VANCE SUBSCRIPTIONS NEEDED.

Besides the Texts named at press on p. 4 of the Cover of the Early English Text Society's last books, the following Texts are also at press or preparing for the Society:

**ORIGINAL SERIES.**

- Thomas Robinson's Life and Death of Mary Magdalen, from the 2 MSS., ab. 1650 A.D. (Text in type.)
- Queen Elizabeth's Translations, from Boethius, Plutarch, &c., edited by Miss Pemberton. (At Press.)
- Bede's Ecclesiastical History, re-edited by Dr. Thomas Miller. (At Press.)
- George Ashby's Poems, 1485-75, ed. from unique Cambridge MSS., by Miss Mary Bateson. (At Press.)
- Anglo-Saxon Poems, from the Vercelli MS., re-edited by I. Gollancz, B.A.
- Anglo-Saxon Glosses to Latin Prayers and Hymns, edited by Dr. F. Holthausen.
- An Anglo-Saxon Martyrology, edited from the 4 MSS. by Dr. G. Herzfeld.

All the Anglo-Saxon Homilies and Lives of Saints not accessible in English editions, including those of the Vercelli MS., &c., edited by Prof. Napier, M.A., Ph.D.

- The Anglo-Saxon Psalms; all the MSS. in Parallel Texts, ed. Dr. H. Logeman and F. Harsley, B.A.
- Becwulf, a critical Text, &c., ed. Prof. Zupitza, Ph.D.
- Byrthferth's Handboc, edited by Prof. G. Hemp.
- Early English Homilies, 13th century, ed. Rev. Dr. R. Morris.
- The Seven Sages, in the Northern Dialect, from a Cotton MS., ed. Rev. Dr. R. Morris.
- The Master of the Game, a Book of Huntynge for Hen. V. when Prince of Wales, ed. Mr. T. Austin.
- Alured's Rule of Nuns, &c., edited from the Vernon MS. by the Rev. H. R. Bramley, M.A.
- Lonelich's Merlin (verse), from the unique MS., ed. by Miss Mary Bateson and Prof. E. Kölbing, Ph.D.
- Merlin (prose), Part IV, containing Preface, Index, and Glossary. Edited by Dr. W. E. Mead.
- Early English Verse Lives of Saints, Standard Collection, from the Harl. MS., ed. Dr. C. Horstmann.
- Supplementary Early English Lives of Saints, ed. Dr. C. Horstmann.
- The Early and Later Festiullas, ab. 1400 and 1440 A.D., ed. Dr. C. Horstmann.
- Early English Confessionals, edited by Dr. R. von Fleischhacker.
- A LAPIDARY, from Lord Tollemache's MS., &c., edited by Dr. R. von Fleischhacker.
- Early English Deeds and Documents, from unique MSS., ed. Dr. Lorenz Morebach.
- Gilbert's Mystere de la Passion of Jesus Christ and other Boccaccio Englishings, edited by Prof. J. Zupitza, Ph.D.
- Lydgate's Life of St. Edmund, ed. from the MSS. by Dr. Axel Erdmann.
- William of Nassington's Mirror of Life, from Jn. of Waldby, ed. Sidney J. Herterage, B.A.
- A Chronicle of England to 1237 A.D., Northern verse (42,000 lines), ab. 1400 A.D., ed. M. L. Perrin, B.A.
- More Early English Wills from the Probate Registry at Somerset House. (Editor Wanted.)
- Early Lincoln Wills, edited by A. Gibbons, Esq.
- Early Canterbury Wills, edited by William Cowper, Esq.
- Early Norwich Wills, edited by Walter Rye, Esq.
- The Cartularies of Osney Abbey and Godstow Nunnery, engl. c. 1450, ed. Rev. A. Clark, M.A.
- The Three Kings' Sons, edited from the unique Harl. MS. 329, ab. 1500 A.D., by Dr. Leon Kellner.
- The Macro Moralties, ed. from Mr. Gurney's unique MS. by Alfred W. Pollard, M.A.
- A Troy-Book, edited from the unique Laund MS. 595, by Dr. E. Wölfling.
- Lyrical Poems from the Vernon and other MSS., ed. by the Rev. H. R. Bramley, M.A.
- Alliterative Prophecies, edited from the MSS. by Prof. Brandl, Ph.D.
- Miscellaneous Poems, a collection from MSS., edited by Dr. K. D. Buelbring.
- Nicholas Trivet's French Chronicle, from Sir A. Acland-Hood's unique MS., ed. by Miss Mary Bateson.

**EXTRA SERIES.**

- Caxton's Godfrey of Boloyne, or Last Siege of Jerusalem, 1481, ed. by Dr. Mary N. Colvin. (At Press.)
- A Parallel-text of the 6 MSS. of the Ancres Riwle, ed. Prof. Dr. E. Kübbing.
- Trevisa's Bartholomaeus de Proprietatibus Rerum, re-edited by Dr. R. von Fleischhacker.
- The Charter Mysteries, re-edited from the MSS. by Mr. Hermann Debling.
- The Romance of Boctus and Sidrac, edited from the MSS. by Dr. K. D. Buelbring.
- The Romance of Clarioidus, re-edited by Dr. K. D. Buelbring.
- Sir Amadas, re-edited from the MSS. by Dr. K. D. Buelbring.
- Sir Degrevant, edited from the MSS. by Dr. K. Luick.
- Maundeville's Volage and Travaile, re-edited from the Cotton MS. Titus C 16, &c., by Miss M. Bateson.
- Arthur and Merlin, re-edited from the unique MS. by Dr. K. D. Buelbring.
- Guy of Warwick, Copland's Version, edited by Prof. Zupitza, Ph.D.
- Lydgate's Temple of Glass, re-edited from the MSS. by Mr. J. Shick.
- The Sege of Jerusalem, Text A, edited from the MSS. by Dr. F. Kopka.
- Liber Fundacionis Ecclesiae Sancti Bartholomaei Londoniarum: the 15th century Englishing in the Cotton Ms. Vespasian B ix, ed. Norman Moore, M.D.
- Awdelay's Poems, re-edited from the unique MS. Douce 302, by Dr. E. Wölfling.
- William of Shoreham's Works, re-edited by Professor Konrath, Ph.D.
- The Wyse Chylde and other early Treatises on Education, ed. G. Collar, B.A.

Jan. 1890. With this go out, 1. for the Original Series 1889,—in lieu of a third Text, which the Society could afford—not Two Reprints,—those of Nos. 16 and 26 in the Original Series: 16. The Booke of Quinte Essence, ed. F. J. Furnivall, 1866, and 26. Religious Pieces in Prose and Verse from R. Thornton’s MS. at Lincoln, ed. Rev. G. Perry, 1867, revised by him and Dr. Furnivall; 2. to those members who have paid the 1890 subscription, a. the first Text of the Original Series for 1889, No. 94, Aelfric’s Matrional Lives of Saints, Part III, ed. Prof. Skeat; b. the Society’s Extra Series Texts for 1890, LVII. Caixton’s Eneydos, 1490, collated with its French original, ed. M. T. Culley and F. J. Furnivall, and LVIII. Caixton’s unique Blanchardyn and Eylgantine, 1484, ed. Dr. Leon Kellner, with a most important Introduction by the Editor on Caixton’s Syntax and Style.

The other Original Series Text or Texts for 1890 will be such one or two as the Society can afford, of Dr. C. Horstmann’s ‘Capgrave’s Life of St. Katherine,’ Dr. Buelbring’s ‘Earliest Complete English Prose Psalter,’ which have been long in type, and Mr. Gollancz’s re-edited Exeter-Book—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—Part I, the Text, with a modern Englishing. In 1890 will also, no doubt, be ready, the two concluding Parts VI and VII of the Cursor Mundi, by Dr. Haenisch, Dr. Kaluza, and Dr. Hupe, with Forewords by the editor, Dr. Richard Morris; also Miss Mary Bateson’s editions of Trivet’s French Chronicle, Englished ab. 1440, and George Ashby’s Poems, c. 1460–70. Some of these will form the issues for 1891 and 1892. Members are therefore asked to send advance subscriptions, in 1890 for 1891 and 1892, in order that the 1891–2 books may be issued to them as soon as the editions are finished. The Society’s experience has shown that Editors must be taken when they are in the humour for work. All real Students and furtherers of the Society’s purpose will be ready to push-on the issue of Texts. Those Members who care only a guinea a year (or can afford only that sum) for the history of our language and our nation’s thought, will not be hurt by those who do, getting their books in advance; on the contrary, they will be benefited, as each successive year’s work will then be ready for issue on New Year’s Day. Lists of other Works in preparation for the Society are on the last page of the Cover and the first of this inside quarter-sheet; and Members are asked to realise the fact that the Society has now 50 years’ work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years’ work to come after that. The year 2100 will not see finish all the Texts that the Society ought to print.

For the Extra Series of 1891, Part III of Guy of Warwick, ed. Prof. Zupitza, is ready, and Mr. Donald’s edition of the prose Romance of Melusine, ab. 1500 A.D., and Prof. Ingram’s, of the first Englishing of Thomas a Kempis’s De Imitatione Chriete, ab. 1430–40, are also in type. It will therefore be necessary to ask Members for advance subscriptions, in order that the Books for 1891 and 1892 may be issued when they are ready in 1890. During 1890 the Extra Series books for 1892 are almost sure to be ready. Two are in type, and one is setting. Mr. Sidney J. Herrtage is preparing his edition of the 15th and 16th century Prose Versions of Guillaume de Deguilleville’s Pilgrimage of the Life of Man, with the French prose version by Jean Gallopes, from Mr. Henry Hucks Gibb’s MS., Mr. Gibs having generously promised to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS.

Guillaume de Deguilleville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse Pilgrimaige de l’Homme in 1330–1 when he was 36. 1 Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it, and this is the only one that has been printed. Of the prose representative of the first version, 1330–1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Univ. Coll. and Corpus Christi, Oxford, 2 and the Laud Collection in the Bodleian, no. 740. A copy in the Northern dialect is MS. G. 21, in St. John’s Coll., Cambridge, and this is the MS. which will be edited by Mr. Sidney J. Herrtage for the E. E. Text Society. The Laud MS. 740 was somewhat condenst and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library: “The Pilgrime or the Pilgrimage of Man in this World,” copied by Will. Baspoole, whose copy was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655.” This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his Pilgrim’s Progress. It will be edited by Mr. Herrtage for the E. E. T. Soc., its text running under the

1 He was born about 1265. See Abbé Gouset’s Bibliothèque française, Vol. IX, p. 73-4. 2 P. M.

2 These MSS. have not yet been collated, but are believed to be all of the same version.

3 Another MS. is in the Pepys Library.

earlier English, as in Mr. Herritage’s edition of the Gesta Romanorum for the Society. In February 1646,1 Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguilleville’s first verse Pelerinage into a prose Pelerinage de la vie humaine.2 By the kindness of Mr. Hy. Hucks Gibbs, as above mentioned, Gallopes’s French text will be printed opposite the early prose northern English in the Society’s edition.

The Second Version of Deguilleville’s Pelerinage de l’Homme, A.D. 1355 or – 6, was English in verse by Lydgate in 1426. Of Lydgate’s poem, the larger part is in the Cotton MS. Vitellius C. xiii (leaves 2–308). This MS. leaves out Chaucer’s engaging of Deguilleville’s A B C or Prayer to the Virgin, of which the successive stanzas start with A, B, C, and run all thro’ the alphabet; and it has two gaps, of which most of the second can be filled up from the end of the other imperfect MS. Cotton, Tiberius A vii. The rest of the stopgaps must be got from the original French in Harleian 4599,3 and Additional 22,937 and 25,594 in the British Museum. Lydgate’s version will be edited in due course for the Society.

Besides his first Pelerinage de l’homme in its two versions, Deguilleville wrote a second, “de l’amé separe du corps,” and a third, “de nostre seigneur Jesus.” Of the second, a prose Englishing of 1413, The Pilgrimage of the Soule (perhaps in part by Lydgate), exists in the Egerton MS. 615,4 at Hatfield, Cambridge (Univ. Kk. L. 7, Caia), Oxford (Univ. Coll. and Corpus), and in Caxton’s edition of 1483. This version has ‘somewhat of additions’ as Caxton says, and some shortening too, as the maker of both, the first translator, tells us in the MSS. Caxton leaves out the earlier Englisher’s interesting Epilog in the Egerton MS. This prose Englishing of the Soule will be edited for the Society after that of the Man is finished, and will have Gallopes’s French opposite it, from Mr. Gibbs’s MS., as his gift to the Society. Of the Pilgrimage of Jesus, no numbering is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his Oldest English Texts for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine’s Canterbury Psalter. Dr. Logeman then raised the question of how the other MSS. should be treated; and he was authorised to prepare a Parallel-Text edition of the first ten Psalms from all the MSS., to test whether the best way of printing them would be in one group, or in two—in each case giving parts of all the MSS. on one page—under their respective Roman and Gallican Latin originals. If collation proves that all the MSS. cannot go together on successive pages, there will be two Parallel-Texts, one of the A.-Sax. MSS. following the Roman version, and the other, of those glossing the Gallican; but every effort will be made to get the whole into one Parallel-Text. This Text will be an extravagance; but as the Society has not yet committed one in Anglo-Saxon, it will indulge in one now. And every student will rejoice at having the whole Psalter material before him in the most convenient form. Dr. Logeman and Mr. Harsley will be joint editors of the Parallel-Text. The Early English Psalters are all independent versions, and will follow separately in due course. The first will be the earliest complete prose one, formerly and wrongly attributed to Shoreham. It is all in type, edited by Dr. K. D. Buelbring from its 2 MSS., and will be issued to Members in 1890.

Through the good offices of Prof. Arber, some of the books for the Early-English Examinations of the University of London will be chosen from the Society’s publications, the Committee having undertaken to supply such books to students at a large reduction in price. The profits from these sales will be applied to the Society’s Reprints. Five of its 1866 Texts, and one of its 1867, still need reproducing. Donations for this purpose will be welcome. They should be paid to the Hon. Sec., Mr. W. A. Dalziel, 67 Victoria Rd., Finsbury Park, London, N.

Members are reminded that fresh Subscribers are always wanted, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds’ worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English Lives of Saints, under the editorship of Dr. Carl Horstmann. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints’ Lives will be found interesting incidental details of our forefathers’ social state, and all are worthwhile for the history of our language. The Lives may be lookt on as the religious romances or story-books of their period.

1 According to Mr. Hy. Hucks Gibbs’s MS.
2 These were printed in France, late in the 15th or early in the 16th century.
3 15th cent., containing only the Vie humaine.
4 15th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ’s.
5 14th cent., containing the Vie humaine and the 2nd Pilgrimage, de l’ame: both incomplete.
6 Ab, 1430, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny &c.—and damnd souls, fires, angels &c.
The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 87, with additions, and in right order. The differences between the foundation MS. (the Laud 108) and its followers are so great, that, to prevent quite unwieldy collations, Dr. Horstmann decided that the Laud MS. must be printed alone, as the first of the Series of Saints' Lives. The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes. The Glossary to the whole set, the discussion of the sources, and of the relation of the MSS. to one another, &c., will be put in a final volume.

When the Saints' Lives are complete, Trevor's englishing of Bartholomaeus de Proprietatibus Rerum, the mediaeval Cyclopedia of Science, &c., will be the Society's next big undertaking. Dr. R. von Fleischhacker will edit it. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,4 Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. Prof. Köhlberg has also undertaken for the Society's Extra Series a Parallel-Text of all the six MSS. of the Ancræ Riviæ, one of the most important foundation-documents of Early English.

In case more Texts are ready at any time than can be paid for by the current year's income, they will be dated the next year, and issued in advance to such Members as will pay advance subscriptions. The 1886-7 delay in getting out Texts must not occur again, if it can possibly be avoided. The Director has copies of 2 or 3 MSS. in hand for future volunteer Editors.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Prof. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent under General Zupitza, Colonels Köhlberg and Horstmann, volunteers Hausknecht, Einenkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, &c. &c. Scandinavia has also sent us Dr. Erdmann; Holland, Dr. H. Logeman; France, Prof. Paul Meyer — with Gaston Paris as adviser; — Italy, Prof. Lattanzi; while America is represented by Prof. Child, Dr. Mary Noyes Colvin and Prof. Ferrin. The sympathy, the ready help, which the Society's work has call forthed from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most well-deserving of the Society's efforts.

Among the MSS. and old books which need copying or re-editing, are:

**ORIGINAL SERIES.**

- Macmorran, from Lord Tollemache's MS.
- The Romance of Troy. Harl. 525.
- Biblical MS., Corpus Cambri. 434 (ab. 1375).
- Purvey's Ecclesiae Regimen, Cot. Titus D 1.
- Hampole's unprinted Works. The Prince of Love.
- Pe Crowde of Unknown, from Harl. MSS. 2373, 999, Bibl. Reg. 17 C 26, &c.
- A Lady's Letter, from Harl. MS. 2286.
- Soule-hele, from the Vernon MS.
- Lydgate's unprinted Works.
- Boethius, a.d. 1410, &c.; Pilgrim, 1420, &c. &c.
- Unprinted Poems and Treatises from the Vernon and Simeon MSS.
- Lydgate and Burgh's Secreta Secretorum, from Sloane MS. 2464.
- Early Treatises on Music: Descant, the Gamme, &c.
- Cato, Great and Little, with Proverbs, &c., from the Vernon and other MSS.
- Lyrical Poems, from the Vernon MS., &c., from Harl. MS. 2255.
- Penitential Psalms, by Rd. Maydenson, Brandom, &c. (Rawlinson, A. 389, &c.).

The Founder and Director of the E. E. T. Soc. is Dr. F. J. Furnivall, St. George's Sq., Primrose Hill, London, N.W. His Hon. Sec. is W. A. Dalziel, Esq., 67 Victoria Road, Finsbury Park, London, N. The Subscription to the Society is 21a. for the **Original Series**, and 21a. for the **Extra Series of re-editions**.

3 These, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not owned by the Ælfric Society, are still in stock.

Of the Vercelli Homilies, the Society has bought the copy made by Prof. G. Lattanzi.

**EXTRA SERIES.**

- Erle of Toulous. Ypocis.
- Sir Eglamour. Emare.
- The Northern Verse Psalter.
- Le Morte Arthur, from the unique Harl. 2292.
- Sir Tristrem, from the unique Auchinkleuch MS.
- Sirricke of Love. Dame Siriz, &c.
- Orfgeo (Ldynh, 86).
- Dialogue between the Soul and Body.
- Napoleon of Joysagt.
- Amis and Amiliun. Ipomodon.
- Richard Coeur de Lyon. Harl. 4690.
- Sir Generides, from Lord Tollemache's MS.
- The Troy Book, Fragments of the old Barbour's in the Camb. Univer. Library and Dauce MSS.
- Partonoppe of Blois, &c., Athelston.
- Gower's Confessio Amantis.
- Carols and Songs.
- The Siege of Rouen, from Harl. MSS. 2256, 753, Egerton 1909, Bodl. 3592, E. Museo 124, &c.
- Pilgrimages to Jerusalem.
- Caxton's Dictes and Sayengis of Philosophers, 1477, &c., parallel with Lord Tollemache's earlier MS. version.
ÆLFRIC'S HOMILIES.

THIRD SERIES (CONTINUED).
ÆLFRIC'S HOMILIES.

(THIRD SERIES.)

[Cotton MS. Julius E. VII, fol. 120, back. Partially collated with G. (=Gloucester fragments, ed. Earle) and O. (=Otho B. 10); both very imperfect.]

XXIII B.

DE TRANSITU MARIAE AEGYPTIACE.

As Herigendlicestan gehwyrfedynsse ægþer ge ðæda ge þeaw. and þa miclacan hreowsunga . and swa ellenlic gewinn þære arwurðan 1 egyptiscan marian . hu heo hyre lifes tída on þam 4 westene gefylde . of grecisc geþeode on læden gewende . paulus se arwurða diacon . sancte neápolis þære cyrcan .

Witodlice hit is gered þæt raphael se heah-engel wére tó tobie spreccende . æfter þære egena forlætnysse . and eft æfter 8 þæra wulderfæstan onlihtnysse . and æfter þam forð-gewitendum frecedynssum . þe hé of genered wæs . and þus . cwæð . soddlice hit is swiðe derigendlic þæt [man] 2 man cynnes digle geopenige . and eft þære sawle is micel genyðrung . þæt mon þa wuldorfæstan 12 godes weorc bediglige . for þam þingum ic nænige þinga ne for-su-wige þa halgan gerecednyssa . se me gecydde þæt ic on gefalle on þone genyðredan cwyeþ þæs slawan þeawes 3 . se þone onfange-nan talent frá his hlaforde butan geweaxynsse ahydde on eorðan . 16 ac ne sé mé nán man to úngeleafful be þam þingum wrítende þe ic gehyrde . and ge-axode on þissa wísan . ne gewurðæ hit þæt ic on þam halgum gerecednyssum wæge ðeþe ic þa spræce forsuwige :

ITEM RATIO DE EADEM.

Sum wær wæs on anum mynstre on palestina þære mægþe on his lifes þeawum he wæs swipe gefratewod . se wæs fram cold-hade on munuclidean þeawum healice getýd . and gelæred . se 20

1 Leaf 121.  2 man seems required here.  3 Sic ; read þéowes.
DEATH OF ST. MARY OF EGYPT (April 2.)

The most praiseworthy conversion, both in deeds and in morals, and the great repentance, and the very valiant conflict of the venerable Mary of Egypt, and how she fulfilled her life-time in the desert, all this did Paul, the venerable deacon of the church of holy Neapolis, translate from the Greek language into Latin.

Verily it is read, that Raphael the archangel was speaking to Tobit, after the loss of his eyes, and again after their glorious enlightenment, and after the past dangers from which he was delivered, thus saying: 'Truly it is very harmful that the secrets of mankind be revealed; and again it is a great disgrace for the soul that one should conceal the glorious works of God.'

For these reasons I will in no wise be silent concerning the holy records. He hath made known to me that I may fall into the disgraceful sentence of the slothful servant, who hid the talent received from his Lord, without increase, in the earth; but let no man be too unbelieving in me, when writing about those things, which I have heard and learnt by enquiry in this wise; may it never be that I should falsify the holy narratives or keep silence from speech.

ACCOUNT OF THE ABOVE-NAMED SAINT.

There was a certain man in a minster in the country of Palestine; he was greatly graced by his conduct in life, and was from childhood highly instructed and learned in monastic customs, and was

1 [Tobit, xii. 6.]
wæs gehâten Zosimus; Ðes witodlice swa ic âr cwæð. on ânum palestîna mynstre frum frympe drohtnode. and he wæs on for-hæ-
24 fednyssse weorcum se afandedesta geworden on eallum þam mun-
uclicum regolum; And he ealle þaes regoles bebodu. and fulfremed-
nyssse þæs munuclican þeowtscypes untallice geheold. and he eac
swilce wisan him þær sylf to-eacan geihte. for-þan þe he gewilnode
28 his flæse þam gaste under-þeodan; Swá soðlice hé wæs fulfremod
on eallum munuclicum ¹ þeawum. þæt wél oft munecas of feorum
stowum. and of mynstrum to him cómon. þæt hí to his bysne.
and to his lárum. hí gewriðon. and to þære onhyringe his for-
32 hæfednyssse hí under-þeoddon; Þås wisan he ealle on him hæbbende
wæs. and he næfre fram þam smeagungum haligra gewrta his móð
awenda (sic); And ealle þa godnyssa þe he hebréac. he wæs gast
brucende. and án weorc he hæfde ûnforswigod. and næfre ge-
36 teorod. þæt wæs sealm-sang mærsum. and haligra gewrta smeagung;
Wel oft eac swilce þaes ðe hí rehton. þæt he wære gefremed wyrðe
beon þære godeymban onlihtnyssse þurh æteowednyss fram gode
þære gastlican gesihþe. swa þæt nán wundor [is]² ne eac unge-
40 lyfeldic pingc. be ðæm þe drihten sylf cwæð; Eadige beoð ða
clæn-heortan. forðan þe hí god gesoð; Swa miccle mà þa ges-
sceawiað þa opennyssse þære godeymban onlihtnyssse þe heora lich-
man symle geclænsiað mid syfrum þeawum. and mid purhwaec-
44 cendlican mode forð heonon to under³ þa toweardan mede on þære
ecan eadignyssse witodlice swá hé sylf sæde Zosimus. þæt hé sylf
wære fram þam modorlicum beorðrum on þæt mynnster befaest. and
op þæt preo and fiftigðe geär he wæs þær on þam regole drohtni-
gende. and æfter þyssum he wæs gecynysed fram sumum gépcum.
swá swá he wære on eallum þingum fulfremed. and hé nanre
mâran lâre bysene ne be-þorfode on his mode; and he wæs þus
sprecende. hwæðer ænig munuc on eorðan sy. þæt me mage aht
52 niwes getecan. ðócne me on ænigung þingum gefultumian. þæs
þe ic sylf nyte. ðócne þæt ic on þam munuc-licum weorcum sylf ne
gefyldæ. òppþe hwæðer ænig þæra sy. þe westen luðað. þe me
on his dædum beforan sy; Þås and þyssum gelicum him pencendum.
56 him æt-stóð sum engel. and him to cwæð. Êala þu Zosimus.

¹ Leaf 121, back. ² is seems required. ³ Sic; read under-fonne.
named Zosimus. This man verily, as I said before, lived from the beginning in a minster in Palestine, and he had become the most approved in works of self-denial, and in all the monastic rules. And he blamelessly observed all the directions of the rule, and the perfection of the monastic service, and added similar practices for himself thereto, because he desired to subject his flesh to the spirit. So truly was he perfected in all monastic customs, that very often monks came to him from distant places, and from other minsters, that they might bind themselves to his example and to his lore, and subject themselves to the imitation of his self-denial. He kept all these customs in himself, and he never turned away his mind from the meditation of the Holy Scriptures. And all the goodnesses which he practised, he practised in the spirit, and one work he kept unceasingly and never tired of; that was psalm-singing, praise, and meditation on Holy Scripture. Very often also, according to what they said, he was made to be worthy of the divine illumination through a revelation from God of the heavenly vision, so that [it is] neither a wonder, nor eke an incredible thing, concerning those whom the Lord Himself said, ‘Blessed are the pure in heart, because they shall see God.’ So much the more shall those behold the openness of the divine enlightenment, who ever cleanse their bodies by sober habits, and by a mind ever awake to receive hereafter the future meed in the eternal blessedness; even as Zosimus himself said, that he himself had been committed to the minster from his mother’s womb; and until his three and fiftieth year he was dwelling there under the rule, and after this he was assaulted by certain thoughts, as if supposing that] he were perfected in all things, and needed not in his mind the example of any more teaching; and he was thus speaking —‘whether there can be any monk on earth who can teach me anything new, or advance me in any thing of which I myself know nothing, or that I have not myself fulfilled in monastic works; or whether there be any of those who love the desert, who can be before me in his deeds.”

Thinking these [things], and others like to these within himself, there stood before him an angel and said to him, ‘Oh, thou Zosi-
swiðe licwyrðlice þu gefyldest. swa þæah-hwæðere. nis nan man þe hine fulsfremedne æteowe; ¹ Miclee máræ is þæt gewinn þæt þe towæard is. þonne þæt forð-gewitene þæah þu hit nyte. ² ac þæt þu ðæge ongytan. and oncunawan hu miccæ synd ðöþ þæl ðæl wegæs; Fær út of þinum earde. and cum to þam mynstre þæt neah iordane is geset; He þa sóna witodlice of þam mynstre fór. þe he fram his cilð-háde on drohtnöde. and to iordane becom ealra wætera ðæm halgestan; He eode þa innon þam mynstre þe him se engel bebeáð. þa ongan he ærest sprecan to þam munece þe þæs mynstregeat bewiste. and he hine þam abbude gecydde. and him to gelædde; ða after þam onfængenum gebede. swa hit mid mune-68 cum þeaw is. he him to. cwæð. Hwænne come þu hider broðor. oppe for hwilcum þingum geðeoddest þu to þæto eadmodum munececum; Zosimus him andwyrde; Nis mé nán nèod fæder þe to secgeenne hwanon ic come. ac ic for lare intingan eow hér gesohete. 72 forpon ic hér fela gastlica (sic) þeawa on eow geaxode. and ² þa synd beforan gesegnes-se gode licwyrðe; Se abbod him to cwæð. god se þe ana gehealt. and gehæleð. swa fela mettrum-nyssa. hé þe and us on his godcundum bebodum gestrangige. and us gereece 76 þa weorc to begangenæ þe him licige; Ne mæg ænig mann offerne getimbrian buton he hine sylfne gelomlice behealde. and hé mid syfrum andgyte þæt beo sylf wyrcende. god to gewitan hæbbende. ác swá þæah-hwæðere forþan þe þu cwæde þæt þe cristes sôcè lufu 80 hyder us gelædde. eadmodne munece us to gesecenne; Ac wuna hér mid ðús gif þu forðy cóme. and us ealle se góda hyrde ætgaedere fede mid þære gифe þæs halgan gastes; Êysum þus gecewe-ñum ³ wordum fram þam abbode. Zosimus his cneowa gebigde. 84 and onfængenum gebede on þam mynstre wunode. þær he geœah witodlice ealle witon on þeawum and on ðæðum scinende. and on gaste weallende. and drihtne þeo‘wigende. þær was unablinnend-lic stapolfæstnys godes herunge æghwylcne dæg. and eac nihtes; 88 And þær næfre unnytte spræece næron. ne gepanc goldes ⁵ and seolfres. oppe ðopræa gestreona. ne furðon se nama mid him nœs

¹ Leaf 122. ² Here beforan is inserted (needlessly). ³ gecewe-ñem, alt. to geceweñum (=gecewenenum). ⁴ Leaf 122, back. ⁵ Here oðð (sic) follows (not wanted).
very well-pleasingly hast thou done; nevertheless there is no man that showeth himself perfect. Much greater is the conflict which is before thee than that which is passed, though thou know it not; but that thou mayest perceive and understand how great are other ways of salvation, go out of thy native country and come to the minster that is placed near Jordan.' Then, verily, he departed immediately from that minster wherein he had lived from his childhood, and came to Jordan, the holiest of all waters; he went then within the minster to which the angel had directed him. Then began he first to speak to the monk who kept the minster-gate, and he made him known to the abbot, and brought him to him.

Then after the performance of prayer, as is the custom with monks, he said to him, 'When camest thou hither, brother, or for what reason hast thou joined thyself to such humble monks?' Zosimus answered him, 'There is no need for me, father, to tell thee whence I come; but I have sought you here for the sake of learning, because I have heard of many spiritual habits here amongst you, such as are well-pleasing to God beyond expression.' The abbot said to him, 'God, who alone preserveth and healeth so many infirmities, strengthen thee and us in His divine commands, and direct us to perform those works which please Him. No man may edify another unless he frequently look to himself, and unless he be himself working with sober mind, having God for a witness. Nevertheless, because thou hast said that Christ's true love brought thee hither to us, to seek us as a humble monk; now dwell here with us if thou camest for that purpose, and may the Good Shepherd feed us all together with the grace of the Holy Ghost.' At these words thus spoken by the abbot, Zosimus bowed his knees; and, after the performance of prayer, dwelt in the minster, where he saw verily all the elders shining in manners and deeds, fervent in spirit, and serving the Lord; where was unceasing steadfastness in God's praise every day, and also by night.

And there were never useless speeches there, nor thought of gold and silver, or of other treasures; nor even was the name [of them]
xxii

...ac pet an was swidost fram heom callum geefst. pet heora secl were on lichaman dedic. and on gaste libbende; Mid pam 92 soclice hi heafdon ungeteoronde1 pet waeron pa godcundan gespraeceu. heora lichaman witodlice mid pam nyd-pearfnyssum anum feddon. pet was mid hlafe. and mid wætere. to pam pet hi pe scearpran on pære soðan godes lufu hi æteowdon pas wære;2 Zosimus 96 behealdende hine sylfne geornlice to fulfredemnysses apened[e] gemang pam emn-wyrhtum. pepone godcundan neorxne-wang butan ablinndenynsse geedniwodon. pa æfter pysum genealæhte seo tid þaes halgan leucten-festenes pe callum cristenum mannum 100 geset is to mærsigenne. and hi sylfe to claensunga for wurðunga pære godcundan prowunga. and his æristes; Dæt geat soclice þaes mynstres næfre geopenod was. ac symle hit was belocen. and hi swá butan æghwilcre gedrefednysses heora ryne3 gefyldon. ne hit 104 næfre nes to geopenigenne buton wenunga hwile munuc for hwilere nydpearfe4 út fóre; Seo stow was swa westen and swá digle. pet næs na pet án. pet heo was ūngwunelic. ac éac swilce uncuð þam land-leodum him sylfum. on þas wisan was se regol fram 108 ealdum tidnum gehealden. and fram pysum weorcum is to gelyfanne. pet god Zosimus on pet mynster geledded; Nu ic wille æfter pysum areccan hu þæs mynstres gesetnyssse healdende wæs on þam drihtenlican dæge þære forman fiesten-wucan þe we nemniað halgan 112 dæg þær wæron gewunelice gedöne þa godcundan gerynu. and ponne gemæssumedon heo þaes libbendan. and þaes ūnbesmitenan lichaðman ernes drihtnes hælendes cristes. and ponne æfter þam ætgædere hwon gereordende syppan. wæron ealle on þat gebeð-lus 116 gegaderode. mid bigedigum cneowum. and eadmodum gebede heora secl operne grette. and heora abbudes eadmodlice blestunga bædon. pet hi on þam godcundan gewinne pe fæstlicear geseóngode wæron; Ætysum þas gefyldedum þæs mynstres geatu wæron 120 geopenode. and hi þone6 pisne sealm-sang sungon togeðere; Dominus illuminatio mea et salus mea quem timebo; And swa æt-gæedere út fórøn. ænne oðne twégen on þam mynstre hi for-léton. nes ná to þam. pet hi7 ða begytanan gestreon heoldon;

1 Supply þeaw! 2 I think this stop should precede þas wære. 3 rine, alt. to ryne. 4 MS. nydpeafe. 5 Leaf 123. 6 Read þonne. 7 MS. he.
recognised amongst them; but this alone was most earnestly striven for by them all, that each of them should be dead in body and living in spirit.

At the same time they had verily an unfailing [custom], that is to say, divine conversations. Their bodies indeed they fed with mere necessaries alone, viz. with bread and water, to the end that they might show themselves the keener in the true love of God. Zosimus beholding these works applied himself zealously to perfection among his fellow-workers, who renewed without ceasing the divine Paradise.

Then after this approached the time of the holy Lenten fast which is appointed for all Christian men to celebrate, and for cleansing themselves for the worship of the divine Passion, and His resurrection. Now the gate of the minster was never opened, but it was always locked, and they thus fulfilled their course without any distraction; neither was it ever to be opened, unless by chance any monk went out for any necessity. The place was so desert (lonely) and so secret, that it was not only that it was unfrequented, but even unknown to the people of the country themselves; in this wise the rule was kept from old times, and on account of these works it is to be believed that God led Zosimus to the minster. Now after this, I will relate how the ordinance of the minster was being kept. On the Lord's day of the first fasting-week, which we name Holy Day, the Divine Mysteries were customarily celebrated there, and then they received the communion of the living and undefiled body of our Lord Jesus Christ; and then after that, after breaking their fast together in some degree, they were all gathered in the house of prayer with bended knees and humble prayer, and greeted each other, and humbly besought their abbot's blessing, that they might be the more surely strengthened for the divine conflict. These things being thus fulfilled, the gates of the minster were opened, and they then sung together this canticle, [Ps. 27], 'Dominus illuminatio mea et salus mea; quem timebo.' And thus they went out together; one or two they left in the minster, [but] it was not to the end that they should keep safe the acquired treasures—there was no such thing there—but that
XXIII B. DE TRANSITU MARIAE AEGYPTIACI.

124 Næs þær swilces nán þincg. ac þæt hí þæt gebed-hus butan þam godcundan symbelnyssum ne forlétón. and heora æghwilc hine sylfne metsode swá swa he mihte oppe wolde. sum him mid bær þæs lichaman genihtsumnysses. sum þæra palm-treowa æppla. sum beana mid wætere ofgotene. sum nan þincg buton þone lichaman ænne. and þone geýræn. ac hi wæron gefedde mid þæs geCyndes neadþpearfnysse ábæde. þæt wæs mid þam wyrtum þe on þam westene weoxon. and hine þær æghwylc sylfne on forhæfendynysse

132 bánd swa him sylfum gepuhte. swá þæt heora nán nyste opres wísan oppe dæda; Donne hí hæfdon iordâne þa eá offeraren þonne asyndrede hine æghwilene feor fram oþrum. and heora nán hine eft to his geferum ne gepeodde. ac gif heora hwílc operne feorran

136 gesæah wið his weard. he sona of þam síðfæte beah. and on opre healfe wende. and mit him sylfum leofode. and wunode on singalum gebedum. and fæstenum; On þæs wísan witodlice þæt fæsten gefyllende. hi eft to þam myn stre cyrdon. æfran drihten-leican æristes dæge. þæt wæs on þam symbel-dæge. þe we palm-dæg gewunelicem nemnað. æghwilc on his agenum ingeýhyd mid him sylfum habbende wæs. his agenes geswinces gewifnyssu hwæt he wyrecende wæs. and hwílora geswinca sëde sawende.

144 and heora nan óperne ne axode on hwílce wísan he þæs geswinces gewin gefýlde; Dis wæs witodlice þæs mynstres regol. and þus fulþremodlice wæs gehealden æghwilc swa ic ær cwæð. þæt hine sylfne on þæt westen to gode geðeodde. and mid him sylfum

148 wunnon þæt hí hannum ne licodon buton gode sylfum; ßa witodlice Zosimus mid þære gewunelicam. æ. þæs mynstres Iordane þæt wæter ofer-for. lytles hwega for þæs lichaman ned-beheæfed-nyssum æ mid him hæbbende. and on þæs regoles mærangsunge geond

152 þæt westen fór. and on þære tide þæs gereorðes. and þæs geýndes nyldpearfnysse brucende. on niht on orþan sittende. and hwon restende. and slép swa hwær swa hine seo ðæfen-repsung gemet; And eft on ðerne mergen fôrgangende swa he wæs unablînndendlice

156 on fôre geseted. and begangende. forðan þe he gewilnode swa swá he eft sëde. þæt hí sumne fæder on þam westene funde. þe hine on sumum þingum getimbrede þæs ðe he sylf ðér ne cuðe;

1 Leaf 123, back. 2 MS. -nyss, alt. to -nyssvm (= -nyssum).
they might not leave the house of prayer without divine solemnities; and each of them fed himself even as he could or would: some bare with them a sufficiency for the body, some apples of the palm-trees [dates], some beans moistened with water, some nothing save the body alone and the garment, but they were fed with [that which] might wait upon the necessity of nature, that is, with the herbs which grew in the desert; and there each one bound himself in self-denial, even as it seemed well to him, so that none of them knew the ways or deeds of others. When they had gone over the river Jordan, then each one sundered himself far from the others, and none of them joined himself again to his companions; but if any of them saw another afar [coming] towards him, immediately he turned out of his [chosen] direction, and went another way, and lived by himself, and continued in perpetual prayers and fastings. Verily after accomplishing the fast in this manner, they returned again to the minister before the Lord's resurrection-day, that is to say, on the festival which we commonly call Palm-day; each one had within himself, in his own conscience, the witness of his own labour, as to what he was employed in, and the seeds of what labours he was sowing; and none of them asked another in what wise he had fulfilled the conflict of the labour.

Verily this was the rule of the minister, and thus perfectly was each one preserved, as I before said, so that he joined himself to God in the desert; and they fought with themselves in order that they might not please men, but only God Himself.

Then verily Zosimus, according to the customary law of the minister, went over the river Jordan, having with him a very little for the necessities of the body; and in the observance of his rule went across the desert, taking at due time a meal, and [supplying] the necessity of nature, sitting at night upon the earth, and resting little; and he slept wheresoever the close of evening found him.

And again, in the early morning, [he kept] proceeding on his journey as he was unceasingly determined, and going about, because he desired, as he said afterwards, to meet a father in the desert
And swá six and twentig daga þæt færedl þurhteah . swilce hé to
sumum menn mid gewisse fóre; ða þa seo tíd middæges to becom .
þa ofóstod to sumere hwile hine fram þam siþfete alæbbende .
and east-weardes wendende . and hine gewunelice gebæd . forþan þe
he gewunode on þam gesettum tíðum þæs dæges þone ryne his
siþfetes gefæstnian . and standende singan . and mid gebigedum
creowum gebiddan; ða þa he sólice sang . and mid þære
gørnfullan behealdnyssse up locode . and þone heofon beheld .
þa geseah hé him on þa swiðran healfe þær hé on gebedum stód .
swa swa he on mennisce gelincysse on lichaman . hine æteowan .
and þa wæs he ærest swipe afyrht . forþan þe he wende þæt hit
wære sumes gastes scín-hyw . þæt hé þæt geseah ; Æc sona swa
þæah-hwæpere mid crístes róde-tacne getrymmede hine . and him
ponge ege fram awearp ; 1 Da eac witodlice se ende his gebedes wæs
gefyllde . he þa his eagan bewende . and þær sólice man geseah
westweardes on þæt westen efstan . and witodlice þæt wæs wifman .
Þæt þær gesewen wæs . swiðe swartes lichaman heo wæs for þære
sunnan hæto . and þa loccas hire heafdes wáron swá hwite swá
wull . and þa ná siddran þonne of þone swuran ; ða wisan Zosi-
mus georne behealdende wæs . and for þære gewilnedan swétnyssse
þære wuldorfaestan gesihte . he fægen gefremed ofstlice arn . on þa
healfe þe hé efstan geseah . þæt him þær æteowde ; Ne geseah hé
witodlice on eallum þam dagum ær náne mennisclice gesihte . ne
nanre nytena . oppe fugela . onðe willeora hiw . and he forðy arn
gœrnlice . and gewilnode to oncnawenne . hwæt þæt willeora wære.
þe him æteowde ; Sona swá hi2 geseah Zosimus þa witodlice his
ealdan ylde . ofer-getiligende ; And þæt geswinc his syð-fætes ne
under-standende mid hrædestan ryne þenigende arn . forðam þe þe
gewilnode hine geðœadan þam þe þær fleah ; Hé witodlice wære
þæs ehtende . and heo þæs fleonde ; ða wæs Zosimus ryna
hwæðra stic-œælum near gefremed ; ða þá hé swá neah wæs þæt
heo mihte his stemne gehyran . þa ongan he forð sendan þyllice
stemne mid hluddre clypunga wepende and þus . cwæð . Þwi flihst
þu me forealddone syngigan . þu godes þeowen . geanbida mín
for þam hihte þæs edleans þe þá swa micclum geswunce ; Stánd

1 Leaf 124.
2 he, alt. to hi.
who might edify him in some thing which he himself knew not before. And thus for six and twenty days he continued his jour-
ney, as if he were certainly going towards some man. When 168 the hour of noon approached, he stopped for some time, abstain-
ing from the journey, and turning eastwards; and prayed in the usual way, because he was accustomed at a fixed hour of the day to determine the course of his journey, and to sing standing, and 172 to pray with bended knees. Whilst then he sang, and with fervent regard looked up and beheld the sky, then he saw on his right side, as he stood in prayer, as if some one was appearing to him in the likeness of a human form bodily, and thereupon he was 176 at first much affrighted, because he thought it was a delusion of an [evil] spirit which he there saw. But nevertheless he instantly fortified himself with the sign of Christ’s rood, and cast away his fear from him. Then also the end of his prayer was indeed 180 fulfilled; he turned his eyes, and there actually saw a person hastening westwards in the desert, and in truth it was a woman that was visible there; she was very swart of body by reason of the sun’s heat, and the locks of her head were as white as 184 wool, and they [reached] no farther than to the neck. Zosimus was on this wise earnestly beholding, and on account of the [long] desired sweetness of the glorious vision he ran very quickly, being rendered glad, in the direction whither he had seen that hastening 188 which had there appeared to him. Truly before, in all those days, he had seen no human appearance, neither the form of any beasts or of birds or of wild animals; and he therefore ran eagerly, de-
siring to know what manner of wild creature that might be which 192 appeared to him. Verily as soon as Zosimus saw her, then, over-
coming his old age, and making nothing of the labour of his journey, he ran on advancing with a very swift course, because he desired to associate with that which there fled away; for he was 196 pursuing her, and she was fleeing. Then was Zosimus, by his running, in some measure made nearer. When he was so near that she could hear his voice, then began he to send forth such a voice as this, with loud calling, and thus said, weeping, ‘Why 200 fleest thou me, an aged sinner, thou servant of God? Wait for me,
and syle me pines gebedes blestungan þurh þone god þe him næmne fram ne awyrpð; Þas word sóðlice Zosimus mid tearum geypte.

for the hope of the reward for which thou hast so greatly toiled. Stand and give me the blessing of thy prayer, through the God who rejecteth no man from Him.' These words Zosimus verily pronounced with tears.

Then came she, running, to a certain place, in which were signs as it were of a dried up burn [stream]; when they had come thither, then she shot into the burn, and again up on the other side. Then Zosimus crying aloud, and in no direction advancing (?), stood there on the other side of the burn which was there visible, and added tears to tears, and multiplied sighs upon sighs, so that nothing was heard there save the lamentation of mourning. Then indeed the figure which fled there sent forth this voice and thus spake, 'Thou, Abbot Zosimus, have pity on me for God's sake, I pray thee, because I cannot show myself to thee and turn towards thee; for I am a person of female sex, and totally bereaved of bodily clothing, even as thou thyself seest, and having the shame of my body uncovered. But if thou desirest to grant me, a poor evil-doer, thy salutary prayers, then cast me hither thy mantle with which thou art clothed, that I may cover my womanly weakness, and turn to thee and receive thy prayers.'

Then indeed a great awe and fright seized Zosimus, because he heard her name him by his name, whom she had never before seen, nor had ever heard tell it before, except that he manifestly perceived that she was enlightened with divine foreknowledge. Then he confidently did even as she had prayed him, ungirded the mantle with which he was clothed, and, turning his back, threw it to her. This she then received, and covered her body, and girded herself about the part that she most required to do, and [which there] was most need to conceal. Then she turned to Zosimus and said to him, 'Why hadst thou, oh Abbot Zosimus, so great need to see me, a sinful woman, or what desirest thou to have from me or to know, that thou hast not slackened to perform so great labour on my account?' Then he straightway prostrated himself on the earth, and besought her blessing; she in turn prostrated herself and besought his blessing. Then after the space of many hours the woman said to Zosimus,
heo ongean hine astrehte . and his bletsunga bad ; 226. Da æfter manega tida scece cwæð þæt wif to Zosime ; 227. Þe gedæfnæð abbud Zosimus to biddenne and to bletsigenne . forþan þu cart under-wreðed mid þære 'sacerdlican lare . and þu cart tellende cristes gerynnu mid þam gyfum þæra godcundlican æt þis þam halgan weofode maneum gearum þeowigende ; 228. Da word witodlice gebrohton on Zosime micelne ege . and fyrtu . and he wæs hyftigende ; And he wæs geongoten mid þæs swates dropum ; 232. Da ongan sworettan swa swa eallunga gewæced on þam oreðe belocen . and þus . cwæð . Eala ðu hastlic gos . geswutela nu hwæt þu sy . of þære gesihpe . forþam þu cart soðlice godes þinen ; Geþinga me nu of þam geongran dále for þysse worulde dead 2 gefremed on þam geswutelað on þe . seo godcunde luflu eala swidoð þæt þu mé be naman næmdest . þone þu næfæ ær ne gesawe ; Ac for þam þe seo gyfu ne bið oncnáwen of þære medemynsse . ac gewuna . he is to getacnigenne of þære sawla dáedum . blesta þu me for drihtne ic þe bidde . and syle me þet un-bereafingendlice gebæd þinre fulfremedynyssse ; Da ongan heo 3 hire on-emn-jrowigan þæs ealdan witan stæðolfæstynyssse . and cwæð . god sy gebletson se ðe is sawla hælu tiligende ; Da for-geaf heo Zosime andswarigende . AMEN ; Da arisan hí butu of þære eorpan [A gap in the story in MS . Julius E . 7 . It is supplied, up to l . 292, from the Gloucester Fragments, ed . Earle .] [—þa ongan eft 4 þæt wif sprecan to þam ealdan and þus cwæp . Eala man for hwylcre wisen come þu to me synfulre . Swa-þeah hwædre forþam þe seo gyfu þæs haligan gastes to þam gerihθæ 5 þæt ðu hwylce þenunga minon lytlan lichaman to gehyðnyssse geearewige . Sege me hu nu to dæge on middan-earde cristes folc sy gereht . and hu ða caseres oððe hu is nu gelæswod seo heord cristes rihtgeleaftullan gesam-

226. G . ongean þam heo eac hi astrehte ; G . wilne (for beæd) .
228. G . gebiddanne ; G . bletsianne forðam þe ðu .
229. G . are (for lare) .
232. Zosínum ; G . fyrtu .
233. G . dropung .

1 Leaf 125.
2 MS . defð ; but read dead, as in G ; (Latin version, mortua).
3 MS . he ; read heo, as in G .
4 Supplied by guess .
5 Letters or words printed in italics are indistinct or uncertain .
'It befitteth thee, Abbot Zosimus, to pray and to bless, because thou art authorised by the sacerdotal dignity, and thou preachest Christ's mysteries with the gifts of divine things, serving at his holy altar for many years.'

These words verily brought upon Zosimus great awe and fright, and he trembled, and was suffused with drops of sweat. Then he began to sigh as if utterly weakened and choked in his breath, and thus said, 'Oh thou spiritual mother, reveal now who thou art in that appearance, because thou art verily God's handmaiden. Intercede for me now, [thou who art] rendered dead to the younger portion as regards this world; herein appeareth in thee the divine love most of all, that thou hast named me by name whom thou never before sawest. But because grace is not discovered by (personal) merit, but [its] wont is to be witnessed by the soul's deeds; bless thou me for the Lord's sake, I pray thee, and give me the prayer, never to be taken away, of thy perfection.'

Then she began to sympathise with the wise old man's steadfastness, and said, 'God be blessed who taketh care for the salvation of souls.' Then she gave Zosimus [her blessing, he] answering, 'Amen.'

Then they both arose from the earth. Then began the woman again to speak to the old man, and thus said: 'Oh man, for what purpose camest thou to me, a sinner? Nevertheless, since the grace of the Holy Ghost has directed thee so that thou mayest perform some small service to the advantage of my poor body, tell me how, now-a-days, Christ's people are governed in the world, and how the emperor's [matters stand]; or how the flock
nun
gus. Zosimus
d hire and
erode. Eala
pu halige
dor pinum
256 hal
gum ge
dum god
æfæ

for
gyen sta
defaste

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gest mæ

pæ

fæ

fræ

un

ve

rædices]
muneces,

and
drihtne

geb

d for

pæm

mi
dd-earde

and

for

syn

fallum

æt

me

ne

wurde

ge

idlo

d pæt

geswinc

pis

sæ

fætes,

and

se

weg

swa

myccles

west[enes.

Pæ

cwe

hæo.

dæ
gedæ

æt

abbot

zosimus

for

me

and

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eal

gebiddan

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[bæ

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pæm

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swa

aer

cwæp.

[ae

for

tinum

pængum]

and

for

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we

habbæ

pæt

gebod

h[yr

sæ

pæt

be

mæ

purh

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geboden

is.

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godum]

264

willan

e

do.

and

þus

cwe

 ende

hi

to

pæm

[eastan

gewend]

upah-

fenum

eagum

on

þa

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earmum

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we

elna

we

aer

we

swa

swa

en

stemme

gehyred

þæs

pe

man

ongyten

mihte.

þæs

268

gebedes

eac

swy

zosimus

nan

þing

ongytn

ne

mihte.

He

stod

witoddice

swa

swa

he

sylf

de

byfiende

and

þa

cor

beahle-

de

and

nan

þing

eallinga

spreende.

He

swor

witoddice

god

him

to

gewitan

on

his

wordum

fore-

settende

pæt

þa

get

þa

heo

272

þus

[purhu

ode]

on

þære

gebedes

astandendynsse

e

his

eagum

fro

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eorðan

up

ahof

pæt

geseah

he

up

afene

swa

swa

manum

elne

fram

þære

corðan.

and

on

þære

lyfte-

gende

gebiddan

ongan.

Da

þa

he

þis

geseah

þa

wearð

gegripen

276

mid

mycre

fyrho.

and

hine

þa

on

corðan

astrehte

and

mid

swate

ofergoten

wearð

and

swiðlice

gedrefed.

naht

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specan.

butan

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him

sylfum

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án.

[drihten.

gemilse

mé.

] Da

þa

he

on

þære

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læg

astreht

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hæ on

his

gyntance.

280

smeægende

huvære]

hwon

hit

gast

wære

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þæ

mid

hwylcere

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gebæde

hi.

Heo

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To

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e hwylce

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syrwiende.

1 Words

within

square

brackets,

and

printed

in

italics,

are

supplied

purely

from

conjecture; the Latin text has—Sed suscipe indigni monachi consolationem, et per Dominum ora pro omni mundo et pro me peccatorem ut non hujus cursus et itineris labor sine fructu mihi efficaci tur tantæ solitudinis viæ. Et illa respondit ad eum: Te quidem oportet, abba Zosima, sacerdotii ut diixit habentem honorem pro omnibus et pro me orare; in hoc enim et vocatus es. Sed quis obedientiae precationem habemus, quod mihi a te jussum est, bona faciam voluntate.

