

THE SARUM RITE
Sarum Breviary Noted.
Scholarly Edition.

Volume B.

Part 49.

Pages 2045-2088.

History of the Maccabees.

Edited by William Renwick.

HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXXI.

The Sarum Rite is published by The Gregorian Institute of Canada/L'Institut grégorien du Canada, c/o School of the Arts, McMaster University, 1280 Main Street West, Hamilton, Ontario, Canada L8S 4L8. The Gregorian Institute of Canada is affiliated with the School of the Arts, McMaster University.

The Sarum Rite is distributed over the internet through .pdf files located at: www.sarum-chant.ca.

This document first published July 1, 2021.

Revised August 2024.

All rights reserved. This publication may be downloaded and stored on personal computers, and may be printed for purposes of research, study, education, and performance. No part of this publication may be uploaded, printed for sale or distribution, or otherwise transmitted or sold, without the prior permission in writing of the Gregorian Institute of Canada.

The Gregorian Institute of Canada/L'Institut Grégorien du Canada is a charitable organization registered by the Federal Government of Canada.

Web site address: www.gregorian.ca

© The Gregorian Institute of Canada, 2021.

[*The History Adaperiat.*]¹

The beginning of the rule of the History Adaperiat. : where a service is made of the Feast of the Place and of Saint Mary.

¶ Sunday Letter **A**. On the Kalends of October let all be sung of the History with a Memorial of Saint Melorus : nevertheless on Saturday let Memorials of Saint Melorus, of the Sunday and of the Trinity be made privately. No Procession will be made : and the Feast of the Saint must be deferred until the morrow, and let the middle Lessons be made of Saint Leger, and let Commemorations be made on Thursday and Saturday, and one ferial *R̄*. is said on Wednesday in the same week and the other on the Vigil of Simon and Jude.

In the ij. week let Commemorations be made on Thursday and Saturday.

In the iij. week let Commemorations be made on Wednesday and Friday. And the Feast of the Eleven Thousand Virgins is said on Saturday according to the Use of Sarum.

In the iv. week let Commemorations be made on Tuesday and Thursday.

¶ Sunday Letter **B**. On the vj. of the Nones of October let the History be sung with the middle Lessons of Saint Leger : nevertheless on the preceding Saturday let Vespers be made of Saints Remigius, and Germanus, and Vedast, with a Memorial of the Sunday and of the Trinity, and let a Procession be made to the Cross : let Commemorations be made on Tuesday and Saturday : one ferial *R̄*. is sung on the morrow of Saint Luke, Evangelist, and the other on the Vigil of Simon and Jude, according to the Use of Sarum.

In the ij. week let Commemorations be made on Monday and Friday.

In the iij. week let Commemorations be made on Thursday and Saturday.

In the iiij. week let Commemorations be made on Monday and Saturday.

¶ Sunday Letter **C**. On the v. of the Nones of October let all be sung of the History and let Commemorations be made on Tuesday and Friday, and one ferial *R̄*. is said on Wednesday after the Feast of Saint Luke, Evangelist, and the other on the morrow of Simon and Jude.

In the ij. week let Commemorations be made on Monday and Tuesday.

In the iij. week let Commemorations be made on Friday and Saturday.

In the iiij. week let Commemorations be made on Friday and Saturday.

¶ Sunday Letter **D**. On the iiij. of the Nones of October let all be sung of the History and let Commemorations be made on Monday and Saturday : and one ferial *R̄*. is said on Thursday after the Feast of Saint Luke, and the ij. ferial *R̄*. on the morrow of Simon

and Jude.

In the ij. week let Commemorations be made on Monday and Saturday.

In the iij. week let Commemorations be made on Tuesday and Saturday.

In the iiij. week let Commemorations be made on Monday and Saturday.

¶ **Sunday Letter C.** *On the iiij. of the Kalends of October let all be sung of the History. Let Commemorations be made on Friday and Saturday. The first ferial R̄. is said on the morrow of the Holy Eleven Thousand Virgins and the second on the Vigil of Simon and Jude.*

In the ij. week let Commemorations be made on Wednesday and Saturday.

In the iij. week let Commemorations be made on Tuesday and Friday.

In the iiij. week let Commemorations be made on Monday and Friday.

In the v. week let Commemorations be made on Wednesday and Thursday.

¶ **Sunday Letter F.** *On the iij. of the Kalends of October let the History be begun with a Memorial in silence only : and let Commemorations² be made on Thursday and Saturday, and on the next Sunday let the middle Lessons be made of Saint Faith : and [195v.] on the next Sunday after the Feast of Saint Luke, Evangelist, let all be sung of the History and let the ferial R̄R̄ be sung on the following Thursday.*

In the ij. week let Commemorations be made on Tuesday and Saturday.

In the iij. week let Commemorations be made on Thursday and Saturday.

In the iiij. week let Commemorations be made on Tuesday and Saturday.

In the v. week let Commemorations be made on Tuesday and Wednesday.

¶ **Sunday Letter G.** *On the ij. of the Kalends of October let the History be begun privately with a Memorial only : in the same way of the Trinity, and no Procession should be made : and on Sunday at Second Vespers let a Memorial first be made of the Sunday in silence : then let solemn Memorials be made of the Saints, let the Responsories of the j. and of the ij. Nocturns be sung on Wednesday and Friday of the same week, and let Commemorations be made on Thursday and Saturday. The first ferial R̄. is said on the Vigil of Simon and Jude : and the ij. ferial R̄. is said on the morrow of Simon and Jude.*

In the ij. week let Commemorations be made on Monday and Friday.

In the iij. week let Commemorations be made on Friday and Saturday.

In the iiij. week let Commemorations be made on Monday and Friday.

In the v. week let Commemorations be made on Tuesday and Saturday.

[The j. Sunday after the v. of
the Kalends if October.]³

6. **¶** [The History]⁴ *Adaperiat.* Sunday Letter **¶**. The Kalends of October. At 2. Vespers of S. Jerome let a Memorial be made of S. Melorus, of the Sunday and of the Trinity in silence, no Procession. A Matins let all be sung of the History and only a Memorial of S. Melorus and of the Trinity. At Lauds all the Antiphons, and the Feast of S. Remigius and his companions must be deferred until the morrow and let the middle Lessons be made of S. Leger. Nevertheless in the Diocese of Norwich let the History be begun with a Memorial and all of the service will be of the Feast of S. Remigius and his companions, and this because another Feast of ix. Lessons falls on the morrow, and then on Sunday let the middle Lessons be made of S. Melorus. This rule is kept in the Great Rubrics.

Tuesday, Thursday and Saturday are of Commemorations.

Wednesday is of the feria and the 1. ferial **¶**. is sung outside the Diocese of Norwich.

¶ And note that the Epistle and Gospel of Wednesday in the 23. week of the summer pertains to Wednesday in week 17. when the time is opportune.

Friday is of S. Faith. Nevertheless where the Translation of S. Hugh is celebrated, then let [all]⁵ of the service be of the Translation with 9. Lessons. Triple Invitatory. The first 3. Lessons from the Common of One Confessor and Bishop, the three middle Lessons of S. Faith, the three final Lessons of the Exposition of the Gospel *Take ye heed.* [947].

¶ The 2. Sunday is of the service of the Sunday.

Tuesday, Thursday, and Saturday are of Commemorations.

Friday is of S. Edward. At 2. Vespers a Memorial of S. Calixtus in silence, then a solemn Memorial of S. Mary with the Ant. *Under thy protection.* 134.

¶ The 3. Sunday is of S. Wulfran, 9. Lessons of the Common. Mass of the Sunday is said in Chapter with a Memorial of the Trinity.

Tuesday is of S. Etheldreda, 9. Lessons of the Common One Virgin not a Martyr.

Thursday is of S. Frideswide, 9. Lessons of the Common One Virgin not a Martyr.

Friday and Saturday are of Commemorations.

¶ And note that that rule concerning the [Feast of] the Eleven Thousand Virgins, namely if this Feast falls on the Saturday the service will be of the feast, and a service of S. Mary should be made on any other convenient feria, and it is to be understood that if so many ferias are vacant on which Commemorations can be celebrated and also if that many ferias are not vacant then on Saturday the service will be of S. Mary with only a Memorial of the [Eleven Thousand]⁶ Virgins.

¶ The 4. Sunday is of the service of the Sunday.

Monday, Tuesday and Thursday are of Commemorations.

Wednesday is of the Feast of Saints Crispin and Crispinian, 9. Lessons. The first 3. Lessons of the proper, with 3. *R̄**R̄*. of Many Martyrs, the 3. middle Lessons of S. John of Beverley from the Common on One Confessor and Bishop, the 3. final Lessons from the Exposition of the Gospel *Jesus was coming down from the mountain*. [865]. At Mass the Gradual is said with both *V̄**V̄*.

Friday is of the feria and the 2. ferial *R̄*. is sung. The Mass is of the Vigil [of Simon and Jude, Apostles].⁷

6. ¶ Sunday Letter *B*. The 6. of the Nones of October is of the Sunday and the History should be begun. At 1. Vespers which, will be of the Confessors [Remigius and companions],⁸ a Memorial of S. Leger, of the Sunday and of the Trinity [and]⁹ a Procession. At Matins middle Lessons of the Saint [Leger],¹⁰ and let all be sung of the History on the Feast of S. Romanus, because that Feast does not have proper Lessons. At Lauds all the Antiphons.

Monday, Tuesday and Saturday are of Commemorations.

Wednesday is of the feria with the *R̄**R̄*. of the 1. Nocturn.

Thursday is of S. Faith, nevertheless where the Translation of S. Hugh is celebrated then the service will be of the Translation as above at *A*.

¶ Note that the Epistle and Gospel of Wednesday in the 23. week of the summer pertains to the Wednesday in the 17. week when the time is opportune.

¶ The 2. Sunday is of S. Dionysius, a Memorial of the Sunday, of the Trinity and a Procession. The Mass of Sunday is said in Chapter with no Memorial at the High Mass.

Monday, Tuesday and Wednesday are of Commemorations.

¶ The 3. Sunday is of S. Michael, a Memorial of the Sunday, of the Trinity and a Procession.

Monday is of S. Etheldreda, 9. Lessons of the Common of One Virgin not a Martyr.

Tuesday is of S. Frideswide, 9. Lessons of the Common One Virgin not a Martyr.

Thursday, Friday and Saturday are of Commemorations : a Memorial of the Saints [Eleven Thousand Virgins].¹¹

¶ On the 4. Sunday let all be sung of the History with only Memorial of the Saint [Romanus]¹² and of the Trinity.

Monday and Wednesday are of Commemorations.

Tuesday is of the Martyrs Crispin and Crispinian, 9. Lessons, as above at **A**.

Thursday is of the feria and the two ferial **R̄R̄**. are sung. The Mass is of the Vigil [of the Apostles Simon and Jude].¹³ At 2. Vespers of the Apostles a Memorial of S. Mary, Ant. *Under thy protection.* 134.

6. ¶ Sunday Letter **C**. On the 5. of the Nones of October let all be sung of the History. At Lauds all the Antiphons.

Monday, Tuesday and Friday are of Commemorations.

