple in all the world; and delivered the city, (*so*) that the laws that were done away were restored;

for the Lord was made helpful to them, with all peaceability.

<sup>23</sup> And also we attempted or assayed for to abridge in one book, (*all the*) things comprehended of (*or by*) Jason of Cyrene in five books.

<sup>24</sup> Forsooth we beheld the multitude and (*the*) hardness (*or the difficulty*) of books, to men willing (*or desiring*) for to begin the tellings of stories, for (*the*) multitude of things;

<sup>25</sup> and soothly we had busyness, (*or concern*), [*or we cared*], that it were delectation, *or liking*, of soul to men willing (*or desiring*) for to read; forsooth to studious men, that they might lightlier (*or easier*) betake to mind; forsooth that to all men reading profit be given.

<sup>26</sup> And soothly we took to us-selves [*or ourselves*] that received this work, by cause (*or because*) of abridging, not (*an*) easy travail, but soothly a work full of wakings (*or watching*) and [*of*] sweat.

<sup>27</sup> As these that make ready a feast, and seek for to please to the will of other men, for (*the*) grace of many men, we suffer willfully travail (*or willingly we suffer this travail*);

<sup>28</sup> forsooth we grant the truth of all authors, but we us-self [*or we ourselves*] study to shortness, by the form given.

<sup>29</sup> Forsooth as it is to the chief carpenter [*or the wright*] of a new house, to be busy of [*or to care (for)*] all the building; to him soothly that busyeth for to paint, those things be to be sought out, that be covenable to (*or suitable for*) adorning; so it is to be guessed also in (*or with*) us.



<sup>30</sup> Forsooth for to gather understand-ing, and ordain a word, and full busily for to inquire all parts of the story, each by themselves, accordeth to an author;

<sup>31</sup> forsooth for to pursue (*or to follow*) shortness of saying, and for to eschew out pursuings of things, is to be granted to the abridger.

<sup>32</sup> Therefore from henceforth we shall begin the telling; be it enough for to have said so much of prefaction (*or of prefacing*), *or before speaking*; for it is folly for to float out, *either be long*, before the story, but in that story for to be made short.

### CHAPTER 3

<sup>1</sup> Therefore when the holy city was inhabited in all peace, laws also yet were best kept, for the faithfulness of Onias, (*the*) bishop [*or for ordinance and piety of Onias, (the high) priest*], and for souls hating evil things,

<sup>2</sup> it was made, that both they kings and princes led the place worthy (*to the*) highest honour, and lighted the temple with (*their*) greatest gifts;

<sup>3</sup> so that Seleucus, king of Asia, gave of his rents all (*the*) expenses pertain-ing to the service of (*the*) sacrifices.

<sup>4</sup> Forsooth Simon, of the lineage of Benjamin, that was ordained sovereign [*or provost*] of the temple, when the prince of priests against-stood him, strove for to cast some wicked thing in the city.

<sup>5</sup> But when he might not overcome Onias, he came to Apollonius, son of Thraseus, that in

that time was duke of Celosyria and Phenice (*or governor of Greater Syria and Phoenicia*);

<sup>6</sup> and told to him, that the treasury in Jerusalem was full with riches [*or with monies*] unnumberable; and that common riches be great, which pertain not to the reason (*or to the account*) of (*the*) sacrifices; forsooth that it was possible, that all things fall under (*the*) power of the king.

<sup>7</sup> And when Apollonius had told to the king of (*the*) riches [*or monies*] that were borne in, he sent Helio-dorus called, that was on (*or over*) his needs, with commandments for to bear out the foresaid money.

<sup>8</sup> And anon (*or at once*) Heliodorus took the way, soothly by form as if he were to passing by Celosyria and Phenice cities (*or visiting the cities of Greater Syria and Phoenicia*), but in true thing to performing the king's purpose.

<sup>9</sup> But when he came to Jerusalem, and was received benignly of (*or by*) the highest priest in the city, he told of (*the*) doom given of the riches [*or (the) monies*], and opened for cause of what thing he came; forsooth he asked, if verily these things were so.

<sup>10</sup> Then the highest priest showed, that these things were kept to the lifelodes [*or the livelodes*] (*or for the livelihoods*) of widows, and of fatherless either motherless children;

<sup>11</sup> that some soothly were of Hyrcanus (*son of*) Tobias, a man full noble in these things, that unpious Simon had told; forsooth that all the

talents of silver were four hundred, and of gold two hundred;

<sup>12</sup> for that it was impossible on all manner, that they be deceived, that betook their things to be kept to the place and temple, that by (*or in*) all the world was honoured for his worship-ping (*or its distinction*) and holiness.

<sup>13</sup> And he said, for these things that he had in commandments of the king, That in all kind those should be borne to the king.

<sup>14</sup> Forsooth in the day ordained Heliodorus entered, to ordain of these things; forsooth there was not a little trembling through all the city.

<sup>15</sup> Forsooth (*the*) priests casted them-selves before the altar, with (*their*) priests' stoles, and called to help from heaven him that gave (*a*) law of things put in keeping, (*so*) that he should keep those things safe to (*or for*) them that had put those [*or them*] in keeping.

<sup>16</sup> Now forsooth he that saw the cheer (*or the face*) of the highest priest, was wounded in soul; for the face and colour was changed, and declared the inward sorrow of (*his*) soul.

<sup>17</sup> For some sorrowfulness was shed about to the man, and hideousness of body, by which the sorrow of heart was made known to men beholding.

<sup>18</sup> Also other men gathered together flock-meal, and came out of (*their*) houses, beseeching with open beseech-ing, for that that the place was to coming into despite.

<sup>19</sup> And (*the*) women were gird on the breast with hair-shirts, and flowed together by (*or in*)

*the*) streets; but and virgins, that were closed (*up*) (*al*)to-gether, ran to Onias; others forsooth to the walls, some soothly beheld by (*the*) windows.

<sup>20</sup> Forsooth all held forth (*their*) hands into heaven, and besought;

<sup>21</sup> for there was a wretched abiding of (*the*) multitude mingled (*or mixed*), and of the highest priest ordained in strife, *or anguish*.

<sup>22</sup> And these soothly called Almighty God to help, that things taken in keeping should be kept in all holi-ness, to (*or for*) them that had put those [*or had put them*] in keeping.

<sup>23</sup> Forsooth Heliodorus performed that thing, that he had deemed,

<sup>24</sup> and he was present with his knights in the same place about the treasury. But the Spirit of Almighty God made great evidence of his showing, so that all that were hardy for to obey to him, fell down by (*the*) virtue (*or the power*) of God, and were con-verted into feebleness, [*or unstrength*], and inward dread.

<sup>25</sup> For an horse appeared to them, and had a dreadful sitter (*upon him*), adorn-ed with (*the*) best coverings; and he with fierceness rushed the former feet to Heliodorus (*or he rushed with fierce-ness at Heliodorus with his forefeet*); forsooth he that sat on him, seemed [*or was seen*] for to have golden armours.

<sup>26</sup> Also two other young men appear-ed, fair in virtue (*or in strength*), best in glory, and fair in clothing, that stood about him, and on each side scourged him without ceasing, and beat (*him*) with many wounds.

<sup>27</sup> Soothly forsooth Heliodorus fell down to the earth, and they ravished him shed about with much darkness, and casted out him, put in(*to*) a pack saddle, *either (a) horse's litter*.

<sup>28</sup> And he that entered with many runners and knights into the foresaid treasury, was borne, when no man helped him, for the open virtue (*or manifest power*) of God was known;

<sup>29</sup> and forsooth by God's virtue he lay dumb, and (*de*)prived of all hope and health.

<sup>30</sup> Forsooth these *Jews* blessed the Lord, for he magnified his place; and the temple, that a little before was full of dread and noise, is (*now*) filled with joy and gladness, for the Lord Almighty appeared.

<sup>31</sup> Then forsooth some of Heliodorus' friends prayed anon Onias, for to call to help the Highest, and for to give life to him, that was set in the last spirit.

<sup>32</sup> Soothly the highest priest beheld, lest peradventure the king would suppose any malice fully done of (*or by the*) Jews about Heliodorus, and offered for (*the*) health of the man a wholeful or an healthful sacrifice.

<sup>33</sup> And when the highest priest prayed, the same younglings, clothed in the same clothes, stood nigh [*to*] Heliodorus, and said, Do thou thank-ings to Onias, the priest; for why for him the Lord hath given life to thee;

<sup>34</sup> thou soothly, that art scourged of (*or by*) God, tell to all men the great do-ings and power of God. And when these things were said, they appeared not.

35 Heliodorus soothly, when a sacrifice was offered to God, and great avows were promised to him, that granted him for to live, and did thankings, or thanks, to Onias; and when his host was received, he went again to the king.

36 Soothly he witnessed to all men (*about*) the works of (*the*) great God, which he saw under (*or with*) his eyes.

37 Forsooth when the king asked Heliodorus, who was able to be sent yet once (*again*) to Jerusalem, he said,

38 If thou hast any enemy, either traitor of thy realm, send thither; and thou shalt receive him beaten, if never-theless he shall escape; for some virtue (*or power*) of God is verily (*or is truly*) in the place.

39 For why he that hath dwelling in heavens, is (*a*) visitor and (*a*) helper of that place; and he smiteth and loseth (*or destroyeth*) them, that come to mis-do.

40 Therefore of Heliodorus, and (*the*) keeping of the treasury, thus the thing hath itself.

## CHAPTER 4

1 Simon forsooth before-said, accuser of (*the*) riches [*or monies*], and of the country, spake evil of (*or about*) Onias, as if he had stirred Heliodorus to these things, and he had been stirrer of evils;

2 and he durst say (*that*) the pur-veyor of the city, and defender of his folk, and lover of the law of God, (*was a*) traitor [*or enemy*] of the realm.

<sup>3</sup> But when (*their*) enmities came forth in so much, that also by some familiar, [*or nigh*], friends of Simon, manslayings were done,

<sup>4</sup> Onias beheld the peril of strife, and that Apollonius was mad, as duke of Celosyria and Phenice (*or governor of Greater Syria and Phoenicia*), for to increase the malice of Simon.

<sup>5</sup> And *Onias* gave himself to the king; not as (*an*) accuser of (*the*) citizens, but beholding with himself the common profit of all the multitude.

<sup>6</sup> For he saw, that it was impossible that peace were given to things with-out the king's purveyance, and that Simon might not cease of his folly.

<sup>7</sup> But after the passing out of Seleucus' life, when Antiochus, that was called noble (*or Epiphanes*), had taken (*the*) realm, Jason, the brother of Onias, coveted the highest priest-hood or the high priesthood;

<sup>8</sup> *and Jason* went to the king, and promised to him three hundred talents and sixty of silver, and of other rents fourscore *talents*;

<sup>9</sup> over these things he promised also other *talents* an hundred and fifty, if it were granted to his power, for to ordain a school, and (*a*) gather-ing of young men to him; and for to write them that were in Jerusalem (*known as the*) Antiochenes, *or (the) men of Antiochus*.

<sup>10</sup> And when the king had granted this, and he wielded the princehood, anon he began to translate to heathen custom(s), (*the*) men of his lineage.

11 And when these things were done away, which by cause (*or because*) of humanity, *either courtesy*, were ordain-ed of (*or by*) kings to (*the*) Jews by John, the father of Eupolemus, which was ordained in lawful message of friendship and fellowship with (*the*) Romans, he destroyed (*the*) rights, *or (the) laws*, of (*the*) citizens, and made shrewd (*or depraved*) ordinances;

12 for he was hardy for to ordain a school of heatheness under that high tower, and for to put all the best of (*the*) fair young men in bordel houses.