2 Lat. 'scandalizabatur in mente putans ne spiritus esset, qui se fingeret orare'
of Christ's right-believing congregation is now pastured.' Zosimus answered her: 'Oh thou holy mother, God hath granted permanent peace to thy holy prayers. [But fulfil the consolation of an unworthy] monk, and for the Lord's sake [pray for the] world and for me, a sinful man, that the toil of this journey may not be [rendered vain] to me, and the way over so much desert.' [Then said she:] 'It becometh thee, abbot Zosimus, to pray for me and for all, because that [thou art in the priest]hood, as I before said. [But for thy sake] and because we have the command of obedience, [that which is commanded me by thee] I will do with a good will.' And thus saying, she, [having turned to the east,] with eyes uplifted towards heaven and with her arms stretched out, began to pray with the motions of her lips in silence, so that no voice at all was heard that anyone could perceive; and thus Zosimus could not understand anything of the prayer. He stood indeed, as he himself said, trembling and looking down upon the earth, and speaking nothing at all. He swore verily, taking God as a witness to his words, that while she thus [continued] in the perseverance of her prayer, and he lifted up his eyes a little while from the earth, that he saw her lifted up, as it were the space of a man's ell, above the earth, and began to pray hanging in the air. When he saw this, he was seized with great fright, and prostrated himself on the earth, and was suffused with sweat and vehemently agitated. He durst not speak anything, save only, to himself, ['Lord, have mercy upon me']. Whilst then he lay prostrate on the earth, he [was troubled in his mind, considering whether] at all it might be a spirit that, by some strange appearance, was praying there. She then, I mean the woman, turned about and lifted up the monk, thus saying: 'Why dost thou trouble thy thoughts to take offence at me, as if I were some spirit praying deceitfully? But know, thou man, that I am a sinful woman, though endued, nevertheless, with
284 gebedu fremme. Ac wite þu man þæt ic eom synful wif. Swa-
þækn-hwaðere utan ymbseald mid þam halgan fullhuhte. and ic
man gast ne eom ac aemerge and axe and eall flæce and man gast-
lice [hiwunge hæbbende]. Da heo ðus cu]æp heo hire andwitan
288 gebletsode¹ mid þære halgan rode-tacne. and hire eagan and
weleras and eac hire breost mid þære bleetsunga heo getrymede and
þus caex. God us alyse abbot zosimus fram urum wiðerwinnan and
fram his anbringellan forðam þe his æfæt is mycel ofer us. Ìtas
292 word se ealda hyrende hine adune astrehte. ] [Here both MSS. fail.
The Latin version has:—et apprehendit pedes eius, dicens cum
lacrymis: Obsecro te per Dominum Iesum Christum, verum
Dominum nostrum, qui de virgine nasci dignatus est, pro quo has
296 carnes expendisti, vt nihil abscondas æ seruo tuo, quæ es, et vnde,
et quando, vel ob quam caussum solituidinem hanc inhabitasti, sed
et omnia, quæ circa te sunt, edicto mihi, vt Dei magnalia facias
manifesta. Sapientia enim abscondita e thesaurus occultus, quæ
300 vitilas in vtrisque? sicut scriptum est. Clic mihi omnia propter
Deum; nec enim pro gloriatione aut ostentatione aliquid dicis, sed
vt mihi satisfacias peccatoris et indigno. Credo enim Deo, cui
viuis, cum quo et conversaris, quoniam ob huinsecmodi rem
directus sum in hanc solituidinem, vt ea quæ circa te sunt, Deus
faciat manifesta. Non enim nostræ virtutis est, iudiciis resistere
Dei. Nisi fuisset acceptabile Christo Domino manifestare te et
qualiter decertasti, nec teipsam permissarat videri ab aliquo, nec
308 me confortaret tantam properare viam, nusquam valentem progreidi,
at potentem de cellâ meæ procedere.

CAP. XII. Hæc eo dicente, sed et alia plura, eleuanus eum
mulier, dixit: Veræ erubesco, ignosce abba meus, dicere tibi tur-
312 pitudinem meorum actuum: tamen quia vidisti nudum corpus
meum, denudabo tibi et opera meorum actuum, vt cognoscas quæ
turpis luxuriae et opprobrio confusionis repleta est anima mea. Non
enim, vt tuipe considerasti, propter aliquam gloriarn, quæ circa
316 me sunt volo narrare. Quid enim potero gloriar, quæ diabolo

¹ Lat. 'favilla et cinis et totum caro et nihil spiritualis phantasiae ali-
quando vel ad mentem reducens. Hæc dicens, signo crucis signat frontem
suam,' &c.
holy baptism; and I am no spirit, but embers and ashes, and all flesh, and [having no spiritual appearance.] When she had thus said, she blessed her face with the holy sign of the cross, and she fortified her eyes and lips and even her breast with the sign of blessing, and thus said: 'God deliver us, Abbot Zosimus, from our adversary and from his instigations, because that great is his spite against us.' The old man, hearing these words, prostrated himself, and seized her feet, saying with tears: 'I conjure thee, by the Lord Jesus Christ, our true Lord, who condescended to be born of a virgin, for whose sake thou hast wasted this thy flesh, to hide nothing from thy servant, as to who thou art, and whence, and when or for what reason thou didst first dwell in this solitude; but tell me all things about thyself, that thou mayest make manifest the wondrous doings of God. For as to hidden wisdom and a hidden treasure, what use is there in either, as it is written? Tell me everything for God's sake; for thou wilt not say anything for vainglory or ostentation, but to satisfy me, who am a sinner and unworthy. For I trust in God, for whom thou livest and with whom thou hast converse, that for this very cause I was directed to this wilderness, that God might make manifest the things concerning thee. For it is not in our power to resist the judgments of God. Unless it had been acceptable to Christ the Lord to make known both thee and thy strivings, He would neither have permitted thee to be seen by any one, nor would He have strengthened me to set out on so long a journey, who was not able to travel anywhere, nor strong enough to walk beyond my cell.'

Chap. XII. Whilst he was speaking thus, and saying other things besides, the woman lifted him up, and said: "Of a truth I blush—pardon me, father abbot—to tell thee the vileness of my deeds; yet, since thou hast seen my body naked, I will also lay bare to thee the very performances of my deeds, that thou mayest know how replete is my soul with vile lechery and shame of confusion. For, as thou hast thyself truly supposed, I do not wish to tell the things concerning myself out of any vainglory.
XXIII. de Transitu Mariae Aegyptiace.

vas sui electionis effecta? Scio autem, quia si cepero narrare
pa sincg pe be me synd. sona pu flibst fram me on pi gemete swilc
man naeddran fleo; Ac swa peah-hwædere ic pe arece naht for-
haelende. and pe erest bidde. pet pu ne geteorige for me gebidddan.
pet ic ge-earnige and gemete on domes daege hwilce hwugu mild-
heortnysse; Se ealda mid tearum ofergoten ongan biterlice wepan,
pa ongan pet wif cydan and gereccan eall pa pincg pe be hire gedone
waron pu swa hweondende. ic hæfde brofor and edel on egyptum and
per mid minum magnum wunode. pa on pam twelfstan geare minre
ylde. pa ongan ic horca lufu forhyegen2 and to alexandrian perere
byrig becor; Ac mé sceamad nu to gereccenne hu ic on pam
fruman ærest minne sæmnhäd besmät. and hu ic unablinnendlice.
and unafyllendlice pam leahtrum. and þera synlusta. læg unde-
peeded. pis is nu witodlice sceortlice to areccanne; Ac ic on swa-
peah hrafork gecynde pet pu mgae oncnawán þone unalysfan bryne
minra leahtra pe ic hæfde on þære lufe þes geligeres. ac miltsa
me abbud. eac on. xvii. wintrum ic openlice folca meniu geond-
ferde on þam bryne forligeres liegende; Ne forleas ic na minne
fæmn-häd for æniges mannes gyfum; Oppe ic witodlice ahtes on-
fenge fram ænigum pe me aht gyfan woldon. ac ic wæs swiðe
oneeled mid þære hâtheortnysse þæs synlustes. pet ic gewilnode
butan ceape pet hi mé pe mænigfealdlicor to geurnon. to þy pet
ic pe eð mihte gefyllan þa scyldfullan gewilnunga mines forligeres;
Ne þu ne wén na pet ic aht underfenge for ænegum welan. ac
symle on wædlunge lyfde. for þon ic hæfde swa ic ær sæde unafyll-
endlice gewilnang swá pet ic me sylfe unablinnendlice on þam ádále
(sic) þæs manfullan forligeres besylede and pet me wes to yrmdic.
344 and pet ic me tealdie to life pet swá unablinnendlice purhtuge þes

318. O. (leaf 16) begins here with
on þy gemete. O. þe (for swilc).
319. O. naedran flyh; hit (for þe);
naht ne forhelende.
323. O. reccan. O. om. eall.
324. O. cweþende.
326. O. hyra lufa.
327. O. bircg; scamad; gemynd-
gianne (for gereccenne).
328. O. fæmnahad.

329. O. om. and after leahtrum.
330. O. underþeod.
331. O. scortlice.
333. O. raþor; ðane; unfylledan
(for unalysfan).
332. O. lufan forgeligris; O. om. ac.
333. O. seofantyne wintran; mænigo
geon-for.
334. O. ðan; forligres.

1 The Latin continues with: ea quae sunt de me, &c.
2 Leaf 125, back.
For of what shall I be able to boast, who was made a vessel of election by the devil himself? For I know that, if I begin to narrate all the things concerning me, thou wilt soon flee from me in the manner in which a man may flee from an adder. Nevertheless, I will relate all to thee, concealing nothing, and will first of all pray thee, that thou wilt not grow weary of praying for me, that I may merit and meet with at least some share of mercy in the day of judgment.'

The old man, suffused with tears, began to weep bitterly. Then began the woman to tell and relate all the things that had happened to her, thus saying:—'I had a brother and a home in Egypt, and there dwelt with my relatives. Then, in the twelfth year of my age, I began to despise their love and betook myself to the city of Alexandria. But I am ashamed to recount now how at the outset I first polluted my virginity, and how ceaselessly and insatiably I [gave myself up] to sins, and continued in subjection to sinful lusts. It must now indeed be told briefly; yet I now the rather tell of them, that thou mayest perceive the unlawful burning of my misdeeds that I felt in my love of fornication. But pity me, abbot; even for seventeen years I openly surpassed a number of people, continuing in the desire of fornication. Neither did I lose my virginity for any man’s presents, nor would I indeed receive anything from any one who desired to give me somewhat; but I was greatly excited with the heat of sinful lust, so that I desired that they would come to me in greater numbers without any price, to the end that I might the more easily satisfy my culpable desires for wicked living. Nor do thou suppose that I would receive anything for any world’s wealth, but ever lived in poverty, because I had, as I said before, insatiable desires, so that I ceaselessly polluted myself in the puddle of wicked adultery, and this was my misery; and this I accounted as life, that I might thus ceaselessly fulfil the vexations of the flesh, Whilst I

335. O. geoftum.
336. O. onfenge; but see l. 340. O. om. aht. O. gyfon; ic swa swide wæs.
337. O. onhæled (!).
338. O. om. þat after ceape; þan (for þy).
339. O. ic mihte þe eð; gewilnunge; geligrea.
341. O. symble; forþan þe þe; þe þæt.
342. O. gewilnunge; adele.
343. O. geligrea; to myrcðe (in distinct; but perhaps it is the right reading).
344. O. gif ic (for þæt swa),
gecyndes teonan; þa ic þus leofode þa geseah ic on sumere tide miccel meniú affricána and egypta togedere yrndende swá swá to sæ; ða gemette ic færunge heora sumne, and þone axode hwæper
348 hë wende þæt seo meniú eftan wolde; He me andswarode and þus cwæð þæt ði to hierusalem faran wolden for þære halgan róde wurðunga þe man æfter naht manegum dagum wurðian secelde. ða cwæð, ic to him; Wenst þu hwæðer hí mé underfon willan. 352 gif ic mid him faran wille; ða cwæð, he; Gif þu hæst þæt færehte ne forwyrnþ þe heora ænig; ða cwæð, ic to him; 1 Broðor sólice næbbe ic nán færehte to syllanæ. ác ic wille faran, and án þæra scepa astigán, and þeah hí nellan hí mé afedað, and ic me sylfe heom befeste, and hæbben hí minne lichaman to gewealdæ for þam færehte. þæt hí mé þe hrædlicor underfon; Miltsa me abbud forðon ic gewilnode mid him to færenne, þæt ic þe má em-wyrhtena on þære prowunge mines wynlustas hæfdæ; ðæ cwæð, sór to þe; ðu halga wer miltsa me. þæt þá mé ne genyde to areccenme mine gescyndnyse; God wát þæt ic heora fortigæ. for þam þe ic wát þæt þas mine word ægðær gewemmað ge þe, ge þas lyfte; Zosimus sólice þa eorðan mid tearum ofer-geotende hire to cwæð; Eala þu gastlice modor sege for gode ic þe biddle, and ne forlæt þu þa æfterfylgednyse, swa halwendre gære[ced]nyssæ. and þus cwæð; Se geonglinæg gehyrde sona þæt hysmor minra worda, and hlihhende me fram gewát; Ìc þa sona þa swingle me fram awærp. þe ic 368 seldon gewunode on handa to hæbbennæ. and to þære sæ arn. þær þær ic hí geseah gæsamonde; þa geseah ic tyn george men, ætægðere standende be þam waruðæ. genoh þæsilce on lichaman, and on gebæræ, and ful licwurðæ me þuhæ to mines lichaman luste.

345. 6. O. ic þa þus lufode; ic sumre tide on sumra healve miccel mænigeo of africana and of egypta. 347. O. færinga hira; and ic þone ahsode hwider (i). 348. O. mænigeo. 349. O. om. þus. 350. O. wæorðunge; O. inserts after þæt before wurðian. 351. O. wæst (for Wenst); hi willen me underfon. 352. O. ferriht. 354. O. nabbe; ferriht; and me on an ðara. 355. O. gestigan; for þam ic (for and ic). 356. O. him (for heom); him (for hí); and þane wíð þam ferrihtæ olfon (for for þam ferrehte). 357. O. om. þæt hí . . . underfon; O. ins. Zosimus after abbud. 358. O. wilnode; emmwyryhtena.

1 Leaf 126.
thus lived, I saw at a certain season a great multitude of Africans and Egyptians running together as it were towards the sea. Then I suddenly met one of them, and asked him whither he supposed that the multitude desired to hasten. He answered me, and spake thus, saying, that they wished to go to Jerusalem out of reverence for the Holy Rood, which should receive due honour not many days afterward. Then said I to him: "Thinkest thou that they will take me too, if I wish to go with them?" Then said he: "If thou hast the passage-money, none of them will re- fuse you." Then said I to him: "Brother, verily I have no passage-money to give; but I wish to go and embark in one of the ships, and they shall support me, though they do not wish it; and I will entrust myself to them; and let them have my body at their pleasure for the passage-money, that they may the more readily receive me." Pity me, abbot, because I desired to go with them, that I might have the more associates in the passion of my desires. I said before to thee, "pity me, thou holy man;" in order that thou shouldst not compel me to recount my shame. God knoweth that I fear my own words, because I know that these words of mine pollute both thee and the very air." Zosimus indeed, bedewing the earth with his tears, said to her: 'Ah, thou spiritual mother, say on, I pray thee, for God's sake, and be not silent as to the sequel of so sanctifying a history.' And then she said thus: 'The young man so soon heard the shamefulness of my words, and departed from me, laughing. Thereupon I soon cast from me the flax-stick which I was seldom wont to have in my hands, and ran to the sea, where I saw them assembled. Then I saw ten young men standing together on the

359. O. þam (for þære); wynlustes.
360. O. gesceandynysse; hira.
361. O. weemmas.
362. O. witodlice (for soðlice); on (for þa); ofer-geotendum.
363. O. sege me for.
364. O. gerecedynysse (MS. Julius has gerenysse, which seems to be a mistake). For and þus cwæð O. has beo þa togeycete þære ærran cyðynysse (i.e. let those be added to the former exposition).

366. O. Se geonling þa soðlice gehyrende þat bysmorglesow: O. om. and.
367. O. soðlice (for sone); spinsel (for swingle; which is far better; Lat. text: proficiens quam gestabam column).
368. O. habbanne.
369. O. hlf gegaderade gesæah.
370. O. weroðe.
371. O. hlywyðæ þæs þe me þus- tum.
372. O. unscandlīc (rightly); the un- has been erased in MS. Julius, by mistake; on (for) ic; hira.
373. O. on eowrum færeld; om. mid eow.
374. O. eow na; O. And hi ealle.
375. O. bysmer ceahhetungum astyrode wurdon (with a different construction); fracodlicum.
377. O. gebera.
378. O. reowan.
379. O. tunge (better); gesęegean; eare (better).
380. O. mān (om. dāda); om. woron; oðde (for and).
381. O. gefremede woron; syn-giene.
382. O. nellendan (for sillendan); this seems right; Lat. text—vel invitos.
383. O. þes (as in text); si (for sih); tihtend.
384. O. lærende; gehealdan.
385. O. wundri; aþolade.
386. O. ontynde.

1 unsceandlice, with un erased.
2 Leaf 126, back.
shore, sufficiently comely in body and in demeanour, and very suitable, methought, for my bodily lust. Then I shamelessly, as I was wont, went amongst them, and said to them: "Take me with you on your voyage; I shall not be displeasing to you." And I soon excited them all to wicked vices and shameful jestings, with many other filthy and lewd expressions. Then they, seeing my shameless behaviour, took me with them in their ship, and rowed away. Oh, Zosimus, how can I relate to you, or what tongue may say, or what ear hear, the evil deeds that took place upon the voyage, and that were done in the passage; and how I compelled to sin both the wretches who were willing and the wretches who gave me money. There is no description of lewdness, utterable or unutterable, which I did not allure to and teach, and first performed. Be now satisfied with this; for I wonder how the sea could suffer and endure my unrighteous desires, or how the earth at any rate did not open her mouth, and sink me all alive down into hell, who led so many souls into the snare of perdition, except that I suppose God sought my repentance, He who suffereth none to perish, but saveth all who believe upon Him. For verily He desireth not the death of the sinner, but patiently expecteth his conversion. Thus we, with great haste, journeyed on to Jerusalem; and as many days as I lived in the city before the day of the festival [of the Rood], I associated myself with similar, and even worse, foul deeds. I did not restrict myself to the young men who associated with me on the sea or on the journey, but I also gathered together many of the strangers and citizens in the deeds of my sins, and betrayed and contaminated

387. O. om. swa; owucuwe (for cwyce).
388. O. forspillendnysse; þær (for þæs).
389. O. næne nele forwearðan.
390. O. om. gedeð . . gelyfað; O. forðam.
391. O. anhit (for bið); O. om. mid.
392. O. foran; manige.
393. O. inserts rode, which the text omits. 394. O. gelicum (rightly; MS. Julius has lichaman); gemængde (rightly; MS. Julius has gemægde); wyseum (rightly; MS. Julius has wyreum).
395. O. mid me on þære sǽ.
396. O. manega ældæodie.
397. O. ceaster-wara. O. gegadrìende; Jul. gegadrigendum; we must prefer the former, and read gegadrigende.
and beswicende besmät. Da þa seo symbelnyss becom þære halgan deorwurcan rode. Æp-ahefenynsse; Íc fore-geode þa geongan swá swá ær on þæt grin forspillednytte teonde. þa gesæh ic soðlice on ærne mergen hi ealle anmodlice to þære cyrcan yrnan. þa ongan ic yrnan mid þam yrnendum. and samod mid heom teolode toforan þam temple becoman. þa þa seo tīd becom þa halgan rode to wur-pigenne. þa ongan ic nydwarælice gemang þam folce wic þæs folces ðringan, and swá mid micclum geswinece ic ungesælige to þæs temples dura becom mid þam þe þær in-eodon. þa ic sceolde in on þa dura gangen. þa ongunnon hi butan ælceræ lættinge ingangan. 

408 mé witodlice þæt godcundæ maegan þæs ganges bewerede. and ic sona wæs ut aþrungen fram eallum þam folce. Æðæ ic ænilipigu on þam cafertune to læfe opstód. þa ongan ic þencan þæt me þæt gelumpe for þære wiflican unmihte. and ic me þa eft ongan maunc-gan to opprum. þæt ic wolde on sume wisan inn ðþepingan. ac ic swanc ǹn ðiel. mid þam þe ic ðone ðerscwald þera dura gehrán. and hi ealle þyder inn ofangene wæren butan ælceræ lættinge. þa wæs ic ánæ ut asceofen 2; Ac swilce me hwile strang meni ongan stode. þæt me þone ingang beluce. swa me seo færlælice godes wracu þa duru bewerede; Æðæ ic eft standende on þæs temples cafertune wæs. þus ic þrywa. òpbe ðeower. sipum þrowode minne willan to gescone. and eác to fremanne. and þa þa ic naht ne gefremode. 

412 þa ongan ic ofer þæt geor[n]e wénan and mín lichama wæs swiðe geswenced for þam nyde þæs ðþepinges; Da gewát ic witodlice þanone. and mé ánæ gestód on sumum hwomen þæs cafertunes. and on minum mode geornlice þohite and smeade for hwilcum intin-gum me wære forwyrnend þæs liffæstan treowes ansyn. þa onhran soðlice mín mód and þa eagan minre heortan hælo andgıt mid me sylfre þencende þæt me þone ingang belucen þa onfeormeganda (sic) minra misdæda. Da ongan ic biterlice wepan. and swiðe gedreifr mine breost cnyssan. and of innneweardre heortan heofonende forð-bringan. þa geomorlican sicetunge; Da geseah ic of þære stówe

them. When the festival of the elevation of the precious Rood arrived, I went before the young men, as before, enticing them to the snare of perdition. Then indeed I saw them all run with one accord to the church early in the morning. Then began I to run with the runners, and together with them endeavoured to arrive before the temple. When the time came for reverencing the Holy Rood, then I began violently to push among the people against the people, and so with much toil I, poor wretch, arrived at the temple-door with those who were entering therein. When I ought to have entered at the door, the rest began to enter without any hindrance; but the divine might prevented me from going in, and I was soon thrust out from amid all the people, until I stood behind alone in the vestibule. Then I began to think that this had happened to me on account of my womanly want of strength, and so I began once more to mix myself with others, that I might somehow push my way in. But I toiled in vain, whenever I touched the threshold of the doors. And they were all received therein without any hindrance, when I alone was pushed out. Just as if some strong company of men opposed me to prevent my entrance, so the sudden vengeance of God barred the door to me, until I was again standing in the vestibule of the temple. Thus thrice or four times I endeavoured to behold and also to fulfil my will; and when I in no wise succeeded, then I began to think earnestly about it, and my body was extremely wearied by the compulsion of the pressure. Then, verily, I departed thence, and stood alone in a corner of the vestibule, and earnestly deliberated in my mind, and considered for what cause the sight of the quickening tree was denied me. Then indeed a knowledge of salvation touched my mind and the eyes of my heart, while pondering with myself that the filthiness of my misdeeds had closed the entrance against me. Then I began to weep bitterly, and in great sorrow to beat my breast, and sighing from my inmost heart to bring forth sorrowful sobbings. Then
pe ic ón stód. pære halgan godes cennestran anlicynsse standende.
and ic cwæð to hire geornlice and ðú forbugendlice behalendende and
and ic cwæðende; Eala þu wuldorðeste hlaedige þe þone sóðan god æfter
flæces gebyrde acendest. geara ic wát þæt hit nis na gedaefnlice. ne
pæelic. þæt ic [pe]\(^1\) swá grimlice forworht eom. þæt ic pîne anlicynsse
sceawige, and gebidde mid swá mæningaraldum besmitenum\(^2\) gesih-
þum. þu ðære symle fæmne oncnáwan. and þinne lichaman hæbb-
bende clæne. and ðú unweæmed. forþon witondlice genœh rihtlice is me
swa besmitenre fram þinre clænan ungewæmmendynsse beôn ðasciored\(^3\).
and fram aworpen. ac swá þæah-lwaðere forþam ðe ic gebyrde þæt
god wære\(^4\) ðann forðy gesfremod þe þu sylf acendest. to þon þæt he þa
synfullan to hreowsunge gecyggede. gesultuma me nu anegre ælces
yflestes bedeåled. forbaet me and me þa leafe forgif to geopenigenne
þone ingang þinre þære halgan cyrcan. þæt ic ne wurðe fremde ge-
worden þære deorwurþan ródæ gesihðe. on þære forðætnód wæs
ealles middancardes hælend. þone þu ðæm ðæmceacnodost eac swilce
fæmne acendest. se þe his agen blód ageat for minre alysedynsse. ac
hát nu þu wuldorðeste hlaedige. me unmedemre for þære godcundan
ródæ gretinge. þæ duru beôn úntynede. and ic me þe bebeode. and
to mundbyrðynsse geceose wîð þin agen bærn. and inc bæm ge-
bæte þæt ic næfre ofer þis minne lichaman ne besmítæ purh þæt
grimme bysmer-glew þæs manfullan geligeres. ac sona ic halige
fæmne ðines suña ródæ gesæo. ic mid þam wïðsace ðissere worulde.
and hire dædum mid eallum þingum þe on hyrne synd. and syðnan
fare swa hwider þa þu me to mundbyrðynsse geredst þus cwæð-
ende. ic wærð ða gelæd mid þære hætu þes geleæfan. and mid
þam truwan ophrïnon. and be þære aræstæn godes cennestran
mild-heortynsse þryst-læcende. ic me of þære ylcan stôwe astyrede
ðæ ic þis geæð. cwæð. and me eft to þam ingangendum gemengde.

431. 2. G. om. and cwæðende.
433. G. geare.
435. G. bidde ðæðe gesceawie; mæningaraldlicum.
436. G. oncnawen.
437. G. unweæmed. forþam.

\(^1\) ðe inserted by a later hand.
\(^2\) ascirod, alt. (later) to ascirod.
\(^3\) G. om. swa; besmitene.
\(^4\) G. ascimod (perhaps rightly; hence the false reading ascirod in
MS. Julius).

439. G. aworupon; forþam.
440. G. wære forði ðann; þam
(for þon).

\(^1\) Leaf 127, back.
from the place where I stood I beheld the likeness of the holy Mother of God standing there; and I eagerly spake to her, without turning away from beholding her, and saying: "Oh! thou glorious lady, who according to the birth of the flesh didst bear the true God, well I wot that it is not fitting nor meet that I, who am so grievous a sinner, should behold thy form, and should pray with looks that have been so repeatedly polluted. Thou wast ever known as a virgin, keeping thy body pure and undefiled; wherefore indeed it is very right that I who am so foul should be separated and cast out from thy pure virginity. Nevertheless, inasmuch as I have heard that the God whom thyself barest was made man for that very reason, that He might call sinners to repentance, assist me now, who am desolate and deprived of any help. Permit me and give me leave to open the entrance of thy holy church, that I may not be exiled from the sight of the precious Rood on which the Saviour of all the earth was fastened, whom thou, a virgin, didst conceive and, still a virgin, didst bear, who poured out His own blood for my redemption. But command now, O glorious lady, that for me, unworthy though I be, the doors may be unclosed to let me greet the divine Rood, and I will give myself up to thee and choose thee for my protector against thine own Son; and I promise you both that I will never hereafter pollute my body with the dire lust of evil fornication; but, as soon as I see the Rood of thy Son, O holy virgin, I will thereupon forsake this world and its deeds with all things that are therein; and will afterwards go whithersoever thou dost advise me to go for my protection." Thus saying, I was led by the fervour of belief, and touched with faith, and being made bold by the pity of the worthy mother of God, I stirred myself from the place where I said this prayer, and again mingled with those who were entering. After this there was nothing to

441. G. geçigde. Gefultma; G. om. nu; anegra alces oðres fylstes.
442. G. bedælede; geopenienne.
443. G. om. þere; G. beo (for wurde).
445. G. om. ðære me; G. om. eac . . . acendest.
448. G. untyned.
450. G. me (for minne lichaman).
451. G. sona swa ic þu halga (alt. to halge).
452. G. sona (for mid þam); þisse.
454. G. gereost.
455. G. wearð onæled mid; þeto.
456. G. æþårnen.
457. G. om. þyrst-læcende; astyr- rode.
488. G. þæt ic (with þe ic me in margin); gebed; ic me þa eft (for me eft).
syppan nēs nan pingę pe me útsceofe oppe me þæs temples dura 463 bewerede . and ic þa ineode mid þam ingangendum ; De gegráþ me witodlice stranglic fyrhto . and ic wæs eall byfigende gedréded . þa ic me eft to þære dura gedceodde þe me wæs ær ingang belocen . 

1 swile me eall þæt mægen þe me ær þæs inganges duru bewerede 464 æfter þan þone ingang þæs sidgætes gegearwode . swa ic wæs gefyld mid þam gastlicum gerynum innon þam temple . and ic wæs gemedemod gebiddan þa gerynu þære deorwurðan and þære geliffæstan róde ; Da ic þær geseah þa halgan godes gerynu hu he 468 symle geare is þa hreowsigendan to underfonne ; Da wearp ic me sylfe forð on þa flór . and þa halgan eordan gecyste ; Da ic út-eode þa becom ic eft to þære sówwe of þære ic ær þære halgan cennestran [anlicynysse] geseah . and mine cnëowa gebigde beforan þam halgan 472 andwilitan þysum wordum biddende ; Eala þu fresumestaa hlæðig þe me þine árfæstan mildheortnyysse ætæowdest . and mine þa un-wurðan bena þe fram ne 2 awurpe ic geseah þæt wuldor þe wé synfulle mid gewyrhtum ne [geseofÚ . sy] wuldor ælmihtigum gode 476 se þe þurh þe ofehð þæra synfulra . and forworhtra . hreowsunge and dædbote . hwæt mæg ic earm for-ðohlt mare geðencan . oððe areccan . nu is seo týd to gefyllenne . and to gefremmæna swa ic ær cwæð . pinre ðære licwurðan mundbyrdnyysse . ge-480 rece me nu on þone wæg þe þin willa sy . beo mé nu hælo lat-teow ætæowd . and soðfæstynysse caldor . beforan me gangende on þone wæg þe to dædbote læt ; Da ic þus . cwæð þa gehyrde ic feorran ðæne stefne clypigende ; Gif þu iordãne þæt wæter ofer-færst . 484 þær þu gefærst and gemetst gode reste ; Da ic þas stemme gehyrde . and for minum þingum ongeat beon geclypode . Ic wepende sprêc and to þære [halgan] godes cennestran anlicynysse hawigende . and

459. G. ping ; ut-ascue ; þæs, alt. to þære ; om. temples.  
460. G. om. and ic þa ineode.  
462. G. þa (for eft); duru ge-lyyde ; G. inserts se before ingang.  
464. G. gerynðe and (for þæs . . . gegearwode).  
466. G. to gebiddanne.  
467. G. liffæstan ; and (for Þa).  
468. G. symle is geare his þa hreowsigendan.  
469. G. sylfne ; þam eordan (for þa flór) ; flór cyannde (for eordan gecyste) ; om. Da ic.  
470. G. stowe þe ic ; G. inserts godes after halgan.  
471. G. supplies anlicynysse.  
472. G. fresumestaa, alt. to -te; hlæðigae.  

1 Leaf 128.  
2 MS, me.
push me out or to keep me from the temple-door; and so I entered with those who were entering. Then indeed a strong terror seized me, and I was all trembling and troubled, as I again approached the door that before was fastened against me; just as if all the force that had formerly debarred me from entering the door had afterwards assisted my entrance in advancing. Thus was I filled with spiritual mysteries within the temple, and I was considered worthy to pray for the mysteries of the honoured and quickening Rood. Then I beheld there the mysteries of the holy God, how He is ever ready to receive the repentant. Then I cast myself forward on the floor, and kissed the sacred earth. As I went out, I again arrived at the place whence I before saw the holy mother's likeness, and bent my knees before the holy presence, saying these words: "Oh, thou most benign lady, who hast shewn me thy gracious mercy, and didst not cast from thee my unworthy prayers, I have seen the glory that we sinners by our merits never behold; glory be to Almighty God, who through thee receiveth the sorrow and repentance of sinners and misdoers. What more can I, a despairing wretch, think or tell of? Now is the time to perform and fulfil, as I before said, thy favourable protection. Direct me now in the way that thou wilt; let an evident guide to salvation and a teacher of truth now appear to me, going before me in the way that leadeth to amendment."

While I thus spoke, I heard a voice calling afar off: "If thou wilt pass over the river Jordan, there thou shalt experience and find good rest." When I heard this voice, and understood that it was uttered on my account, I spake with weeping, looking towards the likeness

473. G. arfæstan; G. ins. ær before æteowdest.
474. G. þe; J. ðu (wrongly); G. ne (rightly); G. ins. nu before þæt.
475. G. geseoð wuldor syðan; J. geseow (sic) seo wuldor.
476. G. ðreowsunga.
477. G. ðædbota; earne forworht.
478. G. ðæðe to areccan, alt. to to areccanne (oððe being underlined); fremmanne.
479. G. swa swa.
480. G. latþeow.
481. G. om. æteowod; me beforan.
482. G. weg; gelæt.
483. G. feorranne; stæmne cly-piende; iordanem.
484. G. om. gefærst and; gemetest. (Here O. begins again with gehyrde.)
486. G. O. supply halgan; G. om. anlicynsse; G. hawiende; G. O. om. and.
de transitu mariae aegyptiace.
eft cyripigende; Eala þu hlæfdige ealles middan-eardes cwéu. þurh
488 ðe eallum menniscum cynne hælo to becom. ne forhlét þu me;
ðuscwægende ic þa út eode of þæs 1temples cæfertune. and
ofstlice [fór]; ða gemetle ic sum man. and me þry penegas
sealde. mid þam ic me þry hlafas geholt. [ða] ic me hæfelde
492 genoh gehyðo to mines siðfætes geblæðfæstynsse; ða axode ic
þone þe ic þa hlafas æt bohte. hwilc se wæg wære þe to iordane
þære éa rihtlicost gelædde; ða þa ic þone weg [wiste] ic wepende
be þam siðfæte arn symle þa axunga þære æsca[n] [to-wriðende] .
496 and gemang þam ðæs dægæs siðfæt wepend gefylde; Wítodlice þæs
dæges wæs undern-tíd þa ða ic gegyrnode þa halgan deorwurðan
ród geséon. And sunne heo þa to setle ahylde. and þære æfen-
repsunge genealeæhte; ða ic becom to sanctes iohannes cyrcan
500 þæs fulwítheres wið iordanen gesette. and ic me þyder inn
eode. and me þær gebæd. and sono in iordane þa éa astáh.
and of þam halgan wætere mine handa and ansynu þwóh. and
me þær gemæsumode þam lífstan and þam unbesmitenum ge-
504 rýnum ures drihtnes hælendes cristes on þære ylcan cyrcan.
þaes halgan for-ryneles. and fulluþeres iohannes. and þær ge-æt
healñe dæl þæs hlafes. and þæs wæteres ondranc. and me þær
on niht gerestæ. and on ærne morgen ofer þa éa for. þa ongan
508 ic eft biddan mine lâtewestrán sancta marian. þæt heo me
gerihte þyder hire willa were; ðus ic becom on þís westen .
and þânone ðð ðísne andweardan dæg ic feorrode symle fæonde
minne [god anbidigende]. and gehihtende. se þe hále gedeþ ealle
512 fram þissesore wurulde brogan þa ðe to him gecyffrað; Zosimus
hire to cwæð. eala min hlæfdige hu mænige gear synt nu þæt
þu on þysum westene eardodost; þæt wif him andswarode. Hit

1 Leaf 128, back.
of the holy mother of God, and saying: "O lady, queen of all the earth, through thee came salvation to all mankind; do not forsake me." Thus saying, I went out from the vestibule of the temple, and went hastily onward. Then I met a certain man who gave me three pence, wherewith I bought for myself three loaves, which I considered sufficient subsistence as provision for my journey. Then I asked the man of whom I bought the loaves, which was the way that led most directly towards the river Jordan. As soon as I knew about the way, I ran continually, still weeping, upon my journey, continually adding enquiry to enquiry [see footnote]; and so fulfilled the day's journey weeping. Verily it was the undertide of the day when I [first] desired to see the holy worshipful Rood; and now the sun was declining towards its setting, and the even-tide approached. Then I arrived at the church of St. John the Baptist, built beside the Jordan, and went in thither, and there prayed. Soon after, I went down into the river Jordan and washed my hands and face with the holy water, and then participated in the quickening and pure mysteries of our Lord Jesus Christ in the same church of St. John, the holy forerunner and baptist. There also I eat a half part of one loaf, and drank of the water, and lodged there at night, and then, early in the morning, crossed over the river. Then began I to pray once more to my guide, the holy Mary, that she would direct me according to her will. So came I into this wilderness, and until this present day I have kept apart thence [i.e. from the world], ever fleeing and awaiting my God, and rejoicing [in Him], who saves from the terror of this world all that turn to Him.

Zosimus said to her: 'O my lady, how many years hast thou now dwelt in this wilderness?' The woman answered him, 'It

is for seofon and feowertigum wintrum. is þæs þe me þincð. 516 þæt ic of ðære halgan byrig ut fór; Zosimus hire to cwæð. and hwæt mihst þu þe to æte findan. oppe be hwilcum þingum feddest þu dé oppis. heo him andswarode; Twegen healfe hlafas ic brohte hinder mid me. þa ic iordanem ofer-fór. naht mic-520 ða ðæ sce þæ adruwodon hi swá swá stán. and aheardodon; And þæra ic breác notigende to sumere hwile; Zosimus hire to cwæð; And mihst þu swa manegra tíða lenegu ofer-faran. þæt þu ne ffreode þone bryne. ðære fæsclican gehwyrfedynes; Heo þa 524 gedrefedu him andswarode. Nu þu me axast þa ðincg þe ic swiðe þæral sylf beforhtige gif mé nú to gemynde becumað ealle þa frecednyss þe ic ærehnede. and þære unwislicra gépanca þe me oft gedrefeson; þæt ic eft fram þam ylcan gépohtum sum ge-528 swinc prowige; Zosimus cwæð. Æala hlaedigie ne forlat þu nan þincg þæt þu me ne gecyðe. ac geswutela ealle þa þincg be endebyrdynesse; ða cwæð heo. Abbdil gelyf me. seofontyne wintre ic wan on þam gewilnunga þære manðwæra. and ángescead-532 wisra wildeora lustum. þonne me hingrigan ongan. þonne wær-on me þa fæsclettas on gewilnungen. ic gyndne para fixa þe on 536 eyptum wær-on. ic gewilnode þes wines on þam ic ær gelustfullode to oferdruuncennyss brucan. and nú hit is me eac swilce swyðe on gewilnunga. forpon þe ic his ær ofer gemet breác. þa ic on worulde wæs. eac ic hér wæs swiðe gehrest for þyser westenes wæter-wældynesse unæðe þa frecendlican nyþpearfnysse adroegende; Me wæs swilce swiðilc lust ðæra seanclícra sceoplesða me gedref-540 don. þonne hí me on mode gebrohton þa deoffican leop to singanne þe ic ær on worulde geleornode. ac ic þonne mid þam wependone mine breost mid minum handum cnyssende. and me sylfe myn gode mines fore-géhates. and þære mundbyrdynesse þe ic ær fore geceás. and swá geond þis weste hreofigende þurh mí nú géoht becom toforan þære gódan. and þære halgan godes cemmestran ánlicynysse.
is seven and forty years, as I suppose, since I went forth from the holy city.' Zosimus said to her: 'And what mightest thou find for thee to eat, or upon what food hast thou fed thee until now?' She answered him: 'I brought hither two and a half loaves with me when I passed over Jordan; in no short time, they became dried up and hardened, like stone; and these I partook of, using them for some time.' Zosimus said to her: 'And couldst thou pass through the length of so many seasons without loving the burning of fleshly inclination?' She then, as if troubled, answered him: 'Now thou askest me of the things that I myself greatly dread, whenever all the perils that I underwent recur to my memory, and the foolish thoughts that often disturbed me, so that I again endure some misery from such thoughts.' Zosimus said: 'Ah, lady, do not leave anything that thou wilt not tell me, but disclose all things in due order.' Then said she: 'Abbot, believe me, for seventeen years I fought against the desires of the appetites of the gentle and irrational wild animals. When I began to hunger, then the flesh-meats came amongst my desires; I yearned for the fishes that were in Egypt; I longed for the wine, wherein I formerly delighted to indulge unto intemperance; and even now it is extremely among my desires, because I formerly indulged in it beyond measure when I was in the world. Even here I was extremely athirst on account of the want of water in this wilderness, scarcely enduring my terrible necessity. It was as if an excessive longing after wanton poems troubled me, when they brought it into my mind to sing the devilish song which I formerly learnt in the world; but thereupon I, weeping and knocking my breast with my hands, reminded myself of my promise and of the protection that I had before chosen; and so, transporting myself in my thoughts beyond this desert, I arrived before the likeness of the good and holy mother of God who for-
pe me ær on hyre trúwan under-feng . and ic beforan hyre wepende bæd . þæt heo me fram aflynde þa fulan geðances . þe míne earman sawla swencton . ðonne ic sólice oferflowendlice sorgi-gende wéop ; And ic heardlice míne breost enyssende . þonne ge-seah ic leoht gehwanon me ymbutan seinende . and me þonne sona sum stapofæstlic smyltynys to becom ; Árra mé nú abbud . hu mæg 552 ic þe gefyðan mine geþances . ða ic mé ondræde eft genydan to þam geligre þæt swýðlice fyr . minne ungeséligen lichaman innan ne forbernde . and mé eallunga þræscende to þære hæmetes geseah . þonne pyllice géþotnas 1 on astigan . þonne astrehte ic me sylfe on 556 eorðan . and þa wængas mid tearum ofergeát . forðon þe ic to söðan gehihte me ætstandan þa þe ic me sylfe ær of þære eorðan . ær me seo swéte stemn gewunelice ofer-líhte . and mé ða gedrefedan geþotnas fram aflymde ; Symle ic witodlice minne heortan cagan 560 to þære minre borh-handa on nyðpearnysse up ahóf . and hi bid-dende þæt heo mé gefultumode on þysum westene to rihtre deð-bote . þa þe þone ealdor æghwilere clænnysse acende ; and þus ic seofoaintyne geare rynum on mæning-fealdum frecedynyssum swá swá 564 ic ær cwæð. winnende wæs on eallum þingum op þisne andweard-an dæg and me on fultume wæs . and míne wisan recende seo halige godes cennestre . Zosimus hire to cwæð. and ne beporfíest þu nanre andlyfene . ðæðe hræglunge ; Heo him andswarode and 568 cwæð. seofoaintyne gear swá ic þe ær sæde . ic notode þære hílafa . and syðdan be þam wyrtum leofode þe ic on þysum westene funde . se gegyrla witodlice þe ic hæfde sóna swá ic iordanen ofer-fór . mid swíðlicere eallungo to-torenæ 2 forwurdon . and ic syþan mænigfeald earfeðu dreah . hwilum þære ishtan cealdynysse þæs wintres . hwilum þæs unmaetan wylmes þære sunnan hæto . ic wæs grimlice beswæled for þam micclan byrne . and eft for þære micclan forstiglan cealdynysse þæs wintres . swá þæt ic for oft ofdýne on þa 576 eorðan . and forneah eallunga unusstyrigendlic butan gaste læg . þus ic wæs lange on mæning-fealdum . and mislicum nyðpearnyssum . and on unmaetum costnungum winnende . and wraxligende . and me ða sippan op þeose andweardan dæg . and mine earman sawle . 580 and minne lichaman þæt godeundlice mægen geheold . mid me

1 agunnan supplied here in a later hand.
2 Leaf 130.
merly received me into her favour; and I prayed, weeping before
her, that she would drive away from me the foul thoughts that vexed my miserable soul. Then indeed I wept, sorrowing excessively; and, severely beating my breast, I then beheld light shining all around me; and soon after a steadfast peace came to me. Pity me now, abbot; how can I tell thee my thoughts, since I dread to compel myself again to evil living, lest extreme fire should burn within my wretched body. And when I perceived such thoughts arise within me, vexing me utterly unto the thought of uncleanness, then I prostrated myself upon the earth, and suffused my cheeks with tears, because that I had certainly trusted that I would resist (I) them; so that I [would not rise again] from the earth, before the sweet voice in its usual manner lighted upon me, and drove away from me my troubled thoughts. Verily I continually raised the eyes of my heart to my security in trouble, praying her to support me in this wilderness unto a right repentance—her who bare the lord of all purity. And thus, during the course of seventeen years, I was striving in every way against manifold perils, as I before said, unto this present day, and the holy mother of God aided me and directed my ways.' Zosimus said to her; 'And didst thou not any means of subsistence or any clothing?' She answered him and said: 'For seventeen years, as I said before, I made use of the loaves, and afterwards lived upon the roots that I found in this wilderness. The raiment indeed that I had when I passed over Jordan perished, being torn asunder by extreme oldness, and after that I suffered manifold miseries, at one time from the icy coldness of winter, and at another time from the immoderate scorching of the sun's heat. I was terribly parched by the excessive burning, and again by the extreme frosty coldness of the winter; so that I often came down upon the earth, and lay almost entirely motionless without spirit. Thus was I striving long and wrestling in manifold and various hardships and in extreme temptations; and afterwards, even to this present day, the divine might preserved me and my wretched soul and body; always considering with myself, from how many

1 Something seems missing here; the text generally is extremely corrupt, and abounds with grammatical errors.
sylfre symle smeagende of hu micelum yfelum heo me alysde; Soð-
llice ic eom afed of þam genihtsumestan wist-mettum minre fylle.
Þæt is mid þam hihhte minre hæle . and ic eom ofer-wrigen mid þam
584 oferbrædelse godes wordes . se ðe ealle þinig befeð and befeð-
mað; Ne leofað na se man soðlice be hlæfe ðanum . æc of æg-
hwilcum worde þe forð-gæð of godes mûpe ; Zosimus þa witodlice
gehyrende þæt heo þæra haligra bóca cwýdas forð-brohte . ægodær
588 ge of þam godspelle . and of manegum oprum . and he hire to
çwæð ; Eala modor leornode þu æfre sealmas . ðoppe oþre halige
gewritu ; ðæ heo þís gehyrde þa smeareode heo wið his weardes
þus cwæðende ; Gelyf me ne gesæah ic neæne man buton þe . oðæð
592 wildeor . ðoppe æniges cynnnes nyten siðdan ic iordanen þæt \( \text{æt} \) wæter
omezerefe . and ic hyder on þis westen becom ; Ne ic stæfeyste
witodlice ne leornode ne þæra nanum ne hlýste þe þa smeadon and
reádon . æc godes word is cæcu . and scearp innan lærende þis
596 mennisse andgyt . and þís is se ende nu þæra pinga þe be me
gefremede synd ; Nu ic þe halsigende . andbidde þurh þæt ge-
flæscode godes word . þæt þu for me earmlícere forlegenre gebide ;
ðæ heo þís çwæð . ða arn se ealde wið hire weardes mid gebige-
600 dum cnéowum to þon þæt he hire on þa eorðan astrehte . and hirid
wopegum tearum hlûde olypigende . geblætsod sy god se þe þa
mæníg-sealdan wundru ana wyrceuð ; and sy þu geblætsod drihten
god þe me æteowdest þa wuldorfaæstlicynnes þe þu ondræendum
604 gyfesf ; Nu ic to soðan wát þæt þu næne þæra ne forlætest þe
þe gesæcað ; Heo þa soðlicçe þone ealdan forene forfeng . and
him ne gepáfode fulfremodlice on þa eorðan astreccan . æc
cwæð to him þás pinig þu gehyrdest man . eac ic þe día
608 halsige þurh þone drihten hæleþnde críst ume alysend þæt þu
nanum menn ne æsece ær-ðan þe me god of flæses bendum alyse ;
Ac þás pinig ealle þus oncnawenne . far ham mid sibbe ; And ic þe
eft binnan geares fyrste on þyssere ylcan tíde æteowe . and þu me
gesiht . And dó þu huru soðlice . swá ic þe nú bebeode þi halgan
lencten-fæstene þæs towearðan geares eft-hwyrfe . ne ofer-far þu
na iordanen swá swá gewuna synt of eowrum mynstrum to
farenne ; ða ongan eft Zosimus wundrian . þæt heo swá gewislice

1 Leaf 130, back.
evils she had preserved me. Verily I am fed to the full with sufficient sustenance, that is to say, with the promise of my salvation; and I am clothed upon with the protecting garment of the word of God, who encloses and embraces everything. Verily man liveth not by bread alone, but by every word that proceedeth out of God’s mouth.’ Then indeed Zosimus, hearing her utter the words of the holy scriptures, both of the Gospels and of many other books, said unto her: ‘Ah, mother! didst thou ever learn the psalms or other holy writings?’ When she heard this, she glanced smilingly towards him and said: ‘Believe me, I have never seen anyone but thee or wild beasts, nor creature any kind since I passed over the water of Jordan and arrived hither in this wilderness; nor did I ever learn to read, nor ever listened to any of those people who pondered and read. But the word of God is quick and sharp, teaching this human intelligence within me. And this is now the end of those things that are accomplished concerning me. Now I beseech thee, entreating thee by the incarnate Word of God, to pray for me, a miserable sinner.’ When she had said this, the old man ran towards her with bent knees, to prostrate himself upon the earth, crying aloud with sorrowful tears: ‘Blessed be God, who alone worketh manifold wonders; and blessed be thou, O Lord God, who hast shewn me the gloriousness that thou givest to them that dread Thee. Now I wot verily that Thou forsakest none of them that seek Thee.’ Then she, however, anticipated the old man, and suffered him not to prostrate himself fully upon the earth; but said to him, ‘O man, thou hast heard these things. Behold I also beseech thee, by the Lord Jesus Christ our Redeemer, not to recount them to any man before God shall release me from the bonds of the flesh. But now that these things are disclosed, go home in peace. And I will again appear to thee, within the space of a year, at this same season, and thou shalt see me. And do thou at least truly as I now bid thee: when the holy Lenten fast recurs in the coming year, do not pass over Jordan as men are wont to go from your minster.’ Then began Zosimus to wonder yet again, how she knew with such exactness the rule of the minster;
616 þæs mynstres regol cuðe. and he elles nan þineg ne cwæð. þæt he god wuldrode se þe mæningfealdicor gifan mannum þonne he seo gebeden þam þe hine lufað; Hæo þa eft cwæð; Ónþid nu Zosimus swa swá ic ær cwæð. on þinum mynstre forðon witodlice þeah þu
620 ær wille faran ahwyder þu ne miht. þonne to þon halgan æfene þæs halgan gereordes. þæt is to þam halgan purres-dæge ær þam drihten-lican easter-dæge¹ genim sumne dæl on gehalgodum feæ þæs godecundan lichaman. and þæs gelyffæstan blodes. and hafa mid
624 þæ. and geánbida mín on þa healfe iordanen þe to worulde belimpeð oppe ic þe to cume; ða lyffæstan gerynu to ononne soðlice sippan ic on þære cyrcan þæs eadigan fore-ryneles² þæs drihtlican lichaman. and his blodes ne³ gemænsumode æþ ic iordanen oferfóre næfre syðstan ic þæs haligdomes ne breáç.
628 oððe pigde. and for-þon ic bidde þæt þu mine bene ne forseoh. ãc þæt þu huru me bringe þa godecundan. and þa lißfæstan gerynu to þære tide þe se hælend his ðægnes ðæs godecundlican
632 gereordes délumende dyde. cyð þá eác iohanne þæs mynstres abbude þe þu on bist þæt he hine sylfne georne besmeage; And eac his heorde forþon þær synd sume wisan to geríhtenne. and to gebetenne. ac ic nelle þæt þu him æt þysum cyrre þás þineg
636 cyðe. ær-þam þe god bebeode þus cwæðende; Hæo eác fram þam ealdan gebedes bêd. and to þam innan westene hærlícce efste; Zosimus þa hine soðlice forþ astrelhte on⁴ þa floræ [sic] cyßsende. on þæt hire fét stódon god wuldrigende. and micæl pæças donde. and
eft-cyrrende wæs herígende. and blætsigende ðuðne drihten hælendne crist; And he wes eft-cyrrende purh þone ylcan siðfæt þæs westenes þe æþ æþryder becom. and to þam mynstre ferde on þære ylcan tide. þe heora easter-gewuna wæron to-gædere becumæ.
640 and eall þæt geár geornlice þa gesiððe forsweogode læstra þinga gefrystlacende aht scegan þæs þe he gesæah. ac symlæ mid him sylfum georlice god bêd þæt he him eft æteowde þone gewilnodan andwîtan. and he on menig-fealdum sworettungum þa lætnysse
644 þæs geares ryres géanbídode: ða þa seo halige tid lencten-fæstenes becom on þone drihtenlican dæg. þe wē nemniað halgan dæg. þa

¹ MS. carster dæge.
² ne is not wanted; read me.
³ altered to and in a later hand.
and he said nothing more except that he praised God who in so many ways giveth to the men that love Him, when He is besought. Then she spake again: 'Now, Zosimus, abide, as I said before, in thy minster; for verily, though thou shouldst desire to come hither sooner, thou mayest not. Then on the holy eve of the holy festival, that is to say, on the holy Thursday before the Lord's Easter-day, put into a sacred vessel a certain portion of the divine Body and of the life-giving blood, and bring it with thee, and wait for me on the side of Jordan pertaining to the world, until I come to thee to receive the quickening mysteries. Verily, since I partook of the Lord's Body and Blood in the church of His holy forerunner, before I crossed over Jordan, I have never since enjoyed or tasted the holy elements; wherefore I pray thee not to despise my request, but bring me at any rate the divine and life-giving mysteries at the hour when the Saviour distributed to His disciples the divine feast. Tell also John, the abbot of the minster in which thou art, diligently to take heed to himself and to his flock also, because that there are some customs there for him to set right and to improve. But I desire that thou wilt not tell him these things at this present time, before God bid thee.' Thus saying, she also asked the old man for a prayer, and quickly hastened to the inner part of the wilderness. Then Zosimus prostrated himself on the ground, kissing the spot on which her feet had stood, praising God, and giving many thanks; and so returned, praising and blessing our Lord Jesus Christ. And he returned by the very same path through the wilderness whereby he had before come thither, and came to the minster at the very same hour, at which it was their custom of Easter to assemble together. All that year he was diligently silent about the vision, [not] daring to say any of the least things which he saw there, but continually and earnestly prayed to God in private, that He would again shew him the desired presence. With manifold sighs he awaited the slowness of the year's circuit. When the holy season of the Lenten fast arrived, on the Lord's day which we call the Holy-Day,

1 It means—the first Sunday in Lent.
XXIII  B.  DE TRANSITU MARIAE AEGYPTIACE.

gebraepu æfter þam gewunce-lican gebedum . and sealm-sangum ût fooron . and he sylf on þam mynstre to lafe wearn . and þær gewunode 652 for sumre lichamlicret mettrumnyssy gehæft . and he eac swiðe georne gemunde Zosimus þære halgan gebod . þa heo him sæde . þeah he ût faran wolde of his mynstre þæt he ne mihte ; Swa-þeah- hwæðre æfter naht mane'gum dagum he hine þære seocnyss 656 gewyrpt . and on þam mynstre drohtnode ; Soðlice þa þa munecas hám cyrdon . and on þam halgan æfen þæs gereordes hi togesedere gesamnndon . þa dyde he swa him ær beboden wæs . and on ðenne lytelne calic sende sumne dæl þæs unbesmitenan lichaman . and 660 þæs deorwurðan blodes ures drihtnes hælendes cristes . and him on hand genam ðenne lytelne tænel mid caricum gefylledne . and mid palm-treowa wæstmum þe wæ hatað finger-æppla . and seawa lenticula mid wætære ofgøtene . and on hrepusunge becom to iordanes 664 ofrum þæs wæteres . and þær sorgigende gebald þone tocyme þæs halgan wifes þa heo þa þyder becom ; Zosimus nænige pinga hnappode . and geornlice þæt westen beheold . and mid him sylfum smeagende þohite . þus cwæðende ; Eala hwæðer heo hider cumende 668 syo . and me ne gyme . and me eft-yrrende hwearf þus cwæðende . and biterlice weop . and his eagan up to þam heofone hæbbende . and eadmodlice god wæs biddende þus cwæðende . ne fremda þu drihten þære gesiðæ *2 þe þu me ærest æteowdest . þæt ic huru idel 672 heonone ne hwyrf . mine synna on-þreagunge berend ; Þus he mid tearum biddende4 . him eft oper gefane on befeoll þus cwæðende . and hé nù gif heo cymð . hu sceall heo þas éa ofer-faran nù hér nán scip nys þæt heo to me unwurðan becuman mæge ; 676 Eala me ungesælogan swa rihtwislicre gesiðæ afreædad me ; Da he þis þohite . þa geseah he hwær heo stód on oþre healfe þæs wæteres ; Zosimus soðlice hi gesoende mid micclum wynsumigendum gefeæ . and god wuldrigende up arás . swa-þeah-hwæðere

671. B. huru heonon idel.
672. B. ne bere (for berend).
673. B. om. hé.
674. B. cwæðende; socal; wætttru (for éa).
675. B. unwurðum.