Wednesday is of S. Faith, nevertheless where the Translation of S. Hugh is celebrated then the service will be of the Translation as above at **A**.

¶ The 2. Sunday is of the Sunday with the middle Lessons of the Martyrs [Gereon and companions].¹⁴

Monday, Tuesday and Thursday are of Commemorations.

¶ The 3. Sunday is of S. Etheldreda, 9. Lessons of the Common of One Virgin not a Martyr. At 1. Vespers, which will be of S. Etheldreda, a Memorial of S. Michael, of the Sunday, of the Trinity and a Procession. The Mass of the Sunday is said in Chapter with a Memorial of the Trinity only. At 2. Vespers which will be of S. Luke, a Memorial of the Sunday in silence, then a solemn Memorial of S. Etheldreda and of S. Justus.

Tuesday is of S. Frideswide, 9. Lessons of the Common One Virgin not a Martyr.

Wednesday, Friday and Saturday are of Commemorations.

¶ The 4. Sunday is of the Sunday. 2. Vespers will be of the Martyrs [Crispin and Crispinian]¹⁵ with a Memorial of S. John of Beverley and of the Sunday.

Monday is of the Martyrs Crispin and Crispinian, 9. Lessons. The first 3. Lessons of the Proper, the 3. middle Lessons of the Common of One Confessor and Bishop, the 3. final Lessons of the Exposition of the Gospel *Jesus was coming down from the mountain.* [865].

Tuesday, Friday and Saturday are of Commemorations.

Wednesday is of the feria and the two ferial *R̄R̄*. are sung, the Mass is of the Vigil [of the Apostles Simon and Jude].¹⁶

6. *℞*. *℟̄* Sunday Letter *℞*. On the 4. of the Nones of October let all be sung of the History. At Lauds all the Antiphons.

Monday, Thursday and Saturday are of Commemorations.

Tuesday is of S. Faith, nevertheless where the Translation S. Hugh is celebrated, then the service will be of the Translation as above at *℞*.

℟̄ The 2. Sunday is of the Sunday with middle Lessons of the Martyrs [Nicasius and companions].¹⁷

Monday and Wednesday are of Commemorations and nothing of the 3. Commemoration.

Tuesday is of S. Edward. At 2. Vespers a Memorial of S. Calixtus in silence, then a solemn Memorial of S. Mary with the Ant. *Under thy protection.* 134.

Saturday is of S. Etheldreda, 9. Lessons of the Common of One Virgin not a Martyr.

℟̄ The 3. Sunday is of S. Luke. At 1. Vespers a Memorial of S. Justus, of the Sunday, of the Trinity in silence and no Procession, then a solemn Memorial of S. Etheldreda. At Matins a Memorial of the Saint [Justus],¹⁸ of the Sunday and of the Trinity in silence. The Mass of Sunday is said in Chapter with a Memorial of S. Justus and of the Trinity only. At Vespers of S. Luke a Memorial of the Sunday in silence, then a solemn Memorial of S. Frideswide.

Monday is of S. Frideswide, 9. Lessons of the Common of One Virgin not a Martyr.

Tuesday, Thursday and Saturday are of Commemorations.

℟̄ The 4. Sunday is of the Martyrs Crispin and Crispinian, 9. Lessons. At 1. Vespers a Memorial of S. John, of the Sunday and of the Trinity and a Procession. At Matins¹⁹ the three 1. Lessons of the Proper, the 3. middle Lessons of S. John, of the Common of One Confessor and Bishop, the 3. final Lessons of the Exposition of the Gospel *Jesus was coming down from the mountain.* [865]. with a Memorial of the Saint [John of Beverley],²⁰ of the Sunday and of the Trinity. The Mass of Sunday is said in Chapter with a Memorial of the Trinity only.

Monday, Thursday and Friday are of Commemorations.

And on Tuesday is sung 1. *R̄*. of the History with 2. ferial *R̄R̄*. Mass of the Vigil

[of the Apostles Simon and Jude].²¹

6. **☩** **¶** Sunday Letter **☩**. On the 4. of the Kalends of October let all be sung of the History. At Lauds all the Antiphons. At Vespers of S. Michael a Memorial of the Sunday in silence.

Tuesday is of S. Jerome, let the Homily be read as on the day of S. Ambrose. At 2. Vespers a solemn Memorial of the Confessors [Remigius and companions]²² and of [Melorus]²³ the Martyr.²⁴

Thursday, Friday and Saturday are of Commemorations.

- ¶** The 2. Sunday is of the Sunday, let all be sung of the History. At Lauds one Antiphon.

Monday is of S. Faith, nevertheless where the Translation of S. Hugh is celebrated then the service will be of the Translation as above at **¶**.

Tuesday, Wednesday and Saturday are of Commemorations.

- ¶** The 3. Sunday is of the Sunday. At 1. Vespers of S. Edward a Memorial of the Sunday in silence. At 2. Vespers a Memorial of S. Calixtus in silence, then a solemn Memorial of S. Mary, Ant. *Under thy protection.* 134. with a full service on the morrow.

Friday is of S. Etheldreda, 9. Lessons, all from the Common of One Virgin not a Martyr.

- ¶** The 4. Sunday is of S. Frideswide, 9. Lessons, all from the Common of One Virgin not a Martyr. The Mass of Sunday is said in Chapter. At 1. Vespers, which will be of S. Luke, a Memorial of the Sunday and of the Trinity in silence without a Procession, then a solemn Memorial of S. Frideswide. 2. Vespers will be of the Virgin [Frideswide]²⁵ with a Memorial of the Commemoration.

Monday, Wednesday and Friday are of Commemorations.

Saturday is of the Martyrs Crispin and Crispinian, 9. Lessons, a Memorial and middle Lessons of S. John of Beverley, the first 3. Lessons of the Proper, the 3. middle Lessons of the Common of One Confessor and Bishop, the 3. final Lessons from the Exposition of the Gospel *Jesus was coming down from the mountain.* [865].

- ¶** The 5. Sunday is of the Sunday. At 1. Vespers a Memorial of the Martyrs [Crispin and Crispinian],²⁶ of the Trinity and a Procession.

[196r.]

Monday is of the feria and the ferial **R̄R̄**. are both sung. The Mass of the Vigil [of the Apostles Simon and Jude].²⁷

Wednesday and Thursday are of Commemorations and nothing of the 3.

Commemoration.

6. **¶** **¶** Sunday Letter **¶**. The 3. of the Kalends of October is of S. Michael, and let the History be begun with a Memorial in silence and of the Trinity and no Procession. The Mass of Sunday is said in Chapter. 2. Vespers will be of S. Jerome with a Memorial of the Sunday in silence, then a solemn Memorial of S. Michael.

Monday is of S. Jerome. At Matins the Homily is read as on the Feast of Ambrose.

Wednesday is of the Saint [Leger].²⁸ The **¶**. before the Lessons *Thou hast crowned him.* [861]. with the **¶¶**. of the 2. Nocturn of One Martyr.

Thursday, Friday and Saturday are of Commemorations.

¶ Note that the Epistle and Gospel of Wednesday in the 23. week of the summer pertains to Wednesday in the 17. week when the time is opportune.

¶ The 2. Sunday is of the Sunday, middle Lessons of S. Faith. Nevertheless where the Feast of S. Hugh is celebrated the service will be of the Translation of the same as above at **¶**. and then at 1. Vespers let a Memorial be made of S. Faith, of the Sunday, of the Trinity and a Procession, and the Mass of the Sunday is said in Chapter with a Memorial of the Trinity only.

Monday, Tuesday and Saturday are of Commemorations.

¶ The 3. Sunday is of S. Edward. At 1. Vespers and at Matins a Memorial of the Sunday and of the Trinity in silence, no Procession. At 2. Vespers a Memorial of S. Calixtus, and of the Sunday in silence, then a solemn Memorial of S. Mary with the Ant. *Under thy protection.* 134.

Monday is of S. Mary.

Thursday is of S. Etheldreda, 9. Lessons, all from the Common One Virgin not a Martyr.

Saturday is of S. Frideswide, 9. Lessons, all from the Common of One Virgin not a Martyr.

¶ The 4. Sunday is of the Sunday.

Tuesday, Thursday and Saturday are of Commemorations.

Friday is of the Martyrs Crispin and Crispinian, 9. Lessons, the first three Lessons from the proper, the 3. middle of S. John of Beverley, of the Common, and the 3. final Lessons from the Exposition of the Gospel *Jesus was coming down from the mountain.* [865].

¶ On the 5. Sunday let all be sung of the History. The Mass of the Sunday²⁹ is

said in Chapter with *Alleluia*. and 2. Vespers will be of the Apostles [Simon and Jude]³⁰ with a Memorial of the Sunday in silence.

Tuesday and Wednesday are of Commemorations.

Saturday is of the Commemoration of Souls ; at Matins of S. Mary let a Memorial be made of the Martyrs [Eustachius and companions].³¹

6. ☩. ☩ Sunday Letter ☩. The 1. Sunday, indeed the last day of September, is of S. Jerome, and let the History be begun with a Memorial [only]³² in silence. At 1. Vespers, which will be of S. Jerome, let a Memorial be made of the Sunday and of the Trinity in silence, then a solemn Memorial of S. Michael and no Procession. 2. Vespers will be of S. Jerome with a Memorial of the Sunday in silence, then a solemn Memorial of the Confessors [Remigius and companions]³³ and of [Melorus]³⁴ the Martyr.

Tuesday is of the Saint [Leger]³⁵ ; before the Lessons *℣. Thou hast crowned him.* [861]. with the *℞℟*. of the 2. Nocturn.

Wednesday, Thursday and Saturday are of Commemorations.

Friday is of the feria with the *℞℟*. of the 1. Nocturn and the Mass of the Sunday. Nevertheless where the Translation of S. Hugh is celebrated then on Saturday the service will be of the Translation [of the same]³⁶ as above at *℞*. and then Wednesday, Thursday and Friday are of Commemorations and the Mass of the Sunday is said in Chapter on Sunday with a Memorial of the Trinity only.

☩ On the 2. Sunday let all be sung of the History with only Memorial of the Martyrs [Mark, Marcellus, and Apuleius]³⁷ and of the Trinity and a Procession.

Monday, Wednesday and Friday³⁸ are of Commemorations.

☩ The 3. Sunday is of the Sunday. At 1. Vespers, which will be of the Feast [of the Translation of S. Edward, King and Confessor],³⁹ let a Memorial be made of the Saint [Calixtus],⁴⁰ of the Sunday and of the Trinity in silence [and]⁴¹ no Procession. At Matins the middle Lessons of S. Calixtus. 2. Vespers will be of the Sunday with a Memorial of S. Wulfran. Nevertheless where the Feast of the Translation of S. Etheldreda is celebrated, then this Sunday will be without either Vespers, and Vespers will be of S. Wulfran.

And thus note that all are of the Sunday : and not other feasts, which entirely lack both Vespers, except when a Simple Feast of 9. Lessons or of 3. Lessons with Rulers of the Choir should fall between two Double Feasts.

Wednesday is of S. Etheldreda, 9. Lessons of the Common of One Virgin not a

Martyr.

