

## DEDICATION.<sup>1</sup>

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To my Sovereyn Lord, Edward, be the grace of Dedicatory Epistle to Edward IV.  
 God Kyng of Ynglond and of Frauns, Lord of Yrland, a pore Frere of the Heremites of Seynt Austyn, in the Convent of Lenne, sendith prayer, obediens, subjeccion, and al that evir, be ony deute, a prest schuld offr onto his Kyng.

It is somewhat divulgid in this lond, that I have Reasons for writing the Chronicle.  
 aftir my possibilite be occupied in wryting, specialy to gader eld exposiciones upon Scripture into o collec-  
 cion; and thoo that were disparplied in many sundry bokis, my laboure was to bringe hem into o body, that thei which schal com aftir schal not have so mech laboure in sekyng of her processe. Now is age com, and I want ny al that schuld longe to a studier; yet it plesed me, as for a solace, to gader a schort remembrauns of elde stories, that whanne I loke upon hem, and have a schort touch of the writing, I can sone dilate the circumstaunes.

This werk send I to 3ow, where 3e may turne and Its extent  
 se schortly touchid the most famous thingis that have be do in the world fro his beginnyng onto the 3ere of oure Lord Crist a M.CCCC. and XVII. If 3e mer- Chronology.  
 veyle whi the 3eres be set oute as on, too, thre, this is the cause: For the elde bokes in her numberes, thouz thei were mad ful treuly, zet be thei viciat be the writeres. Eke the Cronicles of Euseby, Jerom, and othir, have grete dyversite in numberis of 3eres. This is the cause whi I sette my noumbiris o rowe.

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<sup>1</sup> This Dedication is omitted in the MS. C.C.C.

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Excerpt

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Dedicatory  
Epistle.

Also if ze merveile that in thoo zeres fro Adam to the Flood of Noe sumtyme renne a hundred zere, or more, where the noumbir stant bare, and no writing therein, this schal be myn excuse; for soth, I coude non fynde, not withstand that I soute with grete diligens. If othir studious men, that have more red than I, or can fynde that I fond not, or have elde bokes wech make more expression of thoo stories that fel fro the creacion of Adam onto the general Flod than I have, the velim lith bare, save the noumbir, redy to receyve that thei wille set in. Whan the tyme of Crist is come, than renne to noumbres togidir; the black servith for the age of the world, the rede servith for the annotacion of Crist. Ther is also anothir thing for to note, that the zeres of the Juges of Israel and of the Kingis of Juda, and of the Kingis of Perse, onto the tyme of Grete Alisaundre, evir that zere where the Kinge is first sette is the last zere of his regne, for swech is the computacion of Ysidir, and fro gret Alisaunder forth that zere where the King is sette first is the first zere of his regne. For the newe Cronicles use that forme. These reules had in mynde, the reder schal more parfityly undirstand this book.

The author  
commends  
his book to  
the King,

O my benigne Lord, receyve this bok, thouz it be simplil; and lat that Gospel com in mynde, where the widow offered so lital, and had so mech thank.

and gives  
him many  
counsels.

Now will I make zou pryvy what maner opinion I have of zoure persone in my pryvy meditaciones. I have a trost in God that zoure entre into zoure heritage schal, and must be, fortunat, for many causes. First, for ze entered in the sexti zere of Crist, affir that a M.CCCC. were complet. This noumbir of sex is amongis writeres mech comendid for that same perfeccion that longith to sex. Whan he riseth be on, the same longith to him whan he is multiplied be ten. The noumbir of sex is applied to a sware ston, wech hath sex pleynes, and viii. corneres. Wherevyr you ley

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## DEDICATION.

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him, or turne him, he lith ferme and stable. Ye schal undirstand that al the labour of the world is figured in sex dayes; for the Sunday betoknyth the rest that schal be in Hevene. We pray God that al your labour in this world may rest on God, which joynd be the corner ston Crist the to walles of Jewes and Hethen into o Feith. This noumbir eke of sex is praysed for his particuler numberes, which be on, too, thre; and these be cleped cote, for in her revolving thei make him evyr hool, as sex sithe on is sex; threes too is sex; twyes thre is sex. This consideration may ye have in this arsmetrik. Serve o God alle the daies of your lyve, which daies, as is seid, be comprehended in the noumbir sex, and there is sex sithis on. Make in your soule to ternaries, on in feith anothir in love: beleve in God—Fadir, and Son, and Holy Gost: love God in al your hert, al your soule, and al your mynde. Make eke thre binaries. As for the first, think that ze be mad of to natures,—body and soule. Loke that your soule have evyr the sovereynte, and that the bestial mevyng of the body oppresse not the soule. The secunde bynarie is to think that there be to weyes in this world, on to lyf, anothir to deth. That wey that ledith to evyrlastyng lyf, thouz it be streite, kepe it. Tho men that renne the large weye clepe hem ageyn be your power. The third bynarie is love of God, and love of your neyboure. For evene as it is your deute to love God with drede, so is it your offise for to se that men love you with drede. The Apostil, whan he spekith of potestates, “He bereth not his swerd,” he seith, “withouten cause.”<sup>1</sup> The Romaynes lawe was, “to spare hem that asked grace, and to smyte down the proude.”<sup>2</sup>