1 Leaf 131, back.
2 The portion of the text between these asterisks (in ll. 671 and 682) is repeated. The repetition (which I call b) does not exactly coincide with the text. I give the variations, marked B.
3 Leaf 132 begins with the word biddende in the repeated portion.
the brethren went abroad after the customary prayers and psalm-singings; and he himself was left in the minster, and there remained kept in by a bodily infirmity. Zosimus very readily called to mind the holy command, when she said to him that he would not be able to go out of his minster though he wished it. Nevertheless, not many days after, he recovered of the sickness, and served in the minster. Truly, when the monks returned home and assembled themselves together on the holy eve of the sacred day, then he did as was bidden him before, and put into a little cup some portion of the pure Body and of the precious Blood of our Lord Jesus Christ, and took in his hand a little basket filled with dried figs, and with the fruits of the palm-tree that we call finger-apples [dates], and a few lentils steeped in water, and arrived in the evening on the banks of the river Jordan, and there sorrowfully awaited the arrival of the holy woman, when she should come thither. Zosimus in no wise slumbered, and earnestly looked towards the wilderness; and, considering with himself, thus thought and spake: 'Ah, what if she come here, and heed me not, and has turned from me, and gone back!' Thus speaking he wept bitterly, lifting up his eyes to heaven, and humbly prayed to God, thus saying: 'O Lord, do not banish the vision that Thou didst before shew me, that I may not at any rate return hence in vain, bearing the reproach of my sins.' As he was praying thus with tears, again another thought came into his mind: 'And how now if she cometh? How shall she cross over the river, now that there is no ship wherein she may come to me, who am unworthy? Ah! me miserable! me, who am banished from a vision so righteous!' Whilst he thought thus, he saw where she stood on the other side of the stream. Zosimus seeing her, rose up with great and happy joy, and praising God. Nevertheless
on his mode tweonigende. hu heo milite iordanes wæteru ofer-faran. pa gesæah hee witodlice \textit{pat} heo mid cristes rode-tacne iordanes wæteru bletsode. \textit{sōllice} ealra \textit{pæra*} nihte \textit{peostru} pa 
\textit{dæs} monan byrhtynsse onlihte sona swa heo \textit{þære} rode-tacn on \(\textit{pa} \)
\textit{wætru} drencete. swa eode heo on uppan \(\textit{pa} \) hnescan \textit{ynca} wið his weardes gangende swá swá on drigum. Zosimus wundrigende. an teoligende his cneowu to bigenne hire ongean-weardes. heo 
ongan of \textit{þam} wætrum clypigan. an forbeodon. an \textit{þus} cwæð.
\textit{Hwæt} dest \textit{þu} abbud. wite \textit{pat} \textit{þu} eart godes sacerd. an \textit{þa} god-
cundan geryne \p{pe} mid hæbbende; \(\textit{He} \) pa sona hire hyrsumigende 
úp arás; Sona swa heo of \textit{þam} wæterum becom \textit{þa} cwæð heo to 
him. \textit{sæder} bletsa me witodlice hím an\textsuperscript{1} gesfr swiðlic wafung on 
\textit{swa} wuldorfaestan wuldre. an \textit{þa} \textit{þus} cwæð. Eala \textit{þu} \textit{sōllice} 
gód-is se \(\textit{pe} \) gehet \textit{him} sylfum gelice beon \(\textit{pa} \) \textit{hi} sylfe ær clæn-
siað. wuldor \(\textit{sy} \) \(\textit{pe} \) drihten god. \(\textit{þu} \) \textit{pe} \textit{me} \textit{þurh} \textit{pás} \textit{þine} peowene 
æcéowdest hu micel ic on minre agesendu gesceawunge on \textit{þam} gemete 
\textit{þæra} opra fulfremodsnyssé \textit{þus} cwæðende; \(\textit{Da} \) \(\textit{þed} \) heo maria \textit{pat} 
heo ongunne \textit{þet} riht geleaflunysse gebæd. \textit{þet} is credo in deum. 
\textit{an} \textit{þær} æfter \textit{pat} drihtenlice gebæd. \textit{pater} noster. \textit{pyssum} 
gefylledum. \(\textit{þa} \) brohte heo \textit{þam} ealdan sibe coss. swá swá hit 
\textit{þeaw} is. \textit{an} \textit{þær} onfeng \textit{þam} halgum gerynum. cristes lichaman 
am blode. mid abráedum handum. \textit{an} \textit{in} \textit{þa} heofon locigende. 
\textit{an} mid tearum geomrigende. \textit{an} \textit{þus} cwæð. forlæt nu\textsuperscript{2} drihten 
\textit{þine} peowene æfter \textit{þinum} worde in sibbe faran. forþon \textit{pe} mine 
\textit{þa} eagan gesawon \textit{þine} helo; And eft to \textit{þam} ealdan cwæð. miltsa 
me abbud. \textit{an} gefyl nu oper gebæd minre bene. gang nu \textit{to} \textit{þinum} 
mynstre mid godes sibbe gereht. \textit{an} cum nu ymb geares rynu to 
\textit{þam} burnan. \textit{þe} wytt une ærest gesprécon. ic \(\textit{pe} \) bidde for gode 
\textit{þæt} \textit{þu} \textit{þis} ne forhæbbe. \(\textit{ac} \) \textit{þæt} \textit{þu} cume. \textit{an} \(\textit{þu} \) \(\textit{me} \) \(\textit{þon} \) gesiht 
swa swa god wile. \textit{þa} cwæð he to hire. Eala wäre me gelysed \textit{þæt} 
ic ic \textit{þe} \textit{þinum} swaðum fyligan. \textit{an} \textit{þines} deowurcan andwitan 
gesihte brucan. \(\textit{ac} \) ic \(\textit{þe} \) bidde \(\textit{pe} \) modor \textit{þæt} \(\textit{þu} \) me ealdan anre 
\textit{lytelre} běne getyċige. \(\textit{þæt} \) \textit{þu} lytles hwæt-hwegu gemenemige
he doubted in his mind, how she should cross over the waters of Jordan.

Then indeed he saw that she blessed the waters of Jordan with the sign of the cross of Christ; then the brightness of the moon illuminated all the darkness of the night, as soon as she dipped into the water with the sign of the cross. So she went towards him, walking on the soft waves as if on dry land. Zosimus wonder- ing and endeavouring to bend his knees before her, she began to cry aloud from the waters and to forbid him, and spake thus:

'What art thou doing, abbot? Know that thou art God's priest, and hast with thee the divine mysteries.' He then, obeying her, at once rose up. As soon as she came off the water, she said to him: 'Father, bless me.' Verily, extreme amazement came upon him at so wondrous a miracle, and he thus spake: 'Oh! thou truthful one, good is he who promises for those who early purify themselves to be like Himself; glory be to Thee, O Lord God, who has shewn me, by means of this Thy handmaid, how much, by my own perception, I [fail] in the measure of the perfection of others.'

Then, she, Mary, begged that she might begin the true prayer of belief, that is to say, credo in deum; and, after that, the Lord's Prayer, the pater-noster. These ended, she gave the old man the kiss of peace, as the custom is, and then received the holy mysteries, Christ's Body and Blood, with extended hands; and, looking up to heaven, and mourning with tears, thus spake: 'Lord, now let thy handmaid depart in peace, according to Thy word; for mine eyes have seen Thy salvation.' Again she said to the old man: 'Pity me, abbot, and now fulfil the second request of my prayer; go now straightway to thy minster with God's peace; and come again, in about a year's space, to the bourn where we first spake to each other. I pray thee, for God's sake, not to draw back from this, but to come; and then thou shalt see me, even as God will.' Then said he to her: 'Oh! that it were permitted me to follow thy footsteps, and to enjoy the sight of thine honoured countenance! But I pray thee, mother, to grant me, an old man, a small request, namely, that thou deign to receive from me just a little of that

1 Some omission here: Lat. 'quanto intervallo distem a perfectione.'
under-son1 me þæs Ce ic hider brohte and þus cwæð. ðo hider þone tænel þe ic me mid brohte. heo ða soma mid hire ytemestan fingrum þære lenticula þæt synndon pysis heo onhran and on hire mûc 716 sende þreora corna gewyrde. and þus cwæð. þæt þæs gye geinht-sumode. þe þære sawle statōl unwemme gehold. and heo cwæð. to þam ealdan. gebide for me. and for mine ungesæligynysse gemunde. heo soma hire fêt mid tearum oprán. biddende þæt heo 720 on þa halgan godes gesammunga gebêde. and hine þa alêt wendende and heofende. and he ne geðyrstlæhte æniga ðinga. heo to lettenne heo æniga þinga gelet beon ne mihtê. heo þa eft mid ðære halgan rōde gedrynydisse iordanem oþhrinan [ongan]2. and oþer þa hnescan 724 yða þæs wæteres eode swa swa heo ær dyde þyder-wardes; Zosimus þa sóþlice wærc micclan gefæan cyrrrende and færlis wærð micclan ege gefyllde swīðlice hine sylfne hrewisigende þreade þæt he þære halgan naman [ne]3 axode. þeæhwæðere hopode þæt hé þy 728 æfter-þylgydandan geare þæt gewiste. þa æfter oþer-farenum þæs geares ryne becom on þæt wídgille westen. and geornlice eftime to þære wuldorlican gesíhde. and þære lange hyderes. and þyderes secende för. op þæt heó sum swutol 4 tacn þære gewilneden gesihið. and wilnunge 732 þære stowe under-geat. and he geornlice mid his eagen secrænymyssum hawigende ge on þa swiðran healfe. ge on þa wynstran. swá swá se gleawesta hunta gi hé þære mihte þæs sweteste wildeor gegrípan; ða he þa styrrigendlices nan þincg findan ne mihtê. þa 736 ongan he hine sylfne mid tearum ðersegotan. and mid upahafenem eagum gebæd and cwæð. Geswutela me drihten þæt gehýdde goldhord. þe þu me sylfum ær gemedemoest æteowæn. ic bidde þe drihten for þinum wuldre. ða he þus gebeden hæfde þæt becom he 740 to þære stowe þær se burna getacnod ðæs þær hí ærest spræcon. and þær standende on ðopre healfe gesæah swa swá sciendinge sumne (sic). and þæs halgan wifes lichaman. orsawle licgende. and þa handa swa heo gedæfenodon alegdon beon. and eastweardes gewende; 744 ða soma þyder arn. and hire fêt mid his tearum þwoh. ne geþyrstlæhte he sóþlice nán oþer þæs lichaman oþhrinan. and þa mid micclum wópe þære byrgenne gebæd geworhte. mid sealm-sange. and mid oprum gebedum þe to þære wisan belumpon þa ongan 1 MS. underfuh. 2 I supply ne. 4 Leaf 133. 3 I supply ongan.
which I have brought hither.' And she said: 'Reach hither the basket that thou hast brought with thee.' Then immediately she touched with the very tip of her finger the lentils (which are peas), and put into her mouth about the quantity of three grains, and said thus, that such a gift sufficed for one who kept her soul steadfast in purity. And she said to the old man: 'Pray for me, and protect me, for my unhappy state.' At once he touched her feet with tears, praying that she might worship in the holy assembly of God. And then she left him, weeping and sighing; and he dared in no wise to hinder her. She could in no wise be hindered; but again [began] to touch the Jordan by dipping in it the mark of the holy rood, and went over the water's soft waves just as she did before thitherwards. Then Zosimus returned with great joy, and was suddenly filled with great awe. Regretfully he reproached himself that he had [not] asked the Saint's name. Nevertheless he hoped that, in the succeeding year, he might know it. Then, after the space of a year had passed away, he came to the wilderness, and diligently hastened towards the wonderful vision; and went for a long while, seeking hither and thither, until that he should perceive a sure token of the desired vision and some indication of the place; eagerly looking, with the sharpness of his eyes, both on the right hand and on the left, just like a most skilful hunter, if he could catch there that sweetest creature. When he could not find anything that stirred, he began to suffuse himself with tears; and, with eyes uplifted, prayed and said: 'Make known to me, O Lord, that hidden treasure which thou didst once deign to reveal to myself; I pray thee, Lord, for Thy glory's sake.' When he had thus prayed, he arrived at the place where the bourn was marked out where they first spake together; and there, standing on the other side, he saw as it were a shining sun, and the body of the holy woman lying lifeless; and the hands were laid as they should be, and turned eastwards. Then he immediately ran thither, and washed her feet with his tears; he did not dare to touch any other part of the body. Then, with much weeping, he performed the burial-service, with psalm-singing and other prayers that belonged to that matter. Then he began

1 The A.S. version is a mass of confusion; it actually has—'that I have brought with me!'

2 Lit. 'desire'; wilmunge can hardly be right.
748 he þencan hwæðer hit hire lícod. þa he þís ðohte. þa wæs þær an gewrit on þære eorðan getácnod þus ge cweden. bebyrig abbud Zosimus, and miltsa maría lichama (sic). ofgif þære eorðan þæt hire is, and þæt dust to þam duste. geic eac gebiddæ † peah-hwæðere for me on² þysse wæorulde hloe rendre on þam monðe þe aprilis. þære nigeþan nihte. þæt is iduS APRELIS. on þam drihten-lícan gereord-dæge. and æfter þam husl-gange. þa se ealda þa stafas rædde þa sohte hê ærest hwa hí write for-þan þe heo syll ær seðe þæt heo 756 næfre naht swilces ne leornode. swa-þeah he ³ on þam swiðe wyn-sumigende gesæah þæt he hire naman wiste. and he swutole ongeat sóna swá he⁴ þa godecundan gerynu æt iordane onfeng þære ylcans tide þyder becom and sona of middan-earde gewátt, and se sidðæt þe Zo-
760 simus on .xx. dagum mid micclum geswince oferfór. þæt eall maria on årte tide ryne gefylde. and sona to drihtne hloerðe; Zosimus þa sóld-
líc gode wuldrode. and his agene lichaman mid tearum ofergeát and cweð. Nu is seo têð earming Zosimus þæt þu gefremme þæt þe 764 beboben is, ac hwæt ic nu ungesæelige for-pôn ic nát mid hwi ic delfe nu me swá wana is ægðer ge spadu ge mattuc. þa he þus on his heortan digollice sprec. þa gesæah he þær swilc hwugu treow lie-
gende and þæt lytel. ongan þa þær mid delfan. witollice swiðe 768 georne⁵. and [seo eorde] wæs swiðe heard and ne mihte heo adel-
fan for-pôn he wæs swiðe gewæced ægðer ge mid fæstene ge on þam langan geswincu. and hê mid sworetungum wæs genyrdæ. and mid [swate. and hefiglice of] þære heortan deophnyse geo-
772 rode. þa he hine besæah þa gesæah hê unmætre micelnyxe leôn wîf þære halgan lichaman standan. and hit his fot-lastes licode. þa wearð hê gefyrht mid ege þæs unmætan wildeores. and ealre wiðcóst for-pôn þe þæt halige wið him ær to cwæð. þæt heo þær næmg wildeor 776 ne gesawe. æc he hine sone ægðhwanon mid þære rode-tacne gewær-
ciende.

† Read gebiddan. ² Read of. the passage still remains corrupt. ³ MS. heo. ⁴ Read heo; ⁵ Fol. 133, back. ⁶ MS. georde; read georne; it has been confused with eorde, which latter is omitted.
to think whether this would have pleased her. Whilst he thought
this, there was pointed out to him a writing upon the earth, thus
expressed: 'Abbot Zosimus, bury and compassionate the body of
Mary; render to the earth that which is the earth's, and dust to 776
dust. Add also to pray moreover for me, (who am) departing from
this world, on the ninth night of the month that [is called] April,
that is, the Ides of April, on the feast-day of the Lord, and
after the time of the Eucharist.' When the old man had read 780
the letters, he first of all looked to see who had written them,
because she herself said before that she had never learnt anything
of the kind. Yet he looked extremely pleased that he knew her
name, and he perceived clearly that as soon as she had received the 784
divine mysteries at the Jordan, in the same hour she had arrived
thither [i.e. at the bourn], and had immediately departed from this
world. And the journey which Zosimus had performed with much
toil in twenty days, all that Mary had fulfilled in the course of an 788
hour, and immediately departed to God. Then Zosimus glorified God,
and suffused his own body with tears, and said: 'Now is the time,
poor Zosimus, for thee to perform that which is hidden thee. But
what am I, unhappy one, to do? For I know not wherewith to dig, 792
now that I lack both spade and mattock.' Whilst he thus spake
secretly in his heart, he saw there as it were a piece of wood lying, and
that but a little one. Therewith he began to dig very diligently;
and [the earth] was very hard, and he could not dig into it, because 796
he was much weakened, both by fasting and by the long toil, and he
was exhausted with sighing and sweat, and sighed heavily from the
depth of his heart. When he looked around him, he saw a lion of
exceeding bigness stand beside the holy body; and it licked the traces 800
of its [the body's] feet. Then was he affrighted, for fear of the huge
wild beast; and most of all, because the holy woman had before
said to him, that she had never seen a wild beast there. But he
soon protected himself on every side by the sign of the cross, and by 804
the power of her who lay there. Then began the lion to fawn upon

774. G. afyrht for þam ege; G. om. and; G. ealra.
775. G. forþam; G. om. är; G. næfre þer nan (for þer næmig).
776. G. om. æghwanon; om. þære.
777. Jul. mænge; but read ma-
gene. G. gewæpnod mid gewisse 
truwende þæt hine ungeđerdne ge-
heolde þæt mægn þæs liegendan.

1 Apr. 9 is the fifth day before the Ides.
wið þæs ealdan weard . and hine mid his leoðum styrgendum grette ; Zosimus þa sóðlice to þam león cwæð ; Eala þu máeste 780 wildeor . gif þu fram gode hider asend wære . to þon þat þu þissere halgan godes þowene lichaman on eorðan befæste . gefyl nu þat weorc þinne þununge . ic witodlice for yldum gewæht eom þat ic delfan ne mæg . ne naht gehyðes hæbbe þis weorc [to began-
784 gene] . ne ic efstan ne mæg swa mycces sittes hider to bringanne.
Ac þu nu mid þære godcundan hæse þis weorc] mid þinum clifrum [do] . of þat wit þisne halgan lichaman on eorðan befæst; 
sona æfter his wordum seo leo mid hirle clifrum . earmum scræf 788 geworhte . swa micel swa genihtsumode þære halgan to byrgenne ;
And he mid ðhis tearum hire fét ðwóð . and mid forð-agotenum [benum] mænigfealdlice þæð þet heo for eallum þingode . and swá þone lichaman on eorðan ofer-wreah . swa nacode swá hé hi ærest 792 gemette buton geweadalen þæs tosilitenan rægles . þe he Zosimus hire ær to-wearp . of þam maria sumne hire lichaman bewæfde . and heo þa ætgædere cyrdon . seo leo . in þet inre westen [gewat] . swá swá þet mildeste lamb ; ða gewat Zosimus to his mynstre . god 796 wuldrige . and bletsgende . and mid lofum herigende . sona swa he to þam mynstre becom . þa rehte he hoem eallum [of] frymðæ þa wisan . and naht ne bediglode ealra þære pinga þe he geseah ðæð geðyrde . þet hi ealle godes mærða wurðodon . and mid ege 800 and lufan and micclan geleasan] mærßodon ] þære eadigan forð-fore dæg ; Iohannes sóðlice ongeat sume þa mynster-wisan to ge-
ríhtanne swá swá seo halige ær fore-sæde . ac he þa sona gode fultu-
mingendum [gerihte ; and] Zosimus on þam mynstre weð drohtni-
804 gende . an hund wintra . and þa to drihtne hleorde . wuldor sy urum drihtne hælendum criste . þe leofað . and rixað á on worulda woruld. AMEN.

780. G. om. hider ; G. come (for wäre) ; to þam þet ; þase.
781. G. om. on ; G. gefyl.
782. G. mid ylde; G. om. eom þet ic. 783. G. hæbbende ; G. supplies to be-
gangenne . . . weorc, which Jul. omits. 786. G. supplies do, which Jul. omits. G. om. of ; G. om. on ; G. befesten.
787. G. Mid þam sóðlice æfter þas halgan wordum ; G. om. clifrum.

788-9. G. halgan lichaman to byrg-
else. Se celda þa sóðlice mid ; G. þære halgan (for hire).
790. G. benum (but Jul. repeats tearum here). 791. G. mid (for on) ; G. swa swa 792. G. butan gewealden ; hrægles ; hire ær (for he).
793. G. om. ær ; G. mid (for of) ; G. sume ; G. ins. limu æfter lichaman.
794. G. hi (for heo) ; G. ins. þanne before cyrdon ; G. Se (for seo). G.

2 Leaf 134.
the old man, and greeted him with its moving limbs. Then Zosimus said to the lion: 'O thou huge wild beast, if thou wert sent hither
by God that thou mightest enclose in the earth the body of this holy handmaiden of God, fulfil now the work of thy service. I verily am weakened by age, so that I cannot dig, nor have I anything suitable for undertaking this work; nor can I speed on so great a journey, to bring [tools] hither. But do thou now perform this work, at the divine behest, with thy claws, until that we two enclose this holy body in the earth.' Immediately after his words, the lioness, by means of her claws, wrought a grave with her arms, as great as sufficed to bury the saint in. And he with his tears washed her feet, and with prayers that poured forth continually prayed that she would intercede for them all; and so he covered the body over within the earth, as naked as when he first saw her, except for the protection of the torn strip which Zosimus formerly threw to her, wherewith Mary had covered a part of her body. Then they at the same time departed; the lioness [going] to the remoter part of the desert like the gentlest lamb; whilst Zosimus departed to his minster, glorifying God and blessing Him, and praising Him with praises. As soon as he came to the minster, he related to them all every circumstance from the beginning, and concealed none of all the things that he had seen or heard; so that they all worshipped the wonders done by God, and magnified the day of her happy departure with awe and love and much faith. Afterwards John perceived how to amend some of the customs of the minster, as the saint had predicted; but, with God's help, he soon amended them. And Zosimus continued serving in the minster for a hundred years, and then departed to God. Glory be to our Lord Jesus Christ, who liveth and reigneth, ever world without end. Amen.

on (for in); ins. gewat (after westen).
795. G. mildoste; G. and (for Da gewat); G. ins. gecyrde after mynstre.
796. G. wuldiriende; bletsiende; heriende.
797. G. swa (for þa); G. of (for which Jul. has on); G. ins. ealle after frymðe.
799. G. supplies mid ege ... gelefan, which Jul. omits.
800. Jul. inserts and (in margin) before þere, which G. omits.

801. G. witoðlice (for soðlice); after which G. inserts se abboð.
803-4. G. fultumiende; G. supplies gerihte and, which Jul. omits; G. om. wass; G. drohtniende hundteontig geara gefylde and; G. ins. mid sidbe after drihtne; G. leorde.
805. G. hælende; G. Se þe (for þe); G. rixað on eala worulda worulða butan ende.
ON DECIES DAGUM DÆS DEOFLICAN CASERES.

waeron twegen kyningas on crist gelyfde.

Abdon and Sennes . mid soðum geleafan.

Da asprang heora word to ðam wælhræowan casere.

and ealle ðære cyningas to him cneowodon.

and heora rice wunode swa swa he ana wolde.

Pa asende decius to þam foresædum cyningum.

and het hi gebringan on bendum to him.

wolde hi gebigan fram godes biggencgum.

to his gedwyldum . and to his deofolgildum.

Hwæt þa cwelleras . þa þa cynicingas gebundon.

and on isenum racentegum to ðam arleasan gebrohton.

for cristes geleafan . to cwealm-bærum witum.

Decius þa het þa halgan cyningas.

his godum geoffrian . ac hi andwyrdon þus.

We offriað ure lac þam lyfgendan gode.

hælendum criste . and we hopiað to him.

goeffra ðu sylf pinum sceandlicum godum.

Pa cwæð decius se deofles biggenga.

Þysum is to gearcigenne þa reþestan wita.

Abdon and sennes him andwyrdon ðus.

Hwæs abitst þu casere cyð hwæt þu wylle.

þæt þu wite soðlice . þæt we orsorge syndon.

on urum hælende criste . þe hæð þa mihte.

þæt he ðine geþohatus . and þe sylfne maeg.

mid ealle towurpon . and on ecnyssse fordon.

1. U. kaserses.
2. cyningas; gelyfede.
3. kyningum.
4. biggengum.
5. kyningas; cneowdon.
XXIV. ABDON AND SENNES, KINGS.

In the days of Decius the diabolic emperor there were two kings, Abdon and Sennes, believing in Christ with true faith.

Then their fame reached the bloodthirsty emperor who then ruled alone over the whole earth; and all other kings kneeled to him, and their dominion continued as he alone willed.

Then sent Decius to the aforesaid kings, and bade that they should be brought in bonds to him, desiring to turn them from God's service to his errors and to his idolatries.

So then the executioners bound the kings, and brought them in iron chains to the wicked [Decius], for the faith of Christ, unto deadly tortures.

Then Decius bade the holy kings to sacrifice to his gods, but they answered thus:

'We offer our sacrifices to the living God, Jesus Christ, and we hope in Him; do thou thyself sacrifice to thy shameful gods.'

Then said Decius, the devil's worshipper;

'For these men must be prepared the sharpest punishments.'

Abdon and Sennes answered him thus,

'For what waitest thou, Emperor? declare what thou wilt, that thou mayest know of a truth that we are without care through our Saviour Christ, who hath the power utterly to overthrow thy counsels and thyself; and to destroy [thee] for ever.'

12. cyngas. 21. re&estan.
16. andwerdon. 27. towurpan.
XXIV. NATALIS SANCTORUM ABDON ET SENNES.

Pa on þam oðrum dæge. het decius se casere
lætan leon and beran to þam geleaffullum cynegum.
þæt hi hi abiton. buton hi bugon to his godum.
and be-tæhte þa wican þam vælheowan ualeriane.
Pa cwæð ualerianus to þam cyenegum þus.
Beorgað eowrum gebyrdum. and bugað to urum godum.
and geoffriað him lac. þæt ge lybben magon.
gif ge¹ pis ne doð. cow sceolon deor abitan.
Abdon and sennes sædon þam arleasan.
We gebiddað us to drihtne gebid gum limum.
and we næfre ne onbugað. þam bysmorfullum anlicnyssum.
manna hand-geworc. þe ge habbað for godas.
Pa het ualerianus. ða halgan unserydan.
and lædan swa nocode (sic) to ðære sunnan anlicnysse.
forðan þe hi wurpodon ða sunnan for god.
and bebead his cempum. þæt hi ða cristenan cyne gas
to þære offrunga geneadodon. mið eges-licum witum.
Pa cwædon ða cyne gas to þam cwellere ðus.
Do þæt þu don wylt. and se dema het
beswingan þa halgan hetelice swyce.
mið leadenum swipum. and lædde hi syðdan
to þam wæser-huse. þær ða deor wunodon.
beran. and leon. þe hi abitan sceoldon.
and het lætan him to. twegen leon.
and feower beran. binnan þam huse.
þa urnon þa deor egeslice grymetende.
to þære halgena fotum. swy lce hi fryðes bædon.
and noldon awæg gan. ac hi weredon hi swyðor.
swa þæt nan man ne dorste for ðæra deora ware
þam hal gum genealecan. ðeðe into þam huse gan.
þa cwæð ualerianus to þam cempum ðus.
Heora dry-cræft is gesyne swutillice on ðysum.

¹ Leaf 135, back.
Then on the second day the emperor Decius bade men let loose lions and bears against the believing kings, that they might devour them unless they would submit to his gods, and committed this duty to the cruel Valerian.

Then spake Valerian to the kings thus,

'Preserve your rank, and submit to our gods, and offer them sacrifice that ye may live; if ye will not do this, beasts shall devour you.'

Abdon and Sennes said to the wicked man,

'We pray to the Lord with bowed limbs, and we will never bow down to the shameful images of men's handiwork, which ye have for gods.'

Then Valerian bade men unclothe the saints, and bring them thus naked to the image of the sun, because they worshipped the sun as God; and commanded his soldiers to compel the Christian kings, by awful tortures, to offer the sacrifice.

Then spake the kings to the executioner thus;

'Do that thou wilt do.' And the judge bade him to scourge the saints very furiously with leaden whips, and he led them afterwards to the amphitheatre where the beasts abode, bears and lions, who were to devour them; and bade men let loose upon them two lions and four bears within the theatre.

Then ran the beasts, awfully roaring, to the Saints' feet, as if they prayed for protection, and would not go away; but they protected them rather, so that no man durst, by reason of the beasts' guard, approach the Saints or go into the arena.

Then spake Valerian to the soldiers thus,

'Their sorcery is manifestly seen in this.'
and he wearð swyðe gram for þære deora ware.
and het þa æt nextan þa hæðenan cwelleras
ingan mid swurðum . and ofslean þa halgan .
Pi ðe þe þis gedon wæs . þa het se dema teon
þara halgena lic to þam hæþengilde .
þæt þa cristenan sceoldon sceawian be him .
and bysne niman . and bugan to þam godum .
þe læs þe hi wurdon . swa wælhræwlicæ æwælde .
Þa æfter prym dagum . com sum diacon þær to .
quirinus gebaten . and he þa halgan lic
nihtes geleahite . and ledde to his¹ huse .
and ledæ hi digellice on æne lædene ðruh .
mid mycele a[r]wurðnyssæ . and hi mannum þær
bediglode lagon . to langum fyriste .
œ þæt constantinus . se cristene casere . eft to rice feng .
and hi þa afundene wurdon . þurh cristes onwrigennysse .
Ge habbaþ nu gehyrord hu þa halgan cyningas
heora cynedom for-sawon fro cristes geleafan .
and heora agen lif forleton for hine .
Nimaþ eow bysne be þam . þæt ge ne bugon fram criste
for æunixre earfoðnyssæ . þæt ge þæt ece lif habbon .

ITEM ALIA.

Nu we spræcon be cynegum we willaþ pysne cwyde gelencgan .
and be sumum cynincge eow cyðan git . Abgarus wæs geciged .
sum gesælig cynincg on syrian lande .
and se læg beddryda on þam timan
þe se hælend on þysum life wæs .
He hæfde ge-axod be þæs hælendes wundrum .
and sende þa ardlice þis ærendgewriht him to .
Abgarus gret eadmodlice þone godan hælend .

60. U. ins. Þa after wearð; U. þæra.
62. inngan.
63. Þa (for ðe); ðe (for se).
64. þæra.
65. sceoldan.
66. bysene.
70. lædede.
71. ledde; leadene.
72. micelre arwurðnyssæ.

¹ Leaf 136.
And he was very wrath on account of the beasts’ guardianship, and at last bade the heathen executioners go in with swords and slay the Saints. When this was done, the judge bade men draw the Saints’ bodies to the idol, that the Christians might behold and take warning by them, and bow to the gods, lest they should be as cruelly killed. Then after three days came a certain deacon to that place, called Quirinus, and he took the holy bodies by night, and brought them to his house, and laid them secretly in a leaden coffin, with great reverence, and there they lay, concealed from men, for a long time, until Constantine, the Christian emperor, afterwards succeeded to the kingdom; and they were then found through Christ’s revelation.

Ye have now heard how the holy kings renounced their kingdom for the faith of Christ, and gave up their own lives for Him. Take you example thereby that ye turn not from Christ for any hardness, that ye may have the eternal life.

THE LETTER OF CHRIST TO ABGARUS.

Now we are speaking about kings, we will lengthen this discourse, and tell you yet about a certain king, who was named Abgarus, a certain blessed king in the Syrian land. He lay bedridden at the very time when our Saviour Christ was in this life. He had enquired concerning our Saviour’s miracles, and sent thereupon speedily to him this letter:

‘Abgarus greeteth humbly the good Saviour
The page is a manuscript in Old English. It contains a religious text, possibly a prayer or devotional work, in Middle English. The text is written in a Latin script, with some words and phrases in Old English. The layout is typical of medieval manuscripts, with lines of text arranged in columns and a margin between columns. The handwriting is clear, with some words and phrases highlighted or underlined. The page is part of a larger manuscript, which is not visible in the image. The text is written in a formal style, with a focus on religious themes and references to saints and sacred texts. The manuscript is likely a copy of an important religious work, such as a prayer book or a collection of devotional writings. The text is difficult to transcribe accurately due to the handwriting style and the quality of the image. However, the text appears to be a prayer or devotion to Abdon and Sennen, two saints of the Roman Catholic Church. The text contains references to the saints' lives and miracles, and includes prayers and petitions for their intercession.
who hath come to men amid the Jewish people. 
I have heard concerning Thee how Thou healest the sick, blind, and halt, and raisest the bedridden, [how] Thou cleanest lepers, and puttest to flight unclean spirits out of men possessed, and awakest the dead. 
Now I said in my mind that Thou art Almighty God, or God's Son, who Thyself hast come to men, that Thou mayest work these wonders, and I would pray Thee that Thou wouldst vouchsafe Thyself to journey to me and heal my infirmity, because I am evilly afflicted. 
It is also told me that the Jewish people lay snares, and conspire among themselves how they may dispossess Thee; and I have a city which will suffice for us both.' 
Then the Saviour Himself wrote this letter, and sent it to the king, thus saying to him; 'Beatus es qui credidisti in me, cum ipse me non uideris. 
Scriptum est enim de me, quia hii qui me uident non credent in me, et qui non uident me, ipsi credent et vivent. 
De eo autem quod scripsisti mihi, ut ueniam ad te, oportet me omnia propter quae missus sum hic explere; et postea quam compleuero, recipi me ad eum a quo missus sum. 
Cum ergo fuero assumptus, mittam tibi aliquem ex discipulis meis, ut curet aegritudinem tuam, et uitam tibi atque his qui tecum sunt prestet.' 
That is, in the English language, 'Blessed art thou, Abgar, thou who believedst on Me when thou hadst not seen Me. It is written concerning Me in the books of prophecy, that they who see Me will not believe in Me, and they who see Me not will believe and live. Concerning that which thou has written to Me that I should come to thee, 
I must first fulfil the things for which I am sent, and I must afterward be taken to the same who sent Me; and I will send to thee after I am taken up.
ænne minra learning-ennihta. ðe gelæcniað pine untrummysse. and ðe lif ge-gearcað. and þam ðe gelyfað mid ðe. ðis gewrit com þa to þam cyninge sona. 124
and se hælend fore-sceawode syððan he to heofonum astah. þet. he sende þam cyninge swa swa he ær geccwæð. ðenne of ðam hund-seofontigum. ðe he geceas to bodigenne. se wæs þatþes gehaten. þet. he gehælde ðone cyningg. 128
He com ða þurh godes sande. to þære fore-sædan byrig. and ge-hælde þone untrumne on þes hælendes mihte. swa þet ða ceaster-gewaran swyðe þæs wundrodon. ða gemunde se cyning. hwæt crist him ær behêt. 132
and het him to gefeccan þone foreseedan þatþum. se wæs eac gehaten oprum naman iudas. and mid ðam he ineode. ða aras se cyning. and feoll to his fotum ætforan his ðegnum. 136
forðan þe he gesæah sume seininge beorhtynysse. on þæs iutan andwile þurh godes onwrigennyse. and cwæð þet he ware soðlice cristes discipulus him to hæle asend. swa swa he sylf behêt.

Pa andwyrdse se þatþus ðam arwurðan cyninge þus. Forðan þe þu rihtlice gelyfde on þone ðe me asende.
forðam ic eom asend to þe. þet ðu gesund beo. 143
and gif ðu on his gelæfan þurhwunast. he wile ðe getiðian þinre heortan gewilnunga to-eacan þinre hæle. Abgarus him andwyrdse anrædlice and cwæð.
To þam swyðe ic gelyfe on þone lyfigendan hælend. þet ic wolde ofslean gif hit swa mihte beon 148
þa þe hine gesæstnodon on rode-hencgene. ða cwæð þatþus him to. Crist ure hælend wolde his sæder willan gefyllan. and eft faran to him.
Abgarus cwæð him eft to. Ic wat eall be þam.

123. gearcað. 130. þer untrume (for þone un-
125. le (for se). 133. tatdeum.
126. kyninge. 135. inn-eode; ðe cyng.
128. þe (for se); tatdeus; cyning.

1 Leaf 137.
one of my disciples who shall heal thy infirmity, and prepare [eternal] life for thee and those that believe with thee.' Then this letter came straightway to the king, and the Saviour provided, after He had ascended to Heaven, that He should send to the king, as He had before spoken, one of the seventy whom He had chosen to preach, who was called Thaddens, that he might heal the king. He came then, by God’s commission, to the aforesaid city, and healed the afflicted king in the Saviour’s might, so that the citizens greatly wondered thereat. Then the king remembered what Christ had before promised him, and bade men fetch to him the aforesaid Thaddeus, who was also called by a second name, Judas. And when he entered, then arose the king and fell at his feet before his thanes, because he saw a shining brightness on the face of Judas through God’s revelation, and said that he was verily Christ’s disciple sent to heal him, even as He himself had promised. Then Thaddeus answered the venerable king thus, ‘Because thou hast rightly believed on Him who sent me, therefore am I sent to thee that thou mayest be whole; and, if thou continuest in His faith, He will grant thee thy heart’s desires besides thy health.’ Abgarus answered him steadfastly, and said, ‘To that degree I believe on the living Saviour that I would slay, if so it might be, those who fastened Him on the gibbet of the cross.’ Then Thaddeus said to him, ‘Christ our Saviour desired to fulfil His Father’s will, and again to go to Him.’ Abgarus said to him again, ‘I know all about that,
and  on  his  halgan  fæder.  
Tatheus  cwæs  pa  gyto  ðam  wanhalan  cyninge.  
forpi  ic  sette  mine  hand  on  ðæs  hælendes  naman  ofer  ðe  untrumne.  and  he  [eac]  swa  dyde.  
and  se  cyninge  wearð  gehæled  sona  swa  he  hine  hrepode.  
fraem  eallum  his  untrumnyssum.  ðe  he  ær  on  þrowode.  
Abgarus  þa  wundrode.  þæt  he  wearð  gehæled.  
butan  læce-wyrtum.  þurh  ðæs  hælendes  word.  
swa  swa  he  him  ær  behet  þurh  his  ærend-gewrit.  
Tatheus  eac  sidcan  sumne  mann  gehælde  
fram  þam  micclan  fot-adle.  and  fela  ðære  menn  
on  þære  byrig  gehælde.  and  bodode  him  geleafan.  
ða  cwæs  abgarus  him  to.  On  cristes  mihte  
þu  wyrest  þas  micclan  wundra.  and  we  ealle  ðæs  wundriað.  
sege  me  ic  þe  bidde  soð  be  ðam  hælende.  
hu  he  to  mannun  come.  and  of  middan-earde  ferde.  
Tatheus  andwyrde  abgare.  and  cwæs.  
Ic  eom  asend  to  bodigenne  hat  þine  burh-ware  cuman  
ealle  to-somne.  on  ærne  mergen.  
þæt  ic  him  eallum  cyðe  cristes  tocyme.  
and  be  his  wundrum  þe  he  worhte  on  life.  
þa  het  se  cyningc  cuman  his  ceaster-gewaran.  
and  tatheus  him  bodade  bealdlice  be  criste.  
and  him  eallum  sæde  þone  soðan  geleafan.  
and  mancynnes  alysednyss  þurh  ðone  mildan  hælend.  
þæt  he  wolde  hine  sylfne  syllan  to  deaðe.  
and  to  helle  gecuman  to  gehelpene  adames.  
and  eac  his  gecorenra  of  adames  cynne.  
and  hu  he  syþpan  astah  to  his  soðfæstan  fæder.  
and  cyþo  eft  to  demonne  ælcum  be  his  dædum.  
Æfter  ðyssere  bodunge.  bead  se  cyninge  þam  bydele.  
goldes.  and  seolfræs  gödne  dæl  to  lace.  

154. Tatdeus; wannah.  163. þam miclan; men.  
156. U. eac; which Jul. omits.  164. bodade.  
157. so (for se).  166. miclan.  
162. Tatdeus.  

1 Leaf 137, back.
and I believe in Him, and in His holy Father.'
Thaddeus said yet again to the sick king,
'Therefore I lay my hand in the name of Jesus
upon thee, sick man.' And he [moreover] did so,
and the king was healed, as soon as he touched him,
from all his sicknesses which he had before suffered.
Abgarus then marvelled, that he had been healed
without medicine through the Saviour's word,
even as He had before promised him by His letter.
Thaddeus likewise healed afterwards a certain man
of a great disease in his feet, and healed many other men
in that city, and preached the faith to them.
Then said Abgarus to him, 'In Christ's might
thou workest these great wonders, and we all marvel thereat.
tell me, I pray thee, truly concerning the Saviour
how He came to men and departed from the world.'
Thaddeus answered Abgarus and said,
'I am sent to preach; bid thy citizens come
all together at early morning
that I may declare to them all Christ's advent,
and [speak] concerning His wonders which He wrought in life.'
Then the king bade the men of his city come,
and Thaddeus preached to them boldly concerning Christ,
and told all of them the true faith,
and the redemption of mankind through the mild Saviour;
that He had willed to give Himself to death,
and to descend into hell to help Adam,
and likewise His elect of Adam's kin,
and how He afterward ascended to His righteous Father,
and shall come again to judge every man according to his deeds.
After this preaching the king offered the preacher
a good portion of gold and of silver as a gift,
ac he nolde niman nan ðinge to medes
his wunderlicre mihte. ðæsæ his mærlican bodunge.
and sæde ðam cyninge. We forsawon ure æhta.
and forleton ure agen. hwī sceole we opres monnes niman. 188
ðís wæs þus geworden. and þær wunode a syððæn
se sōda geleæfa. on þære landleode.
þam hælende to lōfe. þæ leofað à on ecnyss. AMEN.
185. þing. 186. wunderlicra mihta.

XXV.
KAL. A[U]GUSTVS. PASSIO SANCTORVM
MACHABEORUM.
[The various readings are from C. (= MS. C.C.C. 198); from D. (= MS.
C.C.C. 303); and from U. = (Camb. Univ. Library li. 1. 33, beginning
at l. 319. The copy in V. (= Vit. D. 17, fol. 86 b) ends at l. 29].

ÆFTER DÄM DE ALEXANDER SE EGEFULLA CYNING
to-dælde his rice his dyrlingum ge-hwilcum
on his forð-siðe. and hi fengon to rice
gehwylc on his healfe. þa weoxon fela yfelu
wide geond eorðan for ðæra cyninga gewinne.
An ðæra cyninga wæs heora eallra for-cuðost.
aræas and upp-ahafen antiochus gehaten.
se feaht on ægypta1 lande and afligde ðone cyningeg.
and ferde syððæn to hierusalem mid mycelere fyrdre.
and be-reafode godes templ godes and seolfræs.
and fela gold-hordas forð mid him gelæhte.
and ða halgan maðm-fatu and þæt mære weosod.
and ofsloh þæs folces fela on ðære byrige.
and modelice spræc on his mihta truwigende.
Eft æfter sumum fyrrste asende se cyning
on ærend-gewritum. þæt ealle menn gebugon
to his hæðn-scipe and to his gesetnyssum.

N. B. The text is denoted by A.

1. D. Æfter. 2. C. D. deorlingum. 3. C. hea So also in l. 20. 4. D. gehwilce. 5. A. Þære, corrected to Þæra; C. Þære; D. Þæra.

1 Leaf 138.
but he would take nothing as meed
for his wonderful power, or his mighty preaching;
and said to the king; 'We have forsaken our possessions
and have abandoned our own, why should we take those of
another man?'

This was thus accomplished, and thereafter the true faith
ever continued in that nation,
to the praise of the Saviour who liveth ever in eternity. Amen.

AUGUST I. THE MACCABEES.

§ I. 1 Macc. i. 1–64; 2 Macc. vi. 18–vii. 42.

After that Alexander the terrible king
divided his kingdom amongst his several favorites
on his decease, and they took to the kingdom,
each in his portion, then grew up many evils
wide-spread on the earth, because of these kings' battles.
One of these kings there was of them all the wickedest,
irreverent and proud, named Antiochus,
who fought in Egypt and put to flight the king;
and marched afterwards to Jerusalem with a great army,
and despoiled God's temple of gold and silver,
and took many gold-hoards away with him,
and the holy treasure-vessels, and the great altar,
and slew many of the people in the town,
and spake haughtily, trusting in his might.
Again after some time, the king sent,
by a written message, that all men should bow down
to his heathendom and to his ordinances;

6. A. Æere, corrected to Æera; C. para; D. Æera. C. D. eæra.
8. C. ægypta; D. eegipta. C. D. eyning.
10. C. be-re£oæ; tempel göldes.
11. C. feala; here and elsewhere.
12. C. maæ-fatu.
14. C. modiglice. V. truwende;
15. C. D. ææende. So in 1. 18, &o.

5–2
and asende to hierusalem iudeiscre byrig
on pære wæs ēa gewurȜod se eall-wealdende god
æfter ēare ealdan. ē. þe hi ana þa heoldon.  
and het hi gebugan fram gode and fram his biggen gum.  
and æræde þet deofol-gild uppon [drihtnes] weofode.  
and het hi ealle offerian to ēare anlicynysse.  
and selene acwellan þe wið-cwæde his hæsum.  
Wearð þa mycel angsumnyss on eallum þam folce  
þe on god gelyfdon for þam gramlicum dædum.  
and manega gebugon to þam manfullan hæðengilde.  
and eac fela wið-cwædon þæs cyninges hæsum.  
and woldon heora lif forlætan ærpan þe heora ge-leafen.  
and noldon hi fylan mid þam fulan hæðenscype.  
ne godes æ to-brecan þe hi on bocum ræddon.  
Hwæt þa wearð gelæht sum geleasful bocere.  
har-wenge and eald. se hatte eleazarus.  
and hi bestungon him on mwp mid mycelre ðreatunge  
þone fulan mete þe moyses forbead.  
godes folce to þiegenne. for þære gastlican getacnunge.  
We moton nu seccan swutellicor be ðysum.  
hwylce mettas wseron mannum forbodene  
on ðære ealdan. æ. þe mann ett nu swa-ðéah.  
Moyses for-bead for mycelre getacnunge  
on ðære ealdýdan. æ. æfter godes dihte  
þa nytenu to etanne þam ealdan folce  
þe heora [cudu] ne ceowað and het ða unclæne.  
and þa þe synd gehofode on horses gelicynysse  
unto-clofenum clawum. weron unclæne eac.  
þa clænan nytenu þe heora cudu ceowarð.  
getaemiað þa men þe on heora mode smegard  
embe godes willan. syððan hi his word gehyrað.  

19. C. D. ealwealdenda; V. eal- 
wældende.  
21. C. hio ða gebugon; D. hi bugan.  
C. biggen gum.  
22. D. om. þæt; C. has þa.  
C. D. uppan here and elsewhere.  
C. D. drihtnes; A. V. godes.  
23. C. hio; here and elsewhere.  
24. A. cwallan, altered to sowellan;  
C. D. V. acwellan.  
25. V. angsumnyss; C. angsumnys.  
27. D. manfullum hejen-gyldes.  
1 Leaf 138, back.
and sent to Jerusalem the Jewish town, in which was then worshipped the all-ruling God after the old law, which they alone then kept, and commanded them to turn from God, and from his services, and raised up the devil's form upon the Lord's altar, and commanded them all to offer sacrifice to that idol, and to kill each one, who spake against his commands. There was then great sorrow amongst all the people, who believed on God, because of the cruel deeds; And many bowed down to the wicked idol; and also many spake against the king's commands, and would lose their lives rather than their belief, and would not defile themselves with the foul heathendom. nor break God's law which they read in books.

Now there was taken a certain faithful scribe[2 Macc. vi. 18], hoary and old, who was called Eleazar; and they stuck in his mouth, with many threatenings, the foul meat which Moses forbade God's people to taste because of its spiritual signification. We must now speak more plainly concerning these, as to what meats were forbidden to men in the old law, which one eats now nevertheless. Moses forbade, because of its great significance [Levit. xi. 2] in the old law, according to God's ordinance, the old people—to eat those beasts which chew not their cud, and commanded them [to be] unclean; and those that are hoofed in a horse's likeness, those with uncloven claws, were unclean also. The clean beasts who chew their cud betoken those men who meditate in their mind about God's will, after that they hear his word
of lareowa muðum swylce hi heora mete ceówan.
And ða synd unclæne þe heora cudu ne ceowæð.
for-ðan þe hi getacnið þa ðe tela nellæð.
ne nellæð leornian hwæt gode leof sy.
ne on heora mode wealcan þæs hælendes beboda.
and syndon for-ðy unclæne swa swa ða forðæðan nytenu.
Þa nytenu synd clæne þe to-cleófað heora clawa
and heora cudu ceowæð. hi getacnið þa geleasfullan
on godes gelaðunge. þe mid geleasæan underfæð
þa caldan gecýðnyssæ and cristæ gesetnysse.
ðæt is seo calde. æ. and seo niwe gecýðnyssæ
and ceowæð godes beboda symle mid smeagunge.
Þa nytenu wæron unclæne gecwedene on þære. æ.
þe ne to-cleófað heora clawa þæh ðe hi cudu ceowan.
ðæðe gif hi to-cleófað and ceowan nellæð
for þære getacnunge þe ða toewerd ðæs.
þæt we to-cleófað ure clawa on þam twam gecýðnyssum.
on þære caldan. and on þære niwan þæt is. æ. and godspel.
and þæt we on mode smeagæn þæs æmlehtigan hæse.
and se ðe aþor forlæt. se leofað unclæne.
Swa swa ða iudeiscæn þe uræn drihten forseot.
and his godspel bodunge to bysmæ habbað
syndon unclæne. and cristæ andsetæ
þæh ðe hi moysis. æ. on heora muðæ wealco.
and nellæð under-standæn butan þæt steaþlice andgæt.
Fela wæron forgodæne godes folce on þære. æ.
'þe nu syndon clæne æfter cristæs to-cyme.
sidæðan paulus cwæð to þam cristenum ðus.
from teachers' mouths, as if they chewed their meat.
And those are unclean which chew not their cud,
because they betoken those who desire not rightly,
neither will learn what may be pleasing to God,
nor revolve in their minds the Saviour's commands,
and they are therefore unclean just like the wicked beasts.
Those beasts are clean that cleave their claws,
and chew their cud; they betoken the believers
in God's congregation, who with belief receive
the old testament and Christ's ordinance,
that is, the old law and the new testament,
and chew God's commands ever with meditation.
Those beasts were called unclean in the law,
who do not cleave their claws, although they chew the cud;
or if they do cleave, and will not chew;
for the betokening, which was then still to come,
that we cleave our claws in the two testaments,
the old and the new, that is Law and Gospel;
and that we ponder in mind the Almighty's behest;
and he who forsakes either, he liveth unclean.

Even so the Jews who despise our Lord,
and have in contempt his Gospel-preaching,
are unclean, and to Christ odious,
although they in their mouth revolve Moses' law,
and will only understand the literal meaning.
Many things were forbidden to God's people in the law,
which now are clean, after Christ's advent,
since Paul saith to the Christians thus:

omnia munda mundis (Titus i. 15);

66. A. has þet is on ðære ealdan. ð.
7 on ðære niwan þet is. ð. ð godspel;
with geCyðynysse above the line after niwan. Here the former þet is and ð are both superfluous, and, accordingly, the passage is squeezed in over an erasure; C. omits from þet we (l. 65) down to niwan; D. has—þa ealdan. þa niwan. þet is. ð. ð godspel. C. god-spell.
67. C. D. hæsa.
68. A. has niwan ealdan. ð.
70. C. bysmore; D. bismore.
C. D. stæfflice.
74. A. has ealdan after ðære, above the line; which C. D. omit.
76. After mundis A. has, above the line, þet is on englisc—which C. D. omit.
Ealle ðincg syndon clæne þam clænum mannum. 77. C. D. þing synd.
þam ungeleaffullan and unclænum nis nan þincg clæne.
and swín wæs ða unclæne forðan þe hit ne ceow his cudu. 80. C. D. omit ða. C. D. read hit;
Sume weron þa fule þe nu synd eac fule. 79. nis must be the reading; see
ac hit bip to langsnum eall her to logienne
be þam clænum nytenum. oððe be þam unclænum
on þære ealdan. ðe. þe mann ét tu swa-ðeah. 81. C. D. logienne.
þa wolde eleazarus werlice sweltan
ærðan þe he godes. ðe. forðan þe moyses for-bead
and nolde forswelgan þas spices snæd
þe hi him on muð bestungon. forðan þe moyses for-bead
swýn to etenne swa swa we ðer sædon.
þa bædon ða cwelleras for heora eald cyððe.
þæt hi moston him beran unforboden flæsc.
and dyde swilce he æte of þam offrung-spice.
and swa mid þære hiwunge him sylfum geburge.
Da cwæð eleazarus. Ìc eom eald to hiwigenne.
and wenað þa geongan þæt ic wille for-gegan
godes gesetnysse for ðisum sceortan life.
and bið ponne min hiwung him to forwyrdre.
and ic sylf beo and-sæte þurh swylce gebysnume.
ðeah þe ic beo aheld fræm manna reðynysse.
ic ne mæg þam almihtigan ahwar ætberstan.
on life ðe þe on deaðe. ac ic læte bysne
þam iungum cinhtum gif ic cenlice swelte
árwûðum deaðe for þære halgan. ðe.
þa wurdon ða cwelleras þe him cuðlice to-spræcon.
swýðe geyrside for þære andsware.
and tugon hine to þam witum þæt he wurde acweald.
and he ða mid geleæfan his lif ge-endode.