Friday is of S. Frideswide, 9. Lessons of the Common One Virgin not a Martyr.

Saturday is of S. Mary.

¶ The 4. Sunday is of the Sunday, a Memorial and middle Lessons of the [Eleven Thousand]⁴² Virgins.

Monday, Wednesday and Friday are of Commemorations.

Thursday is of the Martyr, 9. Lessons, the first three Lessons of the proper, the 3. middle Lessons of S. John of Beverley, of the Common of One Confessor and Bishop with the *R̄**R̄*. of the 2. Nocturn, the 3. final Lessons from the Exposition of the Gospel *Jesus was coming down from the mountain.* [865].

Saturday is of the feria and the 2. ferial *R̄**R̄*. are sung. The Mass will be of the Vigil [of the Apostles Simon and Jude].⁴³

¶ The 5. Sunday is of the Feast of the Apostles with a Memorial of the Sunday and of the Trinity in silence and no Procession. The Mass of the Sunday is said in Chapter with a Memorial of the Trinity. At 2. Vespers of the Apostles let a Memorial be made of the Sunday in silence : then a solemn Memorial of the Commemoration.

Monday and Tuesday⁴⁴ are of Commemorations and nothing of the third Commemoration.

Saturday is of S. Winifred, Virgin and Martyr [ix. Lessons],⁴⁵ all from the Common of One Virgin and Martyr.

¶ *The First Sunday after the v. of the
Kalends of October.*

At First Vespers.

Ant. Blessed be. [410].

Ps. The same.. (cxliij.) [410].

Chapter. Blessed be the God. [415].

℞. Thine is the power. 2061.

Hymn. O Light, O Trinity. [418].

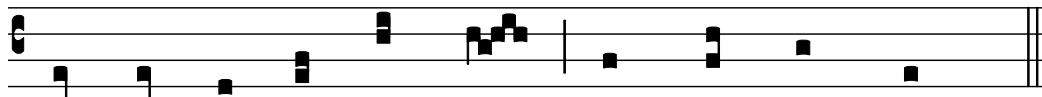
℞. Let the evening prayer. [418].

Adaperiat Dominus. AS:323; 1520:42v; 1531:196r.

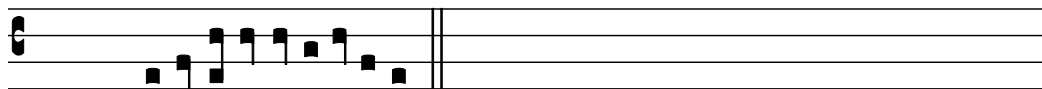
Ant.
VIII.i.



Ay the Lord * o-pen your heart in his law



and in his commandments : and send you peace.




Ps. My soul doth magnify. 72*.

¶ *The following Antiphons serve for the History Adaperiat. at Vespers on Saturdays as long as they shall be sung : on the Psalm Magnificat. or at the Memorial of the Sunday when the service is of any Feast of ix. Lessons.*

The History of Maccabees.

Da pacem Domine. AS:323; 1520:43r; 1531:196r.

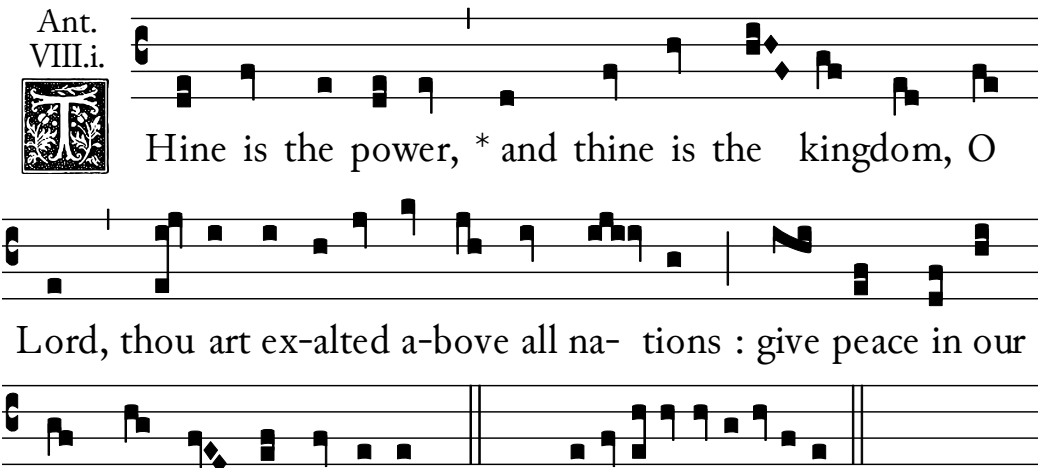
2090. Ant.
T. Per.



Dive peace in our days, * O Lord : be- cause there is
none other that fighteth for us, but only thou, our God.
Ps. My soul doth magnify. 86*.

Tua est potentia. AS:323; 1520:43r; 1531:196r.⁴⁶

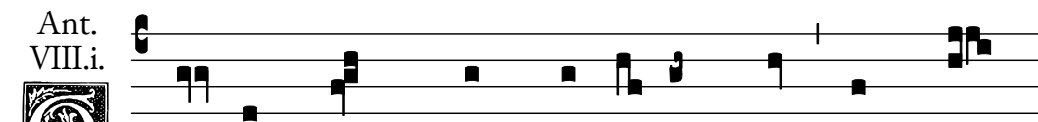
5224. Ant.
VIII.i.



THine is the power, * and thine is the kingdom, O
Lord, thou art ex-alted a-bove all na- tions : give peace in our
days, O Lord, al-le-lu-ya. *Ps.* My soul doth magnify. 72*.

Accingimini filii potentes. AS:323; 1520:43r; 1531:196r.

1228. Ant.
VIII.i.



Ard yourselves, * and be val-iant men, and be

The History of Maccabees.



ready for battle : for it is better to us to die in battle,

than to see the e-vils of our na-tion, and of the holies :

as it shall be the will of God in heaven, so be it done.


Ps. My soul doth magnify. 72*.

Exaudiat Dominus orationes. AS:323; 1520:43r; 1531:196r.

Ant.
Ii.



Ay the Lord * hearken to your prayers, and be



re-concil-ed unto you, and ne-ver forsake you in the e-vil


time, O Lord our God, al-le- lu-ya.

Ps. My soul doth magnify. 55*.

2772.

¶ *At Matins.*

Adaperiat Dominus. AS:324; 1520:43r; 1531:196r.⁴⁷

1002. Invit.
II.  Ay the Lord * o-pen your heart in his law.

† And in his commandments, and send you peace.

Ps. Come let us praise. 7*.

In the First Nocturn.


Ant. For the merits. [17].

Ps. Blessed is the man. (1.) [17]. [*etc.*]

V. In the night have I remembered. [30].

On this day let the Book of Maccabees be begun and let it be read until the first Sunday after the v. of the Kalends of November when the service is of the Temporale.


Lesson prima. Legend 1. 1. Maccab. j.

ow it came to pass, after that Alexander the son of Philip the Macedonian, who first reigned in Greece, coming out of the land of Cethim, had overthrown Darius king of the Persians and Medes : he fought⁴⁸ many battles, and took the strong holds of all, and slew the kings of the earth : and he

went through even to the ends of the earth, and took the spoils of many nations : and the earth was quiet before him. And he gathered a power, and a very strong army : and his heart was exalted and lifted up. And he subdued countries of nations, and princes : and they became tributaries to him. But thou.

The History of Maccabees.

Adaperiat Dominus. AS:324; 1520:43v; 1531:196r.⁴⁹

1. Resp. III.  6028.

Ay the Lord * o- pen your heart in his law,
 and in his com- mandments, and send peace in our
 days. †May he grant you sal- va- tion. ‡And re- deem
 you from e- vil. ⁊. May the Lord hear your
 prayers, and be re- concil- ed unto you, and nev- er forsake
 you in the e- vil time. †May he grant.

6028a.

Lesson ij. (1. Maccab. j. 5.)

[196v.]

AND after these things, he fell down upon his bed, and knew that he should die. And he called his servants the nobles that were brought up with him from his youth : and he divided his kingdom among them, while he was yet alive. And Alex-


ander reigned twelve years, and he died. And his servants made themselves kings every one in his place : and they all put crowns upon themselves after his death, and their sons after them many years, and evils were multiplied in the earth. And

there came out of them a wicked⁵⁰ root, Antiochus the Illustrious, the son of king Antiochus, who had been a hostage at Rome : and he reigned in

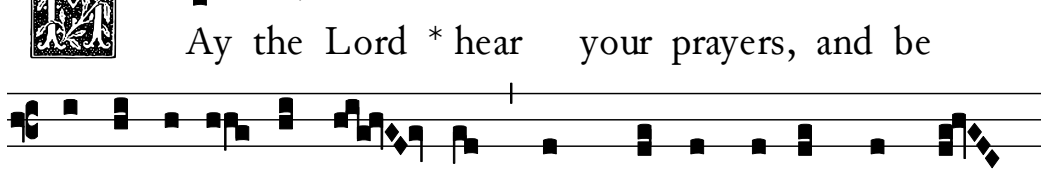
the hundred and thirty⁵¹-seventh year of the kingdom of the Greeks. But thou.

Exaudiat Dominus orationes. AS:324; 1520:43v; 1531:196v.⁵²

6687. 2. Resp. II.

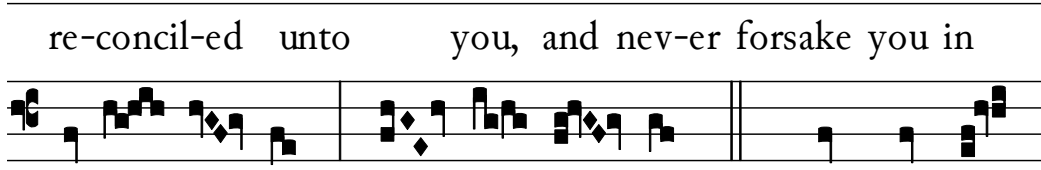


Ay the Lord * hear your prayers, and be



re-concil-ed unto you, and nev-er forsake you in

6687a. the e- vil time. †O Lord our God. ⁊. May the Lord



open your heart in his law : and in his commandments, and



send you peace. †O Lord.

Third Lesson. (I. *Maccab. j. ii.*)

IN those days there went out of Israel wicked men, and they persuaded many, saying : Let us go, and make a covenant with the heathens that are round about us : for since we departed from them, many evils have befallen us. And the word seemed good in their eyes. And

some⁵³ of the people determined to do this, and went to the king : and he gave them license to do after the ordinances⁵⁴ of the heathens. And they built a place of exercise in Jerusalem, according to the laws of the nations : and they made themselves prepuces, and departed

from the holy covenant, and joined themselves to the heathens, and were sold to do evil. And the kingdom was established⁵⁵ before Antiochus, and

he had a mind to reign over the land of Egypt, that he might reign over two kingdoms. But thou.

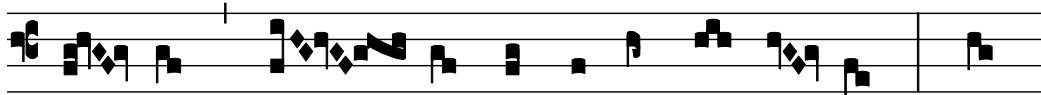
Tua est potentia. AS:325; 1520:44r; 1531:196v.⁵⁶

3. Resp.

II.