<sup>1</sup> Rom. xiii. 4.<sup>2</sup> “Parcere subjectis et debellare superbos.”—*Virg. Æn.* vi. 853.

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Dedicatory Epistle.            Furthermore zet fynde I a grete conveniens in zoure tytil, that ze be cleped Edward the Fourt. He that entered be intrusion was Herry the Fourte. He that entered by Goddis provision is Edward the Fourt. The similitude of the reparacioune is ful lich the werk of the transgression, as the Cherch singith in a Preface, —“ Because Adam trespassed etyng the frute of a tre, therfor was Crist nayled on a tre.” We trew lovers of this lond desire this of oure Lord God, that al the erreure wechch was browte in be Herry the Fourte may be redressed be Edward the Fourte. This is the desire of many good men here in erde, and, as I suppose, it is the desire of the everlasting hillis that dwelle above. God, for His mercy, fulfill that He hath begunne; sende oure Kyng Edward good lyf and good governauns; and, aftir his laboure, good reward in the blys of Hevene. Amen.



zoure Servaunt,

CAPGRAVE.

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<sup>1</sup> This curious device, evidently the private mark of the Chronicler, occurs also at the end of his *Liber de Illustribus Henricis*, MS. C.C.C. It is not found in the copy preserved in the British Museum. In the present MS., under the year

1394, where he records the day of his birth, and in one or two other places, which will be referred to where they occur, a similar device is found in the margin. It may possibly be a monogram of the initials, J. C.

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## THE CHRONICLE OF ENGLAND,

BY

JOHN CAPGRAVE.<sup>1</sup>

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ANNO Mundi 1.<sup>2</sup>—The first man Adam was mad on <sup>5</sup>B.C. 4004. a Friday, withoute modir, withoute fader, in the <sup>Creation and fall of</sup>feld of Damask; and fro that place led into Para-man, dise, to dwell there: after dryvyn oute for synne. Whanne he had lyved nyne hundred zere and XXX. he deied, byried in Hebron: his hed was lift with the Flood, and leyd in Golgatha.

Anno 2—11.

Anno 12.—This zere Eve bare too childirn at o birth, the man hite Cayn, the woman Calmana, of whеч to come Enok, not he that was translate; and Yrad, and Mammael, and Mathusael, and Lamech, that broute in first bigamie; and he killid Cayn.

Anno 13—29.

Anno 30.—This zere Eve brout forth Abel and <sup>Birth of</sup>Delbora at o birth; and it is seid comounly that at <sup>Abel and</sup>every birth she bare a man and a woman, to multi-<sup>Delbora.</sup>plicacioun of the world. Abel was the secunde son of <sup>Death of</sup>Adam, a keeper of scheep, a mayde, a martire, killid <sup>Abel.</sup>of his brothir of pure envy, because our Lord schewid

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<sup>1</sup> The Text is derived from the MS. in the Public Library at Cambridge. This has been collated with that preserved in the Library of Corpus Christi College in the same University.

<sup>2</sup> In the MS. C.C.C. the dates are

omitted throughout, with a few exceptions, which will be mentioned when they occur.

<sup>3</sup> In the marginal references for the years Before Christ, the chronology in ordinary use has been adopted.

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B.C. 3875. toknes of love to him for his trewe tithing. His sepulture is not spoke of<sup>1</sup> in Scripture; but this is largely divulgid there, that His blood crieth veniauns onto God, which veniauns was fulfilled in Cayn; for aftir that God had undirtake him of his synne he had a merk, that is to sey a grevous seknes in his hed, til the tyme that Lamech killid him.

Anno 31—59.