13 Forsooth this was not beginning, but some increasing and profit of heathen and alien life, for the unleaveful and unheard great trespass of unpious(*ness*), and not priest Jason;

14 so that (*the*) priests not now were given about offices of the altar, but they despised the temple, and left (*the*) sacrifices, and they hast(*en*)ed for to be made fellows of wrestling or of rassling, and of unjust giving of him, *that is, of his giving of (the) worst teaching*, and in occupations of a dish, *either playing with a leaden dish (or discus)*.

15 And soothly they had (*the*) honours of (*their*) fathers at nought, and deemed (*the*) Greek glories best.

16 For cause of which perilous contention had them, and they followed their ordinances; and by all things they coveted them for to be like them, which [*or whom*] they had (*as their*) enemies and destroyers.



17 Forsooth for to do unfaithfully against God's laws it befalleth not without pain, but the time pursuing (*or following*) shall declare these things.

18 Soothly when Justus, done once in five years (*or Now when the athletic game that was done every five years*), was made solemnly in Tyre, and the king was present,

19 Jason, full of great trespasses, sent from Jerusalem men sinners, (*or some Antiochenes*), bearing three hundred double drachmas of silver into (*or for the*) sacrifice of Hercules; which these men that bare out asked, that those [*or that they*] were not given in sacrifices, for it needed not, but that those shall be ordained into other expenses.

20 But soothly these were offered of (*or by*) him that sent into (*or for*) the sacrifice of Hercules; soothly for (*the*) men present, those [*or they*] were given into (*the*) making of great ships.

21 Forsooth Apollonius, son of Menes-theus, was sent into Egypt for primates, *or princes*, of Ptolemy Philometor, the king; when Antiochus knew him made alien from needs of the realm, he counselled for [*or to*] his own profits, and went from thence, and came to Joppa, and from thence to Jerusalem.

22 And he was received of (*or by*) Jason and the city worshipfully (*or honourably*), with (*the*) lights of brands, and praisings, and went in, and from thence he turned the host into Phenice (*or unto Phoenicia*).

23 And after the time of three years, Jason sent Menelaus, the brother of Simon above-said,

bearing riches [*or monies*] to the king, and of necessary causes to bearing answers.

24 And he was commended to the king, and, when he had magnified the face of his power, he turned into (*or unto*) himself the highest priesthood, and setted above [*or above putting to*] Jason three hundred talents of silver.

25 And by commandments taken of the king, he came, soothly having nothing worthy to (*or of*) priesthood; but he bare the soul of a cruel tyrant, and (*the*) wrath of [*a*] wild beast.

26 And soothly that Jason, that took his own brother captive, was deceived, and was outlawed, and put out into the country of (*the*) Ammonites.

27 But Menelaus forsooth wielded the principhood, but of (*or as for the*) riches promised to the king, he did nothing, when Sostratus, that was (*the*) sovereign of the high tower, made exaction, *or masterful asking*[*or that was provost of the high rock, made exaction, or unjust asking*],

28 for why raising [*or extraction*] of tributes pertained to him; for which cause both were called to the king.

29 And Menelaus was removed from priesthood, and Lysimachus, his brother, was (*his*) successor; soothly Sostratus was made sovereign of men of Cyprus.

30 And when these things were done, it befell (*to them of*) Tarsus and Mallus for to move debate, for that they were given in gift to the concubine of Antiochus, the king.

<sup>31</sup> Therefore the king hastily came, for to assuage them, and left one of his earls suffectus (*or suffect consuls*), Andronicus, in dignity, *or lieutenant*.

<sup>32</sup> Forsooth Menelaus deemed that he had taken covenable time, and stole some golden vessels of (*or from*) the temple, and gave (*some of them*) to Andronicus, and he sold to Tyre others, and by (*or to the*) nigh cities.

<sup>33</sup> And when Onias had known this thing most certainly, he reproved him, and held himself in(*to*) a secure place at Antiochia, beside Daphne.

<sup>34</sup> Wherefore Menelaus went to Andronicus, and prayed that he would slay Onias. And when he came to Onias, and had given right hands with an oath, though he was suspect to him, he counselled him for to go forth (*out*) of asylum, and anon he slew him, and dreaded not rightwiseness.

<sup>35</sup> For which cause not only (*the*) Jews, but and other nations, were wroth, and bare heavily of (*or for*) the unjust death of so great a man.

<sup>36</sup> But Jews at Antioch, and (*the*) Greeks, together (*com*)plained of (*or about*) the unjust death of Onias, and went to the king, that (*re*)turned again from (*the*) places of (*or about*) Cilicia.

<sup>37</sup> Therefore the king Antiochus was sorry in soul for Onias, and was bowed to mercy, and shedded tears, and bethought on the soberness and mildness (*or humility*) of the dead man.

<sup>38</sup> And his heart was kindled, and he commanded that Andronicus, unclothed of (*his*)

purple, be led about by all the city, and that in that place in which he had done unpious(*ly*) against Onias, the cursed man be (*de*)prived of life; for the Lord gave to him even-worthy pain.

<sup>39</sup> Forsooth when many sacrileges were done of (*or by*) Lysimachus, by counsel of Menelaus, in the temple, and the fame (*or story*) was published, (*a*) multitude was gathered against Lysimachus; for much gold *was* then borne out.

<sup>40</sup> Forsooth when the companies rose, and souls were filled with wrath, Lysimachus began for to use almost three thousand armed wicked hands, by some tyrant leader, eld [*or old*] in age, and also in madness.

<sup>41</sup> But as they understood the endeavouring of Lysimachus, others took stones, others strong staffs, (*and*) some soothly casted ashes into (*or onto*) Lysimachus.

<sup>42</sup> And many soothly were wounded, some forsooth were cast down, all forsooth were (*al*)together turned into flight; also they slew him (*the*) sacrileger, *either (the) thief of (the) holy things*, beside the treasury.

<sup>43</sup> Therefore of these things doom be-gan for to be moved against Menelaus.

<sup>44</sup> And when the king came to Tyre, three men were sent of the elder men, and brought the cause to him.

<sup>45</sup> And when Menelaus was over-come, he promised for to give many riches [*or many monies*] to Ptolemy, for to counsel the king.

<sup>46</sup> Therefore Ptolemy went to the king, set in some porch, as for cause of refreshing, either

colding, [*or cool-ing*], and led away from (*the*) sentence;

47 and absolved from (*the*) crimes Menelaus, guilty truly of all the malice. Forsooth he condemned by death these wretches, which should be deemed innocents, yea, if they had led cause with (*the*) Scythians.

48 Therefore soon they gave unjust pain to them, that pursued (*the*) cause for the city, and [*for the*] people, and (*for the*) holy vessels.

49 Wherefore and (*the*) men of Tyre were wroth, and were most liberal with the burying of them.

50 Forsooth for (*the*) covetousness of them that were in power, Menelaus dwelt in power, waxing in malice, and to deceits (*or deceiving*) of citizens.

## CHAPTER 5

1 In the same time Antiochus made ready the second going into Egypt.

2 Forsooth it befell, that by each city of men of Jerusalem, were seen by forty days, horsemen running about by the air, having golden stoles, and shafts, as companies of knights armed;

3 and courses of horses wisely set by orders, and assailings, *or fightings together*, for to be made nigh, and movings of shields, and multitude of helmeted men, with (*unre*)strained swords, and castings of darts, and shining of golden armours, and of all kind of habergeons (*or breastplates*).

<sup>4</sup> Wherefore all men prayed, that the monsters, *or wonders, tokens of things to coming*, be converted [*or be (al)together turned*] into good.

<sup>5</sup> But when false tiding [*or false rumour*] went out, as if Antiochus had gone out of life, Jason suddenly assailed the city, with men taken not less than a thousand; and when (*the*) citizens fled to the wall together, and at the last the city was taken, Menelaus fled into the high tower.

<sup>6</sup> Forsooth Jason spared not in slay-ing his citizens, neither he thought prosperity against (*his*) cousins; and he deemed it for to be most evil, that he should take victories of (*his*) enemies, and not of (*his*) citizens.

<sup>7</sup> And soothly he wielded not (*the*) princehood, but took confusion end of his deceits, or his espies; and he flew again, and went into Ammonites.

<sup>8</sup> And at the last into undoing of him, he was (*en*)closed together of Aretas, tyrant of Arabians, and flew [*or flee-ing*] from city into city, and was odious to all men, as (*an*) apostate, *or (a) forsaker of (the) laws*, and abomin-able, as (*an*) enemy of (*his*) country and citizens, and was cast out into Egypt.

<sup>9</sup> And he that had put out many of their country, perished in pilgrimage, and went to (*the*) Lacedaemonians, as for cousinage to have there refuge.

<sup>10</sup> And he that had casted away many un-buried, is cast out both unwailed and unburied, and neither useth strange sepulchre, neither taketh part of (*his*) fathers' sepulchre.

11 And when these things were done so, the king supposed, that Jews should forsake fellowship; and for this he went out of Egypt with mad souls, and took the city soothly with arms.

12 Forsooth he commanded to the knights, for to slay, neither [*to*] spare to men running against (*them*), and to go up by houses, and strangle.

13 Therefore there were made slay-ings of young and elder, destroyings of women and children, and deaths of maidens and little children.

14 Forsooth in all three days, four-score thousand were slain, forty thousand bound, forsooth not less sold;

15 but neither these things sufficed. Also he was hardy for to enter into the temple holier than all the land, by Menelaus (*the*) leader, that was traitor of (*the*) laws and (*to his*) country.

16 And he touched unworthily, and defouled, taking in cursed hands the holy vessels, that were put (*there*) of (*or by*) other kings and cities, to (*the*) adorning and glory of the place.

17 Antiochus was so alienated from mind, *or understanding*, and beheld not, that, for (*the*) sins of men inhab-iting, the Lord was wroth (*for*) a little (*while*) to the city; for which thing also despising befell about the place.

18 (*Or*) Else if it had not befallen them for to be wrapped in many sins, as Heliodorus, that was sent from king Seleucus for to rob the treasury, also this (*man*) anon coming should be beaten, and forsooth put aback from (*his*) hardiness.

19 But the Lord chose not the folk for the place, but place for the folk.

<sup>20</sup> And therefore also that place was made partner of evils of the people; afterward forsooth it shall be made fellow also of *(the)* goods, and it, that is forsaken in wrath of Almighty God, again in reconciling of the great Lord, shall be enhanced with great glory.

<sup>21</sup> Therefore Antiochus, when he had taken away a thousand and eight hundred talents of the temple, swiftly *(re)*turned again to Antiochia, and deemed him for pride to lead the land for to sail, *(and)* the sea forsooth for to make journey, for pride of *(his)* soul.

<sup>22</sup> Forsooth he left also sovereigns, to torment the folk, in Jerusalem soothly Philip, of the kin of *(the)* Phyrigians, crueler than himself in manners, of whom he was ordained;

<sup>23</sup> forsooth in Gerizim, Andronicus and Menelaus, which more grievously than others lay on, [*or annoyed, (or harmed)*], *(the)* citizens. And when he was set against *(the)* Jews,

<sup>24</sup> he sent an odious prince, Apollon-ius, with an host *(of)* two and twenty thousands, and commanded to him for to slay all of perfect age, for to sell *(the)* women and young children.

<sup>25</sup> Which when he came to Jerusalem, feigned peace, and rested till the holy day of sabbath. And then while *(the)* Jews held *(the)* holiday, or the holy day, he commanded his men for to take arms *(or weapons)*,

<sup>26</sup> and [*he*] strangled all that came forth together to the spectacle, *or (the) beholding*; and he ran about the city with armed men, and slew a great multitude.