82. C. om. hit. C. D. logienne.
85. C. D. wællice.
86. C. D. forgægan; Æ. forgægan,
alt. to forgægan.
87. D. snæt.
All things are clean to clean men;
to the unbelievers and the unclean there is nothing clean.
A hare was then unclean, because he is [not] cloven-footed,
and a swine was then unclean because it chewed not its cud. 80
Some were then foul, which now are also foul;
but it will be too tedious to discourse here fully
concerning the clean beasts or concerning the unclean
in the old law, which one eats now nevertheless.

Then would Eleazar manfully die
rather than he would transgress God’s law,
and would not swallow the bit of the bacon
which they stuck in his mouth, because Moses forbade [them] 88
to eat swine; as we before said.
Then the executioners prayed him, for old acquaintance sake,
that they might bring him unforbidden flesh,
and he should do as if he ate of the sacrifice-bacon,
and so with that deception save himself.

Then spake Eleazar, ‘I am old to practise deceit,
and the young ones will think that I am ready to transgress
God’s ordinance for [the sake of] this short life,
and then shall my deception be to their destruction,
and I myself shall be an opponent [to God] by such an example.
Though I be saved from men’s cruelty,
I may not anywhere escape from the Almighty
in life or in death; but I shall afford an example
to the young folk, if I boldly die
an honourable death for the holy law.’
Then became the executioners, who had addressed him kindly, 104
very much angered because of that answer,
and they dragged him to the tortures that he might be killed;
and he then ended his life with faith.
Pær wurdon eac gelæfte. and 1 gelædde to ðam cyninge. seofan gebroðra swyċe ge-lyfede.
and heora modor samod. and hi man mid swingle ðreade. ðæt hi etan secoldon ongean godes. ðæt hi etan secoldon ongean godes. ðæt hi etan secoldon ongean godes. ðæt hi etan secoldon ongean godes.
Pa cwæð se yldesta. hwæt axast ðu sæt us.
we synd gearwe to sweltenne swyċor þonne to forgægennere urses scyppendes. ðæt he gesette þurh [moyses.]
þa yrsode se cyninge. and het for-ceorfan his tungan. and hine behættian and his handa forceorfan. and eac beftotian. and het feccan ænne hwer and hine ðær-on seofan. ðæt he sawolde ðætforan his gebroþrum ðæt hi abúgan secoldon. Hwæt þa six gebrofra hi sylfe þa tihton.
and seo modor samod seegende him betwynan. ðæt hi sweltan woldon. for godes gesetnyssum; god sylf gefrefrað us swa swa moyses geswutelode on ðære flitan bēc. ðæt god ge-frefrað his ðæcowan.
þa gebundon ða cwelleras þone operne broðor. and hine behættedon helelic. and axodon hwæcðer he etan wolde arðan þe he behamelod wurde.
He cwæð þæt he holde. and hé ðá gelice witu.
swa swa his yldra broðor ardlice under-sľeg.
and cwæð to ðam cyninge þe hi acwellan het.
Þu forscyldegodesta cyninge. ofśliht us and amyrst. ac se ælmihtiga cyning us eft æræð to þam ecan life. nu we for his. ðæt sweltæð.
Hi bundon ðone þryddan and mid bysmore [heton] his tungan forð-ræcan. and he hraðe swa dyde.
and his handa him rehte and mid anrednynse cwæð.
Þas lima ic læfde þurh ðone heofonlican cyninge.

108. C. D. cyninge. but see l. 186.
110. C. hiora.
111. C. secoldon. C. D. spic.
112. D. elstæ (sic.).
114. C. D. sceppendes; where A. has sceppendes drithnes, by mis-
take. C. D. moyses; A. moyses; omit.
1 Leaf 139, back.
There were also taken and led to the king [2 Macc. vii. 1.] 108 seven brethren, very believing; and their mother together, and them they vexed with scourging, that they should eat bacon, against God’s law. Then saith the eldest, ‘what askest thou of us? we are ready to die rather than to transgress our creator’s law which he ordained by Moses.’ Then the king grew angry and commanded to cut out his tongue, and to scalp him and to cut off his hands, and also to cut off his feet, and commanded to fetch a cauldron, and to boil him therein until he gave up the ghost before his brethren, that they might yield. Moreover the six brethren themselves there testified and the mother together, saying amongst themselves, that they would die for God’s ordinances. ‘God himself comforteth us, as Moses revealed [Deut. xxxii. 43] in the fifth book, that God comforteth his servants.’ Then the tormentors bound the second brother, and they scalped him hatefully and asked him whether he eat would before he should be hamstrung. He saith ‘that he would not,’ and he then the like punishment as his elder brother immediately received, and saith to the king who commanded to kill them, ‘Thou, most guilty king, slayest and consumest us, but the Almighty King will raise us up again to the eternal life, now that we die for his law.’ They bound the third and in derision they commanded him to put out his tongue, and he quickly did so, and reached out his hands to them, and with firmness quoth, ‘These limbs I had through the heavenly king,'
ac icit  
u
for\pạn  pe  ic  hopie  to  him.  \pet  ic  hi  eft  under-fō  sæt  him,
And  se  cyning  wundrode  and  ṭa  ṭe  mid  him  wæron
\ças  enihtes  anrednyssë  \pet  he  \sÁ  cwylminge  1 foraeh
Aféter  ðyse  forð-siðe  .  hi  ge-fengon  ðone  for\c\dan.
and  eall-swa  getintregodon  .  ac  he  anrædlice  cwæð.
Selre  us  is  to  swełtenne  and  sóðlice  anbidian
\ças  ecàn  æristes  .  æt  ðam  ælmihtigan  gode  .
ac  ðe  ne  bið  nan  ærist  to  ðam  ec án  lif  .
Se  \sÁ  ge-endode  mid  anrædum  geleafan  .
and  hi  gefengon  to  dreccemne  ponæ  fìftan  broðor  .
He  besæah  \sÁ  to  ðam  cyninge  .  and  cwæð  him  þus  to  .
Nu  \sÁ  mihtë  hæfست  betwux  mannum  sume  hwile  .
þu  dest  swa  ðu  wylt  .  ac  ne  wen  \sÁ  swadeah
\pet  se  god  us  forlæte  ðe  we  on  gelyfað  .
þu  afíndst  his  mihtë  ungefyryn  on  ðe  sylfum  .
hu  he  þe  tintregað  teartlice  on  witum  .
Se  geendode  ða  .  and  hi  ardlice  geleæhton
ponæ  sixtæn  broðor  .  and  he  swełtende  .  cwæð  .
Ne  dwela  ðu  on  idel  .  þeah  ðe  dríhten  ðe  ge 행lige
\pet  we  for  urum  synnum  to  swylcere  wæfersyne  synd  .
and  ne  wen  ðu  na  be  þe  þæt  þu  unge-witnod  beo  .
nu  ðu  winst  ongean  god  .  and  se  ge-wat  þa  swa  sona  .
þa  wundrode  heora  modor  þæt  hi  swa  wel  ongannon  .
and  heo  mid  blípum  mode  hyre  bearn  æfre  tihte  .
ælæne  on-sondron  and  sæde  heom  eallum  .
Ne  fegde  ic  eowre  lima  .  ne  ic  eow  lif  ne  forgeaf  .
ac  middan-eardes  sceyppend  eow  scalde  gast  .  and  lif  .
and  he  eft  eow  for-gifð  þæt  ece  lif  mid  him
swa  ge  nu  syllæð  eow  sylfe  for  his  .  æ  .
Hwæt  ða  antiochus  se  arleasa  cyninge
behet  þam  annum  cnapan  þe  þæt  cucu  wæs  þa  git
138.  C.  -nyssum;  D.  -nessum.
139.  C.  hopige.
140.  C.  D.  cyning.
141.  D.  -nesse;  C.  cwelminge;  D.  ecæcan;  D.  ecæan.
142.  C.  forseoð.  1  Leaf  140.
but I now despise them for [the sake of] His ordinance, because I have hope in him that I may receive them again from him.' And the king wondered, and they that were with him, at the young man's constancy, that he despised the death-tortment. After this one's departure (from life), they took the fourth, and tormented him in like manner, but he firmly quoth, 'It is better for us to die and soothly to abide the eternal resurrection at (the hands of) the Almighty God; but for thee shall be no resurrection to the eternal life.' He then ended (his life) with constant belief, and they took, to torment (him), the fifth brother. He looked then towards the king, and quoth thus to him, 'Now (that) thou hast might amongst men for a while, thou dost as thou wilt, but think not, nevertheless, that the God upon whom we believe forsakes us. thou shalt find His might, not far hence, over thyself, how He will torment thee sharply with punishments.' He ended (his life) then, and they quickly caught The sixth brother; and he, dying, quoth, 'Err not thou vainly, though the Lord permit thee that we for our sins become such a spectacle; and think not thou concerning thyself that thou shalt be untormented, now (that) thou fightest against God;' and he departed then soon. Then wondered their mother that they strove so well, and she with blithe mood ever exhorted her children, each one severally, and said to them all, 'I joined not your limbs, nor did I supply you with life, but the world's Creator gave you your spirit and life, and He again will give you the eternal life with Him, even as ye now offer yourselves for His law.' Thereupon Antiochus, the impious king, promised the one boy who was still alive

147. C. ge-ændode mid Æam.
148. C. dræncenne; D. drencenne.
149. C. D. cyninge.
152. C. gelefað.
153. C. afinst; D. afintst. C. D. selfum.
154. C. om. teartlice on witum.
155. C. ge-ændode.
157. C. dwele.
158. D. wafer-sine.
159. C. sy (for beo).
160. C. D. om. sona.
162. C. hiore.
163. A. him, alt. to heom; C. hiom; D. him.
164. C. forgef.
165. C. scyppen; D. sceppend.
169. C. get; D. gyt.
mycele woruld-aetha gif he wolde him abugan
and bæd eac &a modor pæt heo hire bearn tihtæ.
pæt he huru ana abuge þeah þe his gebroðra noldon.
and seo modor behet him pæt heo wolde hine læran.
þa abeah seo modor 1 to hire bearne and cwæð.
Gemiltsa me min sunu ic þe to men gebær.
bescæh nu to heofonum .and bescæwa þas eorðan.
and ealle þa ge-sceæfta pæt him on synd nu.
and under-stand be þam hu se æelmihhtiga god
hi calle gesceop butan antimbre of nahte.
and ne forhta þu ana for þysum feondlican cwelleræ.
ac under-foh þone deað swa swa þine gebroðra dydon.
pæt ic þe est under-fó on eadignyse mid heom.
þa clypode se iungling to þam cwelleræm þus .and cwæð.
Hwæs andbidige ge .ne beo ic
na gehyrsum þæs cyninges hæsum.
ac godes bebodum þe he behead þurh moysen.
and þu manfulla cyning pinre modignyse scealt
soðlice on godes dome susle ðrowian.
Ic sylle min agen lif .and minne lichaman samod
for godes gesetnyssum .swa swa mine six gebroðra.
and ic clypige to gode pæt he urum cynne gemiltsige.
and pæt he do mid witum pæt þu wite þæt he is ana god.
þa wearð se cyningæ wælhræw þam cnihæt
ofer calle þa ðe ðre þa he ær acwealdæ
for ðære forsewenyssæ .and sæ gesæliga cnihæt
on þam teartum witum gewæt þa of life
mid fullum geleafæn .and seo geleaffulle modor
wearð eac acweald æt-foran þam cyningæ.
aðer hire seofon sunum gesæliglice for gode.
Þyssera martyræ gemynæ is on hlaf-mæsæn dæg.
swa wide swa godes þéowæs godes þenunge gymæð.

170. C. miccel weoruld-
171. D. hearæ [for hire].
172. C. hura; gebroðro.
174. C. besæah [for abeah]. D. se.
C. lìore.
175, 176. C. om. frøm icto heofonum
177. D. syndon.
180. D. forhtæ. C. þeoßum feond-
181. D. ð under-fóh.
1 Leaf 140, back.
much worldly wealth, if he would submit to him, and prayed also the mother to exhort her child, that he at least should alone submit, though his brothers would not. And the mother promised him that she would teach him. Then bent down the mother to her bairn, and quoth, 'Pity me, my son, I bore thee as a man; look up now to the heavens, and behold this earth, and all the creatures that are now thereon, and understand by them how the Almighty God shaped them all, without material, of nothing; and fear not thou only because of this fiendlike murderer, but receive the death, even as thy brothers did, that I may again receive thee in blessedness with them.' Then called the youngster to the tormentors thus, and quoth, 'What are ye waiting for? I shall not be in no wise [any wise] obedient to the king's behest, but to God's commandments which He commanded by Moses. And thou, king full of evil, for thy pride shalt soothly, in God's doom, suffer torment. I offer my own life and my body together for God's ordinances, even as did my six brothers; and I cry to God that He will pity our kindred, and that He may cause, by torments, that thou mayst know that He is God alone.' Then became the king infuriated against the boy over all the others that he before had killed for that contemptuousness; and the sainted boy amid the fierce torments departed then from life with full belief; and the faithful mother was also killed before the king, after her seven sons, happily, for [the sake of] God. The commemoration of these martyrs is on Lammas day, as far and wide as God's servants pay heed to God's service.
Manega halgan weron under moyses. ac
ac we nabb𐐄 heora gemynd mid nanum mæsse-dæge
butan þyssera gebroðra þe swa bealdlice ðrowodon.

ITEM. [§ II.]

WÆ wyllaƩ eac awritan hu þæt gewinn ge-endode.
and hu se ælmihtiga god þa arleasan afigde
mid my'celre seeame, swa swa us sæg鸵 seo racu.
Mathathias wæs gehaten sum heah godes þægn.
se hæfe ðif suna ful cene mid him.
an hatte iohannes, oðer symon.
Øridda Judas. feorða eleazárus.
fifta ionathas, binnan hierusalem;
þas bemændan sarlice mid swyðlicre heofunge.
þæt hi swylce yrm-animate gesawon on heora life.
and noldon abúgan to þam bysmorfullan hæðen-scipe.
Pa asende se cynicing to þam fore-sæadan ðegene.
and het hi ealle búgan to his blindum godum.
and him lac offrían and forletan godes. æ.
ac mathathias nolde þam manfullan gehyrman.
ne godes. æ. forgægan for his granlican ðreat.
Esne þa eode on heora eallra gesihçe
án Iudeisc mann to þam deofol-gilde.
and ge-offrode his lac swa swa antiochus hét.
Hwæt ca mathathias on mode wearcœ ge-ang-sumod.
and ræsde to þam were þe ðæer wolde offrían.
and ofslōh hine sona. and siðca þone operne
þes cyningeces ðegn. þe hine ðær-to neadode.
and to-wearp þæt deofol-gild. and wearcœ him awege.
Clypode þa hlude, ælc þe geleasan hæbbe.
and godes. æ. recce. gange him to me.

203. C. messan-dæge. aseogan, which C. D. omit.
204. C. D. buton. A. þyssere (alt. C. D. ge-
to þyssera). C. þissera; D. þissa.
ITEM. So in A.; C. D. have here
the number II.
205. Over awritan is the gloss
full by later hand.

1 Leaf 141.
Many saints were (there) under Moses' law, but we hold not their commemoration on any mass-day, except of these brethren, that so boldly suffered.

§ II. I Macc. ii. 1–70.

II. We will also write how that contest ended, and how the Almighty God put to flight the impious ones with mickle shame, even as the narrative tells us.

A certain high servant of God was named Mattathias, who had five sons, full bold ones, with him. One was named John; a second Simon, a third—Judas; a fourth—Eleazar, a fifth—Jonathan, within Jerusalem,

who bemoaned sorely with vehement mourning that they saw such distress in their life, and would not submit to the reproachful heathendom. Then sent the king to the aforesaid thane, and bade them all bow down to his blind gods, and offer to them sacrifice, and abandon God's law.

But Mattathias would not hear the wicked one, nor transgress God's law for his wrathful threat. Therewith there came in sight of them all a Jewish man to the devil-image, and offered his offering, as Antiochus commanded. However, Mattathias was enraged in his mood, and rushed at the man who would there offer, and slew him soon, and afterwards the other, the king's thane, who had urged him thereto, and cast down the devil-image, and departed from it.

He cried then loudly—'each one who hath belief and heedeth God's law, let him come to me.'
He fleah ēa to westene, and felā manna mid him mid anrædum mode, and ēa mansfullan for-sawon. 

Pa asende se cyningc him sona æfter mycele meniu to ēam wid-gillum muntum. 

pær hi floc-mælum ferdon mid heora hiwum. 

Pa wearc pær ofslagen sum dæl þæs folces þe on fyrlene wæs fram mathathian forðan þe hi noldon [feohtan] on þam freols-dæge. 

ac leton hi ofslæan on unsceæcanignyse. 

þæt werod weox ēa swyðc þe wæs mid mathathian. 

and hi anrædllice fuhton . and aﬂigdon ðæ hæ‘Sanan 1 mid mycelre strængœ. þe modegodon ongean god. 

Mathathias þa ferde mid his maga fultume and ehte þæra hæpenra. and mid ealle aðræfe. 

and godes. æ. arærde. and him eac god fylste. 

He caldode þa. and his ende genealæhte. 

and lærde his suna mid geleþan and cwæð. 

Onginnæ nu þegenlice. nu eow þearf mycel is. 

and syllæd eower agen lif for þære sodsæstan. æ. 

and for ura fædera cyðnissey. hit cyms eow to wuldræ. 

Beð gemynidige nu mine bearn. 

hu se mera abraham on mycelre costnuneg 

gode wæs getrywe. and him com þæt to riht-wynssey. 

Eall-swa ioseph. and hiesus naue. 

dauid. and danihel. and ealle ðæ þe on god truwodon. 

wurdon æfre getrymde. for heora trywðe wið hine. 

Beð nu gehyrte. and gehihtæc on god. 

and healдаc mid þegæn-scepe ðæ halgan godes. æ. 

forðan þe ge beð wuldor-fulle on hire. 

Ne forhtige ge ic bidde for ðæs fyrn-fullan þreatum. 

forðan þe his wuldræ is wyrms. and meox. 

231. ða, added above the line in A.; 

C. D. have þa.  C. westenne. 

237. A. mathian, altered to mathathian;  C. mathathian;  D. mathathian. 

238. C. D. feohtan;  A. feohton. 

1 Leaf 141, back.
He fled then to the wilderness, and many men with him, with constant minds, and despised the wicked one. Then sent the king soon after him a great company to the vast mountains, where they by troops went with their families. Then was there slain a part of the folk, that were at a distance from Mattathias, because that they would not fight on the feast-day [sabbath], but let them slay them with impunity. The host then waxed exceedingly that was with Mattathias, and they firmly fought, and put to flight the heathen, with great strength, who were highminded against God. Mattathias then went, with his kinsmen's help, and chased the heathen, and altogether drove them away, and reared up God's law, and God also helped them. He then grew old, and his end approached, and he taught his sons with faith, and quoth, 'Contend now manfully, now your need is great, and proffer your own life for the true law, and for our fathers' testimony; it shall come to your glory. Be ye mindful now, my children, how the great Abraham, in much temptation, was true to God, and that was imputed to him for righteousness. Also Joseph, and Jesus [Joshua] son of Naue [Nun], David and Daniel, and all they who trusted in God, were ever encouraged, for their trust in Him. Be ye now heartened, and rejoice in God, and hold with (true) service the holy law of God, because that ye shall be glorified therein. Fear ye not, I pray, the threats of the sinful one, because his glory is corruption and muck;
nu todæg he modegæð and to-mergen he ne bið.
he awent to eordan and his geðoht forwyrt.
Eower broðor symon is snotor and reðfaest.
he bið eow for fæder follicæ his rædum.
Iudas machabeus is mihtig and strang.
beo he eower ealdor on ælcum gefeohite.
and gaderiað eow to þa þe godes æ. lufið.
and wrecan eower folc on ðam fulum hæðenum.
and healdað godes æ. on godum biggengum.
He bleðode ða his suna and swa ge-wat of life.
and his lic wæs bebyriged on his agenre byrig.
and israhel hine beweop on þa ealdan wisan.

[III.] Hwæt ða iudas machabeus mihtiglice arás
on his fæder stede and wiðstod his feondum.
and his feower gebroðra him fylnston anredlice
and ealle ða þe weron wunigende mid his fæder.
and fuhton ða mid blisse and afligdon þa hæpenan.
Iudas ða hine gescrydde mid his scinendan byrnan.
swa swa ormæte ent and hine ealne gewespnode.
and his fyrde bewerode wið fynd mid his swurde.
He wearð þa leon gelic on his gewinnum and dædum.
and todrafde þa arleasan and his eðel gerymde.
His fynd þa flugon afyrhte for him.
and ealle ða yfel-wyrcendan wurdon gedræfe.
and seo hæl wearð gesped on iudan handum ða.
and he geblissode his cynn þe wæs gecweden iacob.
and his hlisa ða asprang to þam ytemestan landum.
Da gegaderode appollonius sum gramlic heretoga
of samaritan byrig swýðlice fyrdre.

tomergan.
264. C. snoter. 274. III. in C. D; not in A. C. mihtlice; D. mihtelice.
267. C. aldor.
270. D. biggengum.
271. C. sunu.
277. D. wuniende.
279. D. iuda; gescyldæ.

1 Leaf 142.
now, to-day, he is highminded, and tomorrow he shall not be, he returneth to earth, and his thought perisheth.
Your brother Simon is wise and prudent, he shall be your father; follow ye his counsels.
Judas Machabeus is mighty and strong, let him be your elder in every fight;
and gather to yourselves them who love God's law, and avenge your folk on the foul heathen, and hold God's law in good services.'
He blessed then his sons, and so departed from life, and his body was buried in his own city, and Israel wept for him, in the ancient wise.

§ III. I Macc. iii. 1–26.

III. Moreover, Judas Machabeus mightily arose in his father's stead, and withstood his enemies, and his four brothers supported him with one accord, and all they who were dwelling with his father, and fought then with joy, and defeated the heathen. Judas then girt himself with his shining breast-plate, even as an immense giant, and completely armed himself, and guarded his host against the foes with his sword.

He became then like a lion in his strifes and deeds, and pursued the heathen and cleared his country.
His enemies then fled (being) afraid of him, and all the evil-workers were driven away.
And safety then prospered in Judas' hands, and he made his kin joyful, that was named Jacob; and his glory then extended to the uttermost lands.

Then gathered Apollonius, a wrathful leader, from the city of Samaria, an immense army,
and of manegum Seodum menn to ge-feohte
to-geanes israel and iudan maegCeq.
aC iudas him com to . and acwealde hine sona . and fela his folces . and QA oOre aetflugon .
Iudas QA gelaehte pae appollonies swurd .
Pae was marlic waepn . and he wann mid pam
on aelcum gefeohte on callum his life .
Eft QA was sum heretoga gehaten seron
on syrian lande . se . cwaeC . to his leode .
Ic wille wyrcan me naman and ofer-winnan iudan .
and qa ce him mid synd pe forsawon Cone cyning .
He gesammode qa his fyrdre . and ferde mid prasse

to iueda lande . and fela leoda mid him .
Iudas qa him com to . and his geferan cwaeC .
Hu mage we pus feawa feohtan ongean QA ses meniu .
nu we synd gewaehte mid gewinne and mete-leaste .
Iudas him andwyrdre anreadlice and cwaeC .
Nis nan earfoCnyss QA am aelmihtigan gode
on feawum mannum . Ceqeq on micclum werode
to helpen'ne on ge-feohte . and healdan qa ce he wile .
forqa qa se sige bieC simle of heofonum .
Cas cumaq to us swylce hi cenran syndon
and willaq us fordon . and awestan ure land .
we soqlice feohtaq for us sylfe wiq hi .
and for godes . aC . and god hi eac fordeq
aeforant ure gesihqeq . ne forhtige ge nates hwon .
Aefter qyssere spræce hi eodon to-gædere .
and iudas QA afligde pone fore-sedan seron
and his here samod mid swyqlicere bylde .
and qaer wurdon ofslagene cahta hund wera .
and QA oOre aetflugon to philistea lande .
1 Leaf 142, back.

299. D. syrinen .
301. C. qa (for qa) .
302. D. ferde (twice) .
303. A. leode (altered to leoda) ;
304. C. him qua .
305. C. magon . C. feawe ; D. feawe .
306. C. om. this line .
and from many people men, for fighting against Israel, and Judas' family.

But Judas came to him, and killed him soon, and many of his people, and the others fled. Judas then seized Apollonius' sword, that was a famous weapon, and he fought therewith in every battle, throughout his whole life.

Again there was a leader, named Seron, in the land of Syria, who quoth to his people, 'I will get me a name and overcome Judas, and them that are with him, who despised the king.' He gathered then his host, and went with great array to Judea-land, and many people with him. Judas then came to him, and his companions said, 'How may we, being so few, fight against the multitude, now that we are weakened with toil and fasting?' Judas answered them resolutely, and quoth, 'It is no difficulty to the Almighty God, with few men or with a vast army to help in battle, and support them whom He will, because that victory is ever from heaven. These come against us as though they are more warlike, and desire to destroy us and lay waste our land; we verily fight for ourselves against them, and for God's law, and God shall eke destroy them before our sight; fear ye not ever so little.'

After this speech they came together, and Judas then defeated the aforesaid Seron, and his army together with exceeding boldness; and there were slain eight hundred men, and the rest fled away to the land of the Philistines.

307. A. him (altered to heom); C. him; D. heom.
308. C. D. earfoðnys.
309. C. monnum. C. mycelum.
310. C. hclpanne.
311. D. symble.
312. A. Sonne we written over
Iudan ege þa asprang wide geond land. and his gebroðra oga ofer ealle þæ he ðeneran. and ealle þeoda spræcon hu ðegenlice hi fuhton. Iudea land wæs þa lange butan cyninge on eallum þysum gewinnum. ac hi werode iudas. and eft his gebroðra æfter his geendumge.

[III.] Hwæt þa wearð gecydd þam cyninge Antioche embe iudan sige. and he geswerec þa on mode. and sende þa his here mid anum heah-jegne līsias gehaten on iudea lande. on sære fyrdre wæron feowertig þusenda. and seofon þusenda swyðe gewæpnode. and comon þa mid þrymme to iudeiscum cynne. Iudas þa gehyrte his geferan mid wordum. and fæston ænne dæg fultumes biddende æt þam ælmihtigan gode. þæt he hi gemundian sceolde. and his halige templ healdan wið þa ðæدنan. Hi ferdon þa gehyrte to þam gefehhte werd. and iudas eft þa spræc to eallum his geferum. beoð ymb-gyrde stranglice to þysum stiban gewinne. forðan þe us is selre þæt we [swelton] on gefeohhte. þonne þas yrmar gesoon on urum 1cynne þus and on urum halig-dome. ac swa swa se heofonlica god wylle don be ūs. gewurðe hit swa. Beoð gemyndige hu mihtiglice he ahredde ure fæderas ū. wið pharaós þone kyning on sære readan sæf on þære ðe he besanc to grunde; Uton clypian to heofonum þæt god ure helpe. and to-bryte pisne here. þæt þa hædenan to-cnawon

The fear of Judas then extended far across the land, and the dread of his brethren, over all the heathen; and all peoples said how nobly they fought. Judea-land was then long without a king in all these contests, but Judas defended them, and afterwards his brethren, after his ending.

§ IV. 1 Macc. iii. 27—iv. 54.

III. Afterwards it was made known to king Antiochus concerning Judas' victory, and he grew angry in his mood, and sent then his army with a high-thane [nobleman], named Lysias, to Judea-land. In that army were forty thousand [foot], and seven thousand [horse] well armed, and they came with power to the Jews' kindred. Judas then encouraged his companions with words, and fasted one day, praying for assistance from the Almighty God, that He would protect them, and defend His holy temple against the heathen. They went then, thus encouraged, towards the battle, and Judas then again spake to all his companions—

'Be ye girt about strongly for this hard contest, because that it is better for us, that we should die in battle than see this misery upon our kindred thus, and upon our sanctuary; but even as the heavenly God will do concerning us, so let it be!

Be ye mindful how mightily He delivered our fathers formerly against Pharaoh the king in the Red Sea, wherein he sank to the bottom.

Let us call to the heavens, that God may help us, and destroy this army, that the heathen may acknowledge

324. Judea-land was then long without a king in all these contests, but Judas defended them, and afterwards his brethren, after his ending.

328. Afterwards it was made known to king Antiochus concerning Judas' victory, and he grew angry in his mood, and sent then his army with a high-thane [nobleman], named Lysias, to Judea-land.

332. In that army were forty thousand [foot], and seven thousand [horse] well armed, and they came with power to the Jews' kindred. Judas then encouraged his companions with words, and fasted one day, praying for assistance from the Almighty God, that He would protect them, and defend His holy temple against the heathen.

336. They went then, thus encouraged, towards the battle, and Judas then again spake to all his companions—

340. 'Be ye girt about strongly for this hard contest, because that it is better for us, that we should die in battle than see this misery upon our kindred thus, and upon our sanctuary; but even as the heavenly God will do concerning us, so let it be!

344. Be ye mindful how mightily He delivered our fathers formerly against Pharaoh the king in the Red Sea, wherein he sank to the bottom.

348. Let us call to the heavens, that God may help us, and destroy this army, that the heathen may acknowledge
XXV. PASSIO MACHABEORUM.

 nécessaire god þe israhel alyse .
Machabeus þa genealæhte mid lytlum werode .
þæt wæron ðreo þusend þe him ða gelæstan wolde .
Hi [bleowon] þa heora byman and bealdlice fuhton .
þæt þa hæðenan flugon . to fyrlenum landum .
and iudas hi to-ðræfde swa swa deor to wuda .
þær wurden ofslagene sume þreo þusend .
and iudas þa funde þa he fræm fyrd gebyrde gold . and seolfor . godeweb . and purpuran .
and fela ðære here-reaf on þam fyrd-wicum .
and hi þancodon ða gode eallre his godnyssæ .
Eft on ðam oprum geare geanelæhte lisias
fif and sixtig þusenda fyrdendra þegena .
and wolde ofer-feohtan þæt iudeisce folc .
Iudas ða machabeus micclum on god truwode .
and ferde him togeanes mid þam folce þe he hæfde .
þæt wæron twelf þusend wigendra manna .
and iudas hine gebaed þa and bletsode his scyppend .
gebletsod eart ðu ænlæhtig israhela hælend .
þu ðe to-bryttest in ðone breman here
don danides handum . to-bryt nu ðas hæðenan
on þines folces handum . and mid fyrhte ge-egsa .
alege hi mid swurdum ðe lufigendra
þæt ealle þe herian . þe gehyræþ pinne naman .
Hi slogon þa togeãedere unslawe mid wæpnnum .
and þær feollon ða hæþenan fif ðusend ofslagene .
and lisias fleah mid þære fyrd-læfe .
1 þa cwæð iudas to his geferum þæt he ða fylde wolde adón
of þam godes temple . þe se gramlica antiochus

351. U. oðær. C. israhe (sic) ; D. israe. C. alesde.
352. C. micclum [for lytlum]. C. weorode.
353. C. U. woldon.
355. C. D. draèfde ; U. to-draèfde.
356. C. ofslagene ; U. ða ofslagene.
360. C. D. ðancodan. U. om. ða. C. D. U. ealra. A. godnyssæ, alt. to god-
nyssæ ; D. godnessæ ; U. godnyssa.
361. D. ðære. C. gære. D. ge-
nealæhte.
1 Leaf 143, back.
that there is no other God that may deliver Israel.'
Machabeus then drew near with his little army
that was three thousand, that would then follow him.
They blew then their trumpets, and boldly fought,
till that the heathen fled to distant lands
and Judas drove them away, like beasts to the wood.
There were slain some three thousand;
and Judas then found, when he returned from the expedition,
gold and silver, fine cloth and purple,
and many other spoils, within the camps;
and they then thanked God for all his goodness.
Again in the second year Lysias gathered together
five and sixty thousand of marching thanes,
and desired to overcome the Jewish folk.
Then Judas Machabeus trusted greatly in God,
and marched against him with the folk that he had,
that were twelve thousand of fighting men.
And Judas awaited him there, and blessed his Creator—
'Blessed art Thou, Almighty Saviour of Israel;
Thou that didst quell formerly the violent host
by the hands of David, now disperse the heathen
by the hands of thy people, and terrify them with fright;
overthrow them by the swords of them that love Thee,
that all may praise Thee, that hear Thy name.'
They joined battle then together, un-slow with weapons,
and there fell then of the heathen five thousand slain,
and Lysias fled with the remnant of the army.
Then quoth Judas to his comrades, that he would do the filth
out of the temple of God, which the wrathful Antiochus

354. D. *woldo* (!).
355. C. *myclum*. D. *inserta* mid *micclum*.
356. C. D. scepend.
359. U. *om. æmlíhtig*.
360. D. *to-brytest*; bremen.
362. A. *-egse* (corrected to *-egsa*);
XXV. PASSIO MACHABEORUM.

[XXV.] Iudas ca hine bewende and wan wiċ ca haēdenan. 
forcano hē hi woldon awestan pa iudeisan.
and heora burga forbernde and hī to bysmore tawode.
Efne ca on sumum dæge. sende man to iudan 
ærend-gewritu fram israhela ðeode.
and cyddon þæt pa haēdenan hæðdon hi besetene.
and ofslagen hæðdon sum þusend manna.
Eac on ðære healfe him comon ærendrakan to.
of galileiscum lande heora lifes orwene.
and cyddon þæt ca haēdenan him comon to gehwanon.
and woldon hi fordón and adilegian heora eard.
Iudas ca be-fran his geferan reæles.
and cwæð to simone his ge-seadwisan breþer.
Geceos ðe nu fultum. and far to galilea.
and gehelp ðinum magum ðe ða manfullan besittæ.
ic and ionathas min gingra broðor.
faræ to galáða to afligenne pa haēdenan.
He gesette ða heafod-menn. to gehealdenne þæt folc.
and bead þæt hi ne ferdon to nanum gefeohhte
ongean ða haēdenan ðæt he ham come.
Simon ða genam þreo ðusend mid him.
and iudas and ionathas cahta þusenda.
and symon feahþ gelome. and aflymde ða haēdenan.
and his magas ahredde wiċ heora reðnysse.
and to lande gebrohte mid mycelre blisse.

384. A. has heora (which C. D. omit) above lác.
387. C. D. æflemde.
388. C. for-bærnde; D. for-berndæ;
had commanded (men) to rear there, in the heathen wise. 

And they went thereunto, and did away the filth out of the house of God, and raised up the praise of God after Moses' law, with much joy, and offered to God sacrifice with belief and song.

§ V. 1 Macc. v. 1-68; and 2 Macc. xii. 39-45.

V. Judas then turned himself, and fought against the heathen, because that they wished to destroy the Jews; but Judas overcame them, and ever drove them away, and burnt up their cities, and treated them with insult. Verily, then, on a certain day, people sent to Judas written messages, from the people of Israel, and made known that the heathen had beset them, and had put to death about a thousand men. Eke, on the other side, messengers came to him from the Galilæan land, despairing of their lives, and told that the heathen came against them on all sides, and desired to overwhelm them, and destroy their country. Judas then asked his comrades for their counsel, and quoth to Simon, his discreet brother, 'Choose thee now assistance, and go to Galilee, and help thy relations, whom the wicked ones harass. I and Jonathan, my younger brother, will go to Galaad to defeat the heathen.' He appointed then captains to keep the folk, and bade that they should not go to any fight against the heathen, till he should come home. Simon then took three thousand with him, and Judas and Jonathan eight thousand; and Simon fought often, and defeated the heathen, and delivered his kindred against their cruelty, and brought them to the land with much bliss.

Iudas éac ferde 1 ofer iordanen ća éa geond ńat widgille wæsten . and gewylde ća hæcēnan .
He com ća to anre byrig bosör gehaten .
on ĉære wærôn ća hæcēnan þe hyndon his magas .
þa he ealle ofslōh mid swurdes ege .
and ontende ća burh and tencgde him forþ syðcān .
Efne ĉæs on mergen him com swa mycel mennisc to ńat nan mann ne mihtē ća meniū gerīman .
and begunnon to feohtenne fæstlice mid craethē .
and nyston ńat machabeus mid þam mannnum wæs .
þa ća iudas gehyrde þara hæcēnra gehlyd .
and þæs feohtes hream . þa ferde he him hindan to mid .removeListener("0x0")" scyld-truman . and sloh ća hæcēnan
of þat hi oncneowon þat se cena iudas
him wiċ-feohtende wæs . and wendon ća to hōrsūm
wiston ńat hi ne mihtōn machabeo wiċ-standan .
On þam gefeohte wurdon eahta ćusend wera
ofslagene þæs hæcēnan folces . and ća oppre æt-flugon .
Iudas ća ferde feohtende wiċ þa hæcēnan .
and heora burga forbeørnde . and hi bysmorlice ofslōh .
þa com timothes sum cene heretoga
mid ormaetē fyrdē . and gesēt æt anum forda .
Ac iudas him com to caffle mid wēpnum .
and ofer-ferdon ćone ford . and fuhton wiċ þa hæcēnan
swa swa his gewuna wæs . of þat hi wendon him fram
and heora wēpna awurpon . and gewendon to anre byrig .
ac iudas hi for-bærnde and þa burh samod .
He genam ća his magas of ćam manfullan .
mid wifum and mid cildrum . and gewendon him ham .
þa wæs þær an mycel burh on heora wege middan .
and nēs nanes mannēs fēr on napre healfē þære byrig

gelde [for gewylde].
415. U. onêlde (for ontende).
C. D. U. tengde.
418. C. D. U. man. C. mēniu; U.

1 Leaf 144.
Judas also went over the river Jordan, across the vast desert, and subdued the heathen.

He came then to a city, named Bosor, in which were the heathen that oppressed his kindred. All them he put to death with the edge of the sword, and set the city on fire, and hastened away afterwards.

Verily, then in the morning there came against him so many men that no man might (at all) number the multitude, and began to fight firmly with craft, and knew not that Maccabeus was with the men.

When Judas heard the noise of the heathen, and the shout of the fight, then went he behind them with three companies, and slew the heathen, until that they perceived that the keen Judas was fighting against them, and turned then to (their) horses; they knew that they could not withstand Maccabeus. In the battle there were eight thousand men slain, of the heathen folk, and the rest fled away. Judas then went, fighting against the heathen, and burned up their cities, and slew them reproachfully.

Then came Timotheus, a keen leader with an excessive army, and laid wait at a ford. But Judas came against him boldly with weapons, and passed over the ford, and fought with the heathen, as his custom was, until that they turned from him, and cast away their weapons, and went to a town; but Judas burned them up, and the town together.

He took then his kinsmen from among the wicked ones, with wives and children, and they returned home. Then was there a great town, in the midst of their way, and there was no high-road on either side of the town

424. C. onceawon. C. céne; U. cene.
427. C. D. þusenda.
432. C. forde.
433. U. wenuma.
434. D. ofer-ferde.
436. D. ge-wéndon; byriþ.
440. D. places an after burh.
441. D. om. nes. D. nannes; C. nanre.
buton þurh þat port. and hi bædon 1 ða georne þat hi mid friðe moston faran þurh ða burh þe hi forbugan ne mihton. ac ða burhware noldon þæs færes him getyðian. ac betyndon þa gatu mid micelum weorc-stanum. and truadowdon to þam wealle. ða ne mihte iudas mete-leans þær abidan. ac het abreçan ðone weall þeah þe he brad were. Eodon ða ealle inn. and ofslugen ealle ða hæðenan. and [aweston] ða burh. and wendon him ham-werd of þat hi comon ansunde to lande. and ge-offrodon heora lac þam lifgìndan gode. þancigende his gescyldnysse þat hi ealle gesunde comon eft to heora earde. of swa micelre frecednysse. Ac heora geferan æt ham fuhton unwærllice wið þa hæðenan leoda ofer indan leafe. þa hwile ðe he ute wæs. and wurdon ða ofslugene wel fela manna. ða ða hi fuhton buton wis-dome. Seo æftre bóc us sægð þat hi on sumne sæl fuhton. þa wurdon hi sume beswicene mid gitsunge swa þat hi feoh naman. and fracoðlice [behyd] on heora bosmum of þam deosfollicum biggene gum ongean godes. æ. and hi ealle var feollon þe þat feoh behyddon on þam gefæohhte ofslugene. and heora geferan fundon þat feoh on heora bosmum. and cwædon þat god sylf ge-swutelode heora unriht. and heredon godes dom þe heora digle geopenode. Iudas gegaderode ða godne dæl feos. þat wæron twelf þusend scyllinga eall hwites seolfres. and sende to hierusalem for heora synnum to offrigenne heora sawle to alysnyssse þe ðær ofslugene wæron.


1 Leaf 144, back.
except through the city, and then they prayed earnestly that they might in peace pass through the town, because they could not turn aside; but the burghers would not permit them the passage, but fastened the gate with great hewn stones, and trusted to the wall. Then would not Judas meatless abide there, but bade (them) break down the wall, though it was broad. Then went all in, and slew all the heathen, and destroyed the borough, and turned them homeward, until that they came safe to (their) land, and offered their offerings to the living God, thanking His protection that they all (thus) sound had come again to their country out of so great danger. But their comrades at home fought unwarily against the heathen people, transgressing Judas’ leave, the while that he was away, and were then slain, very many men, when they fought without wisdom.

The Second Book tells us [2. Macc. xii. 39] that they fought on one occasion, when some of them were deceived with covetousness, so that they took spoil, and wickedly hid it, in their bosoms, of the devilish offerings, against God’s law; and they all fell there that hid the spoil, slain in the battle. And their comrades found the spoil in their bosoms, and said that God Himself manifested their sin, and praised God’s doom, who discovered their secrets. Judas then gathered a good deal of spoil, that amounted to twelve thousand shillings, all of white silver, and sent to Jerusalem to offer for their sins for the release of the souls of them that were there slain.

æwfaestlice under-standende be ure ealra æriste. 472
buton he gélyfde þæt hi æfter langum fyriste
of 1deaðe arisan sceoldon þe sær ofslagene wæron.
elles he offrode on idel his lác.
ac he soðlice besceawode. þæt se mid soðre æwfaestynysse
on deape ge-endiað. þæt hi mid drihtne habbað
þa selestan gife on þam soðan life.
Hit is halig gedoht. and halwende to gebiddenne
for ðam forð-farendum þæt hi fram synnum beon alysede. 480

[VI.] Hit sægð on þære æftran béc machabeorum þus.
þæt timotheus ðe ær fleah æt ðam forda fram iudan.
þæt he eft gegadero ðeperne here him to.
and wolde mid wæpnum gewyldan þa iudeiscan. 484
and com se mid yrde to gefeohte gearu.
and machabeus se cena clypode to gode.
and his geferan eac swa fultumes biddende.
eodon þa of þære byrig ge-bylde þurh god.
and hi fengon togardere faestlice mid wæpnum.
Hwæt se færlice comon fif englas of heofonum.
ridinge on horsum mid gyldenum geraedum.
and twægen þera engla on twa healfe iudan
feohtende wæron. and hine eac bewerodon.
and hi ealle fif fultum mid iudan
sceotiende heora flán and fyrene ligettas
on ða hæcenan leoda. oð þæt hi liegende swulton
twentig þusend manna and six hund ofslagene.
Timotheus þa fleah mid fyrhte for-numen
into anre byrïg. and him æfter ferde
iudas mid fultume. and fuhton wið-utan

ealra. A. ealre (corr. to ealra); C.
474. C. arison.
477. C. geendað.
481. VI. in C. D. U.; not in A.
482. C. her (for ær). C. forde (corr.
to forda); D. U. forde.
483. U. oðærne.
484. D. woldo mid his.

1 Leaf 145.
understanding religiously, concerning the resurrection of us all. 472
Excepting he believed that they, after long delay, would arise from death, they who there were slain, otherwise he offered in vain his offering.
But he verily considered that they that with true religion 476 in death shall decease, that they with the Lord shall have the happiest gift in the true life.
It is a holy thought, and religious to pray for those who are departed, that they may be released from sins.

§ VI. 2 Macc. x. 24–38.
VI. It saith in the Second Book of Maccabees thus; that Timotheus, who before fled at the ford from Judas, that he again gathered a second army to him, and wished with weapons to subdue the Jews, and came then with an army, ready to fight; and Machabeus the bold cried to God, and his fellows also, praying for help. They went then from the city, emboldened by God, and they fought together firmly with weapons. Lo! then wonderfully came five angels from heaven, riding on horses with golden apparel, and twain of the angels on both sides of Judas were fighting, and eke defended him; and they all five fought on the side of Judas, shooting their arrows and fiery lightnings on the heathen people, till they, lying-down, died, twenty thousand men, and six hundred [horsemen] slain. Timotheus then fled, seized with fright, into a town; and after him went Judas with assistance, and fought without

485. U. furde. C. gefeoba (or -tu).
486. U. þe [for se]. C. cēne clypo-
pode.
487. D. biddenda.
489. C. U. togedere.
490. C. ænglas.
491. D. ridenda; orsum.
492. U. twegen. A. þære (corr. to þæra); C. D. þæra; U. þara. C. ængla.
496. C. leode. D. liggenda.
497. A. hund (alt. 10 hundred); C. D. U. hund.
XXV. PASSIO MACHABEORUM.

ōþ þæt hi ofer-wunnon and gewyldon þa burh .
and timotheum acwealdon þær ðær he becroopen wæs .
and his broðor samod mid swurdes ege .
Æfter þysum dædum hi þancodon drihtne .
mid losangum and andetynssum callra þera mæða
pe he ðam iudeiscum gedyde for-oft .
and him sige forgeaf. and siðe’don ða hám .
Gif hwa nu wundrige hu hit gewurðan mihte
þæt englas sceoldon ridan on gerededum horsum .
þonne wite he to sopan þæt us secgað gehwar
ða halgan godes béc þe ne magon beon lease .
þæt englas oft comon cuðlice to mannum
swilce on horse ridende . swa swa we hér rehton .
Þa iudeiscan wærôn ða dyreste gode .
on ðære ealdan . æ. forðan þe hi ana wurcodon
pone ælmihtigan god mid biggenegrum symle .
op þæt crist godes sunu sylf wearc acenned .
of menniscum gecynde of þam iudeiscum cynne .
of marian þam mædene butan menniscum fæder .
Þa noldon hi sume gelyfan þæt he söð god wære .
ac syrwdon embe his lif . swa swa he sylf geðafode ;
Wærôn swa-peah manega of þam [man]cynne . gode .
ge on ðære ealdan . æ . ge eac on þære niwan .
heah-fæderas . and witegan . and halige apostolas .
and fela ðusenda þe folgíað criste .
Þæh þe hi sume wunian wiðer-werde of þis .
Hi sceolon swa-þæh calle on ende gelyfan .
ac ðær losiað to fela on þam fyrste betwux .
for heora heard-heortnyssse wið pone heofonlican hælend .

501. In A, a second hi is added, in later hand.
502. U. þar þær.
504. C. þancodon.
506. D. oft for .
507. U. siðodon.
504. mid losangum and andetnysse callra þera mæða pe he ðam iudeiscum gedyde for-oft .
508. þæt englas oft comon cuðlice to mannum swilce on horse ridende . swa swa we hér rehton .
512. þæt englas oft comon cuðlice to mannum swilce on horse ridende . swa swa we hér rehton .
516. of menniscum gecynde of þam iudeiscum cynne .
520. ac syrwdon embe his lif . swa swa he sylf geðafode ;
524. and fela ðusenda þe folgíað criste .
528. for heora heard-heortnyssse wið pone heofonlican hælend .

1 Leaf 145, back.
until they overcame them, and took the city,
and killed Timotheus, there where he had crept in,
and his brother together, with the sword's edge.
After these deeds, they thanked the Lord
with songs of praise and confessions of all the wonders
that He for the Jews did very often,
and gave them the victory; and then journeyed home.
If any one now should wonder how it might happen
that angels should ride on appareled horses,
then let him know soothly that everywhere say to us
the holy books of God, that may not be false,
that angels oft came certainly to men
as riding upon horses, even as we have here related.
The Jews were the dearest to God
in the old law, because they alone honoured
the Almighty God with worship continually;
until Christ, God's son, was Himself conceived
of human nature, of the Jewish kin,
of Mary the maiden, without human father.
Then would not some (of them) believe that He was Very God,
but laid snares for His life, even as He Himself permitted.
There were however many good men of that nation,
both in the old law, and eke in the new.
patriarchs and prophets, and holy apostles,
and many thousands that follow Christ,
although some remain froward until now.
They shall, however, all finally believe,
but there shall perish too many, in the period between,
for their hardheartedness against the heavenly Saviour.
[VII.] Betwux pysum ferde se fore-sêda antiochus
to persiscre þeode mid miclum þrymme.
wolde þær oser-winnan sume welige burh.
ac he wearð þanon affiged and fracodlice ætbaerst.
and mid micelre angsumnyssse of þam earde gewende
to babilonian werd and him wearð þa gecydd
hu iudas oser-seaht his fynd mid wæpnum.
and lu he geclænsod hæfde þæt halige godes templ
fram eallum þam fylðum þe he fyrnlice þær arærde.
wearð þa geang1sumod and eac ge-untrumod
forðam þe him god gram wæs and he grimetode egeslice.
seegende and seðende þæt him swa gelumpen wæs.
forðan þe he godes templ tawode to bysmore.
and ða geleaffullan wolde of heora lande adylegian.
Him weollon þa wurmas of ðam [gewitnodan] lichaman.
and he stânc swa fûle þæt man hine ferian ne mihte.
and he ða yfele and earmlice ge-endode
on ælfremedom (sic) earde to þam ecan witum.
and his sunu eupator ætfer him rixode.
Se wearð eac ongebroht þæt he ofslæan wolde
þa geleaffullan iudei þe gelyfdon ða on god.
Hi gelyfdon þa on þa ealdan wisan on þone ælmíhtigan god
þeah þe hi sume wið-socon siðpan þone hælend.
and eac swa ofslogan swa swa he sylf wolde.
Hwæt ða eupatór antioches sunu
gegaderode his fyrran and nean.
and sende hund-teontig þusenda gangendra manna.
and twentig þusenda gehorsedra manna.
and prittig ylpas ealle getemode.

530. VII. in C. D. U.; not in A. U. ðe (for se).
531. C. miclum.
533. C. þanan.
534. C. D. U. anesum-.
536. D. yfum [for þam fylðum].
537. C. wearða(1) C. ð. geanc-
sumod.
538. C. U. gewitnodon; A. gewitnodon.
539. C. ð. selfremedum; U. ælfremed.; C. ð. selfremed; U. ecum.
540. C. D. U. forðan. D. gegrim-
metode.
541. C. seegende.
543. C. gelefdon.
546. C. lichoman.

1 Leaf 146.
§ VII. 1 MACC. vi. i.—vii. 4; see also 2 MACC. ix. i—ii.

VII. About this time went the foresaid Antiochus to the Persian people with great strength; he would there overcome a wealthy city; but he was chased thence and shamefully escaped, and with much anxiety out of the country turned towards Babylon; and it was there told him how Judas overcame his enemies with weapons, and how he had cleansed the holy temple of God from all the abominations that he formerly set up there. He was then vexed, and eke afflicted with sickness, because God was angry with him, and he raged terribly, saying and affirming that it had so happened to him, because that he treated God’s temple reproachfully, and would destroy the faithful ones out of their land. Then worms rose out of him, out of his afflicted body, and he stank so fouly that no one could carry him, and he then evilly and miserably ended (his life), in a foreign land, (going) to eternal torments; and his son Eupator reigned after him.

He was likewise inclined so that he wished to slay the believing Jews, who believed then in God. They believed then, in the old manner, in Almighty God, though that some of them [afterwards] denied the Saviour, and even so slew (Him), as He himself desired. Well then, Eupator, Antiochus’ son, gathered his army far and near, and sent a hundred thousand of marching men, and twenty thousand of mounted men, and thirty elephants, all tamed,

549. U. be (for Se). C. gebroht.
551. U. om. first ßa.
552. C. D. U. insert syððan before wiscocon; D. repeats syððan where A has siððan.
553. A adds hine, above the line, after swa. D. self.
554. U. antiochus.
556. U. -tweontig.
557. C. xxx; D. twenti. C. þu-sendra.
and to wige gewenode mid wunderlicum crafte.
Fif hund gehorsedra manna ferdon mid ælcum ylke.
and on ælcum ylke wæs an wig-hus getimbrod.
and on ælcum wig-huse wæron þrìttig manna
fehtende [mid crafte] . and mid ge-cneordnysse farende
Sumum menn wile þpincan sylic þis to gehyrinne.
forþan þe ylpas ne comon næfræ on engla lande.
Ylp is ormaète nyten mare ponne sum hus.
eall mid banum befangen binnan þam felle
butan æt ðam nualen . and he næfræ ne liç.
Feower and twentig monða gæð seð modor mid folan.
and þroo hund geara hi libbað gif hi alefede 1 ne beðð.
and hi man mæg wenian wundorlice to ge-feohte.
Hwæl is ealra fixa mæst . and ylp is eallra nytena mæst.
ac swa þeah mannes gescæd hi mæg gewyldan.
ða hæðenæ þa ferdon to ðam gefeohte swyðe.
and mid mór-berið gebýldon þa ylpas.
forþan þe mór-berian him is metta leofost.
ðær wæs swyðe egeslic here þeora hæðenra manna.
ac swa þeah iudas heom eode to mid wige.
and ofsloð þær sóna six hund wera.
and an his geferena eleazarus hatte
arn to annum ylpe þe ðær [ænlicost] wæs.
wende þæt se cyning wære on ðam wig-huse ðe he bær.
he arn mid atogenum swurde betwux þam eorode middan.
and sloh æfre on twa healfa þæt hi sweltende feollon
ode þæt he to þam ylpe com . and eode him on under.
stang þa hine æt ðam nualan þæt hi lagon ðær begun.
heora eger ðeres slaga . and iudas sidðan ge-wende

559. U. wunderlicum.
[for manna].
D. -nesse.
564. D. U. men. U. sellic. C. ge-
heranne.
565. C. ængle; D. ængla.
566. D. ðone.
567. D. eal; befangum (!).
nafelan.
569. C. xxiii.
570. C. gera.
571. C. D. U. wænian. D. wunder-
572. C. D. U. ealra; A. ealre, al-
tered to ealra. D. ealra (for eallra).
573. C. gescæd.
1 Leaf 146, back.
and trained to war with wonderful craft.

Five hundred mounted men went with each elephant, and on each elephant was a war-house built, and in each war-house were thirty men, fighting with craft and going with eagerness.

To some men it will seem strange to hear this, because that elephants have never come to England.