Of the children of Adam. Anno 60.—We rede that Adam begat of his wyf XXX. sones and douteris; but Moyses expressed not but these foure and Seth:<sup>2</sup> for he was long aftir her tyme, and that knowing which he had was be special revelacioun; so that many thingis were hid fro him.

Anno 61—99.

Adam names all creatures. Anno Mundi Centesimo.—We rede that Adam in his first beginning named alle bestis and foules upon erde, and that same name that thei have in the Hebrew tonge he gave it to hem. Eke we rede that he prophecied both of the Flood that schuld destroye the world, and eke of the fire, therefor he wrote these prophecies in too pileres, on of brasse, which schuld not be destroyed with watir, a nothir of tyl, which schuld not brenne with fyre.

Anno 101—129.

Of the birth of Seth. Anno 130.—Of this zere, a CXXX., be dyvers opionies amongis these Croniculeris. Moyses seith that Adam begat Seth whanne he was of age a C. wynteris.<sup>3</sup> Alle othir Cronicles sey that whanne Seth was bore Adam was of age CC. and XXX. The cause of this dyversite is assigned be studious men, that Moyses counted nowt that hundred zere in which Adam ded his penauns. For in this secunde hundred zere Adam ded penauns for his sinne, and so ded Eve.

<sup>1</sup> *spoke of*] touchyd. C.C.C.

<sup>2</sup> *and Seth.*] These words are in the Margin in the Publ. Libr. MS.

They form part of the text in MS. C.C.C.

<sup>3</sup> *a C. wynteris*] a C. wynteris xxx. C.C.C.

Anothir cause is assined of writiris, that aftir B.C. 3875. tyme Cayn had killid Abel his brothir, thanne Adam mad a vow that he schuld nevir in al his lif comoun with Eve; and his continens kept he a hundred zeres, wech zeres be not a noumbred of Moises. So aftir that hundred zere of continens, be an aungel he was warned that he schuld use the werk of generacioun, to plesauns of God and multiplicacion of frute.

Anno 131—199.

Anno Mundi CC.—Thow it be soo that the book Of the penance of Adam for his sin. wech is clepid “The Penauns of Adam,”<sup>1</sup> be cleped Apocriphum, wech is to sey, whanne the mater is in doute, or ellis whan men knowe not who mad the book, zet in veri soth we rede that he ded penauns in a place fast be Ebron; for there is zet a vale, clepid “The Vale of Weping.”

Anno 201—229.

Anno 230.—This zere, aftir the trewer opinion, was B.C. 3874. Birth of Seth. Seth born; wech man was of so holy lyf that his childirn were cleped “The Sones of God;” and thei kepte that same reule onto the sevene generacioun. In othir bokes, that be not of so grete auctorite as is the Scripture, is told that Adam schuld a sent Seth onto the gates of Paradyse for the oyle of mercy, and Michael gave him this answe, —That he must abyde V. thousand and to hundred zere, and thanne schuld he have that oyle.

Anno 231—299.

Anno Mundi CCC.—In this tyme begunne men sore Cain builds Enoch. to multiplie. And Cayn, at thoo daies, because he

<sup>1</sup> “*The Penauns of Adam.*” See page 16 of the “*Codex Pseudepigraphus Veteris Testamenti,*” of Joh. Albert. Fabricius, published in 1713, at Hamburgh. “*Gelasius in Decreto:—‘Liber qui appellatur pœni-*

*tentia Adæ Apocriphus.*” He also quotes passages from the writings of Syncellus, and Cedrenus, and an “*Arabs auctor MS.,*” which contain allusions to this Apocryphal Book.

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B.C. 3874. ded mech wrong, and meyntheyned hem that ded wrong, mad a cyte, and named it Enok aftir his son. This Enok was fader to Yrad; and Yrad fader to Mammael; Mammael fader to Matusael; Matusael fader to Lamech; wech Lamech weddid to wyves. On of hem hite Ada, the othir hite Sella. Ada sche broute forth Jabel. He was the first fynder of tentis, in wech schepherdis restid in for to kepe here scheep. And his brothir, be the same woman, hite Jubal: he was fader to alle hem that singe in the orgoun, or in the crowde. Sella, his othir wif, sche broute forth Tubal-Cayn. He wroute first with hambir and stith in alle thoo werkis that longyn to yrun or bras.

Jabel. The first son, Jabel, departed the flokkis of scheep fro the flokkis of goot: and aftir her qualite, thei that were of o coloure be hem selve, and thei that were of too or dyvers be hem selve: and aftir here age zeringis be hem selve, and elder be hem selve.