<sup>27</sup> Forsooth Judas Maccabeus, that was the tenth, went into (*a*) desert place, and there led life with men, among wild beasts in hills; and [*they*] dwelt eating meat (*or meals*) of hay, lest they were partners of defouling.

## CHAPTER 6

<sup>1</sup> But not after much time, the king sent an eld [*or old*] man of Antiochia, (*or of Athens*), which should constrain (*the*) Jews, that they should translate [*or transfer (over)*] themselves from (*the*) laws of (*the*) fathers, and of God;

<sup>2</sup> also he should defoul the temple in Jerusalem, and should call it (*the Temple*) of Jupiter Olympus, and in Gerizim, as they were, that inhabited the place, of Jupiter Hospitality.

<sup>3</sup> Forsooth the falling in of evils was worst and grievous to all;

<sup>4</sup> for why the temple was full of lechery and gluttony of (*the*) heathen men, and of men doing lechery with whores, and women bare in themselves to (*the*) hallowed houses, at their own will, bearing within those things which it was not leaveful (*or lawful*).

<sup>5</sup> Also the altar was full of unleaveful things, which were forbidden by laws.

<sup>6</sup> Soothly neither sabbaths were kept, neither solemn days of (*the*) fathers were kept, neither simply, neither openly, [*or plainly*], any man acknowledged him(*self*)(*to be*) a Jew.

<sup>7</sup> Forsooth they were led with bitter need in the day of the king's birth to sacrifices. And when (*the*) holy things of Liber, *that is Bacchus*, either

*a false god, which the heathen men called (the) god of wine, were made solemnly, [or hallowed], they were crowned with ivy, and were constrained for to go about with Liber (or unto Bacchus).*

<sup>8</sup> Soothly the doom went out into the next cities of *(the)* heathen men, by Ptolemy procuring, that in like manner also they should do against *(the)* Jews, that they should do sacrifice;

<sup>9</sup> soothly that they should slay them, that would not pass *(or agree)* to the ordinances of heathen men. Therefore it was to see wretchedness *[or it was wretchedness for to see these things]*.

<sup>10</sup> For why two women were accused, that they had circumcised their children; and when they had led them about openly by the city, with *[the]* infants hanged at *their* breasts, they casted *[them]* down by the walls.

<sup>11</sup> Forsooth other men went together to the next dens, and hallowed privily the day of sabbath, *(and)* when they were showed to Philip, they were burnt in flames, for they dreaded for religion and observance, for to bear help to themselves with hand.

<sup>12</sup> Therefore I beseech them, that shall read this book, that they dread not for adversities; but areckon they those things that befell to be not to perishing, but to *[or for](the)* amending of our kin.

<sup>13</sup> For why for to not suffer by much time sinners for to do of sentence, *[or doom]*, but anon for to give vengeance, is the showing of *(his)* great benefice.

14 For why, not as in other nations, the Lord abideth patiently, *(so)* that when the day of doom shall come, he punish them in *(the)* plenty of *(their)* sins, so and in us he ordaineth,

15 that when our sins be turned about into *(the)* end, so at the last he avenge on us.

16 For which thing soothly he never removeth his mercy from us; but he chastiseth his people, and forsaketh not in adversities.

17 But these things be said of *(or by)* us [*or to you*] in *(a)* few *words* to the admonishing of men reading; now forsooth it is to come to the telling.

18 Therefore Eleazar, one of the former *(or first)* of the scribes, *or men of law*, and a man waxed in age, and fair in cheer, was compelled, yawning with open mouth, for to eat swine's flesh.

19 And he embraced, *or chose*, more glorious death, than hateful life, and willfully went before to torment.

20 Forsooth he beheld how it behooved for to go, and suffered patiently, and ordained for to not do unleaveful things for the love of life.

21 Soothly these that stood nigh, were moved *(al)together* by wicked mercy, for eld [*or old*] friendship of the man, and they took him privily, and prayed that fleshes should be brought, which it was leaveful to him for to eat, *(so)* that he were feigned to have eaten, as the king commanded, of the flesh of sacrifice;

22 *(so)* that by this deed he should be delivered from death; and for eld friendship of the man, they did this humanity, *or courtesy*, in *(or to)* him.

<sup>23</sup> And he began for to think (*about*) the worthy excellence of age, and of his eld (*age*), and the free-born hoari-ness of nobility, and of (*his*) best living from child[*hood*]; and by the ordinances of holy law, and made of God, he answered soon, saying, that he would be sent before into hell.

<sup>24</sup> For he said, It is not worthy to (*or for*) our age for to feign, (*so*) that many young men deem, that Eleazar of four-score year and ten, hath passed to the life of aliens (*or the religion of strangers*),

<sup>25</sup> and that they be deceived by my feigning, and that for (*a*) little time of corruptible life, and that by this I get spot and execration, *or cursedness*, to mine eld (*age*).

<sup>26</sup> For why though in present time I be delivered from (*the*) torments of men, but neither quick (*or alive*), neither dead, I shall (*not*) escape the hand of [*the*] Almighty.

<sup>27</sup> Wherefore in passing the life strongly, *that is, in dying for the law of God*, soothly I shall appear worthy of (*my*) age;

<sup>28</sup> forsooth I shall leave strong ensample to young men, if I use perfectly honest death with ready will, and strongly for the worthiest and holiest laws. When these things were said, anon (*or at once*) he was drawn to (*the*) torment.

<sup>29</sup> Forsooth these that led him, and (*that*) a little before were milder, were turned into wrath, for the words said of (*or by*) him, which they deemed brought forth by pride of heart.

<sup>30</sup> But when he should be slain with wounds, he sorrowed inwardly, and said, Lord, that hast holy knowing, openly thou knowest, that when

I might be delivered from death, I (*now*) suffer hard sorrows of (*or in*)(*my*) body; for-sooth by soul willfully (*or willingly*) I suffer these things, for thy dread.

<sup>31</sup> And soothly this man on [*or in*] this manner departed from life; not only leaving the mind of his death to young men, but and to all the folk, to (*an*) ensample of virtue and strength.

## CHAPTER 7

<sup>1</sup> Forsooth it befell, that seven brethren taken together with the mother, were constrained of (*or by*) the king, for to taste against the law swine's flesh; and were tormented with scourgings, and torment made of (*or from*) bull's leather.

<sup>2</sup> Forsooth one of them, that was the first, said thus, What seekest thou? and what wilt thou learn of (*or from*) us? we be ready for to die, more than to break the fathers' laws of God.

<sup>3</sup> Therefore the king was wroth, and commanded brazen pans, [*or pans of brass*], and brass pots for to be made full hot.

<sup>4</sup> And when those anon were made full hot, he commanded the tongue for to be cut off from him that spake first; and when the skin of the head (*or his head*) was drawn away, *he bade* (*or commanded*) both the highest parts of his hands and of his feet for to be cut off, the while the other brethren of him and the mother of him beheld.

<sup>5</sup> And when he was made then [*or now*] unprofitable by (*or in*) all things, he commanded fire for to be brought to him, and yet all quick, breathing,

*or groaning*, for to be burnt in the brazen pan; in which when he was long tormented, the others together with the mother, admonished them(*selves*) together for to die strongly, saying,

<sup>6</sup> The Lord God shall behold truth, and shall give comfort, *or give solace*, in (*or to*) us, as Moses declared in before-witnessing of his song, And in (*or to*) his servants he shall give comfort.

<sup>7</sup> Therefore when that first was dead in this manner, they led forth the next for to be scorned; and when the skin of his head was drawn off, with the hairs, they asked, if he would eat, before that he were punished in all the body, by all (*the*) members by themselves.

<sup>8</sup> And he answered by the [*country*] voice (*or language*) of (*his*) fathers, and said, I shall not do *it*. For which thing, and this in (*the*) pursuing place, received like torments of (*or as*) the first.

<sup>9</sup> And when he was ordained in the last spirit, he said thus, Soothly thou most wicked, *or cursed*, lokest us in this life, but the King of the world shall raise us (*up*)*that be* dead for his laws, in again-rising of everlasting life.

<sup>10</sup> After this the third was scorned; and when he was bidden, he proffered soon forth his tongue, and steadfastly held forth his hands,

<sup>11</sup> and said with trust, Of heaven I wield these limbs, but for the laws of God now I despise these same; for I hope, that I shall receive those [*or them*] of (*or from*) him (*again*).

<sup>12</sup> So that the king, and they that were with him, wondered on the wisdom of the young man, that he led the torments as nought.

13 And when this was thus dead, they travailed the fourth, and tormented him in like manner.

14 And when he was then at the death, he said thus, Well the rather it is need, that men given to death of (*or by*) men, abide the hope of God, for they shall be raised-again again of (*or by*) him; forsooth (*the*) again-rising to life (*or resurrection*) shall not be to thee.

15 And when they had brought the fifth, they travailed him.

16 And he beheld into him, and said, Thou hast power among men, and though thou be corruptible, thou doest what thou wilt; but do not thou guess, that our kin is forsaken of God.

17 But abide thou patiently, and thou shalt see the great power of him, how he shall torment thee, and thy seed.

18 After [*this*] they brought also the sixth; and this began for to die, and said thus, Do not thou err idly; for we suffer these things for ourselves, sinning against our God, and things worthy of wondering be made in us;

19 but deem thou not, that it shall be without pain to (*or for*) thee, that thou hast tempted for to fight against God.

20 Forsooth the mother (*of them*) is wonderful above manner, and worthy (*of*) the mind of good men (*or worthy to be remembered by all good people*), which beheld (*her*) seven sons perishing under the time of one day, and suffer-ed above manner with good will, for the hope that she had into God;

<sup>21</sup> she admonished each of them by *(the)* voice *(or language)* of *(her fore)-*fathers, *[or of (her) country]*, and was strongly filled with wisdom, and setted man's wit to woman's thought, and said to them,

<sup>22</sup> Sons, I know not how ye appear-ed in my womb; for neither I have given to you spirit, and *(or)* soul, and *(or)* life, and I myself joined not to-gether the members of each *(of you)*;

<sup>23</sup> but the Maker *(out)* of nought of the world, that formed the nativity of man, and found *(out the)* beginning of all, shall yield again to you spirit, and life, with mercy, as now ye despise yourselves for the laws of him.

<sup>24</sup> Forsooth Antiochus deemed him-*(self)* for to be despised, and also by *(the)* despicable voice of a reprover *[or despised by voice of the reproving]*, and when yet the younger was alive, not only he admonished by words, but with an oath he affirmed to make him rich and blissful *[or blessed]*, and to have him *(for)* a friend, translated *(or turned)* from *(the)* laws of *(his)* fathers, and to give to him needful things.

<sup>25</sup> But when the young man was not bowed to these things, the king called the mother, and softly counselled her, that she should be made to the young man into health *(or his deliverance)*.

<sup>26</sup> Forsooth when he admonished her by many words, she promised him for to counsel her son.

<sup>27</sup> Therefore she bowed down to him, and scorned the cruel tyrant, and said in *(her)* country(*'s*) voice *(or language)*, Son, have mercy on me, that bare thee in *(my)* womb *(for)* nine



months, and gave (*thee*) milk by (*or for*) three years, and nourished or nursed (*thee*), and fully brought (*thee*) into this age.

<sup>28</sup> I ask, child, that thou behold to heaven and earth, and all things that be in them, and understand, that God made them (*out*) of nought, and the kind of men (*or and mankind also*).

<sup>29</sup> So it shall be done, that thou dread not this tormentor, but be thou made worthy to (*or of*) thy brethren, and receive death, that in that mercy doing I receive thee (*again*) with thy brethren.

<sup>30</sup> When she said yet these things [*or When she yet said these things*], the young man said, Whom abide ye? I obey not to the bidding of the king, but to (*the*) commandment of the law, that was given to us by Moses.