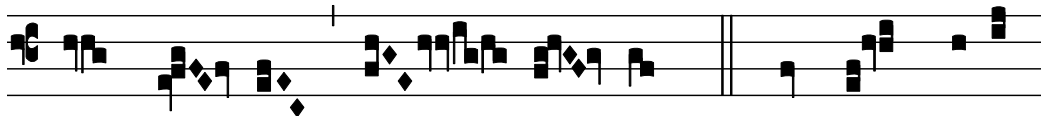


Hine is the pow-er, * and thine is the king-dom,



7793.

O Lord, thou art high a-bove all na- tions. †Give

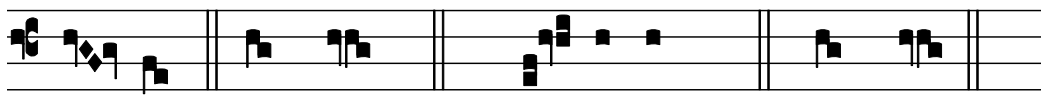


7793a.

peace, O Lord, in our days. ✠. O God, Cre-a-



tor of all things, dreadful and strong, just and mer-



ci- ful. †Give peace. ✠. Glo- ry be. 103*. †Give peace.

¶ *In the ij. Nocturn.*

Ant. Nature's Creator. [31].

Ps. Preserve me. (xv.) [31].

✠. I rose at midnight. [39].

Lesson iiij. Legend 2. (1. Maccab. j. 17.)

And Antiochus entered into
Egypt with a great multitude,

with chariots and elephants, and
horsemen, and a great number of

ships : and he made war against Ptolemee king of Egypt, but Ptolemee was afraid at his presence, and fled, and many were wounded unto death. And he took the strong cities in the land of Egypt : and he

took the spoils of the land of Egypt. And after Antiochus had ravaged Egypt in the hundred and forty-third year, he returned and went up against Israel. And he went up to Jerusalem with a great multitude. [But thou.]

Congregati sunt inimici. AS:325; 1520:44r; 1531:196v.⁵⁷

6326.

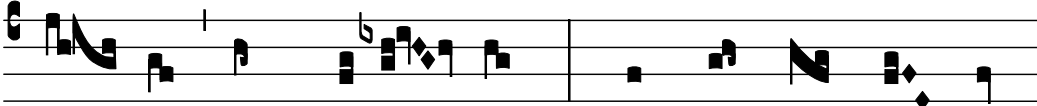
4. Resp. I. 



Ur e-nemies * are gather-ed to-gether, and



glo-ry in their pow-er, crush their strength,



O Lord, and scatter them. †That they may know that



there is none oth-er that fighteth for us, but on-ly

6326a.



thou, our God. ✠ Scatter them by thy pow-er, and des-



troy them, O Lord our pro-tec-tor. †That they may know.

Fifth Lesson. (1. Maccab. j. 21.)

And he proudly entered into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of proposition, and the pouring vessels, and the vials, and the little mortars of gold, and the veil, and the crowns, and the golden ornament that was before the temple : and he broke them all in pieces. And he took the silver and gold, and the precious vessels : and he took the hidden treasures which he found : and when he had taken all away he departed into his own country. And

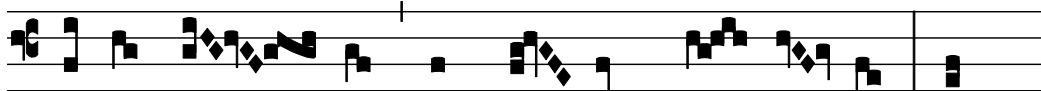
he made a great slaughter of men, and spoke very proudly. And there was great mourning in Israel, and in every place where they were. And the princes, and the ancients mourned, and the virgins and the young men were made feeble, and the beauty of the women was changed. Every bridegroom took up lamentation : and the bride that sat in the marriage bed, mourned : and the land was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

Impetum inimicorum. AS:325; 1520:44v; 1531:196v.⁵⁸

5. Resp.
II.



Ear ye not * the as- sault of the e- ne- mies :



remember how our fa- thers were sav- ed. †And



now let us cry to hea- ven : and our God will have




mer- cy on us. ✠ Remember his marvellous works

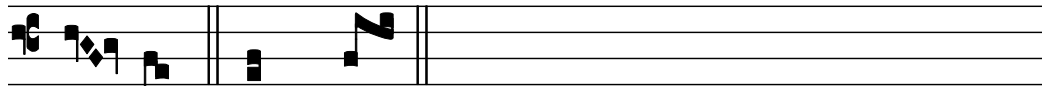
6886.

6886a.

The History of Maccabees.



that he hath done to Pha- rao and his host in the



Red Sea. †And now.

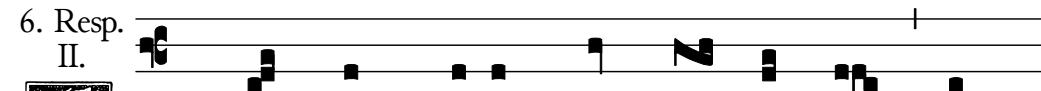
Lesson vj. (1. Maccab. j. 29.)

AND after two full years the king sent the chief collector of his tributes to the cities of Juda, and he came to Jerusalem with a great multitude. And he spoke to them peaceable words in deceit : and they believed him. And he fell upon the city suddenly, and struck it with a great slaughter, and destroyed much people in Israel. And he took the


spoils of the city, and burnt it with fire, and threw down the houses thereof, and the walls thereof round about : and they took the women captive, and the children, and the cattle they possessed. And they built the city of David with a great and strong wall, and with strong towers, and made it a fortress for them.

Refulsit sol in clipeos. AS:326; 1520:44v; 1531:196v.⁵⁹


7518. 6. Resp. II.



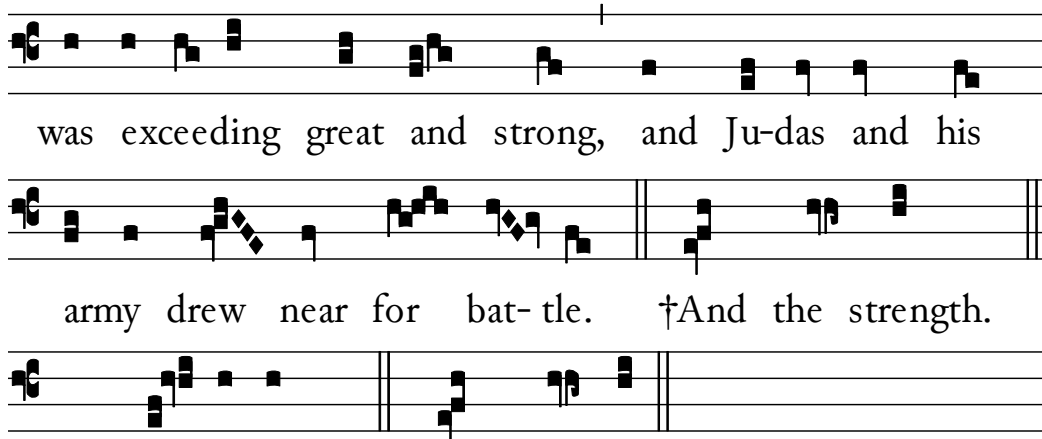
T He sun shone * upon the shields of gold, and



the mountains glit- ter-ed there-with. †And the strength

7518a. 

of the na- tions was scat- ter- ed. ⁊ For the ar-my



was exceeding great and strong, and Ju-das and his
 army drew near for bat-tle. †And the strength.
 †And the strength.

℣. Glo- ry be. 103*. †And the strength.

☪ *In the iij. Nocturn.*

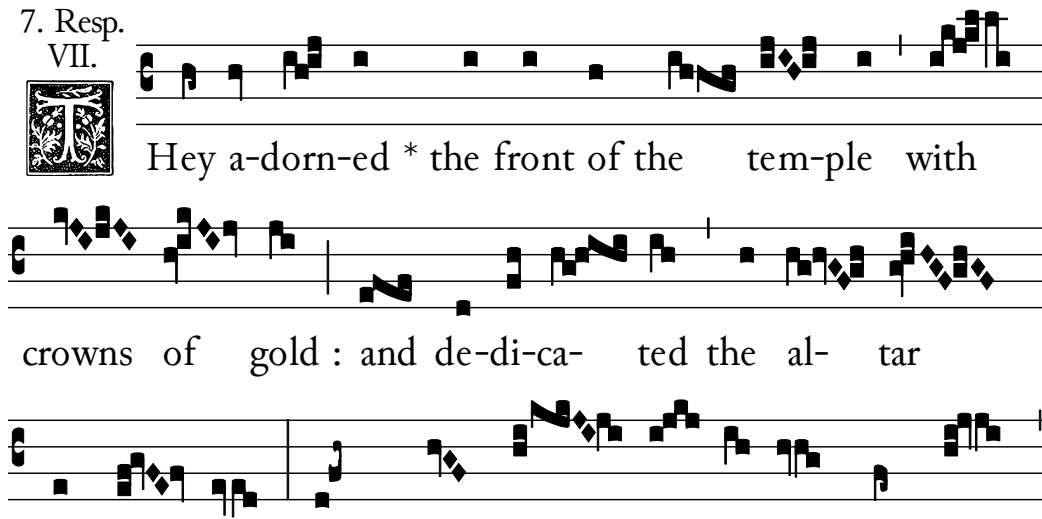
Ant. As a bridegroom. [40].

Ps. The heavens shew forth. (xviiij.) [40].

℣. Be thou exalted, O Lord. [47].

Ornaverunt faciem templi. AS:326; 1520:45r; 1531:196v.⁶⁰

7. Resp.
 VII.





Hey a-dorn-ed * the front of the tem-ple with
 crowns of gold : and de-di-ca- ted the al- tar
 to the Lord. †And there was ex-ceeding great joy


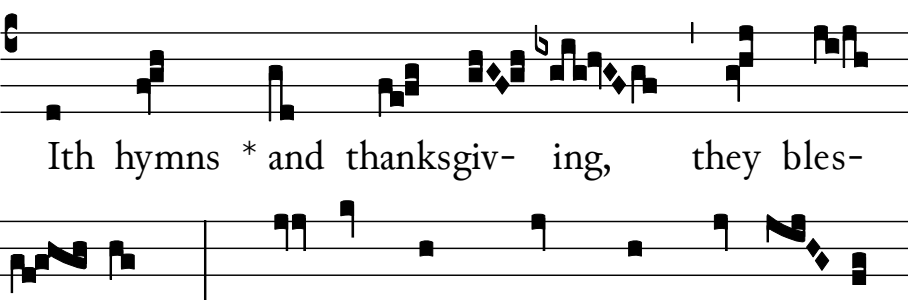
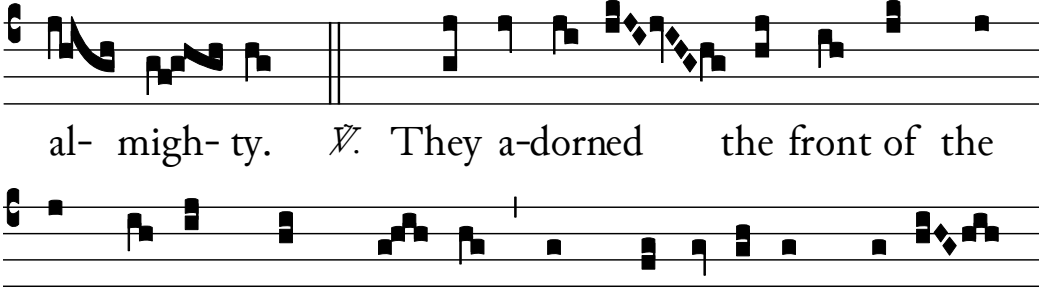
7341.