An elephant is an immense beast, greater than a house, all surrounded with bones, within the skin, except at the navel, and he never lies down.

Four and twenty months goeth the mother with foal; and three hundred years they live, if they be not crippled; and man may tame them wonderfully for battle.

The whale is of all fishes greatest, and the elephant is of all beasts greatest, but nevertheless man's skill may tame them.

The heathen then went to the battle swiftly, and with mulberries emboldened the elephants, because mulberries are to them the pleasantest of food. There was a very terrible army of the heathen men, but nevertheless Judas went against them with war, and slew there soon six hundred men; and one of his comrades, Eleazar he hight, ran to an elephant that was the most excellent there, weened that the king was in the war-house that he bare. He ran with drawn sword through the midst of the band, and slew ever on both sides, so that they fell dying, until he came to the elephant, and went under him, pricked (him) then at the navel, so that they both lay there, each one the other's slayer; and Judas afterwards returned

\[\text{575. U. mörberigum. D. gebyldum.} \]
\[\text{576. C. mor-berian; D. U. morberigan. A. mette (corr. to metta); U. metta; C. meta; D. mete. C. U. leofast.} \]
\[\text{578. A. him, alt. to heom; C. D. U. him. U. wigge.} \]
\[\text{579. D. ofslog.} \]
\[\text{580. C. gefera.} \]
\[\text{581. C. D. U. ænlicost; A. enlicost.} \]
\[\text{582. U. om. wende. U. 8e (for se).} \]
\[\text{583. C. anum [for atogenum]. A. midden (corr. to middan); C. D. U. middan.} \]
\[\text{584. D. U. healfa; C. healfæ; A. healfæ (corr. to healfæ). U. swultende. C. feollan.} \]
\[\text{586. After 8a A. has hine (which C. D. U. omit) in the margin. U. na-felan. C. om. hi.} \]
\[\text{587. C. U. ægðer.} \]
into hierusalem mid ealre his fyrde.
and weredon hi cenlice wið þone onwinnendan here.
ôð þat se cyninge feng to friðe wið hi
be his witenæ ræde. ac he hit hraðe tobræc.
He cyrde ða ham-werd mid his here-lafe.
and hine ofsloþe soma sum sigefæst þegen
demetrius gehaten. and hæfde his rice
on antiochian byrig. and þær abutan gehwær.

[VIII.] Hwæt þa alchimus se arleasa sacerd
wrehte mid leasungum his leode to þam cyninge.
and se cyning demetrius þam manfullan gelyfde.
and geswenete ða iudeiscan.ôð þat he sende him to
nicánor his ealdor-man þat he hi ealle fordyde.
Nicánor þa ferde mid fyrdre to hierusalem.
and sende to iudan mid swicdome and cwæð.
Ne com ic for nanum gefeóhte ac for freondscipe to eow.
and cyste ða iudan. and his cempan wæron
gearwe to genimenne iudan on bendum.
Iudas þa under-gete heora wælþreon swicdom.
and wende him fram soma. and nolde hine geseon.
Nicánor þa oncnæw þat his facn cuð wæs.
began ða to feohtenne færlce wið iudan.
ôð þat þær feololon of his fyrdre sif ðuesend manna.
and þa oðre ætflugon afyrhte for iudan.
Nicanor þa sceawode salomones templ.
and swor þurh his godas þat he þat godes hus
wolde mid fyre forberannan butan him man betæhte
iudan gebundene to bismoricum deaðe.
wende him swa awæg wodlice geýrsod.

588. D. ferde.
591. U. witene. C. Þ. raðe.
592. C. cerde; D. cyrd. U. ham-
weard. C. om. lafe.
593. C. þeng (sic).
594. U. ins. he before hæfde.
595. U. gehwór.

596. VIII in C. D. U.; not in A.
597. U. ðe (for se).
598. U. ðe cyng.
599. C. geswænete. D. sende.
600. C. om. hi. C. D. U. insert
mid before ealle.

1 Leaf 147.
unto Jerusalem, with all his army,
and they defended themselves keenly against the conquering army
until the king instituted peace with them
by his counsellors' advice; but he quickly brake it.
He turned then homeward with the remnant of his army,
and soon a victorious thane slew him,
named Demetrius, and possessed his kingdom
in the city Antioch, and everywhere thereabout.

§ VIII. 1 Macc. vii. 5–viii. 17.

VIII. Moreover Alcimus, the impious priest,
accused with lyings his people to the king;
and the king Demetrius believed the wicked one,
and afflicted the Jews until he sent to them
Nicanor his alderman, that he might destroy them all.
Nicanor then went with a host to Jerusalem,
and sent to Judas with deceit, and quoth,
'I have not come for any battle, but for friendship to you,'
and kissed then Judas, and his champions were
ready to take Judas in bands.
Judas then perceived their cruel deceitfulness,
and turned from him soon, and would not see him.
Nicanor then perceived that his guile was known,
 began then to fight suddenly against Judas,
until there fell of his army five thousand men,
and the rest fled, affrighted because of Judas.
Nicanor then beheld Solomon's temple,
and swore by his gods that he the house of God
would burn up with fire, except one should give up to him
Judas bound, to shameful death;
(and) so turned him away, madly enraged.
Hwæt șa sacerdas șa mid swyðlicre heofunge,  
beodon pone șælmihtigan god. șet he his agen hus gescyldre  
wiʃ pone arleasan. and hine ardllice fordyde.  
Nicanor șa eft genam ș CRE fyrde of sirian.  
wolde his gebeot mid weorcum gefremen.  
and iudas him com to. mid prim šusend cempum.  
and gebæd hine to gode gebigedum limum șus.  
Drihten. șu șe asendest șinne scinende engel.  
șa șa syrîan kynincg sende șurh his heretogan  
on șerend-gewritum șe tallice word.  
and se engel ofshoh șa on anre niht of heom  
an hund șusend manna. and hund-ėalhtatig șusenda.  
to-bryt nu swa șe bidde șisne breman here  
șetforan urum gesihðum. șett men magon geseon șine mihte of heom.  
Hi fengon șa togaedere fæstlice mid wæpnum.  
and nicanor șet fruman fœll șe șer ofslagen.  
and his here awearp heora wæpna and flugen.  
ac iu1dass him folgode fæstlice mid wæpnum.  
and bicnode gehwanon mid blawunge him fultum.  
os șett hi man gynde ongean eft to iudan.  
and hi ealle ofslagon șett șiær an ne belaf.  
Namon șa heora wæpna and heora gewæda mid heom.  
and nicanôres heafod and his swyðran hand.  
and setton șa to tacne for his teon-rædene.  
and șancodon șa gode șearle mid wurðmynte.  
Wunodon șa on sibbe sume hwile șetfer șam.  
and iudas șa sende mid sibbe to rome  
egcorene șerendracan wolde [cudslæcan] wiʃ hi.  
for șan șe romanisce witan wærorn șa mihtige.  
and raefsæste on weorcum. and ofer-wunnan heora fynd.  

618. C. șagon; D. șagan.  
620. D. ferde. C. os (for of).  
623. C. leomum.  
625. D. șa șe. C. cyng; D. U.  
cyning.  
627. U. șe (for se). C. ængel. A.  

him (corr. to heom); D. him; U.  
hym. C. om. from of heom to cahta- 
tig in next line.  
628. an to mamma added in A. afterwards over a blank space; C. omits;  
D. has hund-teontig șusenda. șu hund- 
cahtetig șusenda; U. has hun-tweontig  
șusenda șu hund-cahtetig, &c.  

Leaf 147, back.
Thereupon the priests with excessive mourning prayed the Almighty God that He would shield His own house against the impious one, and would quickly destroy him. Nicanor then again took another army from Syria; he desired to execute his threat with works; and Judas came to him with three thousand warriors, and prayed to God with bent limbs thus.

‘Lord, thou that sentest thy shining angel, when the king of Syria sent by his leaders in written messages a reproachful word to Thee, and the angel slew then, in one night, of them a hundred thousand men and eighty thousand, destroy now, I pray Thee, this furious army before our faces, that men may see Thy might over them.’ They then joined battle together quickly with weapons, and Nicanor at the first fell there slain, and his host cast away their weapons, and fled. But Judas followed them quickly with weapons, and summoned on all sides with blowing [of trumpets] assistance to him, until that they drove (?) them back again to Judas, and slew them all, that there remained not one. They took then their weapons and their garments with them, and Nicanor’s head and his right hand, and set them for a token, for his injury (to them), and thanked God then exceedingly with worship. They dwelt then in peace some time after that, and Judas then sent, with peace, to Rome chosen messengers; he would have friendship with them, because the Roman senators were then mighty, and prudent in works, and overcame their enemies.
[VIII.] Hit wearð gecydd syððan þam cyningege demetrio þet nicanor feol and eall his folc mid him. 648
þa wolde he git sendan and ofslean þa iudeiscan.
and funde þa bachidem se wæs mid bealuwe afyllèd.
and alchimum mid him pone arleasan sacerd.
and sende hi mid ge-fylce to iudeiscum folce. 652
Hi comon þa færlise mid gefeohte to iudan
and his ge-feran eargodon butan eahta hund mannum
þe him mid fuhton wið pone feodlician here.
þa cwædon his geferan þet hi fleon woldon. 656
forðan þe heora werod wæs gewanod mid þam fleame.
and woldon heom beorgan wið þone breman here.
þa andwyrde iudas. swa swa he eall cene wæs.
Ne ge-wurðe hit na on life. þet we aleegan ure wuldor
mid earh-licum fleame. ac utron feohtan wið hi.
and gif god swa fore-sceawað. we sweltat on milhte
for urum gebroðrum butan bysmoricum fleame.
Hi comon þa to-gædere. and begunnon to feohtenne
on twam gefylcw forð eallne þone dæg.
and iudas þa beseah to þære swyðran healfe
þet þa wærøn strængæn. and stop ðyder sona
mid þam anrædystum mannum þe him mid fuhton
and todrifon pone ende. ac him after eode
þet ðeðer gefylce. mid gefeohte hindan
and feollon þa on twa healfe on þam gefeohte manega
and iudas eac feoll. and þa oðre ætflugon. 664
þa gelæhton his gebroðra his lic of þam wæle.
and bebyrigdon on modín to mathathian his fæder.
and ealle folc hine brewoep on þa ealdan wisan.
648. U. feoll. C. U. his folc eall; D. his folc eal.
649. C. sendon.
650. C. fulde(!). U. ðe (for se). C. bealewe; D. bealwe.
It was afterwards told the king Demetrius, that Nicanor fell, and all his folk with him.  
Then would he yet send and slay the Jews, and found then Bacchides, who was filled with wickedness, and Alcimus with him, the impious priest, and sent them with a troop to the Jewish folk.  
They came then suddenly with battle against Judas, and his companions were slothful, except eight hundred men, that fought with him against the hostile host.  
Then quoth his companions that they would flee, because their company was diminished with the flight (of the rest), and would save themselves against the furious army.  
Then answered Judas, as he was wholly bold, 'Let it never happen in our lives, that we lay aside our glory with slothful flight, but let us fight against them; and if God so foreordains, we shall die in our might for our brethren, without shameful flight.'  They came then together, and began to fight in two troops, throughout the whole day, and Judas then looked to the right side, that they were the stronger, and advanced thither soon with the most hardy men, that fought with him, and chased that end (of the army), but after him went the other troop, with battle, behind (him); and there fell then on both sides many in the battle, and Judas fell also, and the rest fled away.  
Then his brothers brought his body out of the carnage, and buried it in Modin, beside Mattathias his father, and all the people morned him, in the ancient manner.
Ne synd swa-peah awritene ðaes ðe wyrd-writeras sæcgæf. 676
ealle iudan gefeoh for his freonda ware.
and ealle ða mihte þe he mærlice gefremode
his folce to gebeorge. swa swa us bæc sæcgæf.
Menig-fealde wæron his micclan gefeoh.
and he is eall swa halig on ðære ealdan gecyðnyss.
swa swa godes gecorenan on ðære godspel-budunge.
forðan þe he æfre wan for willan ðaes ælmihtigan.
On þam dagum wæs alyfed to aleggenne his fynd.
and swipost ða hæðenan þe him hetole wæron.
and se wæs godes ðegen þe ða swiðost feah
tið heora onwinnendan to ware heora [leoda].
ac crist on his tocyme us cydde ðære ðinescg.
and het us healdan sibbe. and soðfæstynsse æfre.
and we sceolon winnan wið þa wælhreowan fynd.
þæt synd ða ungesewenlican. and þa swicolan deofla
þe willað ofslean ure sawla mid leahtrum.
wið ða we sceolon winnan mid gastlicum wæpnum.
and biddan us gescyldynsse simle æt criste.
þæt we moton ofer-winner þa wælhreowan leahtras.
and ðaes ðeofles tihtinge. þæt he us derian ne mæge.
Donne beoð we godes cempan on ðam gastlican gefeohtote.
gif we ðone deofol forseop þurh soðne geleafan.
and þa heafod-leahtras þurh gehealtsynsse.
gif we godes willan mid weorcum gefremmade.
þæt ealde godes folc sceolde feohtan þa mid wæpnum.
and heora gewinn bæfeode haligra manna getacnunge.
þe to-draðað þa leahtras and deofla heom fram
on ðære niwan gecyðnyss þe crist sylf asteadle.
Secgað swa-peah lareowas þæt synd feower cynna gefeoh.

678. C. D. U. mihta. 684. C. feond. U. his feond to aleg-
683. C. U. wann. A. ðæs godes
added above, after ælmihtigan. D.
1 Leaf 148, back.
Nevertheless are not written, according as historians say, all the battles of Judas, for the defence of his friends, and all the mighty deeds which he illustriously performed, for the defence of his people, as the books tell us. Manyfold were his great battles; and he is as holy, in the Old Testament, as God’s elect ones, in the Gospel-preaching; because that he ever contended for the will of the Almighty. In those days he was permitted to defeat his enemies, and especially the heathen, that were angry against him; and he was God’s thane, that most often fought against their conquerors, in defence of their people. But Christ, at His coming, taught us another thing, and bade us hold peace and truthfulness ever; and we ought to strive against the cruel enemies, that is, the invisible ones, and the deceitful devils, that wish to slay our souls with vices. Against them we should fight with ghostly weapons, and pray for protection for us, continually, of Christ, that we may overcome the cruel iniquities, and the devil’s enticement, that he may not harm us; Then shall we be God’s champions in the spiritual battle, if we despise the devil, through true belief, and the chief vices [cardinal sins], through self-control, and if we perform God’s will with our works. The ancient people of God had to fight then with weapons, and their contest had the signification of holy men who drive away vices and devils from them in the New Testament, that Christ Himself appointed. Nevertheless teachers say that there are four kinds of war;
Passio Machabæorum.

iustum. \*pet is rihtlic. iviustum. unrihtlic.
ciuele. betwux ceaster-gewarum. Plusquam ciuele. betwux siblingum.

Iustum bellum. is rihtlic gefeoht wið ða reðan flot-menn. 708
oppe wið oðre ðeoda þe eard willað fordón.
Unrihtlic gefeoht is þe of yrre cymð.
\*pet priddæ gefeoht þe of geflite cymð.
betwux ceaster-gewarum is swyðe pleolic.
and \*pet feorcð gefeoht þe betwux freondum bið.

[X.] Israhela folc þa anmodlice gecæas
ionathan his broþor biddende \*pet he wære
heora heafod. and here-toga wið þa heþanen þeoda.
and he feng ða to ealdor-dome. swa swa hi ealle bædon.
and werode hi manega gear wið þone onwinnendan here.
and wip bachidem þeht þe his broþor ofslæð.
and þæþr sígæ geför. and ofslæð þær an þusend;
þa wolde alchimus se arlesa sacerd
to-brecan godes templ mid teonfullum graman.
ac hine slæð god saða mid swyðlicum paralysyn.
swa \*pet he dumb wæs. and to deade 1 gebroht.
and mid mycelum tintregum his teonfullan gast
of þam lichaman forlæt to langsumum witum.
Ionathas wunode on wurðmynte ða lange.
and cyne[æ]s hine wurðodon mid wordum and gifum.
and he sígæ gefæðe on manegum gefæhtum.
and æfre wæs winnende embe godes willan.
and eac his lif forlæt for his leode ware.

Symon þa syððan snoterlice geheold

709. C. heora þeoda; D. oðre þeode.
711. A. is, added above, before þe;
C. D. U. is. C. flite.
712. C. -warum.
713. D. gefæht is, but see next line; C. feohht.
714. C. ændælesa sorhæ.

1 Leaf 149.
justum, that is, just; injustum, that is, unjust; civile, between citizens; plusquam civile, between relatives. Justum bellum is just war against the cruel seamen, or against other peoples that wish to destroy (our) land. Unjust war is that which comes of anger. The third war, which comes of contention between citizens, is very dangerous; and the fourth war, that is between friends, is very miserable, and endless sorrow.

§ X. 1 Macc. ix. 28—xvi. 24. X. The people of Israel then unanimously chose Jonathan his brother, praying that he would be their head and their leader against the heathen people; and he took then the leadership, as they all prayed him, and defended them many years against the invading army, and fought with Bacchides, who slew his brother, and obtained there the victory, and slew there a thousand. Then would Alcimus, the impious priest, destroy God's temple with irritable wrath; but him soon God struck with an excessive paralysis, so that he was dumb, and brought to death, and with many torments his irritable spirit out of his body he let loose, to long-enduring punishments. Jonathan dwelt in worship then a long while, and kings honoured him with words and gifts, and he obtained victory in many battles, and ever was contending concerning God's will, and eke gave up his life for his people's defence. Simon then afterwards prudently protected [1 Macc. xiii. 8]
XXV. PASSIO MACHABEORUM.

憎e iudeiscan eard æfter ionathan his breðer .
and on eallum his dagum ne derode him nan man .
ac wunodon æfre on sibbe on symones dæge .
op þæt he on ende eac weart ofslagen
swa swa his gebroðra for sódfæstum biggencum .
and for heora leoda ware . ac hi lybbæð on ecnysse
mid þam heah-fæderum for heora hylde wið god .
Iohannes wæs geciged þæs symones sunu
se wæs æfter his fæder ðæs folces heretoga .
and hi hlysfullice gehold wið þa hæðenan seoda
on eallum his life . and þæt land bewerode .

[XI.] We habbað forlætan for pysre langsuman race .
an wundorlic ðinecg . þe we willap seegæn nu .
On ðam dagum þe hierusalem and call iudea-land
wunode on sibbe . þa wæs þær sum sacerd
onias gehaten haliges lifes mann .
and seleucus cynincg sende fela laca .
on golde . and on seólfre . to þam godes temple
of asian lande þæs easternan rices .
and wide of middan-earde man wurðode þæt templ .
and onías se arwurða wolde mid ðam lacum
widewan and steop-bearn bewerian wið hunger .
Þa ferde sum leogore and belæwde þæt feoh .
sæde þam ealdor-menn appollonius 1geciged .
þæt þæt feoh mihte becuman ðam cyninge to handa .
and se ealdor-mann sona hit sæde þam cyninge .
Hvæt ða se cynincg sende sona ænne þegen
heliodorus gehaten to ðam halgan temple .

736. C. wunodon ; D. wunedon ;
738. D. biggengum ; U. bigengum .
741. C. suna .
742. and .
743. ins. at l . 741. C. U. forlæten ; D. for-
læton . D. langsuman .
746. D. awritan (for seegæn) .
747. C. ealle ; D. eal .

1 Leaf 149, back.
the Jewish country after Jonathan his brother, and in all his days no man harmed them, but they ever dwelt in peace in Simon's day, until that he at last was also slain, even as his brothers, for true worship, and for their people's defence; but they live to eternity with the patriarchs, for their fidelity towards God. John was chosen, the son of Simon [1 Macc. xvi. 21], who was, after his father, the people's leader, and gloriously protected them against the heathen people throughout all his life, and defended the land.

§ XI. 2 Macc. iii. 1-40.

XI. We have passed over, because of this long narrative, a wonderful thing that we will say now. In the days when Jerusalem, and all the land of Judæa dwelt in peace, there was a certain priest, Onias named, a man of holy life. And Seleucus the king sent many offerings, in gold and in silver, to the temple of God, from the land of Asia, the Eastern kingdom, and far through the world men honoured the temple. And Onias the venerable would with the offerings protect against hunger widows and step-children [orphans]. Then came a certain liar, and betrayed the treasure, said to the governor, called Apollonius, that the treasure might come to the hand of the king; and the governor soon said it to the king. Thereupon the king sent soon a thane, Heliodorus named, to the holy temple.

751. U. seolre.
752. C. bas.
753. C. for (for of).
754. C. onnias. D. lace.
758. U. om. to handa.
759. C. ealdor-man; D. aldar-man. U. om. this line.
\[\text{pæt he seccan scoelde pæt feoh mid reaf-lace.}\]
He com pæ mid werode. and wolde pæt feoh habban.
and se sacerd oniæ. sæde pæt hit wære
widewena big-leofa. and wanhasfolra manna.
of godra manna ælmyssan sam ælmihtigan to lofe.
and pæ sacerdas feollon ætforan pæm weofode
biddende pone ælmihtigan god pæt he gehulpe his ðeowum. 768
Heliodorus ðæ gemynþe pæ maðmas to genimennæ.
ac þær wearð gesewen swutol godes wundor
swa pæt his geferan feollon geunmihte.
and mid fyhrte fornurne fërlice þurh god.
and ðær com ridende sum egeful ridda.
and him mid sïedon twægen seinende englas
mid wundorlicre while swa he sylf wæs geglenged.
and pæt heofonlice hors þe se heah-engel on sæt
wearp sóna adune pone dyrstigan heliodorum.
and pæ twegen ænglas hine tæartlice beoton
on twa healfe him standende ðæ pæt he stille læg
orwene his lifes. Se ðæ ær mid gebeote
and mid micclum þrymme þræng into ðam temple.
He læg ðæ dumb swa ðæ deep beswungen.
and his frynd bædon pæ pone fore-sëdan oniæ.
pæt he his life geþingode æt þam lifigendan gode
on þære frecednysse þe he on befallen wæs.
Oniæ pæ eode and offrode him lac
fore þam ælmihtigan gode on þa caldan wisan.
and bæd pæt he mihtsode þæs mannes nytennysse.
and þæ englas þæ hwilæ heliodorum gesprecon.
¹æodon pæt he sceolde þam sacerde oniæ

762. C. scolde.
763. C. weorode.
764. U. ðe (for se).
765. C. widewena; U. wydewan.
D. wal-hasfolra; manna is added above
in A.
767. C. U. feollan.
768. D. biddenda.
769. U. madmas; genimene.
770. D. swutel. C. wuldor; D. wunder.
771. D. feollan.
773. U. egeful.
C. ænglas; and in l. 778.

¹ Leaf 150.
that he should fetch the treasure by spoliation.
He came then with a host, and would obtain the treasure;
and the priest Onias said that it was
the livelihood of widows and of needy men,
the almsgivings of good men, to the praise of the Almighty.
And the priests fell before the altar
praying the Almighty God, that he would help his servants.
Heliodorus then intended to take the treasures,
but there was seen a manifest wonder of God,
so that his comrades fell down without strength,
and overcome with fright, suddenly, through God's power.
And there came riding a terrible rider,
and with him journied two shining angels,
with wonderful appearance, as he was himself adorned.
And the heavenly horse, that the archangel sat on,
soon threw down the venturous Heliodorus,
and the two angels tartly [i.e. severely] beat him,
standing on both sides of him, till he lay still,
without hope of his life; he, who before, with threatening
and with much splendour, pressed into the temple.
He lay then dumb, as beaten unto death,
and his friends then prayed the aforesaid Onias,
that he would intercede for his life with the living God,
in the danger that he was fallen into.
Onias then went, and offered for him sacrifice,
before Almighty God, in the ancient manner,
and prayed that He would compassionate the man's folly.
And the angels meanwhile addressed Heliodorus,
said that he ought the priest Onias

775. D. U. wunder-; self. U. swa
swa. C. D. geglänged.
776. C. heah-ængel; D. engel.
777. U. adun. U. dyrstigun. C. eliodorum; and in l. 789, &c.
778. U. englas.
779. U. healfa.
780. U. ðe (for Se).
781. C. myclum.
782. C. D. U. place swa after þa.
783. C. friond; U. freond.
784. C. om. life. C. liñendant.
787. C. omits down to gode. U. sel-
míhtig. D. ealden.
788. C. mildsode.
790. C. heo scoldon.
PASSIO MACHABEORUM.

mycclum þancian þæt he moste lybban.
and heton hine cyðan on his cyðce æt ham.
godes wundor on him. and wendon þa him fram.
Heliodorus þa ge-edecode and geoffrode his lac
þam almihtigan gode mid incundre heortan
þæt he ecu beon moste. and þancode onian.
and þanon ferde swa mid ealre his fyrdre.
and þæs almihtigan mihte his hlaforde cydde.
and his leodum eallum
swa swa he sylf geseah. and hu he beswungen wæs.
Eft ða se cynincg axode heliodorum and cynde.
Hwene mage we sendan to þam foresædan feo.
þa cynde heliodorus. Gif ðu hæst ænigne feond send pone to
þam feo.
and he bið wel beswungen. oððe gewisslice dead.
forðan ðe se ælmihtiga god mundað þa stowe.
and þa slyð and gescynt þe þer sceadian willað.
Oft is geswutelod hu god gescyldde þæt folc
wijd heora wiper-sacan gif hi wurðodon hine.
and swa oft swa hi gebugon fram his biggengcum ahwar.
þonne wurdon hi gescynde. and swyðe gewitnode.
Sy wuldor and lof þam wel-willendan gode.
á on ecnysse we cwepað. Amen.

ITEM ALIA.

QUI SUNT ORATORES, LABORATORES, BELLATORES.

[Various readings are from C. (=MS. Corp. Chr. Coll. 198); D. (=MS. C. C. C. 303); H. (=C. C. C. 178); U. (=Camb. Univ. Library, II. 1. 33.]

I S swa-þealh to witenne þæt on þysre worulde
synd þeo endebyrdnyse on annysse gesette.
þæt synd laboratores . oratores . bellatores.
laboratores synd þa þe urne bigleafan beswincan.
greatly to thank, that he might (be allowed to) live; and commanded him to tell, in his country at home, God’s miracle upon him; and then departed from him. Heliodorus then revived, and offered his sacrifice to the Almighty God with his inmost heart, because he was allowed to be alive, and thanked Onias, and so fared thence with all his army, and told his lord and all his people the Almighty’s might, as he himself saw (it), and how he was switched. Again the king asked Heliodorus, and quoth, ‘Whom may we send for the aforesaid treasure?’ Then quoth Heliodorus, ‘if thou hast any enemy, send him for the treasure, and he shall be well switched, or certainly dead, because that the Almighty God protecteth the place, and then strikes and puts to shame them that will there do injury.’ Oft is it manifested how God protected the people against their opponents, if they worshipped him; and as often as they bent aside from His worship in any wise, then were they put to shame, and greatly punished. Be glory and praise to the benevolent God, ever to eternity; we will say—Amen.

BEADSMEN, LABOURERS, AND SOLDIERS.

It is, however, to wit, that in this world there are three orders, set in unity, these are—labourers, beadsmen, soldiers. Labourers are they who obtain with toil our subsistence;
XXV. PASSIO MACHABEORUM (ORATORES, ETC.).

oratores synd āe us to gode gēsingiaē. 816
bellatores synd āe ure burga healdeā. 817
and urine eard be-weriaē wiē onwinnendne here. 818
Nu swincē se yrōlinge embe urine bigleofan.
and se woruld-cempa sceall win'nan wiē ure fynd
and se godes peowa sceall symle for us gebiddan.
Is nu for-þy mare þæra muneca gewinn
wiē þæ ungesewenlican deofla þe syrwiaē embe us. 820
þonne sy þæra woruld-manna þe winnaē wiη ða fæsclican.
and wiē þa gesewenlican [gesewenlice] feohtaē. 821
Nu ne sceolon þa woruld-cempan to þam woruld-licum gefeohte
þa godes peowan neadian fram þam gastlican gewinne. 822
forðan þe him fremaē swiðor þet þa ungesewenlican fynd
beon ofer-swyēde þonne ða gesewenlican.
and hit bið swyēde derigendlic þet hi driltnes þeowdom forlætan.
and to woruld-gewinne bugan. þe him naht to ne geburiaē. 823
Iulianus se wiðersaca and se wælhwēowa casere
wolde neadian preostas to woruldlicum gecampe.
and eac þa halgan munecas. and het hi on cwearterne ge-
bringan.
Da weard ðappollonius se egiptise[a] abbod
on þam cwearterne belocen. mid his geleaffullum gebroðrum.
ac godes engel him com to to þam cwearterne nihtes.
mid heofonlicum leohte. and un-læc þet cweartern.
Eac se hundreds ealdor þe hi þær-inne beleac
com on ærne mergen mid mycclum þrymme.
and sæde þet his hus feolle færllice mid eorð-styrunge

816. H. þingiaē.
H. burhga.
U. onwinnende; H. winne (!).
C. yrŏ蛉; D. U. yrŏling.
C. ymbe.
820. U. ðe (for se); and in l. 821.
C. þiowas; C. D. U. H. sceal.
823. A. for-þy (above the line); D. U.H.for-þi; C.þara; U.þerea. D. gewin.
825. C. þara. C. weoruld-; U. wo-
817. H. winne (f).
822. D. H. gesewenlice; C. gesen-
824. C. U. H. deoflu; D. ymbe ðē.
826. H. sculan. U. worold-; C. -cemma. C. weorul-
827. C. sculon; H. sculan. U.
828. D. H. gesewenlice; C. gesen-
llicum; U. woroldlicum; D. woruld-
lican.
836. H. burhga.
819. U. onwinnende; H. winne (!).
H. sculan.
830. U. worold-; C. -cemma. C. weorul-
832. D. H. gesewenlice; C. gesen-
llican; U. woroldlicum; D. woruld-
llican.
833. A. for-þy (above the line); D. U.
834. C. þiowas; U. H. þeowas. U.
836. H. burhga.
837. H. yrŏ蛉; D. U. yrŏling.
838. D. H. gesewenlice; C. gesen-
llican; U. woroldlicum; D. woruld-
llican.
839. C. ungesewenlicam feond.
840. H. winne (!).
Beadsmen are they who intercede with God for us; Soldiers are they who protect our towns, and defend our soil against an invading army. Now toils the field-labourer for our subsistence, and the worldly warrior must fight against our enemies, and the servant of God must always pray for us, and fight spiritually against invisible enemies. Greater therefore is now the struggle of the monks against the invisible devils that lay snares around us, than may be that of the worldly men that struggle against fleshly (foes), and visibly fight against the visible (enemies). Then the worldly soldiers ought not to the worldly battle compel the servants of God, away from the spiritual struggle; because it will profit them more that the invisible enemies may be overcome than the visible ones; and it will be very harmful that they leave their service of the Lord, and incline to the worldly struggle, that in no way concerns them.

Julian, the Apostle and the cruel Cæsar, would compel priests to worldly strife, and eke the holy monks, and commanded to bring them to prison. Then was Apollonius, the Egyptian abbot, locked in the prison with his believing brethren. But God’s angel came to him, to the prison, by night with a heavenly light, and unlocked the prison. Moreover the centurion that locked them therein came early in the morning with a great multitude, and said that his house fell suddenly with an earthquake,
swa *pæt* his leofestan menn. *pær* lagon ofhorene.
and he bæd pæ halgan *pæt* hi ðonon ferdon.
And hi ða mid lof-sangum sipedon eft to ðam westene.
Godes peowas sceolon unsceðignysshe healdan.
swa swa crist astealde ðurh hine sylne ða bysne.
þa ða he het petrum behydan his swurd.
and gehælde ðurh his mihte *þæs* mannæs eare 
þe petrus of asloh. and geswutelode his godnysshe.
Nu se munuc þe bihð to benedictes regole.
and forlæt ealle woruld-þinge. hwi wile he eft gecyrren 
to woruldlicum wæpnum. and awurpan his gewinn.
wið þa ungesewenlican fynd his scyppende to teonan.
Se godes þeowa ne mæg mid woruld-mannum feohtan.
gif he on þam gastlican gefeohte. forð-gang habban seeall.
Næs nan halig godes þeowa æfter *þæs* hælendes prowunga.
þe æfre on gefeohte his handa wolde afylan.
ak hi for-bærôn ehþynsse arleaðra cwellera.
and heora lif sealdon mid unsceðignysshe.
for godes geleafan. and hi mid gode nu lybbað.
forðan þe hi furþon noldon. ænne fugel acwellan.

845. H. sidodan; om. eft. C. ðon.
846. D. unsceðignysshe healdon.
847. C. om. þa.
848. H. om. he. D. behydum (!).
849. C. ðære; D. eare.
850. C. of sloh. C. geswutelode;
H. olade. C. godeumnysshe; D. god-

XXVI.

NON. Ag. NATALE SANCTI OSWALDI REGIS ET MARTYRIS.

[Various readings are from U. (=Camb. Univ. Library, ll. 1. 33. In
ll. 155-236, V. =Vitell. D. 17, fol. 10.]

ÆFTER ÞAN ÞE AUGUSTINUS TO ENGLA LANDE BE-COM .
wæs sum æðele cyning Oswald gehaten
on norðhybra lande gelyfed swyþe on god.

1. ðam; Augustinus.
2. U. om. æðele; kyning Oswald.

1 Leaf 151.
so that his dearest men lay there fallen down, and they prayed the saints then that they would go thence. 844

And they then with hymns journied again to the wilderness. God's servants ought to preserve (their) harmlessness, even as Christ set the example through Himself, when he commanded Peter to hide his sword, and healed by his might the man's ear that Peter cut off, and manifested his goodness. Now the monk that submits to Benedict's rule, and leaves all worldly things, why will he again return to worldly weapons, and cast aside his struggle against the invisible enemies, to vex his Creator? The servant of God may not fight along with worldly men if he is to have success in the spiritual combat. 852

There was no holy servant of God after the Saviour's passion, that would ever defile his hands with fighting, but they bore the persecution of impious tormentors, and gave up their lives with harmlessness for God's belief, and they now live with God, because they would not even put to death a bird. 860

XXVI. A ST. OSWALD, KING AND MARTYR. 125

[See Beda, Hist. Eccl. iii. 1-13.]

AFTER Augustine came to England there was a noble king called Oswald in the land of the Northumbrians, who believed greatly in God.
se ferde on his iugo de fram freondum and magum
to scot-lande on sae and þær sona wearð gefullod
and his geferan samod þe mid him sipedon.
Betwux þam wearð ofslagen eadwine his eam
norðymbra cyninge on crist ge-lyfed.
fram brytta cyninge ceadwalla geeciged.
and twegen his æftergengan binnan twam gearum.
and se ceadwalla sloh and to sceame tucoide
þa norðymbra leode æfter heora hlaforde sylfe.
þe þat oswold se eadiga his yfelynysse adelwæcste.
Oswold him com to. and him cenlyse wiðfeahht
mid lytlum werode. ac his geleafa hine getrymde.
and crist him gefylste to his feonda slege.
Oswold þa æræde ane rode sona
gode to wurdymynste ær þan þe he to þam gewinne come.
and clypode 1 to his geferum. Uton feallan to þære rode.
and þone ælmihtigan biddan þæt he us ahredde
wið þone modigan feond þe us afyllan wile.
god sylf wat geare þæt we winnað rihtlice
wið þysne reðan cyninge to ahredenne ure leode.
Hi feollon þa ealle mid oswolde on gebedum.
and syþpan on oðerne mergen eodon to þam gefeohte.
and gewunnon þær sige swa swa se wealdend heom uðe.
for oswoldes geleafan. and alédon heora fynd
þone modigan cedwallan. mid his micelan werode.
þe wende þæt him ne mihte nan werod wiðstanæd.
Seo ylce rod siþdan þe oswold þær æræde
on wurdymynste þær stod. and wurdon fela gehælde
untrumra manna and eac swilce nytena
þurh ða ylcan rode swa swa us rehte beda.
Sum man feoll on ðe þæt his earm toberæt.

5. A. fullod, alt. to gefullod; U. ceadwalla; U. gehäuten (for geeciged).
gefullod.
6. sisodon.
7. pisum (for þam); ðám.
8. norðumbra king.
9. kyninge; A. cedwalla, alt. to
1 Leaf 151, back.
He went in his youth from his friends and kindred to Scotland by sea, and there was forthwith baptised, together with his companions who had travelled with him.

About that time Edwin his uncle, king of the Northumbrians, who believed in Christ, was slain by the British king named Cadwalla, and [also] two of his successors within two years; and this Cadwalla slew and shamefully ill-treated the Northumbrian people after their lord's fall, until Oswald the blessed extinguished his wickedness.

Oswald came to him and fought boldly against him with a little army, but his faith strengthened him, and Christ helped him to the slaughter of his enemies.

Then Oswald raised a cross quickly to the honour of God before he came to battle, and cried to his companions, 'Let us fall down before the cross, and pray the Almighty that He will save us against the proud enemy who desires to kill us. God Himself knoweth well that we fight justly against this cruel king, to deliver our people.' Then they all fell down in prayer with Oswald, and afterward on the next morning went to the fight, and there won the victory, even as the almighty ruler granted them for Oswald's faith, and subdued their enemies, the proud Cadwalla, with his great host, who thought that no army could withstand him.

The same cross which Oswald had there erected, afterward stood there for worship. And many infirm men were healed, and also cattle through the same cross, as Beda hath related to us.

A certain man fell on ice and broke his arm,
and læg þa on bedde gebrocd forðearle
oð þæt man him fette of ðære foresædan rode
sumne de as meores þe heo mid beweaxen wæs.
and se adliga sona on slæpe weard gehæled
on ðære ylcan nihte þurh oswoldes geearnungum.
Seo stow is gehaten heofon-feld on englisc.
wið pone langan weall þe þa romaniscan worhtan
þær þær oswold oferwann þone wælhwrawan cyningc.
and þær weard siþan aræræd swiðe ðære cyrcye
gode to wurðmynte þe wunæ þa on eenysse.
Hwæt ða oswold ongann. embe godes willan to smeagenne.
sona swa he rices geweold. and wolde gebigan
his leoda to geleafan. and to þam liifgãndan gode.
sende ða to scotlæande. þær se geleafa wæs ða.
and bed ða heofodmenn þæt hi his bënum getípodon.
and him sumne lareow sendon þe his leoda nihte
to gode geweman. and weard þæs getípod.
Hi sendon þa 1sona þam gesæligan cyninge
sumne arwurðene bisceop aidan gehaten.
se wæs mæres lifes man on munuclicre drohtnunge.
and he calle woruld-cara aewarp fram his heortan
nanes pinges wilnigende butan godes willan.
Swa hwæt swa him becom of þæs cyninges gifum.
ôððe ricra manna þæt he hraðe dælde.
þearfum. and waedlum. mid wellwillendum mode.
Hwæt ða oswold cyning his eymes fægnode.
and hine arwurðlice underfeng. his folce to ðearfe.
þæt heora geleafa wurde awend eft to gode
fram þam wipersæce þe hi to gewende waren.
Hit gelamp þa swa þæt se geleaffullæ cyning
gerchte his witan on heora agenum gereorde
þæs bisceopes bodunge mid blijum mode.

35. bedda.
37. U. om. þees.
39. A. geearnunga (?), alt. to -gum;
U. ge-earnunga.
41. worhton.
42. kyning.
44. wyrðmynte.
45. ongan.
46. gebiggan.
47. leode.

1 Leaf 152.
and lay in bed very severely afflicted,
until some one fetched to him, from the aforesaid cross,
some part of the moss with which it was overgrown,
and the sick [man] was forthwith healed in sleep
in the same night, through Oswald's merits.
The place is called Heavenfield in English,
where Oswald overcame the cruel king.
And afterward there was reared a very famous church
to the honour of God who liveth for ever.
Well then! Oswald began to enquire concerning the will of God as soon as he obtained sovereignty, and desired to convert his people to the faith and to the living God.
Then he sent to Scotland where the faith was then,
and prayed the chief men that they would grant his requests,
and send him some teacher who might allure his people to God, and this was granted him.
Then they sent straightway to the blessed king
a certain venerable bishop, named Aidan.
He was a very famous man in the monastic way of life,
and he had cast away all worldly cares from his heart,
desiring nothing but God's will.
Whatever came to him of the king's gifts,
or [of those] of rich men, that he quickly distributed
to the poor and needy with benevolent mind.
Lo then! Oswald the king rejoiced at his coming,
and honourably received him as a benefit to his people,
that their faith might be turned again to God from the apostasy to which they had been turned.
It befell then that this believing king explained to his counsellors in their own language the bishop's preaching with glad mind,
and was his wealhstod for-pan þe he wel cupe scyttysce. and se bisceop aidan ne mihte gebigan his spræce to norðhymbircum gereorde swa hraþe þa git. Se bisceop þa ferde bodigende geond eall norðhymbra lande geleafan. and fulluht. and þa leode gebigde to godes geleafan. and him wel gebysnode mid weorcum symle. and sylf swa leofode swa swa he lærde óðre. He lufsode forhæfedynysse. and halige rædinge. and Junge men teah georne mid lare. swa þæt ealle his geferan þe him mid eodon sceolðon sealmas leornian. ofþe sume rædinge. swa hwider swa hi ferdon. þam folce bodigende. Seldon he wolde ridan. ac siðode on his fótum. and munuclice leofode betwux þam læwedum folce. mid mycelre gesceadwisynysse. and sopum mægnum. þa weard se cyningeg oswold swiðe ælmes-georn. and eadmod on þæwum. and on eallum þingum cystig. and 1 man ahrærde cyrcan on his rice geond eall. and mynsterlice gesetnyssa mid micelre geornfulynysse. Hit gelamp on sumne sæl þæt hi sæton ætægedere. oswold. and aidan. on þam halgan easterdæge. þa ber man þam cyninge cynelice þenunga on anum sylfrenan discu and sōna þa inn eode an þæs cyninges þegna þe his ælmyssan bewiste. and séde þæt fela þearfan sætan geond þa strét. gehwanon cumene to þæs cyninges ælmyssan. Þa sende se cyninge sōna þam þearfum þone sylfrenan disc mid sande mid ealle. and het toceorfan þone disc. and syllan þam þearfum heora ælcum his dæl. and man dyde ða swa. Þa genam aidanus se æcēla bisceop

68. gebiggan. 74. oðrum. (sic) leornigan; rædinge. 69. raðe. 75. rædinge. 70. bisceop. 76. menn. 71. norðumbra. 78. sceolðan spealmas 81. Leaf 152, back. 1 Leaf 152, back. 83. cyning; swiðe. 84. kystig.
and was his interpreter, because he knew Irish well, and bishop Aidan could not as yet turn his speech into the Northumbrian dialect quickly enough. The bishop then went preaching¹ faith and baptism throughout all Northumbria, and converted the people to God's faith, and he ever set them a good example by [his] works, and himself so lived as he taught others. He loved self-restraint and holy reading, and zealously drew on young men with knowledge, so that all his companions, who went with him, had to learn the Psalms or some reading, whithersoever they went, preaching to the people. He would seldom ride, but travelled on his feet, and lived as a monk among the laity with much discretion and true virtues. King Oswald became very charitable² and humble in manners, and in all things bountiful, and they reared churches everywhere in his kingdom, and monastic foundations with great zeal.

It happened upon a certain occasion that they sat together, Oswald and Aidan, on the holy Easter Day; then they bare to the king the royal meats on a silver dish, And anon there came in one of the king's thegns who had charge of his alms, and said that many poor men were sitting in the streets, come from all quarters to the king's alms-giving. Then the king immediately sent to the poor the silver dish, victuals and all, and bade men cut the dish in pieces and give it to the poor, to each of them his portion, and they then did so. Then the noble bishop Aidan

1. Beda, Hist. Eccl. iii. 5.
2. Id. iii. 6.
XXVI. NATALE SANCTI OSWALDI REGIS ET MARTYRIS.

Pæs cyninges swypran hand mid swiðlicre blysse.
and clypode mid geleafan þus cwæðende him to.
Ne forrotige on brosnumge þæs gebletsode swyðre hand
and him eac swa geecode. swa swa aidanus him bæd.
þat his swiðre hand is gesundful oð þis.
Oswoldes cynerice weard gerymed þa swyðe.
swa þat feower þeoda hine underfengen to hlaforde.
peohtas. and bryttas. Scottas and angle.
swa swa se ælmihtiga god hi geanlæhte to ðam.
for oswoldes geearnungum þe hine æfre wurðode.
He fulworhte on eferwic þæt ænlice mynster
þe his meg eadwine ær begunnon hæfde.
and he swane for heofonan rice mid singalum gebedum.
swipor þonne he hogoðe lu he geheolde on worulde
þa hwilwendlican gepincðu. þe he hwonlice lufode.
He wolde æfter uhtsange oftost hine gebiddan.
and on cyrcan standan on syndrigum gebedum
of sunnan upgange mid swyðlicre onbryrdnysse.
and swa¹ hwer swa he wæs he wurðode æfre god.
up-awendum handbredum wip þæs heofones weard.
On þam ylcan timan com eac sum biseop
fram rome byrig birinus gehaten.
to westsexena kyninge cynegyls gehaten.
se wæs ða git hæðen and eall westsexena land.
Birinus witodlice gewende fram rome
be ðæs papan ræde þe ða on rome wæs.
and behet þæt he wolde godes willan gefremman.
and bodian þam hæpenum þæs hælendes naman.
and þone sócan geleafan on fyrelnum landum.
Þa becom he to westseaxan þe wæs ða gyt hæpen.
and gebigde þone cyningc kyngys to gode.

99. cynges.
100. cwæðende.
101. U. æfre, added above bros-
nunge. þys gebletsoda; om. swyðre;
A. adds hand above the line.
103. gesund.
104. getrymed.
106. sceóttas.
110. begunnen.
111. heofona.
¹ Leaf 153.
took the king’s right hand with much joy, and cried out with faith, thus saying to him; ‘May this blessed right hand never rot in corruption.’ And it happened to him, even as Aidan prayed for him, that his right hand is sound until this day.

Then Oswald’s kingdom became greatly enlarged, so that four peoples received him as lord, Picts, Britons, Scots, and Angles, even as the Almighty God united them for the purpose, because of Oswald’s merits, who ever honoured Him. He completed in York the noble minster which his kinsman Edwin had before begun, and laboured for the heavenly kingdom with continual prayers, much more than he cared how he might preserve the transitory dignities in the world, which he little loved. He would very often pray after matins, and stand in the church apart in prayer from the time of sun-rise with great fervour; and wheresoever he was he ever worshipped God with the palms of his hands uplifted heavenward.

At that same time also a certain bishop came from the city of Rome, called Birinus, to the king of the West Saxons, called Cynegils, who was yet a heathen, as was all the land of the West Saxons. Birinus indeed came from Rome by desire of the Pope, who was then in Rome, and promised that he would execute God’s will and preach to the heathen the Saviour’s name and the true faith in far lands. Then he came to Wessex, which was as yet heathen, and converted to God the king Cynegils!

1 Beda, Hist. Eccl. iii. 7.
and ealle his leode to geleafan mid him.
Hit gelamp þa swa þæt se geleafullæ Oswold
norðhyymbra cyning wæs cumen to cyneyglyse.
and hine to fulluhete nam. lægen his gecyrrredynsse.
þa geafon þa cyneygas. cyneygyls and Oswold.
þam halgan birine him to bisceop-stole
þa burh dorcanceaster, and he þær-binnan wunode
godes lof arzerende, and geriht-laæcende
þæt folc mid lare to geleafan to langum fyreste.
oð þæt he geselgæ sipode to criste.
and his lic wearp bebyrgæd on sæere ylcan byrig.
oð þæt hædæd bisceop eft his bán ferode
to wintanceastre, and mid wurðmynte gelogode
binnan ealdan mynstre, þær man hine wurðað gyt.
Hwæt þa Oswold cyning his cynedom geheold
hlisfullice for worulde and mid micclum geleafan.
and on callum dædum his drihten arwurðode.
oð þæt he ofslægen weard for his folces ware.
on þam nigoðan geare þe he rices geweold.
þa þa he sylf wæs on ylde eahta and þrættig geara.
Hit gewærða swa be þam þæt him wann on penda
myrcena cyning, þe æt1 his mæges slege ær
eadwines cyninges ceadwallan fylste.
and se penda ne cuðe be criete nan þinec.
and eall myrcena folc wæs ungefullod þa git.
Hi comon þa to gefeohete to maserfelda begen.
and fengon to-gædere oð þæt þær feollon þa cristenan.
and þa hæðenænan genealæhton to þam halgan Oswolde.
þa gesæah he genealecan his lifes geendunge.
and gebæd for his folc þe þær feallende sweolt.
and betæhte heora sawla and hine sylfne gode.

132. om. swa; ðæ (for se).
133. kynegilse.
134. geafan; cyningas.
136. ceaster.
140. bebyrigæd.
141. hædda; ferede.
142. wyrdmynte.
144. cyng.
145. worolde.
146. arwyrðode.

1 Leaf 153, back.
and all his people to the faith with him.
Then it happened that the faithful Oswald,
the king of the Northumbrians, had come to Cynegils,
and took him to baptism, fain of his conversion.
Then the kings, Cynegils and Oswald,
gave to the holy Birinus the city of Dorchester
for a bishop’s see, and he dwelt therein,
exalting the praise of God, and guiding
the people in the faith by his teaching for a long time,
until he happily departed to Christ;
and his body was buried in the same city,
until Bishop Hedda afterwards carried his bones
to Winchester, and with honour deposited them
in the old Minster, where men honour them yet.

Now Oswald the king held his kingdom
gloriously as for the world, and with great faith,
and in all his deeds honoured his Lord,
until he was slain in the defence of his people
in the ninth year that he had obtained the rule,
when he himself was thirty-eight years old.
It happened because Penda, king of the Mercians,
made war upon him, he who formerly had assisted
Cadwalla at the slaying of his kinsman king Edwin;
and this Penda knew nothing of Christ,
and all the Mercian people were unbaptised as yet.
They came both to battle at Maserfield,
and engaged together until the Christians fell,
and the heathen approached the holy Oswald.
Then he saw approach his life’s ending,
and he prayed for his people who died falling,
and commended their souls and himself to God,
and þus clypode on his fylle. God gemilsa urum sawlum.
þa het se hæpena cynincg his heafod of-aslean.
and his swiðran earm. and settan hi to myrcele.
þa æfter oswoldes slege feng oswig his broðor
to norðhymbra rice. and rád mid werode
to þær his broðor heafod stod on stacan gefæstnod.
and genam þat heafod. and his swiðran hand.
and mid arwæðnyss ferode to lindisfarnea cyrcan.
þa wearð gefylled swa we her foresædon
þat his swiðre hand wunan hal mid þam flæ sce.
butan ælcere brosnunge swa se bisceop gecwæð.
Se earm wearp geléð arwæðlice on scrine
of seofre asmiþod. on sancte petres mynstre
binnan bebban-byrig. be þære sæ strande.
and lið þer swa andsund swa he of-aslagen wæs.
His broðor dohtor eft sidcæan on myrcan wearð cwéen.
and geaxode. his bán. and gebrohte hi to lindes-ige
to bardan-ige mynstre. þe heo micclum lufode.
æ þa mynstermenn noldon for menniscum gedwylde
þone sanct underfon. æc man sloh an geteld
of er þal ban binnan þære licrestæ.
Hwæt þa god geswutelode þat he halig sanct wæs.
þa þæt heosonlic leoth ofer þat geteld astreht
stód up to þeosonum swilce healic sunnbeam
of er ealle þa niht. and þa leoda beheoldon
geonð ealle þa scire wiðe wundrigende.
Þa wurdon þa mynster-men micclum afyrhte.
and bædon þæs on morgen þat hi moston þone sanct
mid arwæðnyss underfon. þone þe hi ær forsocon.
þa ðwoh man þa halgan bán and bær into þære cyrcan
arwæðlice on scrine. and gelogodon hi upp.
and þær wurdon gehælede þurh his halgan geearnunge.
and thus cried in his fall, 'God, have mercy on our souls.'

Then the heathen king commanded to strike off his head and his right arm, and to set them up as a mark [trophy].

Then after the slaying of Oswald his brother Oswy succeeded to the kingdom of Northumbria, and rode with an army to where his brother's head was fastened on a stake, and took the head and his right hand, and with reverence brought them to Lindisfarne church.

Then was fulfilled, as we said before 1, that his right hand continueth whole with the flesh, without any corruption, as the bishop had said.

The arm was laid reverently in a shrine wrought of silver-work in Saint Peter’s Minster within the town of Bamborough, by the sea-strand, and lieth there as sound as when it was cut off.

His brother's daughter 2 afterward became Queen of Mercia, and asked for his bones and brought them to Lindsey, to Bardney Minster, which she greatly loved.

But the monks would not, by reason of human error, receive the Saint, but they pitched a tent over the holy bones that were within the hearse 3. Behold then God showed that he was a holy Saint, so that a heavenly light, being extended over the tent, stood up to heaven like a lofty sunbeam all the night long, and the people beheld it throughout all the province, greatly wondering.

Then the monks were much affrighted, and prayed then in the morning that they might reverently receive the Saint, him whom they had before refused.

Then they washed the holy bones, and bare them reverently to a shrine in the Church, and laid them up.

And there were healed through his holy merits


U. licreste. 181. A. heofon, alt. to heofonlic; 184. sunbeam.

183. A. heofon, alt. to heofonlic; U. heofon; U. heofonlic.

1 Beda, Hist. Eccl. iii. 6. 188. morgen.

2 Named Osthryda; id. iii. 11.

3 Lat. carrum; the car containing the bones.
fela mettrume menn fram mislicum copum.

Pe æt waeter þe man þa bán mid æþwóþ
binnan ðære cyrcan wearð agoten
swa on anre hyrnan. and seo eorðe siþpan
þe þæt waeter underfeng wearð manegum to bote.
Mid þam duste wurdon afligde deoſla fram mannum.
þa þe on wodnyss ær wæron gedrehte.
Eac swilce þær he feol on þam gefeohte ofslagen
men namon ða eorðan to adligum mannum.
and dydon on waeter wanhalum to þigenne.
and hi wurdon gehælede. þurh þone halgan wer.
Sum wegfarende man ferde wiþ þone feld.
þa wearð his hors gesicclod. and sona þær feol.
wealwigende geond ða eorðan wodum gelicost.
imid þam þe hit swa wealweode geond þone widgillan feld.
þa becom hit embe lang þær se cynincg oswold
on þam gefeohte feoll swa swa we ær foresedan.
and hit sona aras. swa hit hrepcodes. þa stowe.
hal eallum limum. and se hlasord þes fægnode.
Se ridda þa ferde forð on his weg
þider hé gemynt hæfdde. þa wæs þær. an mæden
liegende on paralisyn lange gebrocod.