<sup>31</sup> Forsooth thou, that art made (*the*) finder of all malice against (*the*) Hebrews, shalt not escape the hand of God.

<sup>32</sup> For we suffer these things for our sins;

<sup>33</sup> and though our Lord be a little wroth to (*or with*) us, for (*our*) blaming and chastising, but again he shall be reconciled to his servants.

<sup>34</sup> Forsooth thou cursed, and most flagitious, *or fullest of evil doings, and stirrings*, of all men, do not thou vainly be enhanced, that art enflamed by vain hope against his servants;

<sup>35</sup> for thou hast not escaped yet the doom of Almighty God, and behold-ing all things.

<sup>36</sup> For my brethren suffered now a little sorrow, and be made under (*the*) testament of everlasting life; thou soothly by (*the*) doom of God shall pay just pains of (*or for*)(*thy*) pride.

<sup>37</sup> Soothly I, as my brethren, betake my soul and (*my*) body for the laws of (*our*) fathers; and I call God to help [*or in-calling God*], that more ripely he be made helpful to our folk, and that thou acknowledge with (*or after*) torments and beatings, that he is God alone.

<sup>38</sup> Forsooth the wrath of (*the*) Almighty shall fail, or shall have an end, in me, and in my brethren, which is justly brought in [*up*] on all our kin.

<sup>39</sup> Then the king was kindled with wrath, and was fierce against him more cruelly above all; and bare (*it*) unworthily, *either heavily*, himself (*to be*) scorned.

<sup>40</sup> Therefore this (*man*) was clean (*or undefouled*), and died, trusting by all things in the Lord.

<sup>41</sup> Forsooth at the last also the mother was wasted, *either died*, after the sons.

<sup>42</sup> Therefore of sacrifices, and over-great cruelties, is enough said.

## CHAPTER 8

<sup>1</sup> Forsooth Judas Maccabeus, and they that were with him, entered privily into (*the*) castles (*or entered privately, or secretly, into the towns*); and called together cousins, and friends, and took them that dwelt in Judea [*or in Jewry*], *or in (the) keeping of the law of (the) Jews*, and led out men to six thousands.

<sup>2</sup> And they called the Lord to (*or for*) help, for to behold on the people, that was defouled of (*or who were trampled upon by*) all men; (*and*) for to

have mercy on the temple, that was defouled of unpius men;

<sup>3</sup> and for to have mercy on *(the)* destroying of the city, that was anon to be made plain *(al)together (or to be levelled to the ground)*; and for to hear the voice of *(the)* blood crying to him,

<sup>4</sup> and for to have mind on the wickedest deaths of little children innocents, and of *(the)* blasphemies given to *(or against)* his name; and for to have indignation on these things.

<sup>5</sup> And Maccabeus, with the multitude gathered, was made unsufferable to *(the)* heathen men; for the wrath of the Lord was converted into mercy.

<sup>6</sup> And he above-came to castles *(or towns)* and cities, unwarned *(or unan-nounced)*, and burnt them *(up)*; and occupied covenable places, and gave not few slayings of *(his)* enemies.

<sup>7</sup> Soothly in *(the)* nights he was most borne to seek out runnings; and fame of his virtue was shed out, *either showed*, everywhere.

<sup>8</sup> Forsooth Philip saw, that the man by little and little came to increase, and that full often things befell to him in prosperity; and he wrote to Ptol-emy, duke of Celosyria and Phenice *(or Ptolemeus, the governor of Greater Syria and Phoenicia)*, that he should bear help to the king's needs.

<sup>9</sup> And he swiftly sent Nicanor *(the son)* of Patroclus, *(one)* of the former *(or first)*, or *(the)* *worthier*, friends, and gave to him not less than twenty thousands of armed folks mingled *(al)together*, for to do away all the kin of *(the)* Jews; and joined to him Gorgias, a knightly man,

and most expert (*or experienced*) in things of battle.

<sup>10</sup> Forsooth Nicanor promised stead-fastly to the king, that he should fill the tribute that was to be given to (*the*) Romans, two thousands of talents, (*out*) of (*or from*) the (*sale of the*) captivity of (*the*) Jews (*or of the Jewish captives*).

<sup>11</sup> And anon he sent to (*the*) cities of the sea coast, and called together to (*or for*) even-buying of (*the*) prisoners, *or of (the) bondmen*, of (*the*) Jews; and promised, that he shall sell ninety bondmen for a talent [*or one talent*], not beholding to the vengeance that should pursue him of Almighty God.

<sup>12</sup> Forsooth when Judas found (*out this*), he showed to these Jews that were with him, the coming of Nicanor.

<sup>13</sup> Of which [*or Of whom*] some inwardly dreaded, and believed not to (*or in*) the rightwiseness of God, and were turned into flight;

<sup>14</sup> others soothly, if any left of them, came (*or others sold all that they had left, and came*), and together besought the Lord, for to deliver them from (*the*) wicked Nicanor, which had sold them before that he came nigh;

<sup>15</sup> and though not for them, but for the testament that was to the fathers of them, and for the calling to help of his holy name and great on them.

<sup>16</sup> Forsooth Maccabeus called to-gether seven thousands that were with him, and prayed, that they should not be reconciled to (*the*) enemies,

neither should dread the multitude of (*the*) enemies wickedly coming against them, but strongly should fight;

<sup>17</sup> having before the(*ir*) eyes, the despite that was done in the holy place, unjustly of (*or by*) them, and also the wrong of the city, had in scorning; yet also the ordinances of (*the*) eld [*or old*] men destroyed.

<sup>18</sup> For why he said, They soothly trust in arms (*or weapons*)(*al*)together and hardiness; forsooth we trust in the Lord Almighty, that may do away with one looking, both them that come against us, and all the world.

<sup>19</sup> Forsooth he admonished them also of (*the*) helps of God, that were done against (*their*) fathers; and that under Sennacherib an hundred thousand fourscore thousand and five thousand [*or an hundred fourscore and five thousand*] perished;

<sup>20</sup> and of the battle that was to them against (*the*) Galatians, in Babylon; whether if it come to the thing, *or (the) truth*, when all fellows Macedonians doubted, they six thousands alone slew an hundred thousand and twenty thousands [*or an hundred and twenty thousands*], for (*the*) help given to them from heaven; and for these things they had full many benefices.

<sup>21</sup> By these words they were made steadfast, and ready for to die for (*the*) laws and (*the*) country.

<sup>22</sup> Therefore he ordained his brethren leaders to (*or of*) each order, Simon, and Joseph, and

Jonathan, and made subject to each a thousand and five hundred (*men*).

<sup>23</sup> Also to this thing, when the holy book was read to them of Ezra, and a token was given of God's help, he *was* duke (*or leader*) in the first battle array, and joined battle with Nicanor.

<sup>24</sup> And for the Almighty was made (*the*) helper to (*or of*) them, they slew over nine thousand of men; forsooth they constrained the more part of Nicanor's host, made feeble by wounds, for to flee.

<sup>25</sup> Forsooth when the riches [*or the monies*] of them, that came to (*or for*) the buying of them, were taken up, on each side they pursued them; but they (*re*)turned again, closed (*al*)to-gether by an hour;

<sup>26</sup> for why it was before (*the*) sabbath, for which cause they lasted not (*in*) pursuing (*them*).

<sup>27</sup> Forsooth they gathered the arms or armours of them, and (*the*) spoils, and did (*the*) sabbath, and blessed the Lord, that delivered them in (*or unto*) this day, dropping into (*or upon*) them (*the*) beginning of mercy.

<sup>28</sup> Forsooth after the sabbath, they parted spoils to the feeble folks, and fatherless, and motherless, and widows; and they with theirs had the residues.

<sup>29</sup> When these things were thus done, and commonly of (*or by*) all men beseeching was made, they asked the merciful Lord, for to be reconciled into the end to his servants.

30 And of these that were with Timothy (*or Timotheus*) and Bacchides, striving against themselves, they slew over twenty thousand, and they wielded his strengths (*or strongholds*); and they parted more preys, and made even portion to (*the*) feeble folks, fatherless, and motherless, and widows, but and (*also*) to (*the*) elder men.

31 And when they had gathered the arms or armours of them, diligently they putted together, *or kept*, all things in covenable places; forsooth they bare to Jerusalem the residue spoils.

32 And they slew Philarches, that was with Timothy (*or Timotheus*), a man full of great trespasses, that had tormented (*the*) Jews in many things.

33 And when (*the*) feasts of [*or for*](*the*) victory were done in Jerusalem, they burnt them that had burnt (*the*) holy gates, that is to say, Callisthenes, when he had flown into an house; for why worthy meed (*or reward*) was yielded to them for their unpiusnesses.

34 Forsooth the wickedest Nicanor, that brought a thousand merchants to the selling [*or buying*] of (*the*) Jews,

35 was meeked, *or made low*, by (*the*) help of the Lord, of them which he guessed none; and when he had put away the cloth(es) of glory, he fled alone by privy places, and came to Antioch, and had (*the*) highest infelicity, *or wretchedness*, of (*or over*) the death of his host.

36 And he that (*had*) promised him-(*self*) to restore tribute to (*the*) Romans, of (*or from*) the captivity of (*the*) men of Jerusalem, preached

now that (*the*) Jews had one defender God, and for (*or because of*) him, they were unable for to be wounded, for they pursued laws ordained of him.

## CHAPTER 9

<sup>1</sup> In the same time Antiochus (*re*)turned again dishonestly (*or with disgrace or dishonour*) from Persia.

<sup>2</sup> For he had entered into that city, that is said Persepolis, *that is, the chief city of Persia*, and he attempted for to rob the temple, and oppress the city; but for (*or because*) the multitude ran together to (*their*) arms, they were turned into flight; and so it befell, that Antiochus after flight vile-like, [*or lowly*], (*re*)turned again.

<sup>3</sup> And when he came about (*to*) Ecbatana, he knew what things were done against Nicanor and Timothy.

<sup>4</sup> Forsooth he was enhanced in wrath, and deemed that he might (*re*)turn into (*the*) Jews the wrong of them, that had driven him (*away*). And therefore he bade the chariot to be led in haste, doing journey without ceasing; for why heavenly doom drove, *or constrained*, him, for that he spake so proudly, that he shall come to Jerusalem, and to make it a gathering of (*the*) sepulchre(s) of (*the*) Jews.

<sup>5</sup> But the Lord God of Israel, that beholdeth all things, smote him with a wound incurable and invisible; for as he ended this same word, an hard sorrow of entrails took him, and bitter torments of inward things.



<sup>6</sup> And soothly justly enough, for he that had tormented the entrails of other men, with many and new torments,

<sup>7</sup> though he in no manner ceased of (*or from*) his malice. Forsooth over this he was filled with pride, and breathed fire in (*his*) soul against (*the*) Jews, and commanding the need for (*it*) to be hast(en)ed, it befell, that he going in fierceness fell down off the chariot, and that the members were travailed with the grievous hurtling (*al*)together of (*his*) body.

<sup>8</sup> And he that seemed to himself for to command also to (*the*) waves of the sea, and over man's manner was filled with pride, and for to weigh in (*the*) balance the heights of (*the*) hills, was then made low to (*the*) earth, and was borne in a bier, *either (a) horse-litter*, and witnessed in himself the open virtue (*or manifest power*) of God;

<sup>9</sup> so that (*the*) worms boiled out of the body of the unpious man, and the quick (*or living*) fleshs of him floated out in sorrows. Also with the savour of him, and stinking, his host was grieved;

<sup>10</sup> and (*now*) no man might bear him, for (*the*) unsuffering of (*his*) stink (*or his insufferable smell*), that a little before (*had*) deemed him(*self*) for to touch the stars of heaven.