Jubal. Jubal, his brothir, he was fynder of musik, not of the very instrumentis wech be used now, for thei were founde long aftir; but this man fond certeyn soundis accordyng, and to this entent that the grete laboure in schepkepyng schuld have sum solace of musik. And that this craft schuld not perch, he ded write it in to pileres, on of marbil, a nothir of tyl, for feer, and for watir.

Tubal-Cain. The othir man, Tubal-Cayn, that fond first smythis craft, he mad first<sup>1</sup> wepenes of batayle, both invasif, and defensif; and he began first graving in metallis, to plesauns of the sith. And, as it is seid, the for-seid Jubal proporcioned his musik aftir the sound of Tubal hamberes; for he ded make hem of dyvers proporciones, sum hevyere, sum liter, aftir his delec-

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<sup>1</sup> *first.*] om. C.C.C.



tacion. He set eke on fire many trees, and the metalle that was in the fire be hete of the fire malt, and ran in certeyn veynes of the erde, and took thereof certeyn figures. Upon this he mad certeyn moldes, and pored the metal new molten in hem, and so made figures aftir his fantasie. The sistir of Tubal-Cayn, cleped Noema, sche fond first spinning, karding, and weving, and swech labour as longith to making of cloth.

Anno 301—399.

Anno Mundi CCCC.

Anno 401—424.

Anno 425.—This zere, whan Seth was of age to hundred and V., he begat a son, wech he<sup>1</sup> clepid Enos. This Enos is noted the first that prayed onto God, for Enos in oure langage soundith "A resonable man;" for he drove oute, be reason, that God was his makere, and therefor is it seid, "he was first that called onto God."<sup>2</sup> Summe men suppose that he mad certeyn orisones to the praying of God. But the Hebrewis sey that he mad certeyn ymages representing God; and thouz he<sup>3</sup> erred in swech liknesse, zet he excited many hertes to the knolwech of God, and ences of devocioun.

Anno 426—499.

Anno Mundi D.—Men that be studious meve this questioun, whi men at that tyme lyved so longe. And thei asyne many resones. On is the godness and the clenness of complexion wech was newe gove hem be God. For whanne it was newly take it had more vertu because of the zivere.<sup>4</sup> Anothir cause is, that men lyved that tyme with more temperauns than thei do now. The thirde cause<sup>5</sup> may be cleped

<sup>1</sup> he] was. C.C.C.

<sup>2</sup> Gen. iv. 26.

<sup>3</sup> and thouz he] for he. C.C.C.

<sup>4</sup> zivere.] zeu. C.C.C.

<sup>5</sup> The thirde cause] The third is the cause. C.C.C.

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B.C. 3769. the goodnes of thoo metes which thei ete; for thei ete no thing but swech as growith frely on the erde, neithir flesch ne fisch; and be the Flood, which cam for the most part oute of the salt se, cleped the ocean, the erde was so<sup>1</sup> apeired that it bar nevir so good frutes sithe. The fourte is of the grete sciens which Adam had, and which he taute his issew: for he knew the vertue of herbis and sedis bettir thanne evir ded ony erdeli man, save Crist; and he knew the privy werking of hem which were most able to preserve men in longe lyf. The V. cause is of the good aspecte of sterres, that was over hem at thoo dayes, which aspecte profiteth mech to the length of lif to man and to best; for this is a comoun proverbe at the philosophis, that the bodies in erd<sup>2</sup> be mech reuled after the planetis above. The sexte cause is of Goddis ordinacioun, that wold tho men schuld lyve so longe for multiplicacioun of here kynrod, and eke for to have longe experiens of certeyn sciensis.

Anno 501—599.

Anno Mundi DC.

Anno 601—624.

B.C. 3679. Birth of Cainan. Anno 625.—In this zere Enos, whan he was of age a hundred zere and nynty, he begat a son whom he cleped Caynan; which Caynan was rich in possessions, and ful sori at othir mennes tribulaciones, and so sondith his name in the Hebrew tong, "Lamentacion," or "Possession." Thus may men se that at thoo dayes summe were richere than summe, and redier eke to geve elmesse.

Anno 626—699.

Anno Mundi DCC.

Anno 701—795.

B.C. 3609. Birth of Mahalaleel. Anno 796.—In this zere Caynan, whanne he was of age a hundred zere and seventy, begat Malaleel,

<sup>1</sup> so.] om. C.C.C.

| <sup>2</sup> in erd] of the erth. C.C.C.