[197r.]

The History of Maccabees.

7341a. 
among the peo-ple. ⁊. They bles- sed the Lord with
hymns and thanks-giv- ing. †And there was.

*In hymnis et confessionibus. AS:326; 1520:45r; 1531:197r.*⁶¹


8. Resp.
VIII.
6905.  
Ith hymns * and thanksgiv- ing, they bles-
sed the Lord. †Who had done great things in Is- ra-
el: and giv-en them the victo-ry, the Lord
6905a. 
al- migh- ty. ⁊. They a-dorned the front of the
temple with crowns of gold, and de-di-ca- ted the al-
tar to the Lord. †Who had done.

The History of Maccabees.

Ferial Responsories.

Congregate sunt gentes. AS:327; 1520:45v; 1531:197r.⁶²

Resp.
VIII.




6324.


He na-tions * are come to-gether a-against
us to destroy us : and we know not what we
should do. †O Lord God, our eyes look to thee
what we should do. †O Lord God, our eyes look to
6324a.
thee that we not pe- rish. ⁊. Thou know-
est what they intend a-against us, how shall we be able
to stand be-fore their face un- less thou help
us. †O Lord God.

Dixit Judas Symoni. AS:327; 1520:45v; 1531:197r.⁶³


6478. Resp. VII.



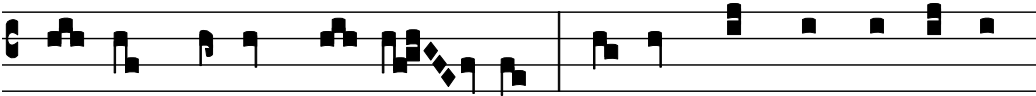
Udas said * to Si-mon his bro- ther, Choose



thee men : and go, and de-liv-er thy brethren in Ga-

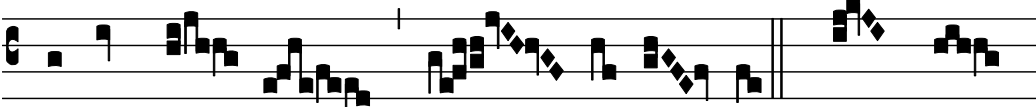


li- lee, and I and my brother Jo-nathan will go into

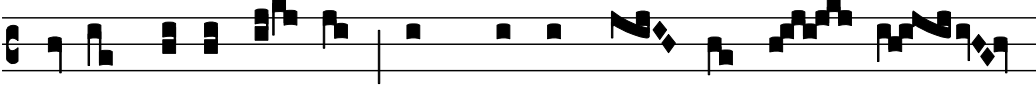


the country of Ga- la- ad. †As it shall be the will of

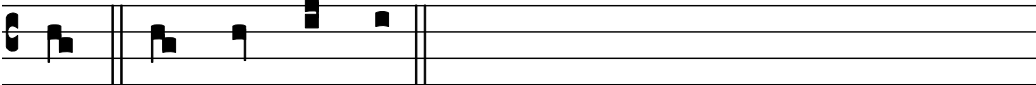
6478a.



God in hea- ven, so let it be. ⁊. And now



let us cry to hea-ven : and he will have mer-cy on



us. †And it shall be.

Lesson j. Legend 3. I. Maccab. j. (34.)



And they placed there a sinful nation, wicked men, and they fortified themselves

therein : and they stored up armour, and victuals, and gathered together the spoils of Jerusalem ; and laid

them up there : and they became a great snare. And this was a place to lie in wait against the sanctuary, and an evil devil in Israel. And they shed

innocent blood round about the sanctuary, and defiled the holy place. But thou, O Lord.

Second Lesson. (1. Maccab. j. 38.)

AND the inhabitants of Jerusalem fled away by reason of them, and the city was made the habitation of strangers, and she became a stranger to her own seed, and her children forsook her. Her sanctuary was desolate like a wilderness, her festival


days were turned into mourning, her sabbaths into reproach, her honours were brought to nothing. Her dishonour was increased according to her glory, and her excellency was turned into mourning. But thou, O Lord.

Third Lesson. (1. Maccab. j. 41.)

AND king Antiochus wrote to all his kingdom, that all the people should be ⁶⁴ one : and every one should leave his own law. And all nations consented according to the word of king Antiochus. And many of Israel consented to his service, and they sacrificed to idols, and profaned the sabbath. And the king sent letters by the hands of messengers to Jerusalem, and to all the cities of Juda

: that they should follow the law of the nations of the earth, and should forbid holocausts and sacrifices, and atonements to be made in the temple of God. And should prohibit the sabbath, and the festival days, to be celebrated. And he commanded the holy places to be profaned, and the holy people of Israel. But thou, O Lord.

First Lesson. Legend 4. 1. Maccab. j. (47.)

ND he commanded altars to be built, and temples, and idols, and swine's flesh to be immolated, and unclean beasts. And that they should leave their children uncircumcised, and let their souls be defiled with all uncleannesses, and

abominations, to the end that they should forget the law, and should change all the justifications of God. And that whosoever would not do according to the word of king Antiochus should be put to death. According to all these words he wrote

to his whole kingdom, and he appointed rulers over the people that should force them to do these things. And they commanded the cities of Juda to sacrifice. Then many of the people were gathered to them that

had forsaken the law of the Lord : and they committed evils in the land : and they drove away the people of Israel into lurking holes, and into the secret places of fugitives.

Second Lesson. (1. *Maccab. j. 54.*)

IN the fifteenth day of the month Casleu, in the hundred and forty-fifth year, king Antiochus set up the abominable idol of desolation upon the altar of God, and they built altars throughout all the cities of Juda round about : and they burnt incense, and sacrificed at the doors of the houses, and in the

streets. And they cut in pieces, and burnt with fire the books of the law of God : and every one with whom the books of the testament of the Lord were found, and whosoever observed the law of the Lord, they put to death, according to the edict of the king. But thou.

[197v.]

Third Lesson. (1. *Maccab. j. 58.*)

THus by their power did they deal with the people of Israel, that were found in the cities month after month. And on the five and twentieth day of the month they sacrificed upon the altar of the idol that was over against the altar of God. Now the women that circumcised their children, were slain according to the commandment of king Antiochus. And they hanged the children about their necks in all their houses :

and those that had circumcised them,⁶⁵ they put to death. And many of the people of Israel determined with themselves, that they would not eat unclean things : and they chose rather to die than to be defiled with unclean meats. And they would not break the holy law of God, and they were put to death : and there was very great wrath upon the people. But thou, O Lord.

First Lesson. Legend 5. 1. Maccab. ij.

IN those days arose Mathathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and he abode in the mountain of Modin. And he had five sons : John who was surnamed⁶⁶ Gaddis : and Si-

mon, who was surnamed Thasi : and Judas, who was called Machabeus : and Eleazar,⁶⁷ who was surnamed Abaron : and Jonathan, who was surnamed Apphus. These saw the evils that were done in the people of Juda, and in Jerusalem.

Lesson ij. (1. Maccab. ij. 7.)

AND Mathathias said : Woe is me, wherefore was I born to see the ruin of my people, and the ruin of the holy city, and to dwell there, when it is given into the hands of the enemies ? The holy places are come into the hands of strangers : her temple is become as a man without honour. The vessels of her glory are carried away captive : her old men are murdered in the streets, and her

young men are fallen by the sword of the enemies. What nation hath not inherited her kingdom, and gotten of her spoils ? All her ornaments are taken away. She that was free is made a slave. And behold our sanctuary, and our beauty, and our glory is laid waste, and the Gentiles have defiled them. To what end then should we live any longer ? But thou, O Lord.

Third Lesson. (1. Maccab. ij. 14.)

AND Mathathias and his sons rent their garments, and they covered themselves with haircloth, and made great lamentation. And they that were sent from king Antiochus came thither, to compel them that were fled into the city of Modin, to sacrifice, and to burn incense, and to depart from the law of God. And

many of the people of Israel consented, and came to them : but Mathathias and his sons stood firm. And they that were sent from Antiochus, answering, said to Mathathias : Thou art a ruler, and an honourable, and great man in this city, and adorned with sons, and brethren.

Lesson j. Legend 6. (1. Maccab. ij. 18.)

Therefore come thou first, and obey the king's commandment, as all nations have done, and the men of Juda, and they that remain in Jerusalem : and thou, and thy sons, shall be in the number of the king's friends, and enriched with gold, and silver, and many presents. Then Mathathias answered, and said with a loud voice : Although all nations obey king Antiochus, so as to depart every man

from the service of the law of his fathers, and consent to his commandments : I and my sons, and my brethren will obey the law of our fathers. God be merciful unto us : it is not profitable for us to forsake the law, and the justices of God : we will not hearken to the words of king Antiochus, neither will we sacrifice, and transgress the commandments of our law, to go another way.

Second Lesson. (1. Maccab. ij. 23.)

Now as he left off speaking these words, there came a certain Jew in the sight of all to sacrifice to the idols upon the altar in the city of Modin, according to the king's commandment. And Mathathias saw and was grieved, and his reins trembled, and his wrath was kindled according to the judgment of


the law, and running upon him he slew him upon the altar : moreover the man whom king Antiochus had sent, who compelled them to sacrifice, he slew at the same time, and pulled down the altar. And shewed zeal for the law, as Phinees did by Zamri the son of Salomi. But thou.

Third Lesson. (1. Maccab. ij. 27.)

And Mathathias cried out in the city with a loud voice, saying : Every one that hath zeal for the law, and maintaineth the testament, let him follow me. So he, and his sons fled into the mountains, and left all that they had in the city. Then many

that sought after judgment, and justice, went down into the desert : and they abode there, they and their children, and their wives, and their cattle : because afflictions increased upon them.


⁶⁸*First Lesson. Legend 7. 1. Maccab. ij. (31.)*

Nd it was told to the king's men, and to the army that was in Jerusalem in the city of David, that certain men who had broken the king's commandment, were gone away into the secret places in the wilderness, and that many were

gone after them. And forthwith they went out towards them, and made war against them on the sabbath day, and they said to them : Do you still resist ? come forth, and do according to the edict of king Antiochus, and you shall live.


Second Lesson. (1. Maccab. ij. 34.)

[198r.]

Nd they said : We will not come forth, neither will we obey the king's edict, to profane the sabbath day. And they made haste to give them battle. But they answered them not, neither did they cast a stone at


them, nor stopped up the secret places, saying : Let us all die in our innocency : and heaven and earth shall be witnesses for us, that you put us to death wrongfully.