<sup>11</sup> Therefore hereby he was led down from grievous pride, and began for to come to (*the*) knowing of himself, and was warned by God's vengeance, for by all moments his sorrows took increases.

<sup>12</sup> And when he might not then [*or now*] suffer his (*own*) stink, thus he said, It is just for to be

subject to God, and that a deadly (*or a mortal*) man feel not even things to God.

<sup>13</sup> Forsooth the cursed man prayed (*to*) the Lord of these things, of whom he should not get mercy or of whom he should get no mercy.

<sup>14</sup> And now he desireth to yield free the city, to which he came hast(*en*)-ing, for to draw down it [*or to lead it down*] to (*the*) earth (*or the ground*), and for to make a sepulchre of things borne together.

<sup>15</sup> And now he promiseth to make the Jews even to (*the*) men of Athens, which *Jews* he said that he should not have worthy, yea, of (*a*) sepulchre, but to betake to fowls and wild beasts, for to be drawn, and to destroy with (*their*) little children;

<sup>16</sup> also to adorn with best gifts the holy temple, which he (*had*) robbed before, and to multiply (*its*) holy vessels, and to (*the*) giving of his rents (*for the*) costs (*or charges*) pertaining to (*the*) sacrifices;

<sup>17</sup> over these things and that he shall be made a Jew, and to walk by each place of the land, and to preach the power of God.

<sup>18</sup> But, for (*the*) sorrows ceased not, the just doom of God had above come on him (*or had come upon him*), he despaired, and wrote to (*the*) Jews, by manner of beseeching, an epistle, containing these things.

<sup>19</sup> To the best citizens, (*the*) Jews, most health, and welfare, and to be rich, *or in prosperity*, the king and prince Antiochus.

<sup>20</sup> If ye fare well, and your sons, and all things be to you of sentence, *that is, befall at (or to) your will*, we do most thankings.

<sup>21</sup> And I am ordained in sickness, and soothly I am mindful benignly of you, and I (*re*)turned again from places of Persia, and am caught with (*a*) grievous infirmity, and I led (*it*) needful for to have care for (*the*) common profit;

<sup>22</sup> and I despair not of (*or for*) myself, but I have much hope to escape (*this*) sickness.

<sup>23</sup> For I behold that also my father, in what times he led (*an*) host in(*to*)(*the*) higher places, showed, who after him should receive princehood;

<sup>24</sup> if that any contrary thing befell, or hard thing were told, these that were in countries (*or in the land*), shall know to whom the sum, *or charge*, of [*all*] things was left, and should not be troubled.

<sup>25</sup> To these things I beheld of (*or to*) next, that all the mighty men and neighbours espy times, and abide coming, and I have ordained my son Antiochus king, whom I, running again often into (*the*) high realms (*or the high provinces of my kingdom*), commended to many of you, and I wrote to him what things be subject.

<sup>26</sup> Therefore I pray you, and ask, that ye be mindful of (*the*) benefices openly and privily, and that each of *you* keep faith to(*wards*) me, and to(*wards*) my son.

<sup>27</sup> For I trust, that he shall do mildly, and manly (*or humanely*), *or courteously*, and pursue my purpose, and be common, *or treatable*, to you.

<sup>28</sup> Therefore the man-queller and blasphemer was smitten worst, and as he had treated others, he died in pilgrimage in *(the)* mountains, in wretchedful death.

<sup>29</sup> Forsooth Philip, his even-sucker, translated [*or transferred*], *or bare over*, the body; which dreaded the son of Antiochus, and went to Ptolemy Philometor, into Egypt.

## CHAPTER 10

<sup>1</sup> Forsooth Maccabeus, and they that were with him, for the Lord defended them, received soothly the temple, and *(the)* city.

<sup>2</sup> Forsooth he destroyed the altars, that aliens made by *(or in)(the)* streets, and also [*the*] temples of washing.

<sup>3</sup> And when the temple was purged, they made another altar, and of stones fired, *or flints*, by fire conceived, they offered sacrifices after two years, and putted incense, and lanterns, and loaves of proposition.

<sup>4</sup> And when these things were done, they were cast down to *(the)* earth, and prayed the Lord, that they should no more fall in[*to*] such evils; but though in anytime they had sinned, that they should be chastised of *(or by)* him more easily, and should not be betaken to barbarians, [*or heathen*], and blasphemous men.

<sup>5</sup> Forsooth in what day the temple was defouled of *(or by)(the)* aliens, it befell that in the same day cleansing was made, in the five and twentieth day of the month, that was Kislev.

<sup>6</sup> And with gladness in (*or for*) eight days they did by manner of (*the Feast of*) Tabernacles, bethinking that before a little of time they had done the solemn day of Tabernacles, in hills and in dens, by (*the*) custom of beasts.

<sup>7</sup> For which thing they bare before rods, and green branches, and palms, to him that gave prosperity for to cleanse his place.

<sup>8</sup> And they deemed with common behest (*or command*), and with doom, to all the folk of (*the*) Jews, for to do these feast days in all years.

<sup>9</sup> And the ending of (*the*) life of Antiochus, that was called noble, (*or Epiphanes*), had it thus.

<sup>10</sup> Now forsooth we shall tell of Eupator, son of unpius Antiochus (*or And now we shall tell of Antiochus Eupator, who was the son of this unpius man*), what things were done, and abridge, *or shortly tell*, the evils that were done in battles.

<sup>11</sup> For when this *Eupator* had received the realm, he ordained on (*or over*)(*the*) needs of the realm a man (*called*) Lysias, prince of knight-hood, of Phenice and (*Celo*)Syria (*or the governor of Phoenicia and Greater Syria*).

<sup>12</sup> For why Ptolemy, that was said (*or called*) Macron, ordained for to hold just things against (*or unto*)(*the*) Jews, and most(*ly*) for (*the*) wickedness that was done against them, and peaceably for to do with them.

<sup>13</sup> But for this thing he was accused of (*or by*)(*the king's*) friends with (*or before*) Eupator, when he heard often, *Thou* traitor, for that he had forsaken Cyprus, betaken to him of (*or*

by) Philometor, and had translated to Antiochus noble (*or Epiphanes*), also he had gone away from him, (*and*) with venom he ended the life.

<sup>14</sup> Forsooth Gorgias, when he was duke of places, with comelings taken, overcame often (*the*) Jews in battle.

<sup>15</sup> Forsooth (*the*) Jews that held covenable strengths (*or strongholds*), received men driven from Jerusalem, and assayed, *either attempted*, for to fight.

<sup>16</sup> These forsooth that were with Maccabeus, prayed the Lord by prayers, that he should be (*a*) helper to them, and they made (*an*) assault into (*the*) strengths of (*the*) Idumeans.

<sup>17</sup> And they were busy by much strength, and wielded places, and slew men running again, and strangled all together, not less than five and twenty thousands.

<sup>18</sup> Forsooth when some fled together into two towers full strong, having all apparel to against-fight,

<sup>19</sup> Maccabeus left Simon, and Joseph, and again Zacchaeus, and them that were with them (*or with him*), many enough, to the overcoming of them; and he was converted [*or turned again*] to those battles that constrained more.

<sup>20</sup> Soothly these that were with Simon, were led by covetousness, and were counselled by money, of (*or by*) some that were in the towers; and when they had taken seventy thousand double drachmas, they let some [*to*] flee out.

<sup>21</sup> Forsooth when that thing that was done, was told to Maccabeus, he gathered the princes

of (*the*) people, and he accused (*them*), that they had sold (*their*) brethren for money, for they delivered [*or dismissed*](*or had freed*)(*the*) adversaries of them.

<sup>22</sup> Therefore he slew these (*men*) made traitors, and anon (*or at once*) occupied the two towers.

<sup>23</sup> Forsooth in doing all things weal-somely, *either by prosperity*, in arms, and hands, he slew in the two strengths more than twenty thousands.

<sup>24</sup> And Timothy (*or Timotheus*), that before was overcome of (*or by*)(*the*) Jews, called [*or gathered*] together an host of strange (*or foreign*) multitude, and gathered the multitude of horsemen of Asia, and came with arms (*or weapons*), as to take Judea.

<sup>25</sup> Forsooth Maccabeus, and they that were with him, when he nighed, besought God, and besprinkled the(*ir*) head(s) with earth, and before-girded the(*ir*) loins with hair-shirts,

<sup>26</sup> and kneeled down at the brink of the altar, (*so*) that he should be helpful to them, forsooth that to (*the*) enemies of them he were (*an*) enemy, and were (*an*) adversary to (*their*) adversaries, as the law saith.

<sup>27</sup> And so after (*the*) prayer, when they had taken arms, they went forth far from the city, and they were made next to (*their*) enemies, and sat (*waiting*).

<sup>28</sup> Forsooth in (*or at*) the first rising of the sun, both joined battle; these soothly had the Lord (*as a*) promiser of victory and prosperity; for they had hardiness (*as*) the duke of (*the*) battle.

<sup>29</sup> But when (*the*) great fight was, five fair man, *that is, angels in the likeness of men*, on horses with golden bridles, appeared to (*the*) adversaries from heaven, and gave leading to (*the*) Jews;

<sup>30</sup> of which twain [*or of whom two*] had Maccabeus in the middle, and set about with their armours or arms, and kept him sound, *either without harm*. Forsooth they casted darts and lightnings against (*the*) adversaries; of which thing and they were shamed [*or confused*] with blindness, and were [*full*]-filled with perturbation, and fell down.

<sup>31</sup> Forsooth there were slain of foot-men twenty thousand and five hundred, and horsemen six hundred.

<sup>32</sup> Soothly Timothy (*or Timotheus*) fled into the stronghold [*or a strong-hold*] of Gazara, of which stronghold Chereas was sovereign.

<sup>33</sup> Forsooth Maccabeus, and they that were with him, were glad, and besieged the stronghold by four days.

<sup>34</sup> And they that were within, trusted in the secureness of the place, and cursed above manner, and casted, *or proudly pronounced*, cursed words, *that is, blasphemy against God*.

<sup>35</sup> But when the fifth day shined, twenty young men of these that were with Maccabeus, were kindled in (*their*) souls for (*the*) blasphemy, and went manly to the wall, and they went with fierce will, and went up;

<sup>36</sup> but and others also ascended [*or going up*], and assailed for to burn (*the*) towers and (*the*)



gates, and (*al*)together burn the cursers quick (*or alive*). Forsooth by continual two days they wasted the stronghold,

<sup>37</sup> and slew Timothy, hiding himself, found in some place; and they slew his brother Chereas, and Apollophanes.

<sup>38</sup> When these things were done, they blessed the Lord in (*or with*) hymns and confessions, which (*or who*) did great things in Israel, and gave them (*the*) victory.

## CHAPTER 11

<sup>1</sup> But a little time after, Lysias, the procurator of the king, and kinsman, and sovereign of offices [*or provost of needs*], bare grievously of these things that befell,

<sup>2</sup> and gathered fourscore thousands, and all the multitude of horsemen, and came against (*the*) Jews, and deemed himself to make the city taken a dwelling to (*or for*) heathen men,

<sup>3</sup> forsooth to have the temple into winning of money, as other temples of (*the*) heathen men, and (*the*) priest-hood set to sale by each year;

<sup>4</sup> and bethought not on the power of God, but in mind, *or understanding*, he was made without bridle, and trusted in (*the*) multitude of footmen, and in thousands of horsemen, and in fourscore elephants.

<sup>5</sup> Soothly he went into Judea, and came nigh to Bethsura, that was in a strait place, from Jerusalem in (*the*) space of five furlongs, and fought against that strength (*or stronghold*).