He began þa to recenne hu him on rade getimode.
and mann ferode þæt mæden to ðære foresedan stowe.
Heo 1 wearð ða on slaþpe and sona eft awoc
ansund eallum limum fram þam egeslican broce.
band þa hire heafod and bliþe ham ferde.
gangende on fotum swa heo gefyrn ær ne dyde.
Eft siððan ferde eac sum ærendfæst ridda
be ðære ylcan stowe. and geband on anum clape
of þam halgan duste þære deorwurðan stowe.
and lædde forð mid him þær he fundode to.

194. æþwóþ (sic).
199. V. wohnysse.
200. feoll.
202. þigenne.
204. -ferende.
205. gesicclod; feoll.
207. U. V. wealwode; Æ. adds ferde
in margin after feld.
208. U. cyng; V. cyning.

1 Leaf 154, back.
many infirm men of various diseases.
The water with which they had washed the bones
within the church had been poured out
as it were in a corner, and the earth afterward
that had received the water became a remedy to many.
By means of that dust devils were put to flight from men
who before were afflicted with madness.
So also from the spot where he fell slain in the battle
men took of the earth for diseased men,
and put it in water for the sick to taste,
and they were healed through the holy man.

A certain wayfaring man rode towards the field,
when his horse became sick, and soon fell down there
rolling all over the earth, most like a mad creature.
While it was thus rolling about the extensive field,
it came at length where king Oswald
fell in the fight, as we have said before;
and it rose up as soon as it touched the place,
whole in all its limbs, and the master rejoiced thereat;
the rider then went forward on his way
whither he had intended. There was there a maiden
lying in paralysis, long afflicted;
he began to relate what had happened to him during the ride,
and they carried the maiden to the aforesaid place.
Then she fell asleep, and soon afterward awoke,
sound in all her limbs from the terrible disease;
she covered up her head and blithely journeyed home,
going on foot as she had never done before.

Again afterward, a certain horseman bound on an errand
was passing by the same place, and bound up in a cloth
some of the holy dust from the precious place,
and carried it forward with him to where he was hastening.

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1 Beda, Hist. Eccl. iii. 9.
Pa gemette he gebeoras bliðe æt þam huse.
he aheng þa þæt dust on ænne healne post
and sæt mid þam gebeorum blissigende samod.

Man worhte þa micel fyr to middes ðam gebeorum.
and þa spearcan wundon wið þæs rofes swyðe.

oð þæt þæt hus færlice eall on fyre wearð.
and þa gebeoras flagon afyrhte aweg.

þæt hus wearþ ðæ forburnon buton þam anum poste
þe þæt halige dust on ahangean wæs.
se post ana ætstod ansund mid þam duste.
and hi swyðe wundrodon þæs halgan weores geearnunga
þæt þæt fyr ne mihte þa moldan forbærnan.
and manega menn sicðan gesohoton þone stede
heora hæle feceende . and heora freonda gelwilcum.
Pa asprang his hlisa geond þa land wide.
and eac swilce to irlande and eac suþ to franclande
swa swa sum mæssepcest be anum men sæde.
Se þeost cwæð þæt an wer wære on irlande gelæræd.
se ne gymde his lare. and he lithwon hogode
embe his sawle þearfe. oððe his secyppendes beboda.
ac adreah his lif on dyslicum weorcum.

oð þæt he wearð gexrumod and to ende gebroht.
þa clypode he þone þeost þe hit cydde eft þus.
and cwæð him to sona mid sarlicre stemne.

Nu ic sceall geendian earmlicum deape.
and to helle faran. for fracodum dæcum.
Nu¹ wolde ic gebetan gif ic abidan moste.
and to gode gecyrran and to godum þeawum.
and min lif awendant eall to godes willan.
and ic wæt þæt ic ne com wyrdæ þæs fyristes
buton sum halga me þingie to þam hælende Criste.
Nu is us gesæd þæt sum halig cyning.

229. hrófes.
230. þæt (once only). ðûre.
232. forburnen.
234. ðæ post ætstod ana.

¹ Leaf 155.
He met with some merry guests at the house; he hung the dust on a high post, and sat with the revellers rejoicing together. There was a great fire made in the midst of the guests, and the sparks wound towards the roof quickly, until the house suddenly became all on fire, and the revellers fled frightened away. The house was entirely consumed except the one post whereon the holy dust was hung. The post alone remained whole, together with the dust, and they greatly wondered at the holy man's merits, that the fire could not consume the mould. And many men afterward sought the place, fetching thence their cure, and (some) for each of their friends. His fame spread widely throughout those lands, and also to Ireland, and also southward to Frankland [Germany], even as a certain mass-priest told concerning one man. The priest related that there was in Ireland a learned man who took no heed of his doctrine, and he cared little about his soul's needs, or his Creator's commands, but passed his life in foolish works until he became sick, and was brought [near] to his end. Then he called the priest who afterwards thus made it known, and said to him forthwith with sorrowful voice, 'Now I must die a wretched death, and go to hell for wicked deeds; now would I make amends, if I might remain and turn to God and to good ways, and change all my life to God's will; and I know that I am not worthy of the respite, except some Saint intercede for me to the Saviour Christ. Now it is told us that a certain holy king

1 Beda, Hist. Eccl. iii. 13.
is on eowrum earde oswold gehaten
nu gif þu ænig þineg hæst of þæs halgan reliquium.
syle me ic þe bidde. Da sæde se preost him.
Ic hæbbe of þam stocce þe his heafod on stod.
and gif þu gelyfan wylt þu wurþest hál sona.
Hwæt þa se mæsse-preost þæs mannes of-hreow.
and scof on halig wæter of þam halgan treowe
sealde þam adligan of to supenne.
and he soma gewyrpte. and syððan leofode
lange on wurulde. and gewende to gode
mid eallre heortan and mid halgum weorcum.
and swa hwider swa he com he cydde þæs wundra.
For-þy ne sceall nan mann awægan þæt he sylf-wylles behæt
þam ælmihtigan gode. þonne he adlig bið
þe læs þe he sylf losige. gif he alihð gode þæt.
Nu cwæð se halga beda þe ðas boc gedihhte.
þæt hit nan wundor nys. þæt se halga cynincg
untrumnyssse gehæle nu he on heofonum leofða.
for-ðan þe he wolde gehelpan þa þa he her on life wæs.
þearfum and wannhalum. and him bigwiste syllan.
Nu hæfð he pone wurðmynt on þære ecan worulde.
mid þam ælmihtigan gode for his godynysse.
Eft se halga cūðberht þa þa he git cnapa wæs.
geseah hu godes englas feredon aidanes sawle
is in your country, named Oswald;
now if thou hast anything (as a) relic of the saint,
give it me, I pray thee.' Then the priest said to him,
'I have [a piece] of the stake on which his head stood,
and if thou wilt believe, thou shalt soon become whole.'
So the priest had pity on the man, and scraped (shaved) into holy water some of the sacred tree, and gave to the diseased man to drink, and he soon recovered, and afterward lived long in the world, and turned to God with all his heart, and with holy works; and whithersoever he came he made known these wonders. Therefore no man ought to nullify that which he of his own will promiseth to Almighty God when he is sick, lest that he should lose himself, if he deny that to God.

Now saith the holy Bede who indited this book, it is no wonder that the holy king should heal sickness, now that he liveth in heaven, because he desired to help, when he was here on earth, the poor and weak, and to give them sustenance. Now he hath honour with Almighty God in the eternal world for his goodness. Afterward the holy Cuthbert, when he was yet a boy, saw how the angels of God carried the soul of Aidan, the holy bishop, joyfully to Heaven, to the eternal glory which he had merited on earth. The holy Oswald's bones were afterwards brought after many years into Mercia to Gloucester, and God there often showed many wonders through the holy man. For this be glory to the Almighty God, who reigneth in eternity for ever and ever. Amen.
XXVII.

XXVII.

XUIII. KAL. OCTOBRIS. EXALTATIO SANCTE CRUCIS.

[The various (unmarked) readings are from U. (= MS. Camb. Univ. Library, Li. 1. 33, p. 401); those marked V. are from MS. Vitell. D. 17.]

WE WURDIAB MID LOF-SANGUM FOR URES GELEAFAN TRYM-

minge
twegen dagas on geare drihtne to wurðmynte
for þære halgan rode siðan heo afunden wæs .
þa iudeiscan hi behyddon mid hetelicum gædance .
noldon þæt se maðm wurde mannum to frofre .
ac seo eadige helena . hi eft þær afunde
þurh cristes onwrigennessse swa swa he mid wundrum geswu-
telode .
and to-dælde þa rode swa swa drihten hire gewissode .
and forlet þæt ænne dæl on þære ylcan byrig .
þa crist on þrowode . swa swa us cyðað gewritu .
mid seolfre bewunden . and wende ham siðan
mid þam oþrum dæle þæs deorwurpan treowes .
to hire leofan sunu his geleafan to getrymmenne .
Nu freolsige we pone dæg þe heo on afunden wæs .
þam hælende to wurðmynte þe wolde on hire prowian .
se bið ofer eastrum . on ymbryne þæs geares .
and we healdæð on hærfest mid halgum þenungum
óperne freols-dæg on þam þe heo geferod wæs
eft to hierusalem swa swa we her æfter seegað .
Hit gewearð for yfelnyssé swa swa for oft git bið .
þæt þa hæðenan leoda þæt land gehergoden .
and sum arleas cynincg cosdrue gehaten
com mid micclum here to þære halgan rode .
þær helena hi gesette on þære foresædan hierusalem .
XXVII. THE EXALTATION OF THE HOLY CROSS.

SEPT. 14. THE EXALTATION OF THE HOLY CROSS.

[Chiefly from The Legends of the Holy Rood, ed. Morris, 1881, pp. 98-106.]

For the confirming of our faith, and to the glory of our Lord, we honour with songs of praise two days in the year, on account of the Holy Rood, (ever) since it was discovered.

The Jewish folk hid it (the cross) with evil intention; they would not that this treasure (the cross) should become a comfort to men.

But the blessed Helena afterwards discovered it there, through the revelation of Christ, even as He marvellously manifested it;

and she divided the rood as the Lord had instructed her, and left one portion in that same city in which Christ had suffered, as the writings inform us, enclosed in silver; and she went home afterwards with the other portion of the precious tree to her dear son (Constantine), to strengthen his faith.

Now we celebrate the day on which it (the cross) was found in honour of our Saviour, who deigned to suffer on it; it is after Easter in the year's course [viz. May 3].

And we observe in harvest-time with holy ministrations a second festival— that on which it (the cross) was brought again to Jerusalem, as we shall hereafter relate. It happened, unfortunately, as very often it still does, that the heathen nations invaded the land; and an impious king called Cosdrue came with a great army to the Holy Rood where Helena had placed it, in the aforesaid Jerusalem.

10. béc (for gewritu).
13. heora; suna.
16. þe beoð; eastron; ymbrene.
17. hærfaeste; þenunge.
21. hergodon.
22. cyning chosdroe.
gehergode þa þæt land. and þa halgan rode genam
ham to his earde. arleaslice dyrstig.
He wæs swa up-ahafen. and swa arleas brega.
þæt he wolde beon god. and worhte þa of seolfre
ænne heahne stypeł. on stanweorces gelicnysses.
and mid 1 sinendum gymnun besette eall þæt hus.
and on þære upflora eall mid readum golde
his eyne-stol geworhte. and wundorlice mid þeotum
wæter ut-atæah wolde renas wyrcan.
swylce he sylf god wære. ac he wæs ful dysig
forþan þe se rên ne mihte manegum fremian.
He swanc þa git swiðor wolde geswutelan his mihte.
and het delve þa eorðan digellice mid cræfte.
swa þæt hors urnon embe þæt hus gelome
púrh þa digelan dica dynigende mid fotum
wolde þunor wyrcan gewit-leas swa-ðeah.
He sæt þa on þam huse swa swa healic god.
and gesette þa halgan rode to his heah-setle up
swilce him to geferan on his fracoðnyssé.
He sæt ða þær swa forð. and his suna be-tæhte
ealne his cynedom. ac crist hine fordye.
Sum casere was on þam dagum cristen. and gelyfed.
eraclius gehaten. unearh on gefeofhtum.
and he his geleasfean gegelengde mid godum weorcum.
and godes þewas wurpode mid wel-willendum mode.
Da com þæs cosdruan sunu togeanes þam casere.
wolde mid gefeohhte gewinnan his rice.
Da gewearð him bam. þæt hi bealdlice twegen
to anwige eodon on þære éa bryce.
and se þe sige gewunne weolde þæs rices
butan þæra manna lyre þe him mid comon.
Hi þa ealle gecwædon þæt gif ænig man wolde

25. U. ins. he bef. gehergode.
29. anne.
32. wunderlice.
35. ðe (for se); U. adds mannum
after manegum; fremigan.
1 Leaf 156.
Impiously bold, he harrowed then the land, and took the Holy Rood home to his own country. He was so uplifted and so wicked a ruler, that he would be God; and wrought then of silver a high steeple in the form of stone-work, and with shining gems surrounded all the house, and in the upper-story he wrought his throne all of red gold; and wonderfully drew out water by means of pipes, for he would cause rains, as if he himself were God. But he was nevertheless very foolish, for the rain could not be of service to many. He laboured then still more to manifest his power, and bade the earth to be delved secretly with craft, so that horses ran constantly about the house, through the secret trenches, dinning with their feet, for he would cause thunder. Nevertheless was he witless.

He sat then in the house as High God, and placed the Holy Rood beside his throne, as it were for a companion in his impiety. He then sat there from that time forth, and to his son he assigned all his kingdom; but Christ destroyed him. An emperor there was in those days, named Eraclius, a Christian and a true believer, and undaunted in war; and he adorned his belief with good works, and honoured God's servants with benevolent mind.

Then came Cosdrue's son against the emperor (Eraclius), for he desired to win his kingdom in battle. Then it was settled between them both, that they two boldly should go to single combat on the bridge of the river, and he who should get the victory should wield the kingdom, without the loss of the men who had come with them. Then they all said that if any man should

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46. and wel belyfed. 47. gefeothte. 48. glencede. 52. tweigen. 54. he (for se).
heora oðrum fylstæn. þæt man hine sona gefenge. 
and foredum sceancum into þære éa wurpe.
Hi eodon  þa began on þære brige tosgedere.
and se geleæffulla casere alede þone godes feond 
cosdrues sunu . and he siððan ge-woeld 
ealles his rices . and rád him to cosdrue .
þa beah call se here bliðelic to eracio .
and he hi under-feng . and to fulluhte gebigde.
and nan man noldæ cyðan cosdrue þæt gewinn.
forðan þe he wæs andsæte eallum his leodum .
Eraclius þa astah to þære sticolan upflora .
and cæð to þam arleasan ardlic þæs word .
Lifes ic þe geann . gif þu anrædlice gelyfæt 
nu on hælend crist . and cyðfæt þæt þu wille

to fulluhte gebugan . and ic þin freond beo .
and ic þæ (sic) læte habban þis land to gewealde .
gif þu þonne elles dest . þu scealt deape sweltan .
þa nolde se cosdrue on crist gelyfæn .
and eraclyus sona his swurd atæah .
and hine beheafðode . and het bebyrgan .
and nam his gingran sunu siððan to fulluhte

yn wintra cnapa . and him cyne-dom for-geaf .
betæhte ða his here þone heagan stypel .
mid eallum þam seolfre . and he sylf genam
þæt gold . and þa gymmas . into godes cyrcan .
Ferode ða þa rode mid þæs folces meniu
ongean to hierusalem georne mid blisse .
Hi comon þa sæt nextan caffece ridende

to þære foresædan byræg . and sæt se casere
on kynelícum horse swa him gecwemast ðæs .
ac þa þa he inn wolde . þa wearþ þæt geat belocen .

57. aðrum fulstæn.  60. geleæffullæ; aledde.
63. eal; þe (for se).  65. gewín.
67. sticlan.  68. hardlicæ.  69. an (for geann).
70. cwyfæst.  
1 Leaf 156, back.  2 Here begins the fragment in V. (leaf 74).
assist either of them, forthwith he should be seized
and should be cast into the river with broken legs.

They then went both on the bridge together,
and the believing (faithful) emperor killed the enemy of God, Cosdrue's son, and he afterwards wielded
all his kingdom, and rode to Cosdrue.
Then all the army joyfully submitted to Eraclius,
and he received them and persuaded them to baptism;
and no one would make known to Cosdrue the battle (which
had lately taken place),
because he was hateful to all his people.

Then Eraclius went up to the steep upper-floor,
and quickly said to the impious Cosdrue these words:
‘Life I will grant thee if thou wilt forthwith believe
now on Jesus Christ, and wilt promise that thou wilt
submit to be baptized, and I will be thy friend,
and I will let thee have this land in thy possession;
but if thou dost otherwise, thou shalt be put to death.’

Then would not Cosdrue believe on Christ;
and Eraclius forthwith drew out his sword
and beheaded him, and commanded him to be buried.
He then took his younger son, a boy of ten years old,
and baptized him, and gave up to him the kingdom,
and then delivered to his (own) army the high steeple,
with all the silver; but he himself took
the gold and the gems into God's church.
Then he carried the rood, with a procession of the people,
again to Jerusalem, eagerly and joyfully.

Riding quickly, they came at last
to the aforesaid city; and the emperor sat
on a royal horse, as was most pleasing to him.
But when he would enter (the city), then was the gate closed,

\[72. \text{Se; V. } \text{be.} \]
\[73. \text{swyltan.} \]
\[74. \text{be (for se).} \]
\[75. \text{het hine bebyrigan.} \]
\[76. \text{wintre cnapan.} \]
\[77. \text{U. V. in.} \]
swa þæt þa stanæs feollon færllice toegædere. and wearþ geworht to anum wealle swa.
Hi wurdon þa afyrhte. for þam færlican tacne. and beholden sarige sona to heofonum.
and gesawon drihtnes rode deorwurð-llice þær seinnan.
and godes engel hi bær bufan þam geate and æwæð. Þa þa se heofonlica cyning cyrst sulfe inferde þurh þis ylce get to his agenre prowunge. næs he mid purpuran ge-seryd. ne mid cynehelme geglenged. Ñne he on steda ne råd. þurh þis stænene geat. ac on assan hricge he råd eadmodlice mannum to byns. þæt hi modignysse onscunion. and æfter ðysum wordum gewende se engel up.
Hwæt ða se casere cafllice lihte þancigende gode þære wissunge.
and dyde of his purpuran. and his pellenan gyrlan.
Eode þa mid nacodum fotum. and genam þa rode mid agotenum tearum god wurpigende.
Weart þa godes wundor on þam weorc-stanum þa ða se casere cim mid eadmodnyisse to. Þa to-ecodon ða stanas. and geopenode þæt get.
Wæs eac ofer wundor swa þæt wynsum brað. stemde [of] þære halgan rode þa þa heo hamwerd wæs. geond þæt land. and þa lyfte afylde.
and þæt folc þes fægnode. afylde mid þam braðe. Ne mihte nan wyrt-brað swa wynsumlice steman. and se casere þa clypode mid blysse.
Eala þu wundorlice råd. on þære ðe crist wolde prowian. 
and ure wita adwescan mid his deorwurpan blode. 
Eala þu scinende råd swiþor þonne tungalmaere on middan-earde micclum to lufigenne.

89. wearð þæt geat geworht. 99. onscunigan.
90. afyrhte; þan færllice. 100. ðe engel up to heofonum.
94. heofenlici. 101. ðe casere ða; alyhte.
95. geat; V. geat (?). 103. pellenan.
96. gesæcred. 104. and eode; om. mid.
97. stedan. 107. ðe (for se).

1 Leaf 157.
so that the stones fell suddenly together, and thus was it (the gate) wrought into a wall.

Then were they terrified on account of that wonderful token, and forthwith looked sorrowfully to heaven, and saw our Lord's cross gloriously shining there; and God's angel bore it above the gate, and thus said:

'When that the heavenly king, Christ Himself, entered through this same gate to His own passion, He was not clothed with purple, nor adorned with royal crown, nor rode He through this stone gate upon a steed, but on the back of an ass He rode meekly as an example to men, that they should shun pride.'

And after these words the angel went up. Lo! then the emperor quickly alighted, thanking God for the lesson; and he took off his purple and his girdle of pall; then he went with naked feet and took the rood, praising God with shedding of tears.

Then befell a divine miracle to the stone-work. When the emperor came with meekness to them, then the stones parted, and the gate opened itself. There was also another marvel, so that a winsome (delightful) odour steamed from the holy cross, when it was on its way home, throughout the land and filled the air; and the people rejoiced on account of this, being filled with the odour.

No perfume could give out so delightful a smell. And then the emperor exclaimed with joy:

'O thou marvellous rood on which Christ deigned to suffer, and quench our sins with His precious blood! O thou rood, shining more than the stars, glorious on this middle earth! Greatly art thou to be loved,
halig treow . and wynsum . þe wurþe wære to berenne
ealles middan-eardes wurþ . gemunde þisne heap .
þe her gegaderod is gode to wurðmynte .
þa ahof se casere þa halgan rode up
on þære ylcan stowe . þe heo on stod æt fruman .
særpan þe se arleasa cyaning cosdrue hi gename .
On þam dæge geswutelode se soðfæsta hælend
wundorlice mihte . þurh his þa mæran rode .
swa þæt an dead man aras on þam dæge sona .
and feower bedrydan þær wurdon wundorlice gehælode .
and tyn lic-proweras . fram heora langsumum broce .
and fela 1 wode menn heora gewit under-fengen .
and manega untrume fram myslcum cøpum
þær wurdon gehælode . æt þære halgan rode .
criste to wurðmynte . and se casere síðan
fela goda gedyde þær . and godes cyrcan ge-godode .
mid landum . and bigleofum . and godes lof ðe-edniwode .
Ferde ða to his cyne-stole to constantinopolim
mid micclum geleafan godes mæða smeagende .
Nu is se dæg gecwæden on cristenum bocum .
Exaltatio Sancte crucis . þæt is on englisere spræce
upahesefednyss þære halgan rode .
forþan þe heo wes ahafen mid healicum wurðmynte
on þam fore-sædan dæge . drihtne to lofe .
Is swa-þæh to witenne þæt heo is wide todæled .
mid gelomlicum ofcyrum to lande gehwilcum .
ac seo gastlice getacnung is mid gode æfre
á unbrosniagridic . þæh þe se beam beo to-cornen .
þæt heofonlice tæcn þære halgan rode
is ure guðafana wip þone gram-lican deosol .
þonne we us blestisæð gebylde þurh god
mid þære rode tacne . and mid rihtum geleafan .

119. wunsum ; wyrðe ; berene.
120. gemunda.
121. gegaderod.
122. heo ær on.
123. cyaning ; om. cosdrue ; hig.
124. 1 Leaf 157, back.
125. 133. ðe (for se).
126. U. om. þæ.
130. men ; underfengen.
134. gebette (for gegode).
XXVII. THE EXALTATION OF THE HOLY CROSS. 153

O holy and winsome tree; that wast worthy to bear the prize of all middle earth! Be mindful of this assembly which is here gathered together for the honour of God!

Then the emperor exalted the Holy Rood in that same place in which it stood at first, before the impious king, Cosdrue, took it therefrom. On that day the true Saviour marvellingly manifested His power by means of His illustrious cross, so that a dead man quickly arose on that day, and four bedridden ones were there wonderfully healed, and ten lepers, from their lingering disease, and many maniacs regained their senses; and many sick ones were there healed of various diseases at the Holy Rood for the honour of Christ. And the emperor afterwards bestowed many goods there, and endowed God's churches with lands and sustenance, and restored God's praise. He went then to his royal seat, to Constantinople, with great faith meditating upon God's greatness.

Now is the day called in Christian books _Exaltatio Sancte Crucis_, that is, in English speech, _Uplifting of the Holy Rood_, because that it was exalted with great honour on theforesaid day to the praise of the Lord.

It is, however, to wit that it (the cross) is widely distributed, by means of frequent sections, to every land. But the spiritual token (signification) is always with God, ever incorruptible, though the tree be cut in pieces. The heavenly sign of the Holy Rood is our banner against the fierce devil, when we bless ourselves boldly through God with the sign of the cross and with right belief.

137. miclum. 144. landa.
138. om. is; 噻; gecweden; om. 145. 噻g gaslice.
cristenum. 146. þeah þe beam; tocorfen (so V.).
139. om. on eng. spruce. 147. ñera.
140. upahfednys. 148. gramlice.
143. witene.
XXVII. EXALTATIO SANCTE CRUCIS.

Peah þe man wafige wundorlice mid handa 
ne biþ hit þeah bletsung buta he wyrece tacn 152
þære halgan rode . and se reða feond 
bip sona afyrht for þam sige-fæstan tacne .
Mid þrym fignum man sceall senian . and bletsian .
for þære halgan þrynysse . þe is þrim-wealdend god . 156
Hwilon cweþað preostas . þæt cristes læwa
iudas se arleasa est ne wurðe fordemed
on þam miclan dæge . to þam (sic) deopan helle .
and cweþað þæt he mage wið krist hine betellan . 160
swilce he neadunge gefremode þæt facn wið hine .
Ac we cweþað þær-to-geanes . þæt cristes word ne biþ leas .
he cwað be þan iudan . þæt him wäre betere
þæt 1he ge-boren nære þonne he his læwe wäre .
Nærøn þa iudeiscan ne se dyrna læwe
þurh god geneadode . to þam gramlican gøþeahte .
ac þa þa crist geseah . se þe ge-siðe ealle þing
heora yfelan willan . þa awende þe hit to gode . 168
swa þæt heora yfelnyss us becom to hæle .
Ælc man þe yfel dep mid yfelum willan .
is scyldíg wið god . þeah þe hit sumum fremige .
and ælc man þe god deð mid godum willan 172
hæfð his mede æt gode . þeah þe hit hearmige sumum .
forþan þe se rihtwisa dema deð ælcum þa mede .
be þam þe he sylf wolde . and his willa him dihte .
Nu synd þa iudeiscan . and se sacmlese læwa
cristes deðes scyldíge . þe syrwdon be him .
þeah þe hit us become to ecere alysednysses .
and heora nan ne becynþ to cristes rice næfre .
butan þam þe hit gebettan . and ge-bugan to crust . 180
Swa milde is se hælænd þæt he miltsian wolde

152. hit swa þeah.
153. and þonne bið se.
154. om. bip sona.
155. man hine sceal.
156. þrynysse.
157. læwæ.
158. þe (for se).
159. mielan ; þære (for þam).
161. neadungra.
164. læwa.

1 Leaf 158.
Though a man wave about wonderfully with his hand, nevertheless it is not a blessing except he make the sign of the holy cross; and forthwith the fierce fiend will be terrified on account of the victorious token. With three fingers must a man make the sign and bless himself for the Holy Trinity, which is a glory-ruling God. Sometimes priests say that Christ's betrayer, the impious Judas, shall not hereafter be condemned in the great day (of doom) to the deep hell; and they say that he may excuse himself to Christ, as if he of necessity committed that treachery against Him. But against that we say, that Christ's word is not false; He said concerning Judas, that it were better for him that he were not born, than that he should be His betrayer. Neither the Jews nor that secret traitor were compelled by God to that horrible intention; but when that Christ, who seeth all things, saw their evil will, He then turned it to good, so that their wickedness became to us for salvation. Each man who does evil with evil will is guilty before God, though it may benefit some; and each man who does good with good will, hath his reward of God, though it may do harm to some; because the righteous judge giveth to each the reward according as he himself determined and his will dictated to him.

Now are the Jews and the shameless traitor (Judas), who plotted against Him, guilty of Christ's death, though that it became to us for everlasting redemption, and none of them shall ever come to Christ's kingdom unless they have repented of it and turn to Christ. The Saviour is so merciful, that He would have mercy
his agenum slagum gif hi gecyrran woldon.
and biddan his miltsunge . swa swa heora maenig dyde.
swa swa se hundreds ealdor . pe hine hetelice stang
184
on his halgan sidan . and siðdan him beah to.
se hundreds ealdor hatte longinus.
He geseah ða sona hu seo sunne apostrode.
fram mid-dæge ðe non . and eall middan-eard bifode.
and stanas toburston . þa beah he to criste
188
sleande his breost . and seegende hlude.
Uere . filius dei est hic . Sophia þæs is godes sunu.
He forlet ða his folgoð . and ferde to þam apostolum.
192
and wearð gelæred to geleafan þurh hi.
and mid fulluhte ðawagen fram his fyrlenum dædum.
He dælde þa his eahta calle on sæmysan.
and on clænnysse leofode . swa swa cristes ðegen.
on mycelre forhæfédnyssse . and þam hæpennum bodade
þone sopan geleafan . and synne forgifennyssse.
and to-wearp deofolgild . and wundra gefremode
196
on godes naman . ðe þæt sum gramlic dema.
hine ge-martyrode mid micclum witum.
Ac he worhte ðela wundra ætforan þam deman.
betwux þam tintregum . and ablende þone deman
þurh godes mihte . þæt menn mihton toenawon (sic)
198
hu mildheort se hælend is . pe hine mersode swa.
He wearð þa beheafdod for ðæs hælendes naman.
þone þe he ær gewundode welhrowlice on rode.
and wunanð on ecnysse on wuldre mid him.
200
Octanius hatte se hæpena dema
þe hine acwealde . ac he com siðdan
þær he ofslagen wæs . and gesohte his lic

184, 186. þe (for se).
187. þeo sunne.
188. cal.
191. þes.
192. folgoð.
194. æwogen; om. his; fyrnlicum.
195. om. þa; æhta; ælmesan (so
V.)
196. þeign.
198. synna.

1 Leaf 158, back.
upon His own murderers if they would turn
and pray for His mercy, as many of them did,
as, for instance, the centurion who wickedly pierced Him
(Christ)
in His holy side, and afterwards turned to Him;
this centurion was named Longinus.
He saw then how suddenly the sun became dark
from midday until noon (3 P.M.), and all middle earth trembled, and rocks burst asunder; then he turned to Christ,
smiting his breast, and saying loudly,
Vere Filius Dei est hic—Truly this (man) is the Son of God.
He then renounced his employment, and proceeded to the apostles,
and was by them instructed in the faith,
and with baptism was washed from his former deeds.

Then he distributed all his goods in alms,
and lived in purity as Christ's own servant (thane) in great abstinence, and preached to the heathen
the true faith and forgiveness of sins;
and put down idolatry, and performed miracles in God's name, until a certain cruel judge put him to death with great torments.

But he wrought many marvels before the judge, amid the torments, and blinded the judge through the power of God, that men might know how merciful is the Saviour who had so magnified him. Then was he beheaded for the sake of that Saviour, whom he had before cruelly wounded on the cross, and he (now) dwells eternally in glory with Him. The heathen judge who put him to death was named Octavius; but he came afterwards to the place where he was slain, and sought his body,
biddende forgifennysse mid wope and heofunge. 212
Pa geseha he sona gesundfullum eagum .
þurh þone ylcan onliht þe hine ær ablende .
and se dema þa deorwurðlice bebyrigde 216
longines lichaman . and gelyfde on crist
æfre wuldrigende god . oð þæt he gewát of life .
Sy wuldor and lof þam wel-willendan gode .
se þe æfre rixað on ecnysse . AMEN. 219

XXVIII.

X. KAL. OCTOBRIS: PASSIO SANCTI MAURICII ET
SOCIORUM EIUS.

[The copy in V. is burnt.]

MAXIMIANUS HATTE SUM HÆBEN CASEERE
se ferde to franc-lande mid mycelre fyrdinge
wolde gewyldan mid wige þa leoda
þe wiper-ræde wæron . and his rice forsawon . 4
Se casere wæs cene . and reðe .
and deofol-gild be-eode . dwollice libbende .
and acwealde godes men mid micelre reðnysse .
þa wæron on þere fyrde . fela cristene menn .
and an synder-lic eorod of easternum leodum .
swipe cristene menn þam casere folgiende .
for-þan þe hi sceoldon fyrdrian . swa swa eall folc dyde .
An eorod is ge-cweden on þam ealdan geteþle 2
six ñusend manna . and six hund. and six . and syxtig .
swa fela manna wæron on þam fore-sædan eorode .
swipe gelyfede on þone lyfígendan god .
þeah þe heora hlaford wære wodlice hæðen . 16
On þam flocc wæron þa fyrmestan menn .
mauricius ærest . and exuperius .

1 Leaf 159.
2 An accent above the t.
praying for forgiveness with weeping and lamentation. Then forthwith he saw with sound eyes, being enlightened by the same (Being) who had before made him blind. And then the judge sumptuously buried the body of Longinus, and believed on Christ, ever glorifying God until he departed this life. Glory and praise be to the benevolent God, who reigneth ever eternally. AMEN.

XXVIII.

SEPT. 22. ST. MAURICE AND HIS COMPANIONS (THE THEBÆAN LEGION).

There was a certain heathen Emperor hight Maximian, who fared with a great force to the Frankish land [Gaul], desiring to subdue by war the tribes who were rebellious and had renounced his rule. The Emperor was keen and cruel, and practised idolatry, living as a heretic, and killed God's servants with great cruelty. There were in the army many Christian men and one especial Legion from Eastern nations, very Christian men, following the Emperor, because they had to serve in the wars even as all people did. A Legion is said in the old reckoning [to be] six thousand men and six hundred and six and sixty. So many men were there in the aforesaid legion, firmly believing on the living God, though their lord was, to a mad extent, a heathen. In this flock the foremost men were Maurice the chief, and Exuperius,
candidus. and uitalis. and fela ofpre to him. and hi weren gerferlahte on feastum geleafan.

swa pet hi noldon bugan to pam bysmor-fullum hæpen-scipe. fram pam lifigendan gode pe hi on gelyfdon. Hwæt pa maximianus mid micclum þrymme ferde. oð pet hi comon to muntum. and se manfulla wolde siðdan he pa muntas ofer-ferde.
his hæpen-gild habban. and het him to cylian ealne þone here. pet hi his hæse gefyldon. and mid him ge-offrodon ealle heora lác pam deoflicum godum. gode ælmihtigan to teonan. pa gewende seo eorod þe we ær embe spræcon. forð on heora weg. and for-flugon pet deofol-gild. noldon hi sylfe fordón mid þam deofficum lacum. ac ridon ofer twelf mila to rodan þæra (sic) êa. and þær gelihton sona. for ðam langsumum færelde. and se casere wicode mid þam oþrum werode. wip ane litle burh octódorum gehaten.

offrigende his lác mid þam ungeleafullum his arleasum godum wolde hi gegladian. ærpan þe he to þam gefeohte come. pet hi him fylstan scealdon. pa ongeat se casere pet þa cristenan þær næron. and het ða mid1 graman. his gegadan to faran. and beodon (sic) þam cristenum pet hi comon him to. Hwæt ða ærendracan ða ardlice ridon.

and budon þam cristenum ðæs caseres geban. ac hi ealle cwædon mid anrædum geleafan. pet hi on þone lyfisendan god gelyfdon oð pet. and æfre on heora life on hine gelyfan woldon. and cwædon to ðam ærendracan þus oþrum wordum. We synd gearwe to gefeohte forð mid ðam casere. ae we nellæp gecyrran to his onægedynysum. pa ridon þa ærendracan raðe eft ongean and cyddon þam casere pet þa cristenan noldon his hæsum gehyrsumian to his hæpen-scipe.

1 Leaf 159, back.
Candidus and Vitalis, and many others besides them, and they were associated in steadfast faith, so that they would not turn to shameful heathenism from the living God in whom they believed.

Then Maximian journeyed with a great array until they came to the mountains, and the wicked man desired, after he had passed over the mountains, to hold his heathen worship, and bade men call to him the whole army that they might fulfil his hest, and with him might all offer their sacrifices to the devilish gods, to the dishonour of God Almighty.

Then went the Legion, of whom we have before spoken, forth on their way, and fled from that idolatry, for they would not destroy themselves by the diabolical sacrifices, but rode more than twelve miles to the river Rhodanu [Rhone], and there speedily alighted on account of the tedious journey; and the Emperor encamped with the other army near a little town called Octodurum [Martigny], offering his sacrifices with the unbelieving to his wicked gods, desiring to gladden them before he should come to the fight, that they might assist him. Then perceived the Emperor that the Christians were not there, and thereupon angrily commanded his companions to go and bid the Christians to come to him.

So the messengers rode quickly and announced to the Christians the Emperor's proclamation, but they all said with steadfast faith that they had until then believed in the living God, and ever throughout their lives would believe in Him, and spake to the messengers thus in other words;

'We are ready to go forth to the fight with the Emperor, but we will not be perverted to his sacrifices.'

Then the messengers rode quickly back again, and made known to the Emperor that the Christians would not obey his hest concerning his idolatry.
Maximianus wearō pa mid micclum graman ontend. and het pa hæpenan faran and pa halgan oslean. 

pæt men mihon geseon hu maximianus gewræce his agenne teoman. and eac his goda. 

and hi pa cæfice ferdon to gefylleenne his beboda. 

Hwæt pa mauricius se mæra godes Æegn. 

and exuperius. mid eadmodynesse afyllede tihton heora geferan pæt hi unforhte wæron. 

and bedon pæt hi awurpan heora wæpna him fram. and for cristes geleasạn heora cwellerum onbugon blīpe to sleæge. swa swa he sylf gebysnode. 

pa pa he hēt petrum behydan his swurd. 

Be-twux pysum tihtingum tengdon pa hæpenan mid andprecum (sic) wæpnum to þam æwfaestum heape. 

and slogon pa cristenan swa swa se casere het wodlice mid wæpnum. swa swa mann wudu hywō. 

and pa godes Ægnas mid glædnyssé efston. 

astræhton heora swuran. to sleæge for criste. 

and noldon mid wæpnum winnan him togeanes. ac efstan to geflites to þam anþræcum swurdum. 

Eft þa se casere sende to þam cwellerum. 

and het pæt hi ne be-læfdon of þam geleaßullum werode næmne mann cucenne þe on crist gelyfde. 

and hi swa dydon swa him se deofles biggenga mid graman bebead. and pa godes menn acwealdon. 

swā pæt pær an ne be-lāf of þam werode. 

þæra sawla under-fengon sona godes englas manega of heofonum mid micelre blisse. 

swa swa þa gelæredan godes þeowas on lōf sangum singā. 

Pa daeldon pa cwelleras þæra cristes martyrā wæpna. and gewæda. for-þæn þe se wælhecowa hēt pæt heora ge-hwilc hēfde of þam here-reafe þæs mannes gewæda þe he mid wæpnum acwealde. 

Æfter þam gedale þa dyrstigan cwelleras ge-sæton him æt-somne mid swīdicere blisse. 

1 Leaf 160.
Then Maximian became inflamed with great anger, and bade the heathen go and slay the saints, that men might see how Maximian would avenge his own dishonour and eke that of his gods. And they therewith went quickly to fulfil his commands. Then Maurice, the illustrious servant of God, and Exuperius, filled with humility, exhorted their companions to be fearless, and requested them to cast their weapons away from them, and for Christ's faith to submit to their executioners, [going] joyfully to death, even as He [Christ] Himself set them the example when He bade Peter to sheathe his sword. In the midst of these exhortations the heathen hastened with formidable weapons to the pious company, and slew the Christians, even as the Emperor had commanded, with their weapons furiously, as one heweth wood; and the servants of God hastened with gladness, stretched out their necks to the death for Christ, and would not with their weapons strive against them, but hastened with emulation to the terrible swords.

After that the Emperor sent to the executioners, and bade that they should not leave of that faithful band one man alive who believed in Christ; and they so did as the devil's worshipper savagely bade, and killed the servants of God, so that not one was left of the company.

Many of God's angels from heaven straightway received their souls with great joy, even as God's well-instructed servants sing in hymns. Then the soldiers divided Christ's martyrs' weapons and garments, because the bloodthirsty one bade that each of them should have as spoil that man's clothes whom he had killed with his weapons. After this dividing the presumptuous murderers sat down together with great merriment,
and fegen to gereorde mid fulum handum .
Pa com þær-to ridan sum cristen man sona
har-wenege and eald se wæs gehatene uictor .
Pa ongunnon pa cwelleras clypian þone ealdan
to heora gereorde . ac he hraðe axode
for hwilcum intingum hi wæron swa wundorlice bliðe .
ôððe hu hi mihton ænigne mete picgan
betwux þam ofslagenum . þa sæde heora sum
þæt hi cristene wærer . and se casere hete
hi ealle ofslean ððrum to bysne .
Se ealde uictor þa incundlice geomerode .
and hlude clypode . Eala come ic ðr
þæt ic mihte geëndian mine ylde mid swylcum .
and míns ealde þissere eorode ageotan .
þæt ic heora wurðmyntes ne wurde bedæled .
Hwæt ða hæpenan þa hine bestodon .
and heton hine secgan mid swyðlicum þreate
hweðer he cristen wære þa he wilnode þyllices .
He besah þa to heofonum . and sæde mid geomerunge .
Eall middan-eard is mid miste befangen
deopre nyttenyses buton us drihten crist
oppe his leoht forgife . oppe us læde onweg .
and ge-unne me nu crist æfter þysre cypnyssé
þæt ge me færân ne lætan fram þysum ofslagenum halgum .
Æfæt þysum wordum seo wedende meniu
ofsloton þone uictor þæt he feallende sweolt .
and he swa geearnode þa ecan myrðhœ
mid þam halgum werum . swa swa he wisete him-sylfum .
Hwæt wille we furðor secgan hu se unsæliga casere
his fyrdinge geëndode . þonne he forferde on ende .
ac uton þencan georne þonne we þyllic gehyrð .
þæt we þe beteran beon . þurh þa boclican lare .
We sceolon swincan . and ofer-swyðan unpeawas
mid godre drohtnunga godes rice ge-earnian .
þæt we mid þam halgum þe we heriað nu
and began their feast with foul hands.
Then, anon, there came riding thereto a certain Christian man,
hoary and old, who was named Victor.
Then began the murderers to call the old man to their feast; but he quickly asked for what cause they were so wonderfully blithe, or how they could taste any meat in the midst of the slain? Then said one of them that those were Christians, and the Emperor had commanded to slay them all for an example to others.

Then the old Victor inwardly groaned, and cried aloud; 'Oh! that I had come earlier, that I might end my life with such men, and shed my old blood with this Legion, that I might not be deprived of their honour!'

Then the heathen beset him around, and with fierce threatening bade him say if he were a Christian, since he desired such a thing?

Then he looked up to Heaven, and said with grief, 'All the earth is encompassed with the mist of deep brutishness, except the Lord Jesus Christ either give us His light or lead us away; and may Christ now grant me, after this confession, that ye may not let me go from these slain Saints!'

After these words the infuriated multitude slew this Victor, so that he fell and died; and thus he earned the bliss eternal, with the holy men, even as he himself had wished.

Wherefore should we further relate how the unblessec Emperor ended his expedition, seeing that he perished in the end?

But let us think earnestly, when we hear the like, that we may be the better by means of bookish lore. We have to toil, and overcome evil habits by a good service, to earn God's kingdom; that we may rejoice with the saints.
blissian moton . peah we martyras ne beon .
We sceolon geþencan hu ge-þyldige hi wæron
þa þe for cristes naman ge-cwylmede wæron .
hi man swang mid swipum . and on sæ adrintce (sic) .
ôððe on fyre forbærne . oppe forðwyrtum limum
to wæfersyne tucode . mid gehwilcum witum .
and on ælcum wawan hi wæron geþyldige .
and ælcne hosp hi for-bæron . for¹ þæs hælendes naman .
Nu synd we swa asolcene þæt we swincan nellæ
nan þincg . fornean ne urum lustum wicþwepan
wic þam þæt we moton þa miclan geþincða
habban on heofonum mid þam halgum martyrum .
ne we nellæ forberan an bysmorlic word
for ures dihrtnes naman . swa swa we dón sceoldon .
ac butan ge-þylde . and þæwfaestynsse we yrsiað
swa swa leo . and lyt-hwon þencað hu we earmingas sceolon
æt þam ælmihitgian gode ænige miltsunge begitan .
nu we swa recelase syndon . and swa reþe us betwynan .
Geþyld is micel mægen . and mannnum nyd-behefe .
swa swa ure hælend cwæð to his halgum apostolum .
In patientia uestra possidebitis animas uestras .
On eowrum geþylde ge ge-æhmiað eowre sawla .
Gif se geþyldiga man mid his polmodynsse
his sawle gehylt . swa swa us sæde crist .
þonne forlyst se yrsigenda wer his agene sawle .
þurh weamodnysse . and heo gewislice for-færð .
Gif we wislice libbað . swa swa us wissiað béc
þonne mage we becumana to cristes halgum .
æfter ure ge-endunge . and æfre mid him wunian .
for-þan þe þes middan-eard flihþ aweg swyðe .
and ure dagas gewitað . swa swa weg-færende menn .
and se forþ-gewitena dæg ne went næfre ongean .
ac ælc tid us drift forþ to daþe unþances .
Þa halgan þe we heriað . and heora gelican .
forþawon þisne middan-eard . peah þe he myrge wære
¹ Leaf 161.
whom now we praise, though we be not martyrs.
We must consider how patient they were,
those who for Christ's name were killed;
men scourged them with whips and drowned them in the sea,
or burned them in the fire, or with tortured (?) limbs
tormented them for a spectacle with every punishment;
and in every woe they were patient,
and bore every contumely for the Saviour's name.
Now are we so slothful that we will not labour
in hardly anything, nor deny our lusts
in order that we may have in exchange those great dignities
in heaven, together with the holy martyrs;
neither will we bear one contemptuous word
for our Lord's name, as we ought to do,
but without patience and constancy we grow angry
as a lion, and scarcely consider how we, miserable men,
are to obtain any mercy from Almighty God,
now that we are so reckless and so fierce amongst ourselves.
Patience is a great virtue and necessary to men,
even as our Saviour said to His holy Apostles,
'In patientia vestra possidebitis animas vestras;'
'In your patience ye shall possess your souls.'
If the patient man by his long-suffering
keepeth his soul, even as Christ said to us,
then the irascible man will lose his own soul
through impatience, and it will certainly perish.
If we live wisely, even as books instruct us,
then may we come amongst Christ's Saints
after our ending, and ever dwell with them;
because this world flieth away very swiftly,
and our days depart like wayfaring men;
and the departed day cometh never again,
but every hour driveth us forth to death, against our will.
The saints whom we are honouring and their like
renounced this world, though it were merry,
XXVIII. PASSIO SANCTI MAURICII ET SOCIORUM EIIUS.

Paulus deoda lareow pa ha geond land ferde
bodigende geleafan swa swa him bebead se hælend
pa becom he on sumum dæge to sumere mæran byrig
athenas gehaten . healic and mære
pære greciscra heafod-burh . on hæcen-scepe wunigende.
pær wæs dionisius se deorwurða martyr
pære hæfena lareow on heora geleaf-leaste.
off peæt paulus hine awende of woge to rihte.

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XXIX.

[VII.] IDUS OCTOBR. PASSIO SANCTI DIONISII ET SOCIORUM EIIUS.

[Various readings from U. (=MS. Camb. Univ. Library, ii. 1. 33); p. 327.]

Paulus deoda lareow pa ha geond land ferde
bodigende geleafan swa swa him bebead se hælend
pa becom he on sumum dæge to sumere mæran byrig
athenas gehaten . healic and mære
pære greciscra heafod-burh . on hæcen-scepe wunigende.
pær wæs dionisius se deorwurða martyr
pære hæfena lareow on heora geleaf-leaste.
off peæt paulus hine awende of woge to rihte.

1 Leaf 161, back.
whilst still in this life, because they desired the (life) eternal.
Then was there long life, and mild weather,
health of body, during long-lasting peace,
fruitfulness on earth, and sufficiency in riches.
But nevertheless the saints despised all that,
and entirely desired the eternal life.
Behold now, this earth is too much harassed,
and with many distresses evilly oppressed;
and nevertheless we love its distresses still;
and for this deceitful life we labour and toil,
and for the future life we toil little,
wherein we shall ever have whatsoever we earn here.
Once this earth drew men away from God
by its fairness, and now it helpeth us to God,
because it is filled with many distresses.
Let us therefore now turn our wills to God,
and our contemplation to the eternal life,
that we afterward may dwell there for ever;
even as Christ Himself promised to them that love Him.
To whom is glory and worship for ever and ever. AMEN.

XXIX.

OCT. 9. PASSION OF SAINT DENIS AND HIS COMPANIONS.

Paul, the doctor of the Gentiles, as he journeyed through the land
preaching the faith, even as the Saviour commanded him,
came on a certain day to a great city
hight Athens, illustrious and great,
the capital city of the Greeks, dwelling in heathenism.
There was Dionysius, the noble martyr,
the leader of the heathen in their unbelief,
until that Paul converted him from error to right.
Se dyonisius geseah mid sumum oþrum uthwitan
on ęgypta lande þær hi æt lare weron .
hu seo sunne aþystrode 1 to sweartre nihte
fram mid-dæge oð non þa ða ure drihten prowode
for mancynnnes alyshedynisse . and hi miclum þæs wundrodon .
þa cwæð dyonisius . þeos deorce niht getacnæp
micel leocht towerd callum middan-earde
þæt god sylf geswutelæþ sóðlice mann-cynne .
He wæs þa iung mann . þa ða þís gewearð .
and him com þæt leocht to . þurh paules lære syðdan
swa swa we her seogað on þísan sóðican rædincge .
Paulus eode þa gleaw-lícce and heora godas sceawode
calle be endeyrdynisse . and eac þa weofoda .
ôp þæt he funde an weofod þe þís gewrit on stód .
_Deo ignoto_. þæt is on englisc . Uncucum gode
is þís weofod halig . þa bewende hine paulus
to dionisie þam drihtnes men and cwæð .
Hwæt is se uncucú god þe ge arwurtSað þus ?
þa cwæð dyonisius . he is digle git mannunum .
and is towerd on worulde . and gewylt calle þing
heofonas and eorpan . and his rice wunað
át buton ende . _Da andwyrde paulus .
hwæt pincð eow be þam gode . bip he gast oððe man ?
Dyonisius andwyrde þam arwurCan paule þus .
He bið sóðlice god . and sóðlice man .
and he sylf ge-edniwað . þísne ealdan middan-earð .
ac he is git uncucú . forþan þe he cucu wunað
mid gode on heofonum . þa cwæð se halga paulus .
pone god ic eow bodige þone þe ge hatað uncucne .
he is acenned of mairian þam mæran mædene .
and he prowode deað sólf-willes for mannunum .
and arást of deaðe þurh his drihten-lican mihte .
he 2 astah eac to heofonum to his halgan fæder .

11. þeo sunne .
17. man .
13. miclum .
19. þyssere lædinge .
15. towearð .
20. Uncucum gode

1 Leaf 162.
2 Leaf 162, back.
He, Dionysius, had seen, with some other philosophers, in the land of the Egyptians, where they were studying, how the sun grew dim unto swart night from midday to nones (3 P.M.) when our Lord was suffering for mankind’s redemption, and they greatly wondered thereat. Then said Dionysius, ‘This dark night betokeneth a great light to come upon all the earth which God Himself will verily manifest to mankind.’

He was then a young man, when that this happened, and that light came to him through Paul’s lore afterward, even as we shall here say in this true reading. Paul then went prudently and beheld their gods all in their order, and eke the altars, until he found an altar whereon stood this inscription, ‘Deo ignoto;’ that is in English, ‘To the unknown god is this altar holy.’ Then Paul turned him to Dionysius the Lord’s servant, and said, ‘What is this unknown god whom ye worship thus?’ Then said Dionysius, ‘He is yet hidden from men, and is to come into the world, and shall rule all things, the heavens and the earth; and His kingdom shall continue ever without end.’ Then answered Paul, ‘What think ye of that god, will he be spirit or man?’ Dionysius answered the venerable Paul thus, ‘He will be verily God and verily man, and He Himself shall renew this old world; but He is yet unknown, because He, living, dwelleth with God in Heaven.’ Then said the holy Paul, ‘That God I preach to you Whom ye call unknown; He is born of Mary the illustrious virgin, and He suffered death of His own will for men, and arose from death by His divine power. He ascended also to Heaven to His holy Father,'
XXIX. PASSIO S. DIONYSII ET SOCIORUM EIIUS.

and sitt on his swifran hand. soð god. and soð man. 
Furh þone synd geworhtæ ealle þineg on worulde. 
and he cymc to demenne ælcum be his ðædum. 
on ende þyssere worulde. mid wuldor-fullum englum. 
Pa s a paulus þær lange dæges geleafan þær bodode. 
þa gelyfde dionisius on þone lifigendan god. 
and on-cneow þæt his godas gramlice deofla wæron. 
He bæd þa georne paulum. þæt he him gebæde fore. 
þone mildheortan drihten. þæt he his discipulus wurde. 
Eft on þam oprum dæge eode paulus be þære stræt. 
and gemette ænne blindne mann. se wæs geboren swa. 
se bæd ge-mahlice þone mæran paulum 
þæt he hine gehælde on þæs hælendes naman. 
and se eadiga apostol his eagan gemearcde 
mid þære halgan rode þone hælend biddende. 
þæt he him gesihðe forgeafe. and he gesæh sona 
se þe blind wæs geboren. and him bebead paulus ðus. 
Gang to dyonisie nu þe god onlihte. 
and sæge þæt he onette swa swa he ær behét 
þæt he beo gefullod fram fyrmlicum synnum. 
Þa code se gehæleda gehyrsum þam apostole. 
and bead his hæsa bealdlice dyonisie. 
Dyonisius þa axode þone ærendracan of-wundrod. 
eart þu la se blinda þe swa geborenære? 
He andwyrde sona þam arwurþan were. 
Ic eom se ylca þe þu embe sprycst. 
þe blind wæs geboren. and seo beorhte sunne 
minum eagum ne secan. op þisne andwyrdan dæg. 
ac se eadiga paulus mine eagan¹ onlihte 
þurh his drihtnes mihte. þe he mannnum embe bodad. 
Dionisius þa arás. and hraðe eftæ to paule

42. sit. 
43. þing; worolde. 
44. 47. lifigende. 
45. ðæd; worolde; wulder; ænglum. 
46. þe (for ða); om. þær; bodade. 
49. þæt he bæde for him. 
50. to gode (for þone . drihten). 
51. stræt. 
52. ðe (for se). 
¹ Leaf 163.
and sitteth on His right hand, very God and very man, by Whom are made all things in the world, and He shall come to judge every [man] according to his deeds,
in the end of this world with glorious angels.'

When Paul had preached the faith there long in the day, then Dionysius believed on the living God, and acknowledged that his gods were horrible devils.