Third Lesson. (1. Maccab. ij. 38.)

O they gave them battle on the sabbath : and they were slain with their wives, and their children, and their cattle, to the number of a thousand persons. And Mathathias and his friends heard of it, and they mourned for them exceedingly. And every man said to his neighbour : If we shall all do as our brethren have done, and not fight against the

heathens for our lives, and our justifications : they will now quickly root us out of the earth. And they determined in that day, saying : Whosoever shall come up against us to fight on the sabbath day, we will fight against him : and we will not all die, as our brethren that were slain in the secret places.

First Lesson. 1. Maccabees ij. (42.) Legend 8.

hen was assembled to them the congregation of the Assideans, the stoutest of Israel, every one that had a good will for the law. And all they that fled

from the evils, joined themselves to them, and were a support to them. And they gathered an army, and slew the sinners in their wrath, and the wicked men in their indignation : and

the rest fled to the nations for safety. And Mathathias and his friends went round about, and they threw down the altars : and they circumcised all the children whom they found in the confines of Israel that were un-circumcised : and they did valiantly.

And they pursued after the children of pride, and the work prospered in their hands : and they recovered the law out of the hands of the nations, and out of the hands of the kings : and they yielded not the horn to the sinner. But thou.

Lesson ij. (1. Maccab. ij. 49.)

Now the days drew near that Mathathias should die, and he said to his sons : Now hath pride and chastisement gotten strength, and the time of destruction, and the wrath of indignation : now therefore, O my sons, be ye zealous for the law, and

give your lives for the covenant of your fathers. And call to remembrance the works of the fathers, which they have done in their generations : and you shall receive great glory, and an everlasting name.

Lesson iij. (1. Maccab. ij. 62.)

Mathathias said to his sons, Fear not the words of a sinful man, for his glory is dung, and worms : to day he is lifted up, and to morrow he shall not be found, because he is returned into his earth : and his thought is come to nothing. You therefore, my sons, take courage, and behave manfully in the law : for by it you shall be glorious. And behold, I know that your brother Simon is a man of counsel : give ear to him always, and he shall be a father to you. And Judas Machabeus who is valiant and strong from his youth up,

let him be the leader of your army, and he shall manage the war of the people. And you shall take to you all that observe the law : and revenge ye the wrong of your people. Render to the Gentiles their reward, and take heed to the precepts of the law. And he blessed them, and was joined to his fathers. And he died in the hundred and forty-sixth year : and he was buried by his sons in the sepulchres of his fathers in Modin, and all Israel mourned for him with great mourning.

First Lesson. 1. Maccabees iij. Legend 9.

Then his son Judas, called Machabeus, rose up in his stead. And all his brethren helped him, and all they that had joined themselves to his father, and they fought with cheerfulness the

battle of Israel. And he got his people great honour, and put on a breastplate as a giant, and girt his warlike armour about him in battles, and protected the camp with his sword.

Second Lesson. (1. Maccab. iij. 4.)

IN his acts he was like a lion, and like a lion's whelp roaring for his prey. And he pursued the wicked and sought them out, and them that troubled his people he burnt with fire : and his enemies were driven away for fear of him, and all the workers of iniquity were troubled : and salvation prospered in his hand. And he griev-

ed many kings, and made Jacob glad with his works, and his memory is blessed for ever. And he went [198v.] through the cities of Juda, and destroyed the wicked out of them, and turned away wrath from Israel. And he was renowned even to the utmost part of the earth, and he gathered them that were perishing.

Lesson iij. (1. Maccab. iij. 10.)

And Apollonius gathered together the Gentiles, and a numerous and great army from Samaria, to make war against Israel. And Judas understood it, and went forth to meet him : and he overthrew him, and killed him : and many fell down slain, the rest fled away. And he took their spoils, and Judas took the sword of Apollonius, and fought with it all his lifetime. And Seron captain of the army of Syria heard that Judas had assembled a company of the faithful,

and a congregation with him, and he said : I will get me a name, and will be glorified in the kingdom, and will overthrow Judas, and those that are with him, that have despised the edict of the king. And he made himself ready : and the host of the wicked went up with him, strong succours, to be revenged of the children of Israel. And they approached even as far as Bethoron : and Judas went forth to meet him, with a small company. [But thou.]

First Lesson. Legend 10. (1. Maccab. iij. 17.)

Ut when they saw the army coming to meet them, they said to Judas : How shall we, being few, be able to fight against so great a multitude and so strong, and we are ready to faint with fasting today ? And Judas said : It is an easy matter for many to be shut up in the hands of a few : and there is no difference in the sight of the God of heaven to deliver with a great multitude, or with a small company :

for the success of war is not in the multitude of the army, but strength cometh from heaven. They come against us with an insolent multitude, and with pride, to destroy us, and our wives, and our children, and to take our spoils. But we will fight for our lives and our laws : and the Lord himself will overthrow them before our face : but as for you, fear them not. [But thou.]

Lesson ij. (1. Maccab. iij. 23.)

And as soon as he had made an end of speaking, he rushed⁶⁹ suddenly upon them : and Seron and his host were overthrown before him : and he pursued him by the descent of Bethoron even to the plain, and there fell of them eight hundred men, and the rest fled into the land of the Philistines. And the fear of Judas and of his brethren, and the dread of them fell upon all the nations round

about them. And his fame came to the king, and all nations told of the battles of Judas. Now when king Antiochus heard these words, he was angry in his mind : and he sent and gathered the forces of all his kingdom, an exceeding strong army. And he opened his treasury, and gave out pay to the army for a year : and he commanded them, that they should be ready for all things. [But thou.]

Lesson iij. (1. Maccab. iij. 29.)


And he perceived that the money of his treasures failed, and that the tributes of the country were small because of the dissension, and the evil that he had brought upon the land, that he might take away the laws of

old times : and he feared that he should not have as formerly enough, for charges and gifts, which he had given before with a liberal hand : for he had abounded more than the kings that had been before him. And he

was greatly perplexed in mind, and purposed to go into Persia, and to take tributes of the countries, and to gather much money. And he left Lysias, a nobleman of the blood royal,

to oversee the affairs of the kingdom, from the river Euphrates⁷⁰ even to the river of Egypt : and to bring up his son Antiochus, till he came again. [But thou.]

Lesson j. 1. Maccabees iij. (34.) Legend 11.

Nd he delivered to him half⁷¹ the army, and the elephants : and he gave him charge concerning all that he would have done, and concerning the inhabitants of Judea, and Jerusalem : and that he should send an army

against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away the memory of them from that place : and that he should settle strangers to dwell in all their coasts, and divide their land by lot.

Lesson ij. (1. Maccab. iij. 38.)

Then Lysias chose Ptolemee the son of Dorymenus,⁷² and Nicenor, and Gorgias, mighty men of the king's friends. And he sent with them forty thousand men, and seven thousand horsemen : to go into the

land of Juda, and to destroy it according to the king's orders. So they went forth with all their power, and came, and pitched near Emmaus in the plain country.

Third Lesson. (1. Maccab. iij. 41.)

[199r.] **A**nd the merchants of the countries heard the fame of them : and they took silver and gold in abundance, and servants : and they came into the camp, to buy the children of Israel for slaves : and there were joined to them the forces of Syria, and of the land of the strangers. And Judas and his brethren saw that

evils were multiplied, and that the armies approached to their borders : and they knew the orders the king had given to destroy the people and utterly abolish them. And they said every man to his neighbour : Let us raise up the low condition of our people, and let us fight for our people, and our sanctuary. But thou.

First Lesson. Legend 12. 1. Maccab. iij. (44.)

ANd the assembly was gathered that they might be ready for battle : and that they might pray, and ask mercy and compassion. Now Jerusalem was not inhabited, but was like a desert : there was none of her children that went in or out : and the sanctuary was trodden down : and the



children of strangers were in the castle, there was the habitation of the Gentiles : and joy was taken away from Jacob, and the pipe and harp ceased there. And they assembled together, and came to Maspha over against Jerusalem : for in Maspha was a place of prayer heretofore in Israel.

Second Lesson. (1. Maccab. iij. 47.)

AND they fasted that day, and put on haircloth, and put ashes upon their heads⁷³ : and they rent their garments : and they laid open the books of the law, in which the Gentiles searched for the likeness of their idols : and they brought the priestly ornaments, and the firstfruits and tithes, and stirred up the

Nazarites that had fulfilled their days : and they cried with a loud voice toward heaven, saying : What shall we do with these, and whither shall we carry them ? For thy holies are trodden down, and are profaned, and thy priests are in mourning, and are brought low. But thou.

Third Lesson. (1. Maccab. iij. 52.)

AND behold the nations are come together against us to destroy us : thou knowest what they intend against us. How shall we be able to stand before their face, unless thou, O God, help us ? Then they sounded with trumpets, and cried out with a loud voice. And after this Judas appointed captains over the people, over thousands, and over hundreds, and

over fifties, and over tens. And he said to them that were building houses, or had betrothed wives, or were planting vineyards, or were fearful, that they should return every man to his house, according to the law. So they removed the camp, and pitched on the south side of Emmaus. But thou, O Lord, have mercy upon us.

First Lesson. Legend 13. Maccab. iij. (58.)

Judas said : Gird yourselves, and be valiant men, and be ready against the morning, that you may fight with these nations that are assembled against us to destroy us and our sanctuary. For it is better for us to die in battle, than to see the evils of our nation, and of the holies : nevertheless as it shall be the will of God in heaven so be it done.

Then Gorgias took five thousand [Maccab. iv.]

men, and a thousand of the best horsemen : and they removed out of the camp by night. That they might come upon the camp of the Jews, and strike them suddenly : and the men that were of the castle were their guides. And Judas heard of it, and rose up, he and the valiant men, to attack the king's forces that were in Emmaus. For as yet the army was dispersed from the camp.

Lesson ij. (1. Maccab. iv. 5.)

Gorgias came by night into the camp of Judas, and found no man, and he sought⁷⁴ them in the mountains : for he said : These men flee from us. And when it was day, Judas shewed himself in the plain with three thousand men only, who neither had armour nor swords. And they saw the camp of the Gentiles that it was strong, and the men in breastplates, and the horsemen round about them, and these were trained up to war. And Judas said to the men

that were with him : Fear ye not their multitude, neither be ye afraid of their assault. Remember in what manner our fathers were saved in the Red Sea, when Pharao pursued them with a great army.⁷⁵ And now let us cry to heaven : and the Lord will have mercy on us, and will remember the covenant of our fathers, and will destroy this army before our face this day : and all nations shall know that there is one that redeemeth and delivereth Israel.

Third Lesson. (1. Maccab. iv. 12.)

And the strangers lifted up⁷⁶ their eyes, and saw them coming against them. And they went out of the camp to battle, and they that

were⁷⁷ with Judas sounded the trumpet. And they joined battle : and the Gentiles were routed, and fled into the plain. But all the

hindmost of them fell by the sword, and they pursued them as far as Gezeron, and even to the plains of Idumea, and of Azotus, and of Jamnia : and there fell of them to the

number of three thousand men. And Judas returned again with his army that followed him. But thou, O Lord.

[199v.]

First Lesson. Legend 14. (1. *Maccab. iv. 17.*)



And he said to the people : Be not greedy of the spoils : for there is war before us : and Gorgias and his army are near us in the mountain : but stand ye now against our enemies, and overthrow them, and you shall take the spoils afterwards with safety. And as Judas was speaking these words, behold part of them appeared looking forth from the mountain. And Gorgias saw that his men were put to flight, and that they had set fire to the camp : for the smoke that was seen declared what was done. And when they had seen

this, they were seized with great fear, seeing at the same time Judas and his army in the plain ready to fight. So they all fled away into the land of the strangers. And Judas returned to take the spoils of the camp, and they got much gold, and silver, and blue silk, and purple of the sea, and great riches. And returning home they sung a hymn, and blessed God in heaven, because he is good, because his mercy endureth for ever. So Israel had a great deliverance that day. [But thou.]

Lesson ij. (1. *Maccab. iv. 28.*)

Lysias gathered together threescore thousand chosen men, and five thousand horsemen, that he might subdue them. And they came into Judea, and pitched their tents in Bethoron, and Judas met them with ten thousand men. And they saw that the army was strong, and he prayed, and said : Blessed art thou, O Saviour of Israel, who didst break the

violence of the mighty by the hand of thy servant David, and didst deliver up the camp of the strangers into the hands of Jonathan the son of Saul and of his armourbearer. Shut up this army in the hands of thy people Israel, and let them be confounded in their host and their horsemen. Strike them with fear, and cause the boldness of their strength to languish,

and let them quake at their own destruction. Cast them down with the sword of them that love thee : and let all that know thy name, praise


thee with hymns. And they joined battle : and there fell of the army of Lysias five thousand men. But thou.

Third Lesson. (1. *Maccab. iv. 35.*)

AND when Lysias saw that his men were put to flight, and how bold the Jews were, and that they were ready either to live, or to die manfully, he went to Antioch, and chose soldiers, that they might come again into Judea with greater numbers. Then Judas, and⁷⁸ his brethren said : Behold our enemies are discomfited : let us go up now to cleanse the holy places and to repair them. And all the army assembled together, and they went up into mount Sion.

And they saw the sanctuary desolate, and the altar profaned, and the gates burnt, and shrubs growing up in the courts as in a forest, or on the mountains, and the chambers joining to the temple thrown down. And they rent their garments, and made great lamentation, and put ashes on their heads : and they fell face down to the ground on their faces, and they sounded with the trumpets of alarm, and they cried towards heaven. But thou, O Lord, have mercy.

First Lesson. Legend 15. 1. *Maccab. iv. (41.)*

HEN Judas appointed men to fight against them that were in the castle, till they had cleansed the holy places. And he chose priests without blemish, whose will was set upon the law of God : and they cleansed the holy places, and took away the stones that had been defiled into an unclean place. And he considered about the altar of holocausts that had been profaned, what

he should do with it. And a good counsel came into their minds, to pull it down : lest it should be a reproach to them, because the Gentiles had defiled it : so they threw it down. And they laid up the stones in the mountain of the temple in a convenient place, till there should come a prophet, and give answer concerning them.

Second Lesson. (1. *Maccab. iv. 47.*)

Then they took whole stones according to the law, and built a new altar according to the former. And they kept the dedication of the altar eight days, and they offered holocausts with joy, and sacrifices of salvation, and of praise.⁷⁹ And they adorned the front of the temple with

crowns of gold, and escutcheons, and they renewed the gates, and the chambers, and hanged doors upon them. And there was exceeding great joy among the people, and the reproach of the Gentiles was turned away.


[200r.]

Third Lesson. (1. *Maccab. v. 1.*)

Now it came to pass, when the nations round about heard that the altar and the sanctuary were built up as before, that they were exceeding angry. And they thought to destroy the generation of Jacob that were among them, and they began to kill some of the people, and to persecute them. Then Judas fought against the children of Esau in

Idumea, and them that were in Acrabathane : because they beset the Israelites around about, and he made a great slaughter of them. And he remembered the malice of the children of Bean : who were a snare and a stumblingblock to the people, by lying in wait for them in the way. [But thou, O Lord.]

Lesson j. Legend 16. 1. *Maccab. v. (5.)*

 **N**d they were shut up by him in towers, and he set upon them, and devoted them to utter destruction, and burnt their towers with fire, and all that were in them. Then he passed over to the children of Ammon, where he found a mighty power, and much

people, and Timotheus was their captain : and he fought many battles with them, and they were discomfited in their sight,⁸⁰ and he smote them : and he took the city of Gazer and her towns, and returned into Judea. But thou.

Second Lesson. (1. *Maccab. v. 9.*)

And the Gentiles that were in Galaad, assembled themselves

together against the Israelites that were in their quarters to destroy them :

and they fled into the fortress of Datheman. And they sent letters to Judas and his brethren, saying, The heathens that are round about are gathered together against us, to destroy us : and they are preparing to come, and to take the fortress into


which we are fled : and Timotheus is the captain of their host. Now therefore come, and deliver us out of their hands, for many of us are slain. And all our brethren that were in the places of Tubin, are killed.

Third Lesson. (1. Maccab. v. 13.)

AND they have carried away⁸¹ their wives, and their children, captives, and taken their spoils, and they have slain there almost a thousand men. And while they were yet reading these letters, behold there came other messengers out Galilee with their garments rent, who related according to these words : saying, that they of Ptolemais, and of Tyre,

and of Sidon, were assembled against them, and all Galilee is filled with strangers, in order to consume us. Now when Judas and all the people heard these words, a great assembly met together to consider what they should do for their brethren that were in trouble, and were assaulted by them. [But thou.]

First Lesson. Legend 17. 1. Maccab. v. (17.)

ND Judas said to Simon his brother : Choose thee men, and go, and deliver they brethren in Galilee : and I, and my brother Jonathan will go into the country of Galaad. And he left Joseph the son of Zacharias, and Azarias

captains of the people with the remnant of the army in Judea to keep it : and he commanded them, saying : Take ye the charge of this people: but make no war against the heathens, till we return. But thou.

Second Lesson. (1. Maccab. v. 20.)

NOW three thousand men were allotted to Simon, to go into Gallilee : and eight thousand to Judas to go into the land of Galaad. And Simon went into Galilee, and fought

many battles with the heathens : and the heathens were discomfited before his face, and he pursued them even to the gate of Ptolemais. And there fell of the heathens almost three

thousand men, and he took the spoils of them, and he took with him those that were in Galilee and in Arbatis⁸²


with their wives, and children, and all that they had, and he brought them into Judea with great joy.

Lesson iij. (1. Maccab. v. 24.)

Judas Machabeus, and Jonathan his brother passed over the Jordan, and went three days' journey through the desert. And the Nabu-theans met them, and received them in a peaceable manner, and told them all that happened to their brethren in the land of Galaad, and that many of them were shut up in Barasa,⁸³ and in Bosor, and in Alima, and in Casphor, and in Mageth, and in Carnaim : all these strong and great cities. Yea, and that they were kept shut up in

the rest of the cities of Galaad, and that they had appointed to bring their army on the morrow near to these cities, and to take them and to destroy them all in one day. Then Judas and his army suddenly turned their march into the desert, to Bosor,⁸⁴ and took the city : and he slew every male by the edge of the sword, and took all their spoils, and burnt it with fire. And they removed from thence by night, and went till they came to the fortress. But thou.

First Lesson. Legend 18. (1. Maccab. v. 30.)

Nd it came to pass that early in the morning, when they lifted up their eyes, behold there were people without number, carrying ladders and engines to take the fortress, and assault them. And Judas saw that the fight was begun,

and the cry of the battle went up to heaven like a trumpet, and a great cry out of the city : and he said to his host : Fight ye to day for your brethren. And he came with three companies behind them.

[200v.]

Second Lesson. (1. Maccab. v. 33.)

And they sounded their trumpets, and cried out in prayer. And the host of Timotheus understood that it was Machabeus, and they fled away before his face : and they made a great slaughter of them :

and there fell of them in that day almost eight thousand men. And Judas turned aside to Maspha,⁸⁵ and assaulted, and took it, and he slew every male thereof, and took the spoils thereof, and burnt it with fire.

From thence he marched, and took Casbon, and Mageth,⁸⁶ and Bosor,


and the rest of the cities of Galaad. [But thou.]

Third Lesson. (1. *Maccab. v. 37.*)

BUt after this Timotheus gathered another army, and camped over against Raphon beyond the torrent. And Judas sent men to view the army : and they brought him word, saying : All the nations, that are round about us, are assembled

unto him an army exceeding great : and they have hired the Arabians to help them, and they have pitched their tents beyond the torrent, ready to come to fight against thee. And Judas went to meet them. [But thou.]

First Lesson. Legend 19. 1. *Maccab. v. (40.)*

Nd Timotheus said to the captains of his army : When Judas and his army come near the torrent of water, if he pass over unto us first, we shall not be able to withstand him : for he will cer-

tainly prevail over us. But if he be afraid to pass over, and camp on the other side of the river, we will pass over to them and shall prevail against him.

Second Lesson. (1. *Maccab. v. 42.*)

NOw when Judas came near the torrent of water, he set the scribes of the people by the torrent, and commanded them, saying : Suffer no man to stay behind : but let all come to the battle. And he passed over to them first, and all the people after him, and all the heathens were

discomfited before them, and they threw away their weapons, and fled to the temple that was in Carnaim. And he took that city, and the temple he burnt with fire, with all things that were therein : and Carnaim was subdued, and could not stand against the face of Judas.

Lesson iij. (1. *Maccab. v. 45.*)

ANd Judas gathered together all the Israelites that were in the land of Galaad, from the least even to the greatest, and their wives, and

children, and an army exceeding great, to come into the land of Juda. And they came as far as Ephron : now this was a great city situate in the

way, strongly fortified, and there was no means to turn from it on the right hand or on the left, but the way was through the midst of it. And they that were in the city, shut themselves in, and stopped up the gates with

stones : and Judas sent to them with peaceable words, saying : Let us pass through your land, to go into our country : and no man shall hurt you : we will only pass through on foot. But they would not open to them.

First Lesson. Legend 20. 1. Maccab. v. (49.)



Then Judas commanded proclamation to be made in the camp, that they should make an assault every man in the place where he was. And the men of the army drew near, and he assaulted that city all the day, and all the night, and the city was delivered into his hands : and they slew every male with the edge of the sword, and he razed

the city, and took the spoils thereof, and passed through all the city over them that were slain. Then they passed over the Jordan to the great plain that is over against Bethsan.⁸⁷ And Judas gathered together the hindmost, and he exhorted the people all the way through, till they came into the land of Juda.

Second Lesson. (1. Maccab. v. 54.)

And they went up to mount Sion with joy and gladness, and offered holocausts, because not one of them was slain, till they had returned in peace. Now in the days that Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais, Joseph the

son of Zacharias, and Azarias captain of the soldiers, heard of the good success, and the battles that were fought. And he said : Let us also get us a name, and let us go fight against the Gentiles that are round about us. But thou, O Lord, have mercy.