6 Soothly when Maccabeus, and they that were with him, knew that (*the*) strengths (*or strongholds*) were impugned, with weeping and tears they prayed the Lord, and all the company together, for to send a good angel to the health of Israel.

7 And Maccabeus himself took first arms, and admonished others to take together peril with him, and bear help to (*or for*) their brethren.

8 And when they went forth together with ready will from Jerusalem, an horseman, *that is, an angel in the likeness of an horseman, or knight*, appeared going before them in white cloth(es), in golden armours or arms, and flourishing a shaft.

9 Then all together (*they*) blessed the merciful Lord, and waxed strong in souls (*or grew confident*); and were ready for to pierce not only men, but and most fierce beasts, and iron walls.

10 Therefore they went ready, having an helper of (*or from*) heaven, and the Lord having mercy on them.

11 Soothly by (*or in*)(*the*) custom of lions, in fierceness they hurled into (*the*) enemies, and casted down of them eleven thousands of footmen, and a thousand and six hundred of horsemen. Soothly they turned all (*the others*) into flight;

12 forsooth many of them wounded, escaped naked, but and Lysias him-self foully fleeing escaped.

13 And for he was not witless, he areckoned with(*in*) himself the making less done against him, and understood that (*the*) Hebrews be

unovercome, and trust to *(the)* help of Almighty God;

<sup>14</sup> and he sent to them, and promised him(*self*) to consent to all things that be just, and to compel the king for to be made *(a)* friend.

<sup>15</sup> Forsooth Maccabeus granted to the prayers of Lysias, and counselled to profit in all things; and whatever things Maccabeus wrote of *(the)* Jews to Lysias, the king granted those things.

<sup>16</sup> For why epistles were written to *(the)* Jews from Lysias, containing *(or in)* this manner. Lysias to the people of *(the)* Jews, health.

<sup>17</sup> John and Absalom, that were sent from you, betook writs, and asked, that I should [*ful*] fill those things that were signified by them.

<sup>18</sup> Therefore whatever things might be brought forth to the king, I expounded, and which the thing suffered, *that is, was covenable (or suitable) and just*, he granted.

<sup>19</sup> Therefore if in needs ye keep faith, also from henceforth I shall endeavour or shall attempt for to be *(the)* cause of good things to *(or for)* you.

<sup>20</sup> Of other things soothly I com-manded by all words, both to these and to them that be sent of *(or from)* me, for to speak together with you.

<sup>21</sup> Fare ye well. In the hundred year and eight and fortieth, in the four and twentieth day of the month Dios-corinthius, *that is, in June*.

<sup>22</sup> Forsooth the epistle of the king contained these things. King Antiochus to Lysias, brother, health.

<sup>23</sup> For our father is translated among *(the)* gods, we will *(or desire)* that they that be in our realm

do without noise, and give diligence to their things;

<sup>24</sup> we have heard that (*the*) Jews assented not to the father, to be translated (*or brought over*) to the custom of (*the*) Greeks, but will (*or desire*) [*for to*] hold their (*own*) ordinance, and that therefore they ask of us, that their lawful things be granted to them.

<sup>25</sup> Therefore we will (*or desire*) that also this folk be quiet, and have ordained and deemed, that the temple be restored to them, (*so*) that they should do by [*or after*] the custom of their greater men.

<sup>26</sup> Therefore thou shalt do well, if thou shalt send to them, and shalt give (*to them*)(*the*) right hand; (*so*) that, when our will (*or desire*) is known, they be in (*or of*) good comfort, and serve to their own profits.

<sup>27</sup> Soothly to the Jews the king's epistle was such. King Antiochus to the senate, *or (the) elder men*, of (*the*) Jews, and to (*the*) other Jews, health.

<sup>28</sup> If ye fare well, so it is as we will, but and we (*our*)selves fare well.

<sup>29</sup> Menelaus came to us, and said, that ye will (*or that ye desire to*) go down to yours, that be with us.

<sup>30</sup> Therefore to these that (*shall*) go together, we give right hands of secureness till to the thirtieth day of the month Xanthicus, *that is, April*,

<sup>31</sup> (*and*) that (*the*) Jews use their (*own*) meats, and laws, as and before; and no man of them in any manner suffer dis-ease (*because*) of these things, that be done by ignorance.

<sup>32</sup> Soothly we sent also Menelaus, that shall speak to you.

<sup>33</sup> Fare ye well. In the hundred year and eight and fortieth, the fifteenth day of the month Xanthicus,

<sup>34</sup> also (*the*) Romans sent an epistle, having it thus. Quintus Memmius, and Titus Manlius, legates of (*the*) Romans, to the people of (*the*) Jews, health.

<sup>35</sup> Of these things that Lysias, (*the*) cousin of the king, hath granted to you, also we granted.

<sup>36</sup> Forsooth of which things he deemed to be told again to the king, anon (*or at once*) send ye some man; and speak ye among you diligentlier, (*so*) that we deem as it accordeth unto you. For we go to Antioch,

<sup>37</sup> and therefore haste(*n*) ye for to again-write, that and we know of what will ye be (*or what your desire is*).

<sup>38</sup> Fare ye well. In the hundred year and four and fortieth, in the fifteenth day of the month Xanthicus,

## CHAPTER 12

<sup>1</sup> when these covenants were made, Lysias went to the king; forsooth (*the*) Jews gave work to earth-tilling.

<sup>2</sup> But these that dwelt, *or were resident*, Timothy, and Apollonius, the son of Gennaesus, but and Jerome, and Demophon proud, and Nicanor, prince of Cyprus, suffered not them for to do in silence and quiet, *or rest*.

<sup>3</sup> Forsooth men of Joppa have done such a felony; they prayed (*the*) Jews with which they dwelt, for to go up, with wives, and sons, into small boats, which they had made ready, as if none enmities lay privily among them.

<sup>4</sup> Therefore by [*or after*] the common doom of the city, and for they accorded, and for (*the*) cause of peace, had nothing suspect, when they came into the depth, they drowned two hundred (*of them*), not less.

<sup>5</sup> And as (*or when*) Judas knew (*of*) this cruelty done against (*some*) men of his folk, he commanded to (*the*) men that were with him;

<sup>6</sup> and he called to help [*or in-called*] the just doomsman God, and he came against the slayers of (*his*) brethren, and by night he burnt the haven, he burnt the boats, (*and*) forsooth he slew by sword them that fled from the fire.

<sup>7</sup> And when he had done these things, he went away, as again to (*re*)turning again, and utterly to des-troying [*or to destroy*] all men of Joppa.

<sup>8</sup> But when he knew, that also they that were at Jamnia would do in like manner to (*the*) Jews dwelling with them,

<sup>9</sup> also to (*the*) Jamnites he above came by night, and burnt the haven, with (*the*) ships; so that the light appeared to Jerusalem from two hundred furlongs and forty (*away*).

<sup>10</sup> When they had gone then from thence by nine furlongs [*or When now they had gone thence by nine furlongs*], and made journey to(*wards*) Timothy, men of Arabia, five thousand men, and horsemen five hundred, joined battle with him.

<sup>11</sup> And when (*a*) strong fight was made, and by (*the*) help of God it befell easily, *or by prosperity*, the residue of (*the*) men of Arabia, *that were* overcome, asked of Judas the right hands for to be given to them; promising themselves to give pastures, and to profiting in other things.

<sup>12</sup> Forsooth Judas deemed verily (*or truly*) them (*to be*) profitable in many things, and promised (*them*) peace; and when they had taken right hands, they departed to their tabernacles.

<sup>13</sup> Forsooth he assailed also some city (*made*) firm by bridges (*or buttress-es*), and about-set (*or set about*) with walls, which was inhabited of (*or by*) companies of heathen men mingled (*or mixed*), both men and women, to which the name (*of it*) was Caspin.

<sup>14</sup> Forsooth these that were within, trusted in the stableness of (*the*) walls, and in (*the*) apparel of foods, and did slacklier, stirring Judas with curses, *either swearings*, and blaspheming, and speaking which things it is not leaveful (*or lawful*)(*to speak*).

<sup>15</sup> Soothly Maccabeus called to help [*or in-called*] the great Prince of the world, which without wethers, *that be engines like wethers (or rams)*, and without engines, in the times of Jesus, *either Joshua*, casted down Jericho; and hurled fiercely to the walls,

<sup>16</sup> and took the city by (*the*) will of the Lord, and did unnumberable slayings; so that the pool of standing water of two furlongs of (*or in*) breadth, seemed [*or was seen*] to flow with (*the*) blood of slain men.

17 From thence they went seven hundred and fifty furlongs, and came into Charax, to the Jews that be called Toubiani.

18 And soothly they caught not Timothy in those places; and (*or for*) when no journey [*or no need*] was fully done, *Timothy(re)*turned again, while (*a*) most firm strength (*or force*) was left in a certain place.

19 Forsooth Dositheus and Sosipater, that were dukes with Maccabeus, slew ten thousand men left of (*or by*) Timothy in the strength.

20 And Maccabeus ordained about him six thousand, and ordained by cohorts, *or companies of knights*, and went forth against Timothy, having with him an hundred and twenty thousand of footmen, and of horse-men two thousand and five hundred.

21 Forsooth when the coming of Judas was known, Timothy before-sent (*the*) women, and sons, and other apparel into a strength (*or a stronghold*) that is called Carnaim; for it was unable to be overcome, and hard in going-to, for (*the*) straitnesses of (*the*) places.

22 And when the first company of Judas appeared, dread was made to (*the*) enemies by (*the*) presence of God, that beholdeth all things; and they were turned into flight, one after another, so that they were cast down more of (*or by*) their own, and were feebled with strokes of their swords.

23 Judas soothly continued greatly, punishing unholy men, and [*he*] casted down of them thirty thousand of men.



24 Timothy soothly himself fell into the parts (*or the hands*) of Dositheus and Sosipater; and he asked by many prayers, that he were delivered quick (*or alive*); for he had fathers, and mothers, and brethren, of many of (*the*) Jews, which it should befall for to be deceived by his death.

25 And when he had given faith, that he should restore them by (*the*) covenant, [*or after (the) thing ordained*], they dismissed him unhurt, for (*the*) health (*or deliverance*) of brethren.

26 Forsooth Judas (*re*)turned again from Carnaim, after that he had slain five and twenty thousands.

27 After the flight and death of these (*men*), he moved the host to(*wards*) Ephron, (*a*) strong city, in which the multitude of diverse folks dwelt; and strong young men, standing together for (*the*) walls, strongly fought against (*him*); forsooth in this were many engines, and apparels of darts.

28 But when they had called to help the Almighty, that by his power all-breaketh (*the*) mights of (*his*) enemies, they took the city, and casted down of them that were within five and twenty thousand.

29 From thence they went to the city of Scythes (*or Scythopolis*), which was far from Jerusalem (*by*) six hundred furlongs.

30 Forsooth for these Jews that were with (*the*) Scythopolitans witnessed, that they were had of them benignly, yea, in times of adversity, and that they did mildly with them,

<sup>31</sup> they did thankings to them; and also stirred from henceforth for to be benign against (*or towards*) their kin, and came to Jerusalem, when the solemn day of weeks nighed.

<sup>32</sup> And after Pentecost, they went against Gorgias, (*the*) sovereign [*or provost*] of Idumea (*or of Edom*).

<sup>33</sup> Soothly he went out with three thousand footmen, and four hundred horsemen;

<sup>34</sup> and when they were assembled, it befell that a few of (*the*) Jews felled down.

<sup>35</sup> Forsooth Dositheus, an horsemen of Bacenor, a strong man, held Gorgias; and when he would take him quick (*or alive*), an horseman of Thracia fell on him, and cutted off his shoulder, and so Gorgias flew into Marisa.