Then he besought Paul earnestly to pray for him to the merciful Lord that he might be His disciple. Again, on the second day, Paul went along the street, and met a blind man who was so born; he begged importunately of the great Paul, that he would heal him in the name of Jesus, and the blessed apostle marked his eyes with the holy cross, praying to the Saviour that He would give him sight, and he saw immediately, he who was born blind; and Paul commanded him thus, 'Go to Dionysius, now God hath enlightened thee, and tell him to hasten, even as he before promised, to be baptized from his former sins.'

Then went the healed man, obedient to the apostle, and announced his hest boldly to Dionysius. Then Dionysius asked the messenger, being astonished, 'What! art thou the blind man who was so born? He straightway answered the venerable man, 'I am the same of whom thou speakest, who was born blind, and the bright sun never shone on my eyes until this present day; but the blessed Paul enlightened mine eyes through his Lord's might, concerning whom he preacheth to men.' Dionysius thereupon arose, and quickly hastened to Paul.

\[53. \text{and (for se).} \]
\[55. \text{se (for se).} \]
\[56. \text{rode-tacna.} \]
\[58. \text{be (for se); and in 62, &c.} \]
\[60. \text{sege him þat; &r.} \]
\[62. \text{hæse.} \]
\[66. \text{om. sona .. were.} \]
\[67. \text{spreost.} \]
\[68. \text{beo (for seo).} \]
\[69. \text{mine; soþan on þysne andwer-dan.} \]
\[72. \text{ræðe.} \]
mid eallum his hiwum to sam halgan fulluhte.
and wearð gefullod . and folgode paule
þreo gear tosomne swa hwider swa he siðode .
and deoplice under-nam drihtnes lare æt him .
oð þæt se halga apostol hine gehadode to bisecope .
to þære atheniscan byrig þær he geboren wæs .
and hine bodian bealdlice geleafan .
and þæt halige godspel þam hæðenum leodum .
Dionisius þa wunode deoplice gelered
on þære foresædan byrig æt his biseop-stole .
and bodode þam land-folce godes lare georne .
þam þe he ær wæs lareow on heora geleaf-leaste .
He gebigde þa þa burhware to gode .
and þone mæstan dæl þæs mancynnes to geleafan
and fela béc gesette be sam soðan geleafan .
and be engla werodum mid wundorlicre smeagunge .
and to oþrum biseopum þa béc asende .
þa ðe paulus gehadode . and se halga iohannes .
sum þæra hatte titus . Sum timotheus .
sum policarpus . and gehwilce ðpré .
Eac to iohanne þam arwurðan godspellere
he sende gewritu þa þa he on wræcsiðe wæs
on pathmo þam iglande . þa þa se arlease casere
domicianus . hine fordemde þyder .
Dionisius hine ge-frefrode mid fore-witegunge þa
and sæde þæt he wiste þa gewislice þurh god
þæt iohannes sceolde sipian of þam iglande
eft to asian lande swa swa hit gelamp siðan .
and þær god-spel awritan . swa swa hit gewearð eft .
Dionisius þa ferde1 geond fela burga gehwider .
and geond land bodigende bealdlice geleafan .
and ge-bigde mancynn micclum to gode .
and untrume gehælde on þæs hælendes naman .

80. godspell.
82. foresseden.
83. bodade; geornlice.

1 Leaf 163, back.
with all his household to the holy baptism,
and was baptized, and followed Paul
three years together whithersoever he journeyed,
and deeply received the divine lore from him,
until the holy apostle consecrated him as bishop
of the Athenian city where he was born,
and bade him preach boldly the faith,
and the holy gospel to the heathen nations.

Dionysius then continued, deeply learned,
in the aforesaid city at his episcopal see,
and diligently preached God's lore to the people of the land
to whom he was before a leader in their unbelief.

So he converted the citizens to God,
and the most part of the men to the faith,
and wrote many books concerning the true faith,
and concerning the orders of angels with wondrous reasoning,
and sent the books to other bishops,
those whom Paul had consecrated and the holy John.

One of these was called Titus, another Timotheus,
another Polycarp, and several others.

Likewise to John, the holy evangelist,
he sent writings when he (John) was in exile
in the island of Patmos, when the wicked emperor
Domitian adjudged him thither.

Then Dionysius comforted him by prophesying,
and said that he knew it certainly, through God,
that John should return from that island
back to the land of Asia, even as it befell afterward,
and there write a gospel, even as was done thereafter.

Then Dionysius journeyed through many cities in every direction,
and through the land, boldly preaching the faith,
and greatly converted men to God,
and healed the infirm in the Saviour's name,
ot sæt he geaxode sæt pa arwurpan apostolas.
petrus . and paulus . on cwearterne weron
on romana byrig under þam reþan nero.
þa wolde dionisius gif hit gewurðan mihte
þrowian martyrdom mid þam apostolum.
and ge-wende þa ham . mid wundorlicum ofste.
betæhte his bisceop-stol oþrum bisceope sona.
and ferde fram greclande mid geférum to romé.
ofer langne væg æfre geleaman bodigende.
Hit gelamp þa swa for his langsumum fære.
þæt þa halgan apostolas swa swa se hælend wolde
wæron gemartyrode æt þam manfullan nero.
ær þam þe dionisius to romé become.
He com þa æt nextan síðan se casere nero.
his lif geendode earmlicum deáse.
and wæs clemens papa on petres setle þa
se under-feng mid arwurðynsse þone æpelan bisceop.
and mid lufe geheold for his halgan drohtnunge.
þa wunode se bisceop binnan romé byrig
mid clemente papan cutlice sume hwile.
ót sæt clemens him cwæð to swa swa crist him gewissode
Ge-sihte þu min leofa bruðor hu fela lande wuniað
gyt on hæðen-seipe . and ures hælendes gerip
mænig-feald is on mancynne . and feawa wyþhtan þær-to.
and þu eart gelæred geleaffullice þurh god.
and on halgum meænum micclum geglençed.
far nu on godes naman1 to francena rice.
swa swa cristes cempa . mid cenum geleafan.
and beo þe forgifen to bindene (sic) and to alysenne.
swa swa ic under-feng æt minum foregengan
þam halgan petre swa swa se hælend him forgeaf.
Ic cwæðe sæt þu under-fó call francena rice
to pinre bodunge . and beo crist sylf mid þæ.

109. gewyrðan mihte. 114. weg.
111. wunder-. 115. langsúman.
113. geférum. 117. gemartirod.
1 Leaf 164.
until he heard that the venerable apostles
Peter and Paul were in prison
in the city of the Romans, under the cruel Nero.

Then desired Dionysius, if so it might be,
to suffer martyrdom with the apostles,
and thereupon returned home with wondrous haste,
forthwith committed his episcopal see to another bishop,
and journeyed from the Grecian land with companions to Rome
by a long way, ever preaching the faith.

Then it so befell, by reason of his long journey,
that the holy apostles, even as the Saviour willed,
were martyred by the wicked Nero
before Dionysius could come to Rome.

Then he came at last after the Emperor Nero
had ended his life by a miserable death;
and Clement was then Pope in Peter's chair.

He received the noble bishop with honour,
and treated him lovingly for his holy service.

Then the bishop dwelt within the city of Rome
with Pope Clement familiarly some time,
until Clement said to him, even as Christ commanded him,
‘Seest thou, my dear brother, how many lands remain
yet in heathenism; and our Saviour's harvest
is manifold among mankind, and few are the workmen thereto;
and thou art learned in the faith through God,
and greatly resplendent in holy virtues?

Go now in God's name to the Franks' kingdom
like Christ's champion with bold faith,
and be it given thee to bind and to loose,
even as I received from my predecessor,
the holy Peter, even as the Saviour committed to him.

I ordain that thou receive the whole Frankish kingdom
to thy preaching, and may Christ Himself be with thee,
swa hwider swa þu gecyrst. swa swa he soðlice wæs
mid þam edigan petre. and paule on life.

Ne wanda þu nates-hwon for þam wælhræowan folce.
swa man swiðor swincð. swa man selran mede under-seð.

He funde him þa ge-feran. and he ferde gebyld
þurh þone halgan gast. þam hæðenum bodigende
cristen-dom. and fulluht. oð þæt he com to anre byrig
parisius gehaten þam hæðenum to-middles
on þæra francena rice. and him fylste se hælend
mid tacnum and wundrum. swa þæt he gewylde þa hæpenan.

and to geleafan gebigde þa burh-ware forhraðe.

He gebohte þa land sæt anum geleaffullan men.

and þær cyrcan aræde hraðe mid cræfte
and godes peowas gehadode þe þam heofonlican gode
þewian mihton on mynsterlicre drohtnunge.

Hwæt þa dionisius dæghwamlice gebigde
fela to geleafan mid his fægeran lare.

and his drihtne gepeodde þam þe he þam deofle sæt-bræd.

and menn sohton þa cyrcan swiðe mid geleafan.

Swa fela wundra worhtse se ealwealdenda god
þurh þone halgan wer. þæt þa wundra gebigdon
þa wiðer-redan hæðenan to þæs hælendes geleafan
eall-swa swiðe swa his bodung. swa us béc secgap.

He sende his geferan sume to ispaniam.

and to oðrum landum godes lare to sawenne.

and he sylf unforht mid þam francem wunode
þe þa swiðost dweledon on deofles biggenegum.

Gelome þa hæðengildan þe þær heteloste weron.
gesamnodon heora gegadan. and ceaste astyrodon.

and comon mid wige to þam arwurðan were.

Ac swa hraðe swa hi ge-sawon his seinendan neb-white

140. mid þam edigan petre. and paule on life.
144. þam hæðenum bodigende
cristen-dom. and fulluht.
148. swa þæt he gewylde þa hæpenan.

152. þam hæðenum to-middles
156. gebyld
158. geleaffullan men.
159. swa hæpenan.
160. gebigde
164. geleafan

1 Leaf 164, back.
wheresoever thou turnest, even as He verily was with the blessed Peter and Paul in their lives.  
Flinch not in any wise on account of the savage people; by how much the more a man toileth, so much the better reward shall he receive.

Then he provided himself with companions, and he went courageous through the Holy Ghost, preaching to the heathen Christianity and baptism, until he came to a city called Paris, amidst the heathen in the Franks' kingdom, and the Saviour succoured him with signs and wonders, so that he subdued the heathen, and very speedily converted the citizens to the faith. Then he bought land of a believing man, and there quickly raised a church by his skill, and consecrated God's servants, that they might serve the heavenly God in monastic life. Then Dionysius daily converted many to the faith by his fair lore, and subjected to his Lord those whom he snatched from the devil, and men sought the church eagerly with faith. So many wonders wrought the allwielding God by the holy man, that the wonders converted the opposing heathen to the Saviour's faith quite as much as his preaching, as books tell us. He sent some of his companions to Spain, and to other lands, to sow God's lore, and he himself continued fearlessly with the Franks, who especially erred in the devil's worship.

Often the idolaters who were there the fiercest assembled their congregations and stirred up a tumult, and came armed to the venerable man. But as soon as they saw his shining countenance

165. bigengum.  167. gægadan; cease (!).
166. -geoldan; hétolost.  168. comon on mid wege.
XXIX. PASSIO S. DIONYSII ET SOCIORVM EIVS.

mid þam heofonlican leohte. þonne ledon þa hæsænæn
heora wæpna adune. and mid wundrüenge hi astræhton
to þam halgan bisceope. biddende forgifennyssse.

Oðæ gif heora ænig nolde þonne git gelyfan.
Þonne wearð se afyrht. and fleah him aweg.
Wundor-lic godes gifu þæt þam wæpenleasan menn
ne mihton þa wælhréowan mid wæpnum wið-standan.
ac him onbugon þa franchan and þa fyrlenan norðmenn
to þam wynsuman iuce wuldres cyninges.

Wurdon þa to-brocene wide geond þæt land
þæra hæpenra goda hus and anlicnyssa
purh þæra mana handa. þe hi macodon. and gutor.
and godes gelaung weox on geleasfan swyðe.
Se calde deosol þe is mid andan afyllæd.
nam micelne graman. ongean þone godes man
for þes folces gecyrrednyssé. fram his fulum biggengum.
and smeade hu he mihte þone miclan cristen-dom
on sume wisan adwescan mid his searo-craëtum.

Da wurdon æt nextan þa wælhréowan hælþen-gildan
mid teonan astyrode. swa swa hi tihte se deofol.
and sendon to domiciane. þam deofflican casere
se þe æfter nero genyrwde þa cristenan.
cyænde on gewritum be þam halgan were.

hu þurh his lare þæt land-folc wæs gebiged.
and eall seo burh-waru to cristes biggengum.
and bædon hine inwerdlice. þæt he his arwurdum godum
sumne ræd funde. þæt þe hraðor nære
heora gemynyd adylegod þurh dionsies lare.
Þis gewrit com þa to þam casere on pope.
and he wearð sona wodlice astyrold.
swa þæt he hét acwellan ealle þa cristenan
þe he of-axian mihte. on eallum landum.

170. aleddon.
171. adun; astræhton.
172. bidende.
174. þe (for se); awég.

1 Leaf 165.
with its heavenly light, then the heathen laid their weapons down, and, with wondering, prostrated themselves to the holy bishop, entreating forgiveness. 172
Or if any of them would not even then believe, then was he terrified and fled away.

Wondrous (is) God's grace, that these savage men could not withstand with weapons the weaponless man; 176 but the Franks and distant Northmen bowed themselves to the winsome yoke of the King of glory.

Then were broken in pieces, widely throughout the land, the houses and images of the gods of the heathen 180 by the hands of those men who had made and founded them; and God's church waxed exceedingly in the faith.

The old devil who is filled with envy took great wrath against the man of God 184 for the people's conversion from his foul worship, and considered how he might in some manner extinguish the wide-spread Christianity by his stratagems.

Then at last the savage idolaters 188 were stirred with anger, even as the devil incited them, and sent to Domitian, the diabolic emperor, who after Nero oppressed the Christians, making known in letters about the holy man, 192 how through his lore the country folk were turned, and all the citizens, to Christ's worship, and prayed him privately that he would find some plan on behalf of his venerable gods, that the rather their remembrance 196 might not be put out through Dionysius' teaching.

This writing came to the Caesar in Rome, and he was verily soon stirred up, so that he bade kill all the Christians 200 whom he could hear of, in all lands,

183. ealda, 194. ðeo (for seo); -ware; bigengum. 195. innweardlice.
185. -nusse; bigengum. 196. raðor.
186. miclan. 199. astyred.
187. suman; adwæscan. 190. deofellican.
190. ðe ðe.
wolde þæt nan man ne be-læste cristen.
He sende eac sona sumne heah-gerefan
sisinnius gehaten swiðe hetel deofol
mid manegum geferum to þæra francena rice.
þæt hi dionisius þæs drihtnes þægen sceoldon mid wæpnum
acwellan.
buton he wolde bugan to þam bysmorfullum godum.
Hwæt þa sisinnius mid swiðlicum prasse ferde.
oð þæt he to þære byrig com. þær se bisceop on wæs
lærende. þæt lœwedæ folc to geleafan georne.
Þa hæt se wælhwæowa þone halgan wer gebindan.
and sæne mæsse-preost þe he him mid funde.
rusticus geceged. and sumne erce-diacon
eleutherius gehaten mid heordum cnottum samod.
Þas halgan wæras æfre wunodon mid þam bisceope.
oð þæt hi togaedere ealle to gode ferdon.
Þa axode sisinnius mid swiðlicum þreate
þone halgan wer sona hwylcne god he wurðode.
Hi cwædon þa ealle þry 1swilce mid anum muðe.
We andetæð mid muðe. and on mode gelyfæð
on þa halgan ðrynynsse. þe is heofonlic god.
þæt is fæder and sunu. and se frefrigende gast.
and we bodiað mannum middan-eardes alyseðynsse
þurh þone halgan sunu þe se heofonlica fæder
syfl-willes asende to selege for us.
Sisinnius ða cwæð. seegegap gif ge willað
þam casere gehyrsumian. and on his godas gelyfan.
gif ge þonne nellæð. nelle ic leng mid wordum
ac mid heordum swinglum his hæsa eow cyðan.
He hæt ða þone halgan bisceop unscrydan.
and un-mæðlice swingan, and he sang his gebeda
betwux þam witum. wurðigende his drihten.
þe hine eac þe mihte wip þa manfullan ahreddan.

1 Leaf 165, back.
desiring that no man who was a Christian should be left.

He sent also immediately a certain prefect
called Sisinnius [Fescenninus?], an exceeding fierce devil,

with many companions, to the Franks' kingdom,

that they should kill Dionysius, God's servant, with weapons,

unless he would bow to the shameful gods.

Whereupon Sisinnius journeyed with great array

until he came to the city wherein was the bishop
teaching the lay folk zealously in the faith.

Then the cruel prefect bade men bind the holy man

and a mass-priest whom he found with him,

named Rusticus, and a certain arch-deacon
called Eleutherius, (all) together with hard knots.

These holy men had ever lived with the bishop,

until they all departed to God together.

Then Sisinnius immediately asked the holy man

with a great threat what God he worshipped.

Then said they all three as if with one mouth;

'Ve confess with mouth and believe in mind

in the Holy Trinity, Who is heavenly God,

that is Father and Son, and the Comforting Spirit,

and we preach to men the world's redemption

through the holy Son whom the Heavenly Father

of His own will sent to be slain for us.'

Then said Sisinnius, 'Say if ye will

obey the Caesar, and believe on his gods;

if then ye will not, I will not longer by words,

but by hard stripes, make known his hests to you.'

Then he bade men strip the holy bishop,

and scourge him unmercifully, and he sang his prayers

amidst the tortures, glorifying his Lord,

Who could easily have delivered him from those wicked men;

207. butan.
210. læwede.
213. rusticus geclyped.
216. ferde.
217. A. sisinnius.
219. om. pa.

204. 208. 212. 216. 220. 224. 228. 232.
ac se halga sceolde on þam sceortum witum
his drihtne ge-efenlæcen . and deað prowian for hine .
swa swa crist sylf dyde . þe sealde hine sylfne for us .
Eft þa sisinnius het swingan þone mæssepreost .
and eac þone diacon . dionisies geferan .
and het hi siððan lædan tosomne on raentecagum to leothleasum cwearterne for heora geleaffulnyse .
He het hi eft swingan . and siððan þone biscoep on isenum bedde astrehte . and byrnenda gleda dyde under his nacode líc . swa man laurentium dyde .
ac se halga hine gebæd . on þam bedde to gode .
Þa het se welhreowa hine wurpan deorum
þe wæron ofhingrode þæt hi þone halgan wer abiton .
ac þa reðan deor swa hraðe swa hi to comon .
lagon æt his fotum . swylece hi afyrhte wæron .
Þa hét¹ se dema awurpan þone drihtnes ðægen in-to byrnendum ofne . ac his ge-bedu adwescton ealne þone lig . and he belaf þær gesund .
Gít þa se welhreowa dema het wyrkan ane hengene .
and het hón þone biscoep to bismore þær-ón .
and he swa hangigende þone hælend bodode
eallum æt-standendum . swa swa andreas dyde .
Þa hét se dema eft dón hine of þære hengene .
and lædan hi ealle þry to leocht-leasum cwearterne .
and fela ðære cristene to þam cwealmbærum huse .
Hwæt ða se biscoep bliðlice tihte
mid lare þa cristenan on þam cwearterne to gode .
and him eallum mæssode . þa mid þam þe he to-bræc þæt halige husel þa com þær heofonlic leoth .
ofær ealle þa meniu . swilc swa hi ær ne gesawon .
þær com eac se hælend mid þam heofonlican leoth .

¹ Leaf 166.
but the Saint was, in these short torments, to imitate his Lord, and suffer death for Him, even as Christ Himself did, Who gave Himself for us. Afterwards Sisinnius bade scourge the mass-priest, and also the deacon, Dionysius' companions, and then commanded them to be led, in chains, together to a lightless prison, for their fidelity.

He bade scourge them again, and afterward stretched the bishop on an iron bed, and placed burning coals under his naked body, as they did to Laurence; but the Saint prayed on that bed to God.

Then the savage prefect commanded men to cast him to beasts which were an-hungered, that they might devour the holy man; but the fierce beasts, as soon as they came to him, lay at his feet as if they were affrighted.

Then the judge bade men throw the Lord's servant into a burning oven, but his prayers extinguished all the flame, and he was left there sound.

Yet the bloodthirsty judge commanded men to make a cross, and bade men hang the bishop ignominiously thereon; and he, so hanging, preached the Saviour to all bystanders, even as Andrew did.

Then after that the judge commanded men to take him from the cross and to take them all three to the lightless dungeon, and many other Christians to the house of execution; whereupon the bishop blithely allured the Christians by teaching, in the dungeon, to God, and celebrated mass in presence of them all. Then, as he was dividing the holy housel, there came a heavenly light over all the multitude, such as they had never before seen.

There came likewise the Saviour with the heavenly light,
and fela engla mid him. þær menn onlocodon.
and nam þæt husel þe ðær gehalgod wæs.
and cwæð to þam biscope. mid blyðære ansyne.
Min leofa underfoh þis. and ic mid minum fæder
þe mid fulfremednyssse gefylle þa gerynþu.
forðan þe mid me is mycel med þe sylfum.
and þam ðe gehyræð hæl on minum rice.
Ongin nu stranglice. and þin gemynd stent on heorunge
seo lufu. and welwillendnys þe wunað on þinum breoste.
for swa hwæne swa heo bit heo bit tiða simle.
and æfter þysum wordum he gewende to heofonum.
Sisinnius eft het sona þæs on mergen
gefeccean þa halgan of þam fulum cwæterterne.
and het geoþrian heora làc 1 þam liþleasum godum
gif hi heora lifes rohton. oppe ræðfaestæ wæron.
Þa halgan þa þurh-wunodon on ðæs hælendes ge-leafan.
and se woda dema wolde þa git cunnian
gif he mihte hi gebigan fram godes bigengecum.
het hi þa ealle beswingan eft swyðe mid gyrdum.
and siðcan be-heafdian for þæs hælendes geleafan.
Þa læddon þa hæðenan þa halgan to slæge.
and dionisius þancode his drihtne mid herunge
ealra þæra wundra þe he worhte þurh hine.
and hi wurdon beheafdode swa se welhrewa het
mid scearpum æxum. and þær ge-swutelode god
swiðe micel wundor þurh þone mærân biscoep.
Þær com þa micel leoth to þæra martyra lice.
and þæs biscoepes lic mid þam leohþe arás.
and nam his agen heafod þe of-æheaven wæs
uppan ðære dune. and eode him forð þanon
ofer twa mila þam mannum onlocigendum
his drihten herigende. mid halgum lof-sangum.

265. ængla.
267. ansune.
269. full-; þas (for þa).
272. herunge; see l. 286.
266. sengla.
273. seo (for seo).
276. om. on; morhgon.
278. hét hi offrian.
279. rohtan.

1 Leaf 166, back.
and many angels with Him, where they were looking on, and took the housel which was there consecrated, and said to the bishop with blithe aspect, 'My beloved, receive this, and I with my Father will for thee fulfil these mysteries with perfection, because with Me there is a great reward to thyself, and to those who hear (thee) there is salvation in My kingdom. Now do valiantly, and thy memory shall remain in (men’s) praise; and as for the love and benignity which dwell in thy breast, for whomsoever they plead, they shall always obtain (their boon).'

And after these words He returned to heaven.

Then soon after, Sisinnius commanded in the morning the Saints to be fetched out of the foul dungeon, and ordered (them) to offer their sacrifices to the lifeless gods, if they recked of their life or were reasonable.

But the Saints continued in the Saviour’s faith, and the infuriated judge desired yet again to try, if he might, to turn them from God’s worship; he commanded men to scourge them all again severely with rods, and afterward to behead them for the Saviour’s faith. Then the heathen led the Saints to death, and Dionysius thanked his Lord with praise for all the wonders which He had wrought through him; and they were beheaded, as the savage prefect had ordered, with sharp axes; and there God manifested a very great wonder through the illustrious bishop.

For there came a great light to the martyrs’ bodies, and the bishop’s body arose with that light, and took his own head, which was hewn off upon the hill, and went him forth thence over two miles, while the men were looking on, praising his Lord with holy hymns;
and engla werod eac þær wynsunlice sungon.  
þær þær lic becom þær þær he liegan wolde.  
mid heafde mid ealle. and þa halgan englas  
singallice sungon. swa swa us seegað þæc.  
Hwæt ða hæpenan þa þe ge-hyrdon þone sang.  
and þæt wundor gesawon aurpon heora gedwyld.  
and gelyfdon on crist. and eac þa cwelleras sune.  
and þær nan ne beláf þe gelyfan nolde.  
ac gewendon him aweg for þam wundrum afyrhte.  
þæt wæs syllc wundor þæt se sodbæsta martyr  
heafod-leas mihte gán. god ælmhtigne herilgende.  
and eac swylyce yrnan mid engla heapum.  
ac god wolde geswutelian þurh þæt syllce taen  
þæt his sawl leofode þeah þe se lichama wære ofslagen.  
and wolde mannum æt-eowian. hu micelne geleasan  
se halga wer hæfde to þam hælende on life.  
Sisinnius swa-þeah se unggeseliga dema  
nolde on crist gelyfan. ac het acwellan ealle  
þe þurh dionisies lare gelyfdon on god  
mid mislicum witum swipe wælhwellice.  
and heora sawla ferdon to þam sodbæstan life.  
þæs halgan preostes lic and þæs geleaffullan diacones  
rusticus and eleutherius. lagon uppan þære dune  
þær hi beheafidode wæron mid þam halgan biscope.  
þa ða his lic awæg eode swa swa we awriton ðær.  
þa bærøn þa hædenan cwelleras þæra halgena lic  
sona to scipe woldon hi besencan on flode.  
ac se ælmhtiga sceyppend wiðslóð þam unrede.  
Sum æapelboreon wif wæs þe wiste heora unræd.  
and gelaðode þa cwelleras swilce for cydðe hire to.  
and fordrencte hi mid wine. and het dearnunga faran  
þa hwile to þam scipe and for-stelon (sic) þa lic.  
and heold hi arwurrlice. op þæt seo ehtnys geswác.  

298. of þæt lic.  
306. séllice; ðe sodbæsta.  
307. heriende.  

1 Leaf 167.
and a company of angels also there winsomely sung
until the body came to where it desired to lie
with the head and all, and the holy angels
continually sung, as books tell us.
Then the heathen, those that heard the song
and saw the wonder, cast away their error
and believed in Christ, and likewise some of the executioners;
and none was left there who would not believe,
but turned them away, terrified at the wonder.
That was such a strange wonder, that the righteous martyr
could walk headless, praising God Almighty,
and moreover run with troops of angels;
but God desired to declare through that strange sign
that his soul lived, though the body might be slain,
and would manifest to men how great faith
the holy man had in the Saviour in life.
Sisinnius, notwithstanding, the unhappy judge,
would not believe in Christ, but bade men kill all
who, through Dionysius' lore, believed in God,
with divers tortures very savagely;
and their souls departed to the true life.
The holy priest's body and that of the faithful deacon,
Rusticus and Eleutherius, lay upon the hill,
where they were beheaded with the holy bishop,
when his body went away, even as we wrote before.
Then the heathen executioners bare the Saints' bodies
presently to ship, desiring to sink them in the flood,
but the Almighty Creator brought to naught that evil
counsel.
There was a certain noble lady who knew their evil counsel,
and invited the executioners to her, as if for friendship,
and made them drunk with wine, and bade men go secretly
meanwhile to the ship and steal away the bodies;
and she kept them reverently till the persecution ceased,
XXIX. PASSIO S. DIONYSII ET SOCIORVM EIVS.

and se cristendóm acucode. *after ðære cwealm-bærnyssse.*

Eft sidºpan on fyrste feng þæt cristene folc to.

and worhton mære mynster ofer ðæra martyra lic. 332

ðær hi ealle ðry liegacynth. on ænicum wyrðmynte. ðær beôð fela wundra geworhte gelome

þurh þæ halgan martyras mannum to frofre. ðær under-foð þa blindan þurh heora bena gesihðe. 336

and þa deasan heorenunne. and þa healtan færðel. and þa wodon þær beôð gewittige þurh hi.

and ungerime wundra þær wyrðad for-oft.

to lofe þæm ælmihittgan þe leofad þon ecnysse. AMEN. 340

337. færðel.

XXX.

III. NON. NOVEMBER. PASSIO SANCTI EUSTACHII MARTYRIS SOCIORVMQVE EIVS.

[A few various readings are given from V. (= Cotton, Vitellius D. 17), nearly all burnt.]

ON TRAIA NES DAVM þæs caseres rixiendum deosol-gilda biggenga. wæs sum cempena ealdor-man þæs nama wæs placidas. 2. *after worulde swiðe æpelboren.* and swiþe þeonde on his weorcum. 4 and ealle ofer-hlifigende on wyrð-mynte. Wæs he sóþlice on rihtwinsnyse weorcum. and on callum godum weorcum. swiðe gefræt-wod. ofsprythum he gehealp. and gemundbyrde þa ðe fordemde wæron. and eac swilce he for wel manega þe unrihtlice fram 8 yflum demum genyþrode wæron alyhte. Nacode he serydde. and swa ic sóþlice seege. ealle nyd-behæfnysse he wæs ðælende. þam þe þæs behofodon. and eac swilce his wif þa ylcan godan weorc beode. ac hi swa-þeah hwædere buta þa git hæðene wæron. 12 for-þam þe him nan man þone godecundan geleasan ne tæhte. Hi hæþdon twaengº suna þa hi tyhton þæt hi him geefenlæhton on godum willan. Wæs he witudelice swiðe æpel on rihtwinsyse. and strang on gefeohte. swa þæt þa hæþenan wæron fram him swiðe 16 gewylde. Wæs he eac wel gleaw on hun tunge. and þæt singalllice ælce ðæge beode. Ac se mild-heorta and se welwillenda god. þe

1 Leaf 167, back. 2. alt. to placidus in later hand.
and Christianity revived after that destruction.

Afterward, after some space, the Christian folk took and built a great minster over the Martyrs' bodies, where they all three lie, in especial veneration. There are many wonders wrought frequently through the holy martyrs, to the comfort of men; there the blind receive, through their prayers, sight, and the deaf hearing, and the halt power of motion, and the mad are there made sane through them, and unnumbered miracles are effected there very often; to the praise of the Almighty Who liveth ever in eternity.

AMEN.

XXX.

NOV. 2. PASSION OF ST. EUSTACE AND HIS COMPANIONS.

[See Gesta Romanorum; Tale CX.]

In the reigning days [days of the reign] of Trajan the Emperor there was a certain military tribune (who was) a worshipper of idols, whose name was Placidus; very nobly born as to this world, and greatly thriving in his works, and excelling all in honour. Truly he was greatly adorned with works of righteousness and with all good works; the oppressed he helped, and protected those who were condemned; and likewise he assisted very many who were unjustly sentenced by evil judges. The naked he clothed; and, as I truly tell, he distributed to every necessity of them that had need thereof; and his wife also practised the same good works. Nevertheless they both were as yet heathen, because no man had taught them the divine faith. They had two sons whom they educated to imitate them in good will. He was indeed very noble in righteousness, and strong in fight, so that the heathen were much subdued by him. He was also well skilled in hunting, and practised it continually every day. But the merciful and benign God, who always calleth to Himself those
simele aeghwaer to him ða þe him wurðe beoð gecygð. ¹ne for-seah his godan weorc. ne he nole þæt his wel-willende mód. and gode
20 swiðe wurðful. buton mede sceolde beon forlætan (sic). and mid ðam þystrum þæs deofollican biggenges. ofer-wrigen beon. ac æfter þam þe hit awritten is. þæt on ælcre peode þe riht-wisynsse wyrcð him bô andfenge. he becom þa to þyssæ wel-willendan mildheortnysse.
24 and hine mid þylicum gemetæ gehælæ. Hit gelæmp sume dæge þæt he ferde út on huntað mid eallum his werode and his wuldre. þa gesæah he micelne flocce heortæ. and he ða ge-stihte his werod swa him ge-wunelic wæs. hu hi on þone huntað fon sceoldon: þa hi
28 ealle ymb þone huntað abysgode væron. þa æteowde him-sylfum an ormaete heortæ. se wæs ormaetæ mycelynssæ. ofer ealle ða opre. and wiltæg. and þa gewende he fram þam flocce. and ræsæ into þam wudu þær he piccost wæs. þa þæt placidas gesæah. þa
32 gewilnode he þæt he hine gefenge. and him geornlice æfter ferde. mid fæwum gefærum. þa æt nixtan wurdon hi ealle geteorode. and he ana unwerig him æfter fyligde. Witodlice þurh godes fore-stihtunge. ne hors ne he sylf gewergod wæs. ne he for ðæs
36 weges earfoðynysse ablan. ac he lange æfter word². and feor fram his gefærum ge-wát. Se heort þa witodlice astah on anne³ heahne elð. and þær gestóð. Placidas ða lange stóð. and beheald þone heortæ. and wundrode his micelynsæ. and ablan his æhtan.
40 Him þa god geswutelode þæt he him swilcne dom ne ondrede. ne his mægnes micelynsæ ne ⁴wundrode. Witodlice betwux þæs heortes hornum glitenode gелиcn» þære halgan cristes rode breohtre þonne sunnan leoma. and seo anlicynsse ures drihtnes hælendes
44 cristes. and he mennisce spræce asende on þone heortæ. and clypode to placidam þus cwæpende. Eala placida. hwi ehtest þu min. efne for þinum intingum ic com nu. þæt ic þurh þis nyten þe mé ætywde. Ðc eom se crist þe þu nytenne wurðast. þæt æelmýsson þe þu þearfum dest. beforan me synodon. and ic com þæt ic me þe ætywde þurh þyssæ heortæ. and for hine þe ge-huntian. and gefôn.
48 mid þam nettum minre mildheortnysse. Nis hit na riht þæt min se leosa þeow for his godum weorcum þeowige unclænum deoflum. and þam unwittigum hear gum. þurh þæt ic com to eordan ⁵

¹ Leaf 168. ² word (sic; for wódl); corr. to ferde in late hand; cf. l. 32. ³ MS. anre. ⁴ Leaf 168, back.
who are worthy of Him, did not despise his good works, nor would He that his benevolent disposition, very deserving in God's sight, should be let go without meed, and be covered over by the darkness of devil-worship; but according to that which is written, 'that in every nation he who worketh righteousness shall be acceptable with Him,' He condescended to this benevolent mercy, and healed him with a like measure (of it). It happened one day that he went out hunting with all his company and array; then he saw a great flock of harts, and disposed his company, as was customary to him, in order to take them by hunting. When they were all busied about the hunting, then there appeared to himself an immense hart, which was of exceeding bigness above all the others, and beautiful; and then he turned from the flock, and rushed into the wood where it was thickest. When Placidas saw that, he desired to take it and zealously went after it with a few companions; then at last they were all tired, and he alone, unwearied, followed after it. Verily through God's predestination neither his horse nor himself was wearied, nor did he stop for the roughness of the way, but he went long after (it), and departed far from his companions. Then indeed the hart mounted up on a high rock and there stood. Then Placidas stood long and beheld the hart, and wondered at its size, and ceased his pursuit. Then God revealed to him that he should not fear such power, nor wonder at the greatness of his might. Behold, between the hart's horns glittered the likeness of Christ's holy rood, brighter than the sun's beam, and the image of our Lord Jesus Christ; and He sent human speech into the hart, and cried to Placidas, thus saying, 'Oh Placidas! why persecutest thou Me? Lo! for thy sake I am now come that I, by means of this beast, might show myself to thee. I am the Christ whom thou ignorantly worshippest; the alms which thou dost to the poor are before Me, and I came that I might reveal Myself to thee through this hart, and instead of it might hunt and take thee with the nets of My mercy. It is not right that my beloved servant, in requital for his good works, should serve unclean devils and the unreasoning idols; wherefore I came to the earth in this form, such as thou
XXX. PASSIO S. EUSTACHII MARTYRIS.

\textit{pisum} hiwe swilce \textit{pu} me nu gesi\textit{st}. \textit{pæt} ic mancynn gehælde. \textit{Pa} \textit{sa} placidas \textit{pis} gehyrde. \textit{pa} wæs he a\textit{fr}ht mid \textit{pam} mæ\textit{stan} e\textit{g}e. and feu\textit{ll} of his horse to eor\textit{dæn} and \textit{pær} læg sume tid dægæs. 56 and aras \textit{pa} e\textit{f}, and wolde gewi\textit{licor} witan ymbe \textit{pa} æ\textit{tyynysse} þe him æ\textit{teawde}. and cwæ\textit{d} to him-syl\textit{fum}. Hwæt \textit{is} þe\textit{o}s gesi\textit{hð} þe me her æ\textit{teawde}. Dri\textit{hten} leof onwreoh me hwæt \textit{ðu} to me spræ\textit{ce}. \textit{pæt} ic on þe gely\textit{fan} mæge. \textit{Pa} cwæ\textit{d} crist to him. Hlyst 60 nu placida. Ic eom hælende crist þe heofon and eor\textit{dæn} of nanan þingan geworhte. and gedy\textit{de} \textit{pæt} leoth up asprang. and þystro todælde. and ic eom se ðe gesette dagas. and tida. and gear. and ic eom se ðe man of eor\textit{dæn} gehiwode. and for 1 mancynnnes hælo. ic 64 com to eor\textit{dæn}. and flæ\textit{se} under-feng. and ahange wæs. and bebyr\textit{g}ed. and þy priddan dæ\textit{ge} of de\textit{de}e aras. \textit{Pa} placidas \textit{pis} gehyrde. \textit{pa} feoll he e\textit{ft} sona on eor\textit{pan} and cwæ\textit{d}. Ic gely\textit{fe} dri\textit{hten} \textit{pæt} \textit{pu} e\textit{art} se ðe ealle ðin\textit{cg} geworh\textit{test}. and ge\textit{cy\textit{rst} ða 68 dweli\textit{e}ndan. and deade geliffest\textit{ast}. \textit{Pa} cwæ\textit{d} dri\textit{hten} to him. Gif \textit{ðu} on me gely\textit{f}st. far to þære byrig to cristem\textit{ra} mannan bis\textit{cope}. and bide hine fulluhtes. \textit{ða} cwæ\textit{d} placidas. Dri\textit{hten} leof mot ic \textit{pis} cy\textit{ðan} min\textit{um} wife. and min\textit{um} cild\textit{um}. \textit{pæt} hi gely\textit{fan} on þe. 72 \textit{Pa} cwæ\textit{d} dri\textit{hten} to him. far nú. and sege hiom \textit{pæt} hi fulwi\textit{ht} on\textit{fôn}. and ge beoð ponne geclæ\textit{nsode} fr\textit{um} deofol\textit{gilda} bes\textit{menyn}\textit{ysse}. and cum hider e\textit{ft}. and ic þe ful\textit{licor} æ\textit{tywe}. and þe cy\textit{pe} \textit{pa} ðe toweard syndon. and onwreo \textit{pæl} halgan gery\textit{nn}. Hwæt \textit{ða} 76 placida (sic) on niht ðanon ham ferde. and his wife rehte e\textit{all} \textit{pæt} he ges\textit{e}ah. sona swa heo hit gehyrde. \textit{pa} cwæ\textit{d} heo. [H]la\textit{ford} min. þone god þu gesawe þe ahangæ wæs þe cristene men wur\textit{piað}. he so\textit{dlice} is ana soð god þe purh swilce tacna ge\textit{cigeð} to \textit{him} þa þe 80 on hine gely\textit{fað}. and on þissere nihte ic hine ges\textit{e}ah. and he cwæ\textit{d} to me. nu to-mergen þu. and þin wer. and þine su\textit{na} cumað to me. and nu ic onc\textit{neow}. \textit{pæt} he sylf á is hælende crist. Witodlice he wolde under swil\textit{cum} hiwe wundorlicre wæ\textit{fersyne} purh pone 84 heort æ\textit{ty\textit{wan}.} \textit{pæt} þu þy swipor wundrie his mihta. and on hine

\footnote{Leaf 169.}
now seest Me, that I might heal mankind.' When Placidas heard this, then was he affrighted with the utmost awe, and fell off his horse to the earth, and lay there for about an hour of the day, and then arose again and desired to know more certainly about the revelation which had appeared to him, and said to himself; 'What is this vision which has here appeared to me? Dear Lord, reveal to me what thou spakest to me, that I may believe on Thee.' Then said Christ to him, 'Listen now, Placidas; I am Jesus Christ, Who wrought heaven and earth out of nothing, and caused light to spring up, and divided the darkness; and I am He Who set days and seasons and years; and I am He Who formed man out of the earth, and for mankind's salvation I came to earth and took flesh, and was crucified and was buried, and the third day arose from the dead.'

When Placidas heard this, then fell he again immediately on the earth and said, 'I believe, Lord, that Thou art He Who wroughtest all things, and convertest the erring, and quickenest the dead.' Then said the Lord to him, 'If thou believest on Me, go to the city, to the bishop of Christian men, and pray him for baptism.' Then said Placidas, 'Dear Lord, may I make this known to my wife and to my children, that they may believe on Thee?' Then said the Lord to him, 'Go now and bid them receive baptism, and ye shall then be cleansed from the pollution of idolatry; and come hither again, and I will show thee more fully, and make known to thee those things which are to be, and will reveal the holy mysteries.'

Behold, then! Placidas went home thence at night, and told his wife all that he had seen. As soon as she heard it, then she said; 'My lord, thou sawest the God Who was crucified, Whom Christian men worship; He truly is the one true God Who by such signs calleth to Him those who believe on Him; and in this night I saw Him, and He said to me, “Now, to-morrow thou and thy husband, and thy sons shall come to Me.” And now I have perceived that He Himself ever is the Saviour Christ. Verily He desired to show, under such a form, a wonderful spectacle by means of the hart, that thou mightest wonder the more at His might,
gelyfe. Uton nu faran on pisse nihte, and begitan us paret halige.
fullhft cristrenra manna. purh paret. soðlice beoð his agenne pa se
on hine gelyfað. Pa cwæð placidas to hire. paret ylce me sæde se
pe ic geseah. Pa soðlice to middre nihte hi ferdon swa heora men
nyston to cristrenra manna sacerda. and rehton him ealle pincg pe
him sætywde weron. and paret hi on god gelyfdo. and halsodon
hine paret he hi gefullode. Se bisceop was ða mid micelre blisse
gefylled. and wuldrode god se þe wile paret ealle menn hale beon.
and to soððestynsse wege becumað. and he hi pa gecristnode. and
tæhte hi þa geryna (sic) þas halgan geleafan. and gefullode hi on
naman. fæder. and sunu. and þæs halgan gastes. and nemde
placidam eustachium. and his wif theophistim. and his anne suna
agapitum. and operne theoistim. and sealde hi paret halige geryne.
cristes lichaman and blodes. and forlet hi þus cwæþende. Drihten
hælende crist þæs lifigendan godes sunu. sy mid eow. and forgife
eow þa ecan rica. Soðlice ic oncnawe paret godes bletsung is mid
eow. brucað ge godes neorxne-wonges and gemunað min iohannis
ic bidde eow. Þa soðlice eft on ærne mergen genam eustachiuns
feawa geferan. and ferde to þære stowe þær he ær þa ge-sylêðe
geseah. and tosende his ge-feran swilce for huntoðes intingan. and
he ana beláf and nealæhte to þære stowe. and geseah þa ylcan
gesihþe þe he ær geseah. and feol niper on his ansysne and cwæð.
Ic halsige þe drihten. and ic oncnawe paret þu eart hælend crist þæs
lifigendan godes sunu and nu ic hider com. and bidde þine unto-
dœledlican godcundynsse. paret þu me geswutelige. paret þu me ær
behete. Da cwæð se hælend to him. Eadig þu eart þe onfenge pone
þeal minre gife and þe ge-gyredest mid undeadlicynsse. and nu þu
ofser-swîðdest deofol and forteðe pone þe þe beswâc. and nu ðu un-
scryydest þe þone brosnigendlican mann. and þe gescryydest þone
unbrosnigendlican. se purh-wunað on worulde. nu beoð geswute-
lode þa weorc þines geleafan. and deofles anda bidæ astyred wið þin.
1 pisse, alt. to pisseere.  2 Leaf 169, back.  3 Leaf 170.
and believe on Him. Let us now go this night and obtain for ourselves the holy baptism of Christian men, through which verily those who believe on Him are His own.’ Then said Placidas to her, ‘He Whom I saw said the same to me.’ Then verily at midnight they went, so that their servants should not know it, to the Christian men’s priest, and related to him all the things which had been shown them, and (said) that they believed on God, and entreated him to baptize them.

Then the bishop was filled with much bliss, and glorified God, Who willeth that all men should be whole and come to the way of truth; and he thereupon christened them all, and instructed them in the mysteries of the holy faith, and baptized them in the name of the Father, and of the Son, and of the Holy Ghost; and named Placidas Eustachius, and his wife Theophistis, and his first son Agapetus, and the second Theophistus, and gave them the holy sacrament of Christ’s body and blood; and let them go, thus saying, ‘The Lord Jesus Christ, the Son of the living God, be with you and give you the eternal kingdom; truly I perceive that God’s blessing is with you; enjoy ye God’s paradise, and remem-ber me, John, I pray you.’ Then verily again in the early morning Eustace took a few companions and went to the place where he had before seen the vision, and dispersed his companions as if for the sake of hunting; and he alone remained, and ap-proached the place, and saw the same vision which he had seen before, and fell down on his face, and said; ‘I beseech Thee, Lord, and I acknowledge that Thou art the Saviour Christ, the Son of the living God; and now I have come hither, and pray Thy indivisible divinity that Thou wilt reveal to me that which Thou didst before promise me.’ Then said the Saviour to him, ‘Blessed art thou who hast received the washing of My grace, and hast clothed thyself with immortality; and now thou hast overcome the devil, and hast trodden under foot him that deceived thee; and now thou hast divested thyself of the corruptible man, and hast vested thyself with the incorruptible, who continueth ever world without end; now shall be manifested the works of thy faith, and the devil’s envy will be stirred up against thee, because thou
forcan þu hine forlæte . and efest þæt he ælc yfel do ymbutan þe .  
þe gedafenæp sólice fela æraefnian . þæt þu onfo wuldorbeah . Efne  
þu ware nu ðo ðis up-ahafen on ðisse worulde æhtum . and hwil-  
wendum weorcum . nu gedafenað þe þæt þu beo ge-eaðmet . of pire  
hean idelnyssé . þæt þu eft beo upahafen on gastlicum welu . ne  
ateorigne þin mêgen . ne þu ne beseoh to pinum ærran wuldræ . ac  
eall swa þu gewilnæst þæt þu mannnum gelicodost þurh þin sige-  
fæst gefeoht . and þam deadlican cynincge . swa þe eac gedafenað  
to efestene þæt þu me þam undealdlican cynincge þine trywə  
geheald . and on þissum tidum beon gecostnod þurh þrowunga .  
and geswine . swa min se leofa ðeow iob . and deofles oferswiðend  
þurh gedyl . Warna huru þæt nan wyrgung . and ceorung astige  
on þinum gepohte . Sólice ponne þu bist gæeðmodad ic cume to  
þe . and gelæde þe eft to þinum ægnum wuldræ and wurd-seipe . þa  
efter þysse spræcæ . astah crist to heosonum . and cwæð to  
eu¹stachio hwæðer is ðe leofre þe þu nu onfôn þa costnunge . þe  
neað þinum ende . þa cwæð eustachius . Ic halsige drihten hælend  
buton hit unærafnedlic sy to ofer-cumenne . þa þing þe us synd  
fram ðe foresthihtode lêt us nu onfon þa costnunge . and syle us  
gedyl ðæt æraefnigenne . þyles se awyrgeda feond astyrige þæt we  
ænig þing cwæpan and gepencan . ongen ðinne willan . Drihten  
him to cwæð . Eustachi . winn ongen . sólice min gifu is mid  
eow . and gehylt eowre sawla . Eustachius gewende þa ham . and  
ærehte his wife ealla þæt him fram drihtne gesæd ðæs . and hi-big-  
don heora cneowua . and bædon god cwæðende . Drihten hælend .  
beo hit swa þìn wylla sy . þa gelamp hit æfter feawum dagum þæt  
his hired wæs gestanden mid cwylmendre adle . and wæron deada  
wegðer ge his þeowas . ge þeowena . þa ongeat eustachius þæt seo  
fore-sæde costnængum þære æt ðæs . and þanpecullice he under-feng .  
and bæd his wif þæt heo ne ateorede . ne to sarig ware . þa eft  
æfter lytlan fæce . wurdon his hors ealle . and ælces cynnes nytena  
deade . and he þa costnunga lустlice underfeng . and dihlice mid  
his wife . and mid his twam sunum aweg gewāt . þa þæt ongeaton  
123. cyninge.  
124. efestene.  
127. wirging.  

1 Leaf 170, back.
hast forsaken him, and he will hasten to do every evil concerning thee. It behoveth thee verily to suffer many things that thou mayest receive a crown of glory. Behold! thou wast until now exalted in this world’s riches and transitory works; now it befitteth thee to be humbled from thine high vanity that thou mayest afterward be exalted in spiritual riches. Let not thy courage fail, neither look thou back to thy former glory; but even as thou hast desired to please men and the mortal king by thy victorious fight, so likewise it behoveth thee to hasten that thou mayest keep thy troth with Me, the immortal King, and at this time to be tried by sufferings and labour, even as my beloved servant Job, and (be) the devil’s vanquisher through patience. Beware however that no cursing and murmuring arise in thy thought. Verily when thou shalt be humbled I will come to thee, and will bring thee again to thine own glory and honour.’

Then after this speech Christ ascended to heaven, and said to Eustace; ‘Whether is dearer to thee to receive temptations now, or nearer thy end?’ Then said Eustace, ‘I beseech (thee) Lord Jesus, unless it be unallowable to overcome the things which are predestined by Thee for us, let us receive the temptation now, and give us patience to endure, lest the accursed fiend provoke us to say and think anything against Thy will.’

The Lord said to him; ‘Eustace, strive; verily My grace is with you and shall keep your souls.’

Then Eustace returned home, and related to his wife all that was said to him by the Lord, and they bowed their knees, and besought God, saying, ‘Lord Jesus, be it as Thy will may be.’ Then it happened after a few days that his household was attacked by a mortal disease and died, both his male and female servants. Then Eustace perceived that the aforesaid trial was then upon him, and thankfully received it, and besought his wife not to faint nor be too sorry. Then again after a little space all his horses and beasts of every kind were dead, and he joyfully received those trials, and secretly went away with his
yfele men. *pet* hi swa be-reafode wæron. *pa* ferdon hi to. and namon heora gold and seolfor. and eall *pet* *paer* wæs. and swa eall heora ehta losodon purh deofles sarwa. on *paem* dagum gelamp 152 *pet* eall folc wurpodon symbelnyssse mid *paem* casere purh ðone sige þe he on persia þeoda.1 gefeaht. Was hit eac þeaw *pet* placidas on *paer* symbelnyssse fyrmest beon sceolde. for-þam he wæs þera cempena lareow and ealdorman. *pa* wæs he soht. and hine nam man 156 findan mihte. *pa* wundrodon ealle men *pet* on swa lytlan fæce hine nam man findan mihte. ne nan þing þæs him to belamp. and se casere and ealle his þegnas wæron swiðe sarie. for his færéd- lican aweg-gewitenynsse. *pa* cwæð his wif to him. hu lange 160 wurige we her. utan niman uncre twa cild and faran heonan. elles we beoð to hospe and edwite eallum pe us cunnion. *pa* on niht genamon2 heora twægen suna. and ferdon to egypta lande. soðlice æfter *paem* þe hi ferdon twegen dagas. *pa* comon hi to sæ. 164 and *paer* ge-metton scip standan. and hi on *pet* eodon. and mid him reowan. *pa* geseha þæs scyphes hlaeford *pet* eustachies wif swiðe fæger wæs. *pa* gewilnode he hi habban. and gyrnde þæs scyp-tolles. ac ða hi nan þineg nœafdon to syllanne. *pa* gyrnde he 168 þæs wifes for *paem* tolle. *pa* eustachius *pet* aget. *pa* nolde he hi alætan. *pa* bicnode se scip-hlaeford to his mannun. *pet* hi hine ut sceoldon wurpan. *pa* eustachius ongæt heora sarwa. *pa* let he þæt wif. and genam his twa cild. and eode geomrigende and cwÊ 172 ðeonde. Wa me and eow forþam eower modor is ælferemundum were ge-seald. Eode *pa* swa heofende. ðæt *pet* he becom to sumum flode. and ne dorste ða for ðæs flodes mycelnýsse mid *paem* twam cildum ingan. ac *bær* *pet* an cild ærest. and sette 3 on ðære healfe þæs 176 stæðes and eode ongean feccan *pet* ðeper. *pa* he ða wæs tomïddes wætres. *pa* geseha he *pet* an leo genam *pet* cild. and gewende to wuda mid. *pa* ðæs geortruwod þæs cildes. and gehwearf geðyldelice hopiende þæs ðær. ac *pa* he ðyderweard wæs. 180 geseha he *pet* an wulf genam *pet* þæt, þæt he his loccas heofende. and wolde hine sylfne adrencan on *paem* wætre. ac hine seo uplice

152, 154. symbelnesse. 156. menn. 158. þegnas; sarige.

1 Leaf 171. 2 hy supplied in late hand. 3 Leaf 171, back.
wife and with his two sons. When evil men had learned that they were so bereaved, then went they, and took their gold and silver, and all that was there; and so all their goods were lost through the devil's artifices. In those days it happened that all people were worshipping in solemn assembly with the Emperor for the victory which he had gained over the Persian nation. It was also the custom that Placidas should be foremost in this solemnity, because he was the master and leader of the soldiers. Then was he sought, and no man could find him. Then all men wondered that in so little space (i.e. at so short notice) no one could find him, nor anything which belonged to him; and the emperor and all his servants were very sorry for his sudden departure. Then said his wife to him, 'How long abide we here?' Let us take our two children and go hence, else we shall be a reproach and taunting to all that know us.' Then, at night, they took their two sons, and went to the Egyptians' land. Verily after they had travelled two days, they came to the sea, and there found a ship standing, and they went on it and rowed with them.

When the ship-master saw that Eustace's wife was very fair, he desired to have her, and demanded the ship-toll; but, as they had nothing to offer, he demanded the wife for the toll.