Third Lesson. (1. Maccab. v. 58.)

And he gave charge to them that were in his army, and they went towards Jamnia. And Gorgias and his men went out of the city, to give them battle. And Joseph and Azarias

were put to flight, and were pursued unto the borders of Judea : and there fell, on that day, of the people of Israel about two thousand men, and there was a great overthrow of the

people : because they did not hearken to Judas, and his brethren, thinking that they should do manfully. But they were not of the seed of those men by whom salvation was brought

to Israel. And the men of Juda were magnified exceedingly in the sight of all Israel, and of all the nations where their name was heard. But thou, O Lord, have mercy [upon us].

Dñica. j. post. v. kl. octobris.

domi nus cor ve strū in lege su a. Et in pre ceptis su
is et fa ci at pacē. p. Venite. et agite. l. Et factū est. v. s.
A Dape ri at domi nus cor vestrum in le
ge su a et in precep tis su is et fa ci at pacem
in di ebus ve stris. Concedat vobis sa lu tem
Et redimat vos a ma lis. v. Et exaudi
at dominus orati ones vestras et reconsti li etur vo bis
nec vos deserat in tem po re ma lo. Concedat vobis sa.
Laudi at do minus orati o nes ve stras
et re consti li e tur vo bis nec vos deserat in tem

[Antiphonale 1520:43v.]

Notes, pages 2045-2088.

- ¹ '*HISTORIA*' Chevallon in hoc loco et ad p. mcccclxxix. [SB:mcccxx.]
- ² '*fiat cōme.*' Chevallon. [SB:mcccxxii.]
- ³ '*Dnica p'ma octobris celebret' festū dedicationis eccliē.*' memorandum ms. in capite folii cxcv. versi, in exemplari Breviarii e coll. Exon. Oxon. [SB:mcccxxiii.]
- ⁴ 1520:41v.
- ⁵ 1520:41v.
- ⁶ SB:mcccxxv.
- ⁷ SB:mcccxxv.
- ⁸ SB:mcccxxv.
- ⁹ 1520:41v.
- ¹⁰ SB:mcccxxv.
- ¹¹ SB:mcccxxv.
- ¹² SB:mcccxxv.
- ¹³ SB:mcccxxv.
- ¹⁴ SB:mcccxxvii.
- ¹⁵ SB:mcccxxvii.
- ¹⁶ SB:mcccxxvii.
- ¹⁷ SB:mcccxxvii.
- ¹⁸ SB:mcccxxvii.
- ¹⁹ 'ix.Lessons', 1520:42r.
- ²⁰ SB:mcccxxix.
- ²¹ SB:mcccxxix.
- ²² SB:mcccxxix.
- ²³ SB:mcccxxix.
- ²⁴ 1520:42r. omits 'et de martyre'.
- ²⁵ SB:mcccxxix.
- ²⁶ SB:mcccxxix.
- ²⁷ SB:mcccxxix.
- ²⁸ SB:mcccxxxi.
- ²⁹ 'Missa de vigilia', 1520:42v.
- ³⁰ SB:mcccxxxi.
- ³¹ SB:mcccxxxi.
- ³² 1520:42v.
- ³³ SB:mcccxxxi.
- ³⁴ SB:mcccxxxi.
- ³⁵ SB:mcccxxxi.
- ³⁶ 1520:42v.
- ³⁷ SB:mcccxxxi.

- ³⁸ '2. 4. et Saturday', 1520:42v.
- ³⁹ SB:mcccxxxiii.
- ⁴⁰ SB:mcccxxxiii.
- ⁴¹ 1520:42v.
- ⁴² SB:mcccxxxiii.
- ⁴³ SB:mcccxxxiii.
- ⁴⁴ 'ij. et iiij.', 1520:42v.
- ⁴⁵ 1520:42v.
- ⁴⁶ In 1520:43r 'allelúia' is set A.A.G.G.
- ⁴⁷ In 1520:43r 'Adapériat' begins CD.D.
- ⁴⁸ 'constituit' *Vulgate*.
- ⁴⁹ 1520:43v. has no flat at 'concedat vobis'. In BL-52359:212v. 'sua' is set GFGAGA.AG; 'diébus' is set G.ACB.CDC. BL-52359:212v. has no flats. In PEN:146v. a flat appears no flat appears at 'sua' or 'precéptis', but after does appear after 'precéptis'.
- ⁵⁰ 'peccáti' *Legenda* 1518. [SB:mcccxxxvii.]
- ⁵¹ 'tricesimo &' *Chevallon*. 'tricesimo' *ed. Vulg.* [SB:mcccxxxvii.]
- ⁵² 1520:44r. has "†Dóminus Deus vester". In BL-52359:212v. 'oratiónes' is set C.D.F.FECD.DFGEFE; 'reconciliétur' is set FGAGAB[_h].A.G.F.FEFG.FG. PEN:146v. has no flat; 'lege' is st FG.F.
- ⁵³ 'aliquos' *Portif.* 1519, 1557. [SB:mcccxxxvii.]
- ⁵⁴ 'justítias' *Leg.* 1518. 'justícias' *Chevallon*. [SB:mcccxxxvii.] 'justíciam', *Vulgate*.
- ⁵⁵ 'parátum' *ed. Vulg. cum Portiforiis*. [SB:mcccxxxvii.]
- ⁵⁶ In 1520:44r. 'omnes' is set FE.FG. In BL-52359:212v. 'tu' is set DGFEFEDE; 'super' is set FE.FGF. In PEN:147r. 'tu' is set DGFEFEDE.
- ⁵⁷ In 1520:44r. 'virtúte' is set FG.GFE.EFGAFGFE. In BL-52359:213r. 'Congregáte' is set C.D.DAB_h.A; the flat extends to 'nostri'; 'virtúte' is set FG.GGE.EFGAFGFE; 'cognóscant' is set GA.GEG.FGFD; no flat appears in the verse. In PEN:147r. 'virtúte' is set FG.GFE.EFGAFGFE; 'fortitúdinem' is set G.GA.A.A.FGAG; in the verse the flat appears after 'tua'.
- ⁵⁸ In 1520:44v. 'miserébitur' is set FE.F.G.F.FGAGFE.
- ⁵⁹ In 1520:44v. 'fortitúdo' is set FFE.FGF.FE.FG. In BL-52359:213v. 'dissipáta' is set FFE.D.FDEFE.DEFEDE.
- ⁶⁰ In AS:326. 'altáre' is set C.CBCBABC.ABDCBABCBA. In BL-52359: 'fáciem' is set D.C.DCCB; '†Et facta' is set GAC CCB.DCCBA.
- ⁶¹ In 1520:45r. 'benedicébant' is set F.GAC.CBC.A.Cb; 'Israel' is set CBCBAGFG.G.FGCCACGGF. In PEN:147v. 'Israel' is set CBCBAG.FG.FGCCACGGF. BL-52359:213v. has no flat; 'benedicébant' is set F.G.AC.CBA.Cb; 'Israel' is set CBCAG.FG.GACGAGGF; 'Dóminus' is set GAGG.F.FAC.
- ⁶² SB. indicates the repeat from 'Et ignorámus' in *Portiforium* 1557: *De repetitione in hoc loco nihil certum distinguit Portif.* 1519. [SB:mcccxl.] 1520:45v. has '. . . multitudine. Ut dímicent . . .'. In 1520:45v. 'multitúdine' is set GA.A.A.A. AGACGAGGF; 'dímicent' is set GAG.A.

ACAGAFGACBABCBA; 'debeámus' is set a third lower. In BL-52359:213v. 'Multitúdine is set G.G.AB.A.AGACGAGGF; 'ut' is set Ga; 'dímícent' is set GAG.ACAGF.AFGACBABCBA; 'nos' is set AG; 'ignorámus' is set CDB.CD.DBCDAB.AG; 'quid ágere' is set FGABA A.AG.C; 'Deus' is set GA.G; 'óculi' is set FGA.G.GAB; 'ne pereámus' is set FAC C.BCDCBABCBA.GABAGA.AG.

⁶³ 1520:45v. has a flat at 'sic'. This alters the tritone to a perfect fourth. In BL-52359:214r. 'frater' is set G.GAC; 'sic' is set BGACCBDEEDCCBA.

⁶⁴ 'essent' *Chevallon*. [SB:mccccli.] 'essent', *Vulgate*.

⁶⁵ 'eos' *Leg*. 1518. [SB:mcccxlíiii.]

⁶⁶ 'cognominátur' *Leg*. 1518. 'Judam...Eleazárum... Jónathan' *Ed. Vulg.* [SB:mcccxlíiii.]

⁶⁷ 'elazárus' *Leg*. 1518. [SB:mcccxlíiii.] 'Eleazárum', *Vulgate*.

⁶⁸ 'Feria. ij.' *Legend*. 1518. [SB:mcccxliv.]

⁶⁹ 'insíliuit' *Chevallon*. [SB:mcccxlíx.]

⁷⁰ 'Eufráton' *Chevallon cum Legend*. 1518. [SB:mcccl.]

⁷¹ 'dimídium' *Chevallon*. [SB:mcccl.]

⁷² 'dorim : ' *Chevallon*. [SB:mcccl.]

⁷³ 'et cínerem imposuérunt cápiti suo,' *Ed. Vulg.* 'et cínerem in cápíte suo sparsérunt,' *Leg*. 1518. [SB:mcccli.]

⁷⁴ 'querébant' *Chevallon*. [SB:mccclíi.] 'querébat', 1516:203r.

⁷⁵ 'suo multo.' *Chevallon*. [SB:mccclíiii.] *Legend*-1518:181v. omits 'suo'.

⁷⁶ 'Et elevavérunt' *Ed. Vulg.* [SB:mccclíiii.]

⁷⁷ 'erant' *Ed. Vulg. cum Portíforiis*. [SB:mccclíiii.]

⁷⁸ 'ad' *Ed. Vulg. cum Portíforiis*. [SB:mccclv.]

⁷⁹ 'letícia, et sacrificium salutáris et laudis.' *Ed. Vulg.* 'letícia : & salutária laudis.' *Legend*. 1518. [SB:mccclvi.]

⁸⁰ 'ejus : ' *Chevallon*. [SB:mccclvi.]

⁸¹ SB:mccclvii. has 'abduxérunt' with the following note: 'adduxérunt,' *Chevallon*. 'duxérunt,' *Ed. Vulg.*

⁸² 'Arbátis' *Ed. Vulg. cum Leg*. 1518. [SB:mccclvíiii.] 'Arbátis', 1516:204r.

⁸³ 'Básaca,' *Chevallon*. [SB:mccclvíiii.] 'Bárasa', 1516:204r; *Legend*-1518:183r.

⁸⁴ 'Basor' *Chevallon*. [SB:mccclvíiii.] 'Bozor', 1516:204r; *Legend*-1518:183r.

⁸⁵ 'Masphat' *Leg*. 1518. [SB:mcccclíx.]

⁸⁶ 'Mageth' *Ed. Vulg.* 'Maghet' *Leg*. 1518. [SB:mcccclíx.]

⁸⁷ 'Bethsan' *Chevallon*. [SB:mcccclíx.]