<sup>36</sup> And when they that were with Gorgias (*had*) fought longer, and they were made weary, Judas inwardly called the Lord for to be made (*their*) helper, and duke of (*the*) battle;

<sup>37</sup> and he began with (*a*) country voice (*or in his own language*), and with hymns raised (*up a*) cry, and made the knights of Gorgias to flee.

<sup>38</sup> Forsooth Judas with the host gathered, came into the city (*of*) Adullam; and when the seventh day came above, they were cleansed by [*or after*] (*the*) custom, and did (*the*) sabbath in the same place.

<sup>39</sup> And in the day pursuing (*or following*), Judas came with his *men*, for to take away the bodies of (*the*) men cast down, and for to put (*them*) with (*their*) fathers, and mothers, in (*the*) sepulchres of (*their*) fathers.

<sup>40</sup> Forsooth they found under (*the*) coats of (*the*) slain men, of the gifts of (*or for the*) idols that were at Jamnia, from which the law forbiddeth Jews; therefore it was made known to all men, that they fell down for this cause.

<sup>41</sup> And therefore all blessed the just doom of the Lord, which made privy things known.

<sup>42</sup> And so they converted (*or turned*) to prayers, and prayed, that that trespass that was done, were betaken to forgetting. And soothly the strongest Judas admonished the people, for to keep them(*selves*) without sin, seeing under (*or right before*)(*their*) eyes, what things were done for (*the*) sins of them that were cast down.

<sup>43</sup> And when (*a*) collection was made, he sent twelve thousand drachmas of silver to Jerusalem, to be offered (*as*) a sacrifice for (*the*) sins of (*the*) dead men, and bethought well and religiously of (*the*) again-rising;

<sup>44</sup> for if he hoped not, that they that fell should rise again, it was seen (*as*) superfluous and vain for to pray for (*the*) dead men;

<sup>45</sup> and for he beheld, that they that took sleeping, *or death*, with piety, had best grace kept. Therefore holy and healthful thinking (*it*) is, for to pray for dead men, that they be released of (*or from*)(*their*) sins.

## CHAPTER 13

<sup>1</sup> In the hundred and nine and fortieth year Judas knew, that Antiochus Eupator came with (*a*) multitude against Judea;

<sup>2</sup> and with him *came* Lysias, procurator and sovereign of offices [*or provost of needs*], having with him an hundred and ten thousand of footmen, and of horsemen five thousand, and elephants two and twenty, (*and*) chariots with scythes [*or with sickles*] three hundred.

<sup>3</sup> Forsooth and Menelaus joined him(*self*) to them, and with great deceit besought Antiochus, not for (*the*) health (*or for the deliverance*) of the country, but hoping that he should be ordained into princehood.

<sup>4</sup> But the King of kings raised the wills of Antiochus against the sinner; and when Lysias showed that he was (*the*) cause of all evils, he commanded, as custom is to them, him taken, (*and*) for to be slain in the same place.

<sup>5</sup> Soothly in the same place was a tower of fifty cubits, having on each side a gathering of (*or full of*) ashes; this was beholding into a ditch.

<sup>6</sup> From thence he commanded the sacrileger, *or* (*the*) *cursed man*, for to be cast down into (*the*) ashes, when all men putted forth him to the death.

<sup>7</sup> And by such (*a*) law it befell the breaker of (*the*) law for to die, neither (*that*) Menelaus for to be given to (*the*) earth. And forsooth justly enough;

<sup>8</sup> for why for he did many tres-passes against the altar of God, whose fire and ashes was holy, (*so*) he was condemned in the death of ashes.

<sup>9</sup> But the king without bridle in mind, *or understanding*, came to show him worse to (*the*) Jews, than his father.

10 And when these things were known, Judas commanded the people, that by night and day they should call to help the Lord; that as evermore, also now he should help them; which soothly dreaded for to be (*de*)prived of law, and country, and holy temple;

11 and that he suffered not the people, that (*just*) a while (*a*)go had a little quickened again, for to be subject again to blasphemous nations.

12 Therefore when all men did together that thing, and asked (*for*) mercy of (*or from*) the Lord with weeping, in fasting/s by (*or for*) all three days, and kneeled [*down*], Judas admonished them for to make them(*selves*) ready.

13 Forsooth he with (*the*) elder men thought for to go out, before that the king moved (*his*) host to Judea, and got the city, and to betake the end of the thing to the doom of the Lord.

14 Therefore he gave power of all things to God, (*the*) Maker (*out*) of nought of the world, and admonished his (*men*) to fight strongly, and stand till to the death [*or unto death*], for (*the*) laws, (*the*) temple, (*the*) city, (*the*) country, and (*the*) citizens; and he ordained the host about Modin.

15 And when a token was given to his (*men*) of (*the*) victory of (*or from*) God, he chose the strongest young men, and by night he assailed the king's hall in (*the*) tents, and he slew fourteen thousand men, and the most (*or greatest*) of (*the*) elephants, with these (*men*) that were put above.

16 And they filled the tents of (*the*) enemies with (*the*) highest dread and disturbing, and

when these things were done easily, [*or weal-  
somenely*], *either in prosperity*, they went away.

<sup>17</sup> Forsooth this was done in the day lighting, for the protection of the Lord helped him.

<sup>18</sup> But when the king had taken (*a*) taste of hardiness of (*the*) Jews by craft, he assayed hardinesses of places;

<sup>19</sup> and moved the tents to Bethsura, that was a stronghold of (*the*) Jews; but he was driven (*away*), (*and*) hurtled, and (*di*)minished, *or wasted*.

<sup>20</sup> Forsooth to these that were within, Judas sent needful things.

<sup>21</sup> Forsooth Rhodocus, some man of the host of Jews, told out privates (*or secrets*) to (*the*) enemies; which was sought, and taken, and (*im*)prisoned.

<sup>22</sup> Again the king had (*a*) word to them that were in Bethsura, and gave the right hand, and received (*theirs*), and went away. He joined battle with Judas, and *Judas* was overcome.

<sup>23</sup> Forsooth as he knew that Philip had rebelled at Antioch, which was left on needs, he was astonished in mind, *either understanding*, and besought (*the*) Jews, and was subject to them, and swore of all things, of which it was seen just; and he was reconciled, and offered sacrifice, and worshipped the temple, and putted gifts (*forth*).

<sup>24</sup> He embraced, *or kissed*, Mac-cabeus, and made him prince and duke from Ptolemais till to (*the*) Gerrhenians.

<sup>25</sup> Soothly as he came to Ptolemais, men of Ptolemais bare grievously (*the*) according of

friendship, and had indignation, lest peradventure they would break *(the)* peace.

<sup>26</sup> Then Lysias went up into the doom place, and expounded reason, and ceased the people, and *(re)*turned again to Antioch; and in this manner the king's going out and *(re)*turning again went forth.

## CHAPTER 14

<sup>1</sup> But after *(the)* time of three years Judas knew, and they that were with him, that Demetrius *(son of)* Seleucus ascended or went up to covenable places, with *(a)* strong multitude, and ships, by the haven of Tripoli,

<sup>2</sup> and hath holden countries *(or had taken the country)* against Antiochus, and his duke Lysias.

<sup>3</sup> Forsooth one Alcimus, that was *(the)* highest priest, but willfully was defouled in times of mingling together; beheld that in no manner health was to *(or for)* him, neither access, *or nighing, [or coming to]*, to the altar,

<sup>4</sup> and he came to king Demetrius, in the hundred and fiftieth year, and offered to him a golden crown, and *(a)* palm, *(and)* over these things and offered vessels, that were seen to be of *(or from)* the temple; and soothly in that day he was still.

<sup>5</sup> Forsooth he got a covenable time of his madness, and he was called of *(or by)* Demetrius to counsel, and was asked with what things and counsels Jews endeavoured, and he answered,

<sup>6</sup> They that be said Hasideans of *(the)* Jews, of which *[or whom]* Judas Maccabeus is *(the)*

sovereign, nourish battles, and move dissensions, neither suffer the realm for to be quiet.

<sup>7</sup> For why and I am defrauded of *(the)* glory of *(my)* father and mother, soothly I say, of *(the)* highest priest-hood, and I came hither,

<sup>8</sup> first, soothly keeping faith to the king's profits, *(and)* the second time, soothly counselling also to citizens, for why by shrewdness *(or depravity)* of them, all our kin is travailed greatly.

<sup>9</sup> But I pray, thou king, when all these things be known, behold to the country, and kin, by thy manliness *(or according to thy humanity)*, or *courtesy*, showed to all men.

<sup>10</sup> For why as long as Judas liveth, it is impossible that peace be to needs.

<sup>11</sup> Forsooth when such things were said of *(or by)* him, and other friends, having them enmity, enflamed Demetrius against Judas.

<sup>12</sup> Which anon sent Nicanor, sove-reign of elephants, a duke into Judea,

<sup>13</sup> with commandments given for to take that Judas quick, for to scatter soothly them that were with him, and for to ordain Alcimus highest priest of the most *(or the great)* temple.

<sup>14</sup> Then *(the)* heathen men, that fled Judas from Judea, flock-meal joined them to Nicanor, and guessed the wretchednesses and deaths of Jews *(to be)* prosperities of *(or for)* their things.

<sup>15</sup> Therefore when *(the)* coming of Nicanor was heard *(of)*, and coming together of *(the)* nations, *(the)* Jews besprinkled with earth prayed him, that ordained his people into without end for to



keep, and which covereth, *or defendeth*, his part with open signs.

16 Forsooth for the duke commanded, anon (*or at once*) they (*re*)moved from thence, and came together to the castle Dessau (*or to the town of Adasa*).

17 Simon forsooth, brother of Judas, joined battle with Nicanor, but he was all-broken with (*the*) sudden coming of (*the*) adversaries.

18 Nevertheless Nicanor heard (*of*) the virtue (*or might*) of Judas' fellows, and greatness of hardiness, which they had for strives of the country, and dreaded for to make doom by blood.

19 Wherefore he before-sent Posidon-ius, and Theodotus, and Mattathias, for to give right hands, and take (*or to make peace*).

20 And when long counsel was done of (*or on*) these things, and the duke himself had told to the multi-tude, one sentence was of all, for to grant to friendships.

21 Therefore [*or And so*] they ordain-ed a day, in which they should do privily betwixt themselves; and stools, *or small seats*, were brought forth, and set to (*or set out*)(*for*) each.

22 Forsooth Judas commanded armed men for to be in covenable places, lest peradventure anything of evil should rise suddenly of (*or from*) (*the*) enemies; and they made a covenable (*or a suitable*) speech together.

23 Forsooth Nicanor dwelt in Jeru-salem, and nothing did evil (*or did no evil*); and he let go (*the*)

flocks of (*the*) companies, that were gathered (*unto him*).

<sup>24</sup> Forsooth he had Judas evermore dearworthy of heart, and was bowed to the man;

<sup>25</sup> and prayed him for to wed a wife, and [*to*] engender sons; and he made weddings, did quietly, and they lived commonly, or communally, *or together*.

<sup>26</sup> Alcimus forsooth saw the charity (*or the love*) of them together, and accordings, and came to Demetrius, and said, that Nicanor assenteth to alien, *either other men's*, things, and hath ordained Judas, (*a*) traitor of the realm, (*to be*) (*the*) successor to him.

<sup>27</sup> Therefore the king was made sharp, and stirred to wrath with such worst accusings, and wrote to Nicanor, and said, that soothly he bare grievously of (*the*) according of friendship, and nevertheless commanded for to send Maccabeus bound to Antioch.