When Eustace knew that, he would not let her go; then the ship-master beckoned to his men that they should throw him overboard. When Eustace perceived their artifices, then he left the woman and took his two children, and went lamenting and saying—'Woe to me and to you! for your mother is delivered over to a foreign man.' And he went thus, sighing, until he came to a certain river, and durst not, on account of the great size of the river, go in with the two children; but bare one child first, and set it on the other side of the bank, and went again to fetch the second. When he was in the midst of the water, he saw that a lion took the child and went to the wood with it. Then he despaired of the child, and returned patiently, having hope of the other; but when he was (turned) thitherward, he saw that a wolf took it. Then he tare his locks, lamenting, and desired to drown
arrestynx gestapelode mid gepylde. \textit{pæt} he \textit{pæt} ne dyde. Seo leó sóðlice heold \textit{pæt} cild ungederod. \textit{aefter} godes gestihtunge. \textit{pa} 184 hyrdas ñæs landes gesconde \textit{pæt} se leó \textit{pæt} cild swa cucu bær. \textit{aefter} urnon. and hit ahreddon. and eall-swa \textit{pa} yrðlingas. ahred-don \textit{pæt} oðer cild æt þam wulfe. Witodlice ge ða hyrdas. ge ða yrðlingas. werson of anre sacre. and hi ða cild asfedian mid him. 188 Eustachius sóðlice heora fæder wende \textit{pæt} hi fram þam wildeorum abitene werson. eode \textit{pa} heofende and cwæðende. Wala wa hu ic nu greow. swa \textit{pæt} treow þe mid wæstum bio fægre gefrætwod. and eom nu swa \textit{pæt} twig. \textit{pæt} bið acorfen of þam treowe. and 192 aworpen on micclum ystum. and eg-hwanon gecnissed. wala on hu micelre genihtsumnyse ic hwilum wæs. and eom nu bereafod. swa an hæftnydlinge. \textit{Iu} ic wæs cempena larew. and mid mycculum were ymbeald. nu ic eom ana forlæten. ne furpum 196 mine bearn ic næbbe. Ac þu drihten ne forlæt me. ne mine teares ne for-seoh. ic geman leof drihten \textit{pæt} pu cwæde. \textit{pæt} ic sceolde gecos[t]nod beon eall-swa iob. ac on sumum þingum mare ic polige1 þonne he. he sóðlice þeh him æhta losodon. swa-þeah him 200 wæs his myxen forlæten. \textit{pæt} he þær-uppen sittan mihte. Ic sóðlice on ælþæodignesse anxsumnyse þrowige. \textit{He} hæfdre frynd \textit{pæt} hine frefrodon. and him efensargodon. ic sóðlice on þis westene hæbbe wilde deor þe mine bearn me benaman. \textit{he} hæfdre 204 his wif mid him. þe hine arette. þeah he his bearna polode. ic witodlice æghwanane eom unge-sælig buton westme. ne furðum an spearca mines cynrenes nís me forlætán. ac eom gelic þam bogum þe on westene æghwanane mid ystum slægene \textit{[synt]}2. Drihten 208 leof ne onscunige ðu þines þewes mænigfealdan word. ic sorgie sóðlice \textit{pæt} ic ma spræce þonne hit gedafnae. sete drihten heord-raedene minum muðe. \textit{pæt} min heorte ne abuge to yfllum wordum. \textit{pi-læs} þe ic beo aworpen fram þine ansyne. drihten leof syle me nu 212 reste mire mænig-fealdan gedrefednyse. and mid þisum wordum he eode wepende on þone tun þe hatte dadissus. and þær wunode. and beget him biglynfe mid his weorce. þa æfter micelre tide. bæd he þæs tunes hlaford\textit{[as]}3 \textit{pæt} he moste healdan heora æceras. 216 and him mede earnian. and he þær drohtnode fiftyne geard. his suna

1 Leaf 172. 2 synt added in late hand. 3 hlaford in margin; rest cut off.
himself in the water; but heavenly virtue fortified him with patience, so that he did it not. Of a truth the lion kept the child unharmed, by God's ordinance; the shepherds of the country, seeing that the lion bare the child thus alive, ran after and rescued it; and also the husbandmen rescued the other child from the wolf. Verily, both the herdsman and the husbandmen were of one district, and they fed the children with them; but Eustace their father supposed that they had been devoured by the wild beasts; so he went lamenting, and saying; 'Well away! How did I but now grow like the tree which is beautifully adorned with fruits, and am now like the twig that is cut off the tree and cast away in a great storm, and buffeted on all sides. Alas! in how great abundance I once was, and am now bereaved like an enslaved captive; formerly I was master of the soldiers, and compassed about with a great company; now I am left alone, nor have I even my children. But Thou, Lord, forsake me not, nor despise my tears; I remember, dear Lord, that Thou saidest that I should be tried, even as Job, but in some things I suffer more than he. He, verily, although his goods were lost to him, nevertheless his dunghill was left to him that he might sit there-upon; I, indeed, suffer anguish in exile. He had friends who comforted him and sorrowed with him, but I verily have wild beasts in this wilderness, that have taken away my bairns; he had his wife with him who refreshed him, though he suffered (the loss of) his bairns. I verily on all sides am unhappy, being without offspring, nor even a spark of my kindred is left to me, but I am like the boughs which in the desert are beaten on all sides by storms. Dear Lord, reject Thou not Thy servant's manifold words; I, indeed, sorrow in such wise that I speak more than is fit. Set, Lord, a guard on my mouth that my heart yield not to evil words, lest I be cast away from Thy countenance. Dear Lord, give me now rest from my manifold tribulations.'

And with these words he went weeping into the town which is called Dadissus, and there dwelt, and procured for himself food by his work. Then after a great time he prayed the lords of the town that he might occupy their fields and earn him meed; and he lived
ponne waeron aedesde on opran tune . and heora nafor nyste þæt hi waeron gebroðra . Witodlice se hæpêna scip-hlaford se ðe genam eustachius wif . gelædde hi to his earde . and godes gife hi gesyclde þæt he hi ne gewemde . þa hwile þe heo mid him waes . ealswa heo to gode wilnode . and sidðan he dead waes heo waes his yrfe-numa . Æfter þissum waes ge-worden micel hergung on þam lande . þe eustachius ær on waes . and hi fela ðæra romaniscera landa 224 awestan . þa waes se casere þearle gæneCummod for þære hergunge . and gemunde þa placidam . and swiþe geomrode for his særlican awæg-gewitenynsse . gesomnode þa þis fyrd ealle to him . and geornlice axode be him . and bebead þæt man foran sceolde . swa 228 wide swa his anweald ware . and hine geornlice axian . and he eac behet þam þe hine funden . micelne wuriðscipe . and fremfulnesse . þa ferdon soðlice twegen cempan þa waeron genemde . antiochius . and achaius . þa ær waeron under eustachius handa . and þurh- 232 ferdon ealle þa land þe into rone hyrdon . 236 geswince þa þe on þe gehihtæ . gefultuma me þæt ic mote þine þeowene mine gemeccan git geseon . swa ic nu þas gehænde geseo þe me hwilon þenedon . witodlice ic wat þæt mine bearn for minum synnum fram wildeorum abitene synd . forgif me drihten . 240 þæt ic huru on æristes dæge hi geseon mote . Him þa ðus spreccendum com stefn ufane to him cwæðende . Getryw eustachí . soðlice on þisse andwardan tide þu gehwyrst to pinum þam ærran wurðscipe . and þu onfehest ge þin wif ge þine cild . Witodlice on þere æriste þu gesiht micelre ærran þincg . and þu onfehest para eora goda gelustfullunga . and þin nama bið ecelice gæmarsod . Eustachius þa ðís gehyrande . mid mycelre fyrhti geslegen waes . þæt he gestandan ne mihte . ac gesæt . Arás ða eft upp and locode 248 wið ðæs wesges . and geseah þæt þa menn waeron wið his weard . and he hi wel gecneow . ac hi ne cnewon hare . þa cweldon hi to him . hal waes þu broðor . he him oncwæð . syþ sy mid eow
226. V. (fol. 92) begins here ; but is illegible. 228. V. ahsian (?). 1 Leaf 172, back. 2 Leaf 173.
there fifteen years. His sons then were nurtured in another town; and neither of them knew that they were brothers. Truly the heathen ship-master, he who took Eustace's wife, led her to his country; and God's grace shielded her that he defiled her not while she was with him, even as she desired of God; and after he was dead, she was his heir. After this there was made a great invasion of the country wherein Eustace had been at first, and they wasted many of the Romans' lands. Then was the emperor exceeding troubled on account of the invasion, and remembered Placidas, and sorely lamented for his sudden departure; he assembled then all his army to him, and diligently asked about him, and commanded that men should go as widely as his dominion was, and enquire earnestly for him; and he also promised to those who should find him great honour and benefit. Then went two soldiers who were named Antiochus and Achaius, who formerly were under Eustace's hands, and went through all the lands which obeyed Rome until they came where he dwelt. Then truly Eustace beholding them afar, recognized them by their accustomed gait; and being troubled in his mind, he prayed and said—'Lord our God, Who deliverest from every affliction those who hope in Thee, help me that I may yet see Thy servant my spouse, as I now see at hand those who once served me. Of a surety I know that my bairns on account of my sins are devoured by wild beasts. Grant to me, Lord, that I may at least see them in the day of resurrection.' To him then, thus speaking, came a voice from above, saying to him; 'Trust, Eustace; truly in this present time thou shalt return to thy former dignity, and thou shalt receive both thy wife and thy children; verily, at the resurrection thou shalt see much greater things, and thou shalt receive the delights of the eternal good things, and thy name shall eternally be praised.'

Eustace then, hearing this, was struck with great awe, so that he could not stand, but sat down; then he arose up again, and looked along the way, and saw that the men were coming towards him; and he knew them well, but they did not know him. Then said they to him, 'Hail to thee, brother!' He answered them, 'Peace be with you, brothers!' Then said they again, 'Tell us,
XXX. PASSIO S. EUSTACHII MARTYRIS.

brodra. Da cwædon hi eft. Sæge us la leof hwæðor ūu her wite
252 æignite ælœodigne þe hatte placidas mid his wife. and his twan
sunum. sopleice gif ūu hine us sceypiest. we þe willað syllan gode
mede. Pa cwœð he. for hwilcum pingum seege hine. hi cwædon.
he wæs us swyðe leof freond. nu wolde hine geseon. gif we hine
256 geaxian mihton æfter swa fela gearum. Da cwœð he. nat ic her
nenne swilce wer. sopleice ic sylf eom ælœodig. Eustachius þa
geleædde hi into his gesthuse. and ut-gangende bohte him wín. and
him scencte for heora micclan geswince. þa cwœð he to þam hus-
260 hlaforðe. þas men synd me cuðe. and hi forþi comon to me. gif
me nu mettas. and wín. and ic hit þe gilde eft of mere hyre. and
he him þa gleædlice tipode. and he þa eustachius him þenode. and
gemunde hu hi him ær þenode (sic). and ne mihte forberan þæt
264 he ne weope. ac eode ut and þwoh his eagan. and com
eft inn. and þencde him. hi þa geornlice hine beþheoldon
and hine be dæle onceuowan and cwædon. gelic is þæs man
þam menn þe wit secad. eæde he hit mihte beon. Da cwœð se
268 ðær. Ic wat þæt he hæðe ane dolhsweðe on his hneccan þæt
him gelamp iu on gefeohte. Gyman we nu hwæðor he þæt tacen
þære wunde hæbbe. þa hi þa hine geornlice beheoldon. þa
gesawon hi þa dolhsweðe on him. and hi sona hine beclypton. and
272 cystan. and weopen for blisse. and axodon hine hwæðer he hit
were þe heora cempena lareow geo wæs. he þa ðæsc þæt he hit
ñaere. hi þa ongen hine geneæwne gedydon be þam tacne þe on his
hneccan wæs þæt he hit wæs. and hine axodon be his wife. and
276 his cildan hwat hi ge-ferdon. He þa cwœð. þæt he hit wæs. and
þæt his wif. and his cild. deade wæron. Da sona wearð pis cuð
callum on þam lande. and hi þider comon mid mycelre wundrunge.
and þa menn þe him æfter ferdon. rehton þam mannum callum be
280 his ærran wuldre. þa hi þus gehyrdon. þa weapon hi ealle
cwœðende. Eala þæt swa mycel healicyns swilces weres us þeowode.
Da cempan þa cyðdon him þæs caseres bebod. and scryddon hine
mid þam betstan reafe. and læddon forð mid him. and þa land-
284 leode hine furðor gebrohton. and he hi mid sìbbe forlet. Eu-

1 Leaf 173, back.
XXX. PASSION OF ST. EUSTACE, MARTYR. 207

oh master! whether thou know here any stranger who is called Placidus, with his wife and his two sons; truly, if thou makest him known to us, we will give thee good meed.' Then said he, 'For what reasons seek ye him?' They said, 'He was to us a very dear friend; now would we see him, if we could have intelligence of him after so many years.' Then said he, 'I know not here any such man; truly, I myself am a stranger.' Eustace then led them into his guest-house, and going out bought wine for them, and gave them to drink on account of their great fatigue.

Then said he to the master of the house, 'These men are known to me, and therefore they came to me; give me now meats and wine, and I will pay thee afterward out of my hire.' And he thereupon gladly granted it to him, and he then, Eustace, served them; and remembered how they had before served him, and could not forbear to weep, but went out and washed his eyes, and came again in, and served them. They then earnestly regarded him and partly recognised him and said, 'This man is like the man whom we seek, it might easily be he.' Then said the other, 'I know that he had a scar on his neck that chanced to him in fight; let us observe now whether he hath the token of that wound.' When they looked at him carefully, then saw they the scar on him, and they immediately embraced and kissed him, and wept for bliss, and asked him whether it were he who formerly was the teacher of their soldiers; he then denied that it was he. Then they in return made him manifest by the mark on his neck, that it was he, and asked him concerning his wife and his children, how they had fared. He then said that it was he, and that his wife and his children were dead. Then this soon became known to all in the land, and they came thither with great wondering; and the men who had gone after him related to all men concerning his former glory. When they heard this, they all wept, saying, 'Alas! that so great excellence of such a man should have served us.' The soldiers then made known to him the emperor's command, and clothed him with the best garment, and led him forth with them; and the people of the country brought him further, and he dismissed them in peace. Eustace then, on the way,
XXX. PASSIO S. EUSTACHII MARTYRIS.

stachius pa on pam wege him rehte hu him crist ætywde. and hu he of fulwihtæ genennæd wæs eustachius. and eall hu him gelamp be his wife. and his cildum. pa embe fiftyne dagas. comon hi to 288 casere. and pa cempan hi pa archton call him hu hi hine fundon. and se casere eode ongen hine. and cyste hine. and axode hwæt swa feor of his earde faran wolde. he ca him and ealle his duguæs endebyrdllice ar SITE. ealne his sic. and his wifes. and his 292 cilda. Se casere pa and ealle wæron swidente blithe his ongeæncynes. and hine bædun paett he eft fenge to pam anwealde þe he ær hælde. and he swa dyde. het ca genæderæn fyrrde. pa he þa fyrrde sceawode. pa onget he þæt sæer næs fyrod (sic) genon ongen heora 296 fyrrd. Het pa of selecere byrig and tunnum. genæderæan ma cempena. ja gelamp hit þætt man bead paam tuinræde þe his suna on afedde wæron. þætt man sceolde twegen cempan gescyrpan to þære fyrrde. ja geceas man þa twegen cnihtas. for pam þe he wæroncaffice 300 and cyrtene. and ælpeodige. to þære fyrdunga. ja wæs eall seof fyrd gegæderod beforan him. and he hi þa getrymede. and gesette swa his þeaw wæs. ja geseah he on-gemang oprum þa geongan cnihtas þætt hi wæron wlitige on hiwe. and lange on wæstmum. 304 gesette hi þa fyrmeste on his þenunge. and wearc onæled on heora lufe. and æfter þam þe he gefadod hæfeæt all hi his werod swa his þeaw wæs. ja ferde he to þam gefeohte. and ge-eode þa land þe ca hæfænan ætbrodon hæfðun. and hi þam casere underpeodde. 308 Ferde ca forð ofer þætt wæter þætt wæs genennæd idispis. in þa inran land þæra hæfænra. and hi ofer-com. and heora eard aweste. ja git he wilnode þætt he innor ferde. 2ja þær godes fore-stihhtunuge he becom to þam lande þær his wif wæs. hæfeæt hiu hire 312 gebogod on anan wyrtigan hamme. and wæs hiu swa we bufan sædon ungæderæd þærh godes gescyldynes. fram þæs hæfænan ge-caman. ja com eustachius mid his here to þam tune þe heo ca on wæs. Wæs seon wunung þær swype wynsum on to wicenne. 316 and his geteld wæron gehende hire wununge geslagene. ja ge-lamp hit eac þætt þa twegen cnihtas hire suna. heom in ge-curon mid

1 Leaf 174. 2 Leaf 174, back.
related to them how Christ had appeared to him, and how he in baptism was named Eustace, and how it had all happened to him about his wife and his children. Then in about fifteen days they came to the emperor and the soldiers; they then related all to him, how they had found him; and the emperor went to meet him, and kissed him and asked why he had willed to go so far from his country. He then related in order to him and to all his nobility, all his journey, and his wife's, and his children's. Then the emperor, and all, were very blithe at his return, and besought him that he would again assume the authority which he had formerly; and he did so. He then bade men assemble an army; and when he reviewed the army, he then perceived that there was not a sufficient army to meet their enemies. Then he bade men collect from every city and town more soldiers. Then it happened that they commanded the council of the town in which his sons had been brought up, that they should equip two soldiers for the army. Then they chose the two youths because they were bold, and handsome, and foreigners, for the military service. So all the army was assembled before him, and he arrayed them in order, and disposed them, as his custom was. Then he saw among others the young knights, that they were fair in countenance and tall in stature; so he placed them the foremost in his service, and became inflamed with love of them; and after he had disposed all his host as his custom was, he went to the fight and overran the lands which the heathen had taken away, and subjected them to the emperor. Then he went forth over the river which was named Idispis in the inner lands of the heathen, and overcame them, and wasted their country; moreover he desired to penetrate it further. Then, by God's fore-ordaining, he came to the land where his wife was; she had taken up her abode in a garden-enclosure, and she was, as we said above, unharmed, through God's protection, by the heathen society.

Then came Eustace with his army to the town wherein she was. Her dwelling there was very winsome to encamp in, and his tents were pitched nigh at hand to her dwelling. Then it happened also that the two youths, her sons, chose to abide with their
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hyre meder. ne hi niston θet heo wæs hire modor. ne heo niste θet hi wærion hire suna. pa an under-mæl spræcon hi betwux him

320 paer-inne embe heora cild-geoðe. and seod modor sæt geornlice hystende hire tale. Pa cwæð se yldra broðor. θet is. θet ic gefynost gemunæ mæg. θet min sæder wæs cempena ealdor-man. and min modor swyðe wlitig wæs on hiwe. and hi hæfdon twegen

324 suna. me. and oferne gingen. and pa on niht ferdon hi út. and genamon unc and ferdon to sæ. and ut reowan. pa we up comon pa nes ure modor mid us. nat ic for-hwi. pa genam ure sæder unc. and eær us wepunde forð on his weg. pa becomon we to

328 anre êa. pa eode he in θet wæter. and eær mine gingen broðor. and forlet me. Pa cyre he eft ongean wolde feccan me. pa com an wulf and geleæhte mine broðor. and ær he to me cuman mihte. færinga com of ðam wuda an leo. and gegræp me. and arm to

332 wuda. and pa hyrdas ðe þær gehende wærion. ahreddan 1me. and ic wæs ða afed on þam tunæ cal-swa ðu wast. and ic nyste hwæt min sæder geferde. and min broðor. Pa se gingen broðor þis eall gehyrde fram þam yldran broðor. pa aras he and geleæhte hine be

336 þam swuran. and cyste. and Clypte. and sæde. þurh þone god þe cristene wurðæð. ic eom þin broðor be pire tale. for-þam me sædon þe me afeddon θet hi me ahreddan fram þam wulfæ. Da hiora modor þas word gehyrde. þa wæs eall hire heorte astired.

340 and hire innœð. and pohte hwæðer hit hire suna wærion. forðam he cwæð θet heora sæder wære cempena ealdor-man. and eac θet heora modor æt ðam sceype forlætan (sic) wearð. Pa ðy oþre dege gesohtæ heo þære cempena ealdorman. þus cwæðende. Ìc bidde þe

344 leof hlaforð θet þu me gelæde to minum earde. Ìc eom sóðlice romanisc. and ic on hæftnyd hider gelæd wæs. ða onge-mang ðýssum beheold heo hare swyðe georne. and ge-cnæow þa tacna þe on his hneccan wærion. and heo þa asforhtode. and ne mihte

348 forbæran θet heo hit leng forhæle. ac gefeil to his fotum. and cwæð. Ìc halsige þe leof hlaforð θet þu ne beo gesæblged ongen þine peowene. ac for pinre ærstænysse gehyr me. and sege me

1 Leaf 175.
mother, nor knew they that she was their mother; neither knew she that they were her sons. Then one morning time they spake betwixt themselves therein about their childhood, and their mother sat earnestly listening to their tale. Then said the elder brother, 'The earliest thing that I can remember is, that my father was the tribune of the soldiers, and my mother was very fair of countenance; and they had two sons, me and another younger one; and one night they went out, and took us too, and went to sea and rowed out; when we came up [i.e. landed], then our mother was not with us, I know not wherefore; then our father took us two, and bare us forth weeping on his way; then we came to a river, and he went into the water and bare my younger brother and left me. When he returned, wishing to fetch me, there came a wolf and seized my brother; and before he could come to me, suddenly there came from the wood a lion, and gripped me, and ran to the wood; and the shepherds who were there at hand rescued me, and I was there reared in the town, even as thou knowest, and I knew not how my father and my brother had fared.'

When the younger brother had heard all this from the elder brother, then he arose and caught him by the neck, and kissed and embraced him, and said, 'By the God whom Christians worship I am thy brother by thy tale, because those who reared me told me that they had saved me from the wolf.' When their mother heard these words, then all her heart and all her inward thoughts were stirred, and she thought whether it could be her sons, because he had said that their father was a military tribune, and eke that their mother was left behind in the ship. Then the next day she sought the tribune of the soldiers, thus saying, 'I pray thee, dear lord, that thou wilt bring me to my country. I am truly a Roman, and I was brought hither in captivity.' Then in the meanwhile she looked at him very earnestly, and recognised the signs which were on his neck, and she was thereupon affrighted, and could not bear to conceal it longer, but fell at his feet, and said, 'I beseech thee, dear lord, that thou be not wrath with thy servant; but, for thy clemency, hear me and tell me what thou art. I ween,
hwæt þu sy. ic wene leof þæt þu sy placidas cempena ealdorman. 

and were eft on fulluhte genehmned eustachius. þone eac swylce se hælend sylf wæs gemedemod þurh þone heort to his mildheort- 

nyssę geçigan. þæt he on hine gelyfde. and he ða þurh mænig-

fealde costunga þe him on be'comon genam his wif. þæt ic eom. 

and his twegen suna. agapitum and theophilum and ferde to egypta lande. and þa ða we reowen. þa ge-nam se scip-hlaford me neadinga æt him. forþam he wæs hæcen. and he me gehæfte on his eólde. and crist is ge-wihta þæt he ne nan man me gewende 

op þisne díaeg. ac crist se lifigenda geheold mine clænnysse. Nu ic hæbbe call þis gesæd swa hit gelamp. nu bidde ic ðe þurh þæt micel mægen ures drihtnes. þæt þu me scege hweðer þu ðis geçnawe. 

þe eustachius þis gehyrde þæ beheold he hí and gecneow hí be byre 

white. and for micelre blisse weop and hi cyste. and gode þancode se gefrefrað ealle þa þe on hine getrywað. and of ealre angsum-

nyssę generað. þa cwæð heo to him. Ælfræd hwær synd uncre 
suna. he andswarode. wildeor hí geliæhton. and he ða arehte hire 

hu hí genumene wæron. þa cwæð heo. Úton dön criste þæncung 
ic gelyfde witodlice. þæt call-swa god unc geþe þæt wit unc 
gemeton. þæt he eal-swa forgise. þæt wit uncre bærn oncënawen. 

ða cwæð eustachius. and ne sæde ic þæt wilde deor hí geliæhton. 

Da cwæð heo. Gyrstan díaeg ic sæt binnan minan caferþune. þa gehyrde ic hu twegen geonga cníhtas spræcon him betwux be heora 
cild-geogoðe. nu wat ic to soþan. þæt hi synd uncre bærn. Ne 
hí sylfe nyston þæt hi wæron gebroþra. buton þurh þa receinge þe 

se yldra bropor rehte þam gingran. ongit nu hu micel is godes 
mildheortnyssę þe him forgeaf þæt hi hi gecnawan moston. þæt 
hi gebroðra synd. ða hét eustachius hi to him clíþian. and axode 
hwæt hi umuér. and hi him sona archton call-swa we her bufan 
sædon. and he þa gecneow þæt hi his suna wæron. and hi to him 
genam. and clýpte. and cyste. and hi ða ealle heora gecneoua 
goingdon to críste. and mid wope and onbryðnynssé þæncunge 
dydon. fram þære opre tide þæs degeæ. oppe sixtan tide for heora 

1 Leaf 175, back. 2 Leaf 176.
master, that thou art Placidas, tribune of the soldiers, and wert afterwards in baptism named Eustace, whom likewise the Saviour vouchsafed, by means of the hart, to call to His mercy so that he believed on Him; and he then, because of manifold trials which came to him, took his wife, who I am, and his two sons, Agapitus and Theophistus, and journeyed to the land of Egypt; and, as we rowed, then the ship-master took me by compulsion from him, because he was heathen, and he held me captive in his country; and Christ is my witness that neither he nor any man hath defiled me unto this day; but Christ the Living one preserved my chastity. Now that I have said all this as it happened, now I pray thee, by the great power of our Lord, that thou tell me whether thou know this.'

When Eustace had heard this, then he beheld her and recognised her by her beauty, and for great bliss wept and kissed her, and thanked God Who comforteth all those that trust in Him, and delivereth from all anguish. Then said she to him, 'Lord, where are the sons of us two?' He answered, 'Wild beasts caught them.' And then he related to her how they were taken. Then said she, 'Let us give thanks to Christ; I believe verily, that like as God hath granted us that we two should find each other, that He likewise will grant that we two may discover our bairns.'

Then said Eustace, 'But did I not tell thee, that the wild beasts caught them?' Then said she, 'Yesterday I sat within my hall, when I heard how two young knights spake betwixt themselves about their childhood; now know I, of a truth, that they are our bairns; neither knew they themselves that they were brothers save through the narrative which the elder brother related to the younger. Understand now how great is God's mercy, which granted them to know that they are brothers.' Then bade Eustace to call them to him, and asked who they were; and they immediately related to him even as we said above; and he then knew that they were his sons, and took them to him, and embraced and kissed them, and they then all bowed their knees to Christ, and with weeping and fervour made thanksgiving for their meeting from the second hour of the day until the sixth hour.
384 gemetinge. Da soðlice asprang se hlísa geond ealne þone hired. and hi ealle ge-gadere wundrodon. and blissodon for heora gemetinge. and miccle þe bliðran. þe hi ofer-winnen hæfdon þa hæfenan. Da þy óðran dæge dydon hi þa mæstan gebeorscype. 388 and gode þancode his micclan mildheortnyssse. þa æfter þam þe hi gewyld hæfdon eall heora feonda land. and hi mid micclum sige ham hwurfon. and læddon mid him miccle herehype. and manige hæftnydlingas. þa gelamp hit þæt se casere traianus wæs forð-faren. ær þam eustachius of þam gefeohte come. and wæs gesæt oper cyning adrianus hatte. se wæs hæpen. and wyrsa on welhreownyssse. þa eustachius ongen com of þam gefeohte. þa eode se casere him ongean swa hit þeaw is mid romanum. and 396 mersode miccle symbelnyssse for þam sige þe he geworht hæfde. and axode hine embe þæt gefeohht. and embe his wif. and his suna. hu he hi geaxode. þa ðy ofpran dæge ferde se casere to þam temple þera deofol-gilda. and eustachius nolde in-gan mid him. ac 400 stod þær-ute. þa clypode se casere hine. and axode hwif he nolde ofrían þam godum for his sige. and swiþst for-þam þe his wif and his cild funden hæfde. Da cwæð he. Ic wurþige and gebidde minne drihten hælendne 1crist. and him unablînnendlice bena 404 offrige. se þe gemîttode mire eaðmódnyssse. and me geleded of hæftnyde. and min wif me forgeaf. and mine cild. nat ic witodlice nanne oðrne god. ne na wurþige. buton þone heofon-lican god. se ðe ealle gesceasta gesceop. ge þa heofonlican. ge þa 408 eorþlican. and fela wundra wyrcð. þa wearð se casere mid micclre hat-heortnyssse gefyldle. and het hine ungýrdan. and bewæþmian. and beforan his ansyne ætstandan mid his wif. and his cildum. swilce ofergægendne his hlafordes beþod. and he swa-ðeah na 412 to þæs hwon fram his geleafan. and þam soðan gode gecyrran wolde. þa gesæh se casere þæt he hine þurh nan ðing awendan ne mihtte fram cristes geleafan. het ða hine gelædan mid his wif. and his cildum. into anum eorþ-huse. and het ane strange leo 416 laetan into him. þæt hio hi abitan sceolde. þa arn seo leo. and gestod wîð þone eadigan wer eustachium. and aleat mid þam heafde. and feoll to his fotum. and gæaðmedde hi to him. and 1 Leaf 176, back.
Then verily the fame spread over all the household, and they all wondered together, and rejoiced for their meeting, and that much the more blithely because they had overcome the heathen. Then the next day they made a very great feast, and thanked God for His great mercy. After they had subdued all their enemies' land, and they, with great victory, had returned home, and carried with them great plunder and many captives, then it happened that the Emperor Trajan was dead before Eustace came from the fight, and there was appointed another king, called Adrian, who was heathen, and worse in ferocity. When Eustace came again from the fight, then went the emperor to meet him, as is the custom with the Romans, and proclaimed a great solemnity for the victory which he had gained, and asked him about the fight and about his wife and his sons, how he had heard of them. Then the next day the emperor went to the temple of the idols, and Eustace would not go in with him, but stood there outside. Then the emperor called him, and asked why he would not offer sacrifice to the gods for his victory, and especially because he had found his wife and his children.

Then said he, 'I worship and pray to my Lord Jesus Christ; unceasingly I offer supplications to Him, Who had pity on my lowliness and brought me from captivity, and gave me back my wife and my children; verily I know no other God, nor worship any save the Heavenly God, Who created all creatures, both the heavenly and the earthly, and worketh many wonders.'

Then the emperor became filled with great rage, and commanded men to ungird and disarm him, and that he should stand up before his wife and his children as being a transgressor of his lord's commands; and he, however, in no wise would turn from his faith and the true God. When the emperor saw that he could by no means turn him from Christ's Faith, then he commanded him to be led with his wife and his children into a den, and bade a strong lioness to be let in to them, that she should devour them. Then ran the lioness, and stood by the blessed man Eustace, and bowed down her head, and fell at his feet, and humbled herself to him, and arose again, and went out of the
arás eft and code of þam huse. Eornostlice se casere geseah þas
wundorlican wæfersyne. þæt se leo heora ne oðhrán. þa het he
gefeecan anne ærenne oxan . and þone onælan . and þa halgan
cær-on dón. þa com þider unrim folces cristena . and hæcena .
to þisse wæfer-syne. þæt hi woldon geseon þu þa halgan prowodon.
þa bæd eustachius þæt hi him fyrst leton þæt hi him to gode
gebædon . hi þa æpenedon up heora handa to gode cweðende .
Drihten god eallra gesceaffa sceyppend geswenedlicra . and un-
geswenedlicra . þu þe eallum eart ungeswenedlic . 'on þinum mægen-
þrymme. Fram us sólice þu wære geswæn swa þin willa wæs .
gehrýr us nu leof drihten to þe gebiddende . Efnæ nu ure gewilnung
is gefylled þæt we tocgædere cuman moston . and gecearnian to
onfife þone gemanan þara haligra . swa þara þryncatas þe þurh
fyr afandode wæron . and swa-peah þe ne wiðsocon . læt us nu
drihten þurh þis fyr geendian . and sele þam mede on heofonum
þines wuldres mid us þam ðe on eorðan ure gemyndig beo .
and syle him genihtsumynsse ofer eorðan . and gif hi on sæ oððe on
lande gefrecnode beon . and hi ðe scoecgan þurh urne naman . beon
hy alysede fram ælere frecedynsse . and gif hi on synnum
befællan . and hi þe þonne halsian þurh ure eadmudynsse . forgif
him drihten forgifynsse heora synne . and eallum þe ure gemynd
dón and þe wuldrian . forgif him fulfum . and heora gehelp .
forgif drihten þæt þysses fyres hæto sy gecyrred on wætne deaw .
and læt us on þisum geendian . and gelicie þe on urum licham.
þæt hi ne beon totwæmede . ac læt hi beon her ætgaedere gelede.
þa hi þis sædon . þa com stefn of heofonum þus cwepende . swa
hit bið swa ge biddað . and niccle ma . for-þam ge wæron win-
nende on godan life . and ge wæron for-pylidiende mænig-fealde
cos[t]unga . and swa-peah noran ofer-swipde . Cumað nu on
sibbe . and onfoð wuldorbeah cowres siges . and for þissum
hlwilwendlicum yflum . brucað þæra ecera goda on worulda woruld.
Da þis gehyrdon þa eadigan halgan . þa sealdon hi hi sylfe þam
fyre . and þærrihte seo hæto þes fyres acolode . and hi þa wul-
drodon þa anwaldan and hergendlican prynysse . and sungon godes
lofsang . and heora sawla on sibbe criste ageafon . and þæt fyr

1 Leaf 177.
2 Leaf 177, back.
house. Earnestly the emperor saw this wonderful spectacle, that the lioness touched them not; then bade he fetch a brazen ox and heat it and put the saints therein. Then came thither countless folk, both of Christians and heathens, to this spectacle; for they desired to see how the saints would suffer. Then besought Eustace that they would allow them time to commend themselves to God, and they stretched up their hands to God, saying, 'Lord God, Creator of all creatures, visible and invisible, Thou Who to all art invisible in Thy Majesty, by us verily Thou wast seen as Thy will was; hear us now, dear Lord, praying to Thee; behold now our desire is fulfilled, that we might come together, and merit to receive the fellowship of the saints, even as the three youths who were tried by fire and yet denied Thee not. [Let us now, Lord, end (our lives) by this fire; and give to those who on earth shall be mindful of us the meed in Heaven of Thy Glory with us; and give them sufficiency on earth; and if they, either on the sea or on the land, are endangered, and they call on Thee through our name, may they be delivered from every danger; and if they fall into sins, and they then adjure Thee by our humility, give them, Lord, forgiveness of their sins; and to all those who make memorial of us, and glorify Thee, give them aid and help them; grant, Lord, that this fire's heat may be turned to wet dew, and let us end (our lives) in it; and may it please Thee, as to our bodies, that they be not separated, but let them be here laid together.'

When they had said this, then came a voice from heaven thus speaking: 'It shall be as ye pray, and much more, because ye were striving in good life, and ye were enduring manifold temptations, and nevertheless were not overcome. Come now in peace, and receive the crown of glory of your victory; and, in exchange for these transitory evils, enjoy the eternal goods to ages of ages.' When the blessed saints heard this, then gave they themselves to the fire, and straightway the heat of the fire cooled, and they then praised the glorious and laudable Trinity, and sung a psalm to God, and gave up their souls in peace to Christ; and the fire touched them not, not even a hair of their heads. Verily after
heora ne æðrån . ne forþum an hár heora heades . Witodlice æfter prim dagum com se arleasa casere to þære stowe . and het geopenian þone ærenan seare-craeft þæt he gesawe to hwam þara haligra lichaman gewordene wærôn . þa geseah he hi gesunde . þa wende he þæt hi ða git lyfdon . and het hi ða wurpan ut on ða eorðan . þa wundrodon ealle þa þe þær wærôn . þæt þæt fyr ne æðrån furðon anes hæres on him . ac heora lichaman wærôn hwittran þonne swan . þa wæs se casere aðyrht . and þanon ferde to his healle . and seo menio þe þær ætstod . clypodon . Mycel and mære se is god cristena manna . and an soð god hælende crist . and nis nan oper buton him . se gedyde þæt fyr ne for-nam ne an hær heora feaxes . and þa cristenan namon heora lichaman diglice . and bebyrgdon . and getimbrodon gebæðhus síðan seo ehtynys gestilled wæs . and mærsondon heora gemynd on þam dege kal . nouembris . Dis is þæt lif þæra eadigra martyra . and her is seo geendung heora wuldorfullan gewinnes . Witodlice ealle þa ðe geearnigað and mærsað heora gemynd . and hi gecigað to fultume . hi begitað þa god þe þam halgum behatene synd þurh ða gife ures drihtnes hælendes cristes . ðam sy wulderd and miht on worulda woruld á on ecnyssse . AMEN.
three days came the wicked emperor to the place, and bade men open the brazen engine, that he might see to what those saints' bodies had turned. When he saw them sound, then weened he that they yet lived, and bade them to be thrown out on the earth. Then wondered all those who were there, that the fire had not touched even a hair of them, but their bodies were whiter than snow. Then was the emperor afraid, and went thence to his hall; and the multitude who stood there cried, 'Great and exalted is the God of Christian men and the one true God Jesus Christ, and there is none other but He; Who caused the fire not to consume a single thread of their hair.'

And the Christians took their bodies secretly, and buried them; and built a chapel after the persecution was stilled; and celebrated their memory on the day of the Kalends of November. This is the life of the Blessed martyrs, and here is the ending of their glorious strife. Verily all those who are worthy, and glorify their memory, and call them to their assistance, such men shall obtain the good things which are promised to the Saints through the grace of our Lord Jesus Christ; to Whom be glory and power to ages of ages, ever in eternity. AMEN.

XXXI.

NOV. II. ST. MARTIN, BISHOP AND CONFESSOR.

[See also Ælfric's Homilies, ed. Thorpe, ii. 498.]

There was a certain wise writer, called Sulpicius, who desired to write the miracles and mighty deeds which the great Martin mightily performed in this world, and he therefore wrote concerning him the things which he had learned, either from himself or from other men, because the miracles, which God wrought by him, were known to many;

1. B. supplies snoter. 4. ðissere; bi.
2. B. he (for ðe); writan; wundræ; þa mihtæ. 5. sylfe.
3. ðe mæra; fremode. 6. monnum; monig weron.
7. wundre cûfe; wrohte.
and we *pat* enlisc nimað of *pære* ylcan gesetyssse.  
ac we ne wrītāð na mare, buton his agene wundra.  
[I.] **M**artinvs *se mara* B ISCOP wäs geboren on ām  
feestene  
sabaria gehaten pannoniscre scire.  
and on ticinis he wæs afes italian landes.  
He *com* of hæcēnun magum æpelborenum swaðeah  
of wurðfulre mægðe. æfter woruld-þingum,  
his fæder wæs ærest cempa, and eft cempena ealdor.  
and martinus wæs gewenod to wæþnum fram cild-hade.  
and camp-dome fyligde betwux larlicum gefylcum.  
Ærest under constantine ām æpelan casere.  
and eft under iuliane ām arleasan wiðer-sacan,  
a na swaðeah syf-willes. forþan þe he fram cild-hade wæs  
swyðor  
onbryrd þurh god to godcundlicum þeow-dome.  
þonne to woruldlicum campdome. swa swa he cydde syðdan.  
þa þa he wæs tyn wyntra þa wearð he gecristnod  
his maga unþanes, and on wundorlicum gemete  
sona to godes þeowdome he wæs eall gehwyrfed.  
and þa þe he wæs twelf wintra he ge-wilnode to westene.  
and he hit cæc gefremode gif he þa yldæ hæfde.  
His mod wæs swaþeah æfre embe mynstru smeagende.  
opþe embe cyrcan, and godes gesetyssum.  
he smeade þa on cild-hade. *pat* he siððan gefremode.  
þa wæs þære casere (*sic*) bebd *pat* þæra cempena suna  
þe wæron forealdode wurdon genamode  
to ām ylcan camp-dome þe heora fæderas on wæron.  
and martinus þa wearð amelod fram his fæder.  

8. wære; nimað; þære ylcan i-settnynse.  
9. wrītāð nā.  
10. de mere biscop; l-boren.  
11. i-hātān; seire.  
12. ðn; i-fedd italian londes.  
13. wurðfulre; weoruld-þinga.  
14. ðæmðe; æft ðæmpæne.  
15. i-wenod; weþnum from child-.  
16. i-wenod; weþnum from child-.  
17. larlicic folcum.  
18. æþelen.  
19. æft.  
20. nā swā-. forþam; wæs swiðor.  
21. on-brūd; godcundlice.  
22. þone; woruldlice; hē.  
23. hē wæs þen wintra; i-cristnod.  
24. unþanes; wundorlice i-mete.  
25. sōne; all i-hwyrfed.  

1 Leaf 178, back.
and we take the English from the same account; but we will write no more but his own miracles.

Martin, the great bishop, was born in the fortified town called Sabaria, in the province of Pannonia, and was brought up in Ticinum (Pavia) in the Italian land. He came of heathen parents, but nevertheless noble, of honourable kindred in worldly things; his father was first a soldier and afterward a captain of soldiers, and Martin was accustomed to weapons from childhood, and followed war amongst the soldiers in training; first under Constantine the noble emperor, and again under Julian the wicked apostate; nevertheless, not of his own will, because that from childhood he was rather instigated by God to divine service than to worldly warfare, even as he afterward shewed. When he was ten winters old, he was anointed with chrism (as a catechumen) against the will of his parents, and in wondrous measure he was at once wholly turned to God's service; and when he was twelve winters he desired (to retire) to the desert, and he would likewise have accomplished it, if he had been old enough.

His mind was, nevertheless, ever pondering about monasteries or about churches and God's ordinances; he meditated in childhood that which he afterwards performed. Then was the emperor's command that the sons of the soldiers who were superannuated should be nominated to the same military service in which their fathers had been, and Martin was thereupon denounced by his father,

26. þa ða; wilnode. 31. þæs casere (sic); þære cęmpene
27. ðæc. suunu. 32. weron; i-namode.
28. swá-; efre; mynstre smeagunge. 33. heoræ fæderæs; weron.
29. cyrcean; i-setynse. 34. from.
XXXI. VITA S. MARTINI EPISCOPI.

pe on his weorcum andode . and he wearō geraentægæd
pa pa he fītyne wintre wæs . betæht to þam gewinne
mid anum his þéowan pe his gesiðæ wæs .
þam he sylf penode . swipor þonne he him .
and samod hi gereordodon swa swa gelican .
þreo gear he ferde mid þam folcilicum cempum .
buton gewæpnunge æþpan pe he være gefullod
ungewemmed swa-þéah fram woruldlicre besmitenynsse
on þære pe mennisc cyñn micclum on syngæð .
Embe his efen-cempan he hæsde wel-willendynsse .
and micel lufe . and gemetfæst geðyld .
and soðæ eadmodynsse . ofer mennisc gemett .
Swa micel forhæfedynsse he hæsde on his bigleofan :
swlice he munuc være swíðor þonne cempa .
and for his æðelum þeawum his efen-cempan calle
pa hine arwurðodon mid wundor-lícere lufe .
He næs þa git gefullod . ac he gefylde swa-þéah
þæs fulluhtes dæda mid fulfremedium weorcum .
swa þæt he swincendum fylste . and fedde þearfende .
and nacode scrydde . and nan þing him sylfum
of his campdomes scipe on his seode ne heold .
buton þæt he dæg-hwamlice to bigleofan hæsde .
swa swa þæt god-spel sægð . Ne þenc þu be mergene .
II. On sumere tide he ferde forð þurh ane burh
ambianis gehaten on hetelicum wintra :
on swa swiðlicum cyle . þæt sume men swulton þurh þone .
þa gemette he ðær ænne þearfan 1nacodne
biddende þa riddon (sic) þæt hi him sum reaf sealdon.

35. þa hē on ; weorcum ðáwácød ;
i-racentægod . 36. nàre ; mycel ; syngæð ;
36. fītene . winne . 43. euencempan ; wel- .
37. ðéowan ; gesiðæ . 44. mycel ; metfest i-xult .
38. þam ðe he . 45. soð- fæst eadmodnesse ; i-mét .
39. hēo (for hi) ; reorodon ; ilice . 47. micel форhæfðnesse hē ; big-
40. gēr hē ; folclice . leofene .
41. gewæpnunge ; æþpan ; i-fullod . 48. swylic ; være ; þone cěmpæ .
42. ungewemmed ; from weoruldicre 49. æðel ; euencempan þa alle .
41. besmitenynsse . 50. om . þa ; arwurtodon ; wunder-
1 Leaf 179.
who was envious of his works, and he was bound
when he was fifteen winters old, being sent to war
with one of his slaves who was his comrade,
whom he himself served rather than he him;
and they ate together even as equals.
Three years he marched with the common soldiers
without weapons, ere he was baptized,
being unspotted, nevertheless, by worldly defilement
wherein mankind especially sin.
Towards his fellow-soldiers he had kindly feeling,
and great love, and modest patience,
and true humility above man’s measure.
He had as great temperance in his food
as if he had been a monk rather than a soldier;
and for his noble qualities all his fellow-soldiers
reverenced him with a marvellous love.
He was not as yet baptized, but he fulfilled, nevertheless,
the deeds of baptism with perfect works,
so that he succoured the oppressed, and fed the poor,
and clothed the naked, and kept nothing for himself
of his military pay in his scrip,
save what he daily had for food,
even as the gospel saith: ‘Take no thought for the morrow.’

II. On a certain occasion he was travelling forward through a
town
called Amiens, in a bitter winter,
in such severe cold that some men died of it.
Then he met there a poor man, naked,
beseeching the riders that they would give him some clothing;
ac hi ridon him forσ ne rohton his clypunge.

Martinus pa onget paet he moste his helpan.

pa da pa opre noldon ac he nyste swa-þeah
hwæt he salde pam nacodon forþan pe he sylf næfde
naht butan his gewæudem . and his gewæpmunge .
forðan pe he on swilce weorc aspande ær his æng .
He gelæhtæ ða his sex . and forcearft his bastype .
and salde healfne dæl pam gesseligan þearfan .
and þone healfan dæl he dyde on his hricg .
Pa hlogon his geferan þæs forcorfenan basinges .
sune eac besargodon þæt hi swilces naht ne dydon
þonne hi butan necednysse him bet mihton tician .
On þære ylean nihte he geseah on swefne
þone hælend gescrydne mid þam healfan basinge .
þe he salde þam þearfan . and hét þæt he biheolde
to his drihtne werd and oneneowe þæt reaf
þærrihte gehyrde se halga martinus .
þone hælend clypian to his halgum englum
mid beorhþre stemne . and to him ymb-standendum cwecd .
Martinus þe git nis gefullod me mid þysum reafe gessrydde .
He gemunde þa his cwydes þe he cwecd on his godspelle .
þæt þæt ge doð on minum naman anum of þysum læstum .
þæt ge dop me sylfum . and forþi he geswutelode
hine sylfne martine on swefne mid þam reafe
þe se þearfa underfeng for his naman on ēr .
Se halga wer swa-þeah nes alafen þurh þa gesihte .
ac godes godnysse he onceow on his weorc .
and þa þa he wæs eahtatyne wintre . he wearð gefullod on gode .
nolde þeah git forlætan . for his leofan ealdormenn .

63. hêo ridan hêom ; and ne rohten .
64. him helpen .
66. nacodon ; om . 2nd he .
67. noht buton ; wæden ; waepnunge .
68. weorc i-spende ār al his .
69. He seah i-lahte his sex ; basing
is glossed (in B.) by pallium uel tunica .

70. hælfè ; þám i-selige þearfum .
71. rucge .
72. logon ; i-feran ; for-ceorfenes .
73. eac bisargedon ; heo swylees
74. hêo buton ; mihte tiþan .
75. þære ylice ; i-seah ; om . on
swefne .

1 MS . here repeats þe he salde þam þearfan .
The Society intends to complete forthwith the Reprints of its out-of-print Texts of the year 1866. Prof. Skeat has sent Partenay to press; Dr. McKnight of Cornell is re-editing King Horn and Floris and Blancheflower; Dr. H. Spies will probably undertake Scinte Mar- heree; and Dr. Furnivall will revise Hali Melechau and his Political, Religious and Love Poems later in 1899, so that the Society may begin 1900 with all its Texts in print.

February 1899. For this year the Original-Series Texts were issued in 1897. Those for 1900 are now ready. The texts of several other works are now printed.

For 1897, the Original-Series Texts are, No. 108, Child-Marriages and -Divorces, Troth-pleights, Adulteries, Affiliations, Libels, Wills, Miscellanea, clandestine Marriages, Deposits in Trials in the Bishop’s Court, Chester, a.d. 1561-6, with Entries from the Chester Mayors’ Books, 1558-1600, ed. Dr. F. J. Furnivall,—a most curious volume, full of the social life of its time; and Part II of the Prymer or Lay-Folks’ Prayer-book, edited by Mr. Henry Littlehales, with a Paper by Mr. Bishop on the Origin and Growth of the Prymer.

For 1897, the Extra-Series Texts are LXI, The Towneley Plays, re-edited from the unique MS. by Mr. George England, with sidenotes and Introduction by Alfred W. Pollard, M.A., LXXII, Hoccleve’s Regement of Princes, a.d. 1411-12, with 14 Minor Poems, now first assigned to Hoccleve, from the DeGuilleville MS. Egerton 615, re-edited from the MSS. by Dr. Furnivall: the latter forms Part III of Hoccleve’s Works; LXXIII, Part II of Hoccleve’s Works is Hoccleve’s Minor Poems II, from the Yates Thompson (late Ashburnham) MS., edited by Mr. Israel Gollancz, M.A. This last, the Editor promises forthwith.

The Original-Series Texts for 1898 are Nos. 110, 111,—Part II, Sections 1 and 2, of Dr. T. Miller’s Collations of Four MSS. of the Old-English Version of Bede’s Ecclesiastical History. Another Part will complete the work.

The Extra-Series Texts for 1898 are No. LXXIV, Secreta Secretorum, 3 prose Englishings, one by Jas. Yonge with interesting passages about Ireland, edited by Robert Steele, B.A., Part I; and No. LXXV, Miss Morrill’s edition of the Speculum Guidonis in the Society’s Guy-of-Warwick Series. (This latter book was priced only 10s. before its size was known.)

The Original-Series Texts for 1899 are No. 112, Merlin, Part IV, Prof. W. E. Mee’s Outlines of the Legend of Merlin, with Glossary, &c., and No. 113, Queen Elizabeth’s Englishings of bothiūs de Consolatione, Plutarch’s De Curia示意ate, and part of Horace, De Arte Poetica, edited from the unique MS. (a portion in the Queen’s own hand) in the Public Record Office, London, by the late Miss C. Pemberton, with a Facsimile, and a note on the Queen’s use of i for long e.

The Extra-Series Texts for 1899 ought to be the Second Part of the prose Romance of Melwine—Introduction, with ten facsimiles of the best woodblocks of the old foreign black-letter editions, Glossary, &c., by A. K. Donald, B.A., if he can be found; and a new edition of the famous Early-English Dictionary (English and Latin), Promptorium Parelorum, from the Winchester MS., ab. 1440 a.d.: in this, the Editor, the Rev. A. L. Mayhew, M.A., will follow and print his MS. not only in its arrangement of nouns first, and verbs second, under every letter of the Alphabet, but also in its giving of the flexions of the words. The Society’s edition will thus be the first modern one that really represents its original, a point on which Mr. Mayhew’s insistance will meet with the sympathy of all our Members. But if neither of these Texts is forthcoming in 1899, the first Part of Lydgate’s English Pilgrimage of the Life of Man, edited by Dr. F. J. Furnivall, and Miss Mary Bateson’s edition of George Ashby’s Active Policy of a Prince, and Englishs Dicta Philosophorum, from the unique MS. a.d. 1463, will be substituted for them, and the others will be issued in 1900.

The Original-Series Texts for 1900 will be No. 114, Part IV (the last) of Prof. Skeat’s edition of Aelfric’s Metrical Lives of Saints; and No. 115, Jacob’s Well, a quaint allegorical treatise on the cleansing and building-up of Man’s Conscience, edited from the unique MS. in Salisbury Cathedral, by Dr. J. W. Brandeis, Part I.

The Extra-Series Texts for 1901 will be chosen from Mr. I. Gollancz’s re-edition of two Alliterative Poems, Winner and Waster, &c., ab. 1360, just issued for the Roxburghe Club; Dr. Norman Moore’s re-edition of The Book of the Foundation of St. Bartholomew’s Hospital, London, from the unique MS. ab. 1425, which gives an account of the Founder, Rahere, and the miraculous cures wrought at the Hospital; or The Craft of Nombrynge, with other of the earliest English Treatises on Arithmetic, edited by R. Steele, B.A., or Alexander Scott’s Poems, 1568, from the unique Edinburgh MS., ed. A. K. Donald, B.A.; or The Siege of Jerusalem, the alliterative version, edited by Prof. Dr. E. Kölbing.

An urgent appeal is hereby made to Members to increase the list of Subscribers to the E. E. Text Society. It is nothing less than a scandal that the Hellenic Society should have nearly 1000 members, while the Early English Text Society has only about 300!
The Original-Series Texts for 1901 and 1902 will be chosen from books already at press: Part II of the Minor Poems of the Vernon MS., edited by Dr. F. J. Furnivall; Mr. Gollancz's re-edited Exeter-Book—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—Part II; Dr. Bruce's Introduction to The English Conquest of Ireland, Part II; Dr. Furnivall's edition of the Lichfield Gilds, which is all printed, and waits only for the Introduction, that Prof. E. C. K. Gonner has kindly undertaken to write for the book. Dr. G. Hertfeld's re-edition of the Anglo-Saxon Martyrology is all in type. Part II of Dr. Holt- hausen's Vice and Virtues needs only its Glossary.

The Texts for the Extra Series in 1901 and 1902 will be chosen from The Three Kings' Sons, Part II, the Introduction &c. by Prof. Dr. Leon Kellner; Part II of The Chester Plays, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. England and Dr. Matthews; the Parallel-Text of the only two MSS. of the Owl and Nightingale, edited by Mr. G. F. H. Sykes (at press); Robert of Brunne's Handliyng Synne, edited by Dr. Furnivall; Deguilleville's Pilgrimage of the Life of Man, in English verse by Lydgate, Part II. (For the three prose versions—two English, one French—an Editor is wanted.) Members are asked to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finish all the Texts that the Society ought to print. The need of more Members and money is urgent.

Before his death in 1895, Mr. G. N. Currie was preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguilleville's Pilgrimage of the Life of Man, with the French prose version by Jean Gallopes, from Lord Aldenham's MS., he having generously promised to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS. But Mr. Currie, when on his deathbed, charged a friend to burn all his MSS. which lay in a