<sup>28</sup> And when these things were known, Nicanor was astonished, and grievously bare (*it*), if he made void those things that were accorded [*or that accorded*], and (*as*) he was nothing hurt, *or harmed*, of (*or by*) the man;

<sup>29</sup> but for he might not against-stand the king, he kept covenability (*or he waited for an opportunity*), in which he should perform the commandment.

<sup>30</sup> And Maccabeus saw, that Nicanor did with him most sternly, and gave fiercelier customable coming together, and he understood that this sternness [*or fierceness*] was not of (*or for*) good,

and with a few of his (*men*) gathered, he hid him(*self*) from Nicanor.

<sup>31</sup> And as he knew this thing, that he was strongly before-come, *or espied*, of (*or by*) the man, he came to the most and holiest temple, and he commanded to the priests offering customable (*or the accustomed*) sacri-fices, that the man be betaken to him.

<sup>32</sup> And when they said with (*an*) oath, that they knew not, where he was that was sought,

<sup>33</sup> he stretched forth the hand to the temple, and swore, If ye shall not be-take to me Judas bound, I shall draw down this temple of God into plain-ness (*or even with the ground*), and dig out the altar, and I shall hallow this temple to Liber (*or Pater*), *or Bacchus, that is, (the) god of wine*, the father.

<sup>34</sup> And when he had said these things, he went away. Forsooth the priests held forth (*their*) hands into heaven, and called him to help that ever(*more*) is (*a*) for-fighter of the folk of them, and said these things,

<sup>35</sup> Thou, Lord of all creatures [*or Thou, Lord of university, or of all creatures*], (*or O Lord of all Creation*), that of nothing hast need, wouldest (*or desiredest*) that the temple of thine habitation be made in (*or among*) us.

<sup>36</sup> And now, thou Lord, holy of all holy, keep without end this house undefouled, that (*just*) a little (*while*) ago was cleansed.

<sup>37</sup> Forsooth Razis, one of the elder men of Jerusalem, was accused to Nicanor; and *Razis* was a man, (*a*) lover of the city, and well-hearing

(*or well heard of*) or and well-praising (*or highly praised*), that for affection, *or love*, was called (*the*) father of (*the*) Jews.

<sup>38</sup> This man many times held purpose of continence in Judea [*or in Jewry*], and was appeased (*or was satisfied*) for to betake body and soul for perseverance, *or lasting*.

<sup>39</sup> Forsooth Nicanor would show the hatred, that he had against (*the*) Jews, and sent five hundred knights, for to take him.

<sup>40</sup> For he guessed, if he had deceived him, that he should bring in most death to (*the*) Jews.

<sup>41</sup> Forsooth when (*the*) companies coveted for to fall into his house, and for to break the gate, and for to move to fire, when now he was taken, *that is, was nigh the taking*, he assailed himself with (*a*) sword;

<sup>42</sup> choosing to die nobly, rather than to be made subject to sinners, and against his birth for to be led with unworthy wrongs.

<sup>43</sup> But when by hast(en)ing he had given wound with uncertain stroke, and (*the*) companies betwixt (*the*) doors burst in, he ran again hardily to the wall, and casted down himself manly into the companies.

<sup>44</sup> And when they gave swiftly place to his fall, he came by the middle of the knoll,

<sup>45</sup> and yet while he breathed, he was kindled in heart, and rose (*up*). And when his blood with great flowing flowed down, and with most grievous wounds he was wounded, by running he passed the company; and stood on an high stone [*or standing upon some high stone*],

<sup>46</sup> and now was made without blood, and embraced his entrails with both hands, and casted (*them*) forth on the companies, and called to help the lordshipper of life and spirit [*or he in-calling the lordshipper of life and spirit*], that he should yield again these things to him; and thus he was dead from life.

## CHAPTER 15

<sup>1</sup> Forsooth as Nicanor found that Judas was in the place of Samaria, he thought for to join battle in (*or on*) the day of sabbath with all fierceness.

<sup>2</sup> Forsooth when (*the*) Jews, that pursued (*or followed*) him by need, said, Do thou not so fiercely and heathenly, but give thou honour to the day of hallowing, and worship thou him, that beholdeth all things.

<sup>3</sup> And he (*who was*) unblessed, asked, If there is a Mighty (*One*) in heaven, that commanded the day of sabbaths for to be done?

<sup>4</sup> And when they answered, There is a quick (*or a living*) Lord [*or There is one Lord*], and he is mighty in heaven, that commanded the seventh day for to be done.

<sup>5</sup> And he said, And I am mighty on (*the*) earth, which command armours, (*or arms, or weapons*) for to be taken, and needs of the king for to be fulfilled. Nevertheless he got not, for to perform counsel.

<sup>6</sup> And soothly Nicanor was enhanced (*or was exalted*) with sovereign or masterful pride, and thought for to ordain a common victory of (*or over*) Judas.

<sup>7</sup> Forsooth Maccabeus trusted ever-more with all hope, that help should come to him of (*or from*) the Lord,

<sup>8</sup> and he admonished his (*people*), that they should not inwardly dread at the coming to (*them*) of (*the*) nations, but should have in mind the helps done to (*or for*) them of (*or from*) heaven, and now should hope that the victory should come to them of (*or from*) the Almighty.

<sup>9</sup> And he spake to them of the law, and (*the*) prophets, and admonished (*them*) of (*the*) battles which they did before, and (*so he*) ordained, [*or confirmed*], them readier.

<sup>10</sup> And so when the souls of them were raised (*up*), he showed (*al*)to-gether the falseness of (*the*) heathen men, and (*the*) breaking of oaths.

<sup>11</sup> Forsooth he armed each of them, not by (*the*) strengthening of shield and shaft, but with (*the*) best words and admonishings, and expounded a sweven worthy of believe (*or a dream worthy to be believed*), by which he gladded all.

<sup>12</sup> Soothly the vision was such. *Judas* saw Onias, that was (*the*) highest priest, a good man and benign, shamefast in sight, and mild (*or meek*) in manners, and fair in speech, and which was exercised in virtues from a child, holding forth the hands for to pray for all the people of (*the*) Jews.

<sup>13</sup> After this thing, that also another man appeared, wonderful in age and glory, and in having of great fairness about him.

<sup>14</sup> Forsooth *he* saw Onias answering for to have said, This is the lover of (*the*) brethren, and of the

people of Israel; this is he, that much prayeth for the people, and [*for*] all the holy city, Jeremy (*or Jeremiah*), the prophet of God.

15 Forsooth *he* saw that Jeremy hath straight(en)ed (*out*)(*or stretched*) forth the right hand, and hath given a golden sword to Judas, and said,

16 Take thou the holy sword, a gift of (*or from*) God, in (*or with*) which thou shalt cast down the adversaries of my people Israel.

17 Therefore they were admonished with (*the*) full great words of Judas [*or And so they admonished with words of Judas full good*], of (*or by*) which (*their*) fierceness might be enhanced (*or lifted up*), and (*the*) souls of (*the*) young men be comforted (*or strength-ened*), and they ordained for to fight, and torment (*al*)together strongly, that virtue should deem of needs, *or causes*, for that the holy city, and (*the*) temple were in peril.

18 For why [*or Soothly*] for (*their*) wives, and (*their*) sons, and also for (*their*) brethren, and cousins, was less busyness (*or less care*), but the most and first dread was [*for*](*the*) holiness of the temple (*or but their first and fore-most fear was for the holy Temple*).

19 But not (*the*) least busyness (*or care*) had them that were in the city, for these that should assail, *or fight* together.

20 And when now all men hoped doom to be, and (*the*) enemies come [*or and (the) enemies came*], and the host was ordained, (*and the*) beasts and horsemen put together in covenable (*or suitable*) place(s),

21 Maccabeus beheld the coming of *(the)* multitude, and diverse apparel of armours, and *(the)* fierceness of *(the)* beasts, and he stretched out the hands to heaven, and called to help the Lord doing great wonders, which not by *[or after](the)* power of arms *(or weapons)*, but as it pleaseth to him, giveth victory to worthy men.

22 Forsooth he said, calling to help in this manner; Thou Lord, that sentest thine angel under Hezekiah, king of Judea, and hast slain of *(or in)* the tents, *either hosts*, of Sennacherib, an hundred thousand fourscore and five thousand *[or an hundred (and) four-score and five thousand]*;

23 and now, lordshipper of heavens, send thou thy good angel before us, in dread and trembling of *(the)* greatness of thine arm,

24 *(so)* that they dread, that come with blasphemy against thine holy people. And soothly thus he perfectly prayed.

25 Forsooth Nicanor, and they that were with him, moved to *(wards)(them)* with trumps and songs.

26 Judas forsooth, and they that were with him, called God to help by *(or with)* prayers *[of acknowledging]*, and went together.

27 Soothly they fighting with *(their)* hand(s), but praying *(to)* God in *(or with)(their)* hearts, casted down five and thirty thousand, not less, and *(were)* delighted greatly by *(the)* presence of God *[or by (or in) the presence of God greatly delighting]*.



28 And when they had ceased, and with joy *(re)*turned again, they knew that Nicanor had fallen, with his armours.

29 Therefore when *(a)* cry was made, and *(a)* perturbation was stirred, by *(their)* country(*'s*) voice *(or in their own language)* they blessed the Lord Almighty.

30 Forsooth Judas, that by all things in body and soul was ready for to die for *(the)* citizens, bade *[or commanded]*, that the head of Nicanor, and *(his)* hand with the shoulder gird*(ed)* off, should be brought forth to Jerusalem.

31 Whither when he fully came, when men of his lineage were called together, and *(the)* priests to the altar, he called also them that were in the high tower.

32 And when the head of Nicanor was showed, and the cursed hand, which he holding forth against the holy house of Almighty God greatly gloried,

33 also he commanded *(that)* the tongue of *(the)* unpius Nicanor *(be)* cut off, for to be given to *(the)* birds gobbet-meal *(or piecemeal)*; forsooth *he commanded* the hand of the mad man for to be hanged up against *(or opposite)* the temple.

34 Therefore all blessed the Lord of heaven, and said, Blessed *be* the Lord, that kept his place undefouled.

35 Forsooth he hanged up Nicanor's head in the highest tower, *(so)* that it were *(an)* evident, *or known*, and open sign of the help of God.

36 Therefore all men, by common counsel, deemed in no manner for to pass this day

without solemnity, but for to have solemnity [*or worshipping*] in (*or on*) the thirteenth day of the month Adar, that is said, by voice of Syria (*or in the Syrian language*), the first day of Mordecai.

<sup>37</sup> Therefore when these things were done against Nicanor, and of those times when the city was wielded of (*or by*)(*the*) Hebrews, also I in these things shall make an end of (*my*) word(s).

<sup>38</sup> And soothly if well, and as it accordeth to the story, this thing and I will (*or I desire*); if (*or*) else less worthily, it is to forgive [*or to be granted*](*or to be forgiven*) to me.

<sup>39</sup> Soothly as for to drink evermore wine, either [*or*] evermore water, it is contrary, but for to use changeable, *either[or]now one, now another*, is delightful; so to men reading, if the word be evermore sought to (*or for*) each part, it shall not be covenable (*or suitable*), *or pleasing*; therefore here it shall be ended.

*Here endeth the second book of Maccabees, which is (the) end of the Old Testament[Here endeth the story of Maccabees, the which is the last book of the Old Testament]; see now the New Testament.*

# **Wycliffe's Bible with Modern Spelling (Enhanced)**

## **English: Wycliffe's Bible Modern Spelling (Enhanced) (with Deuterocanon)**

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Language: English

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Translation by: Terry Noble

### **Wycliffe's Bible with Modern Spelling (Enhanced)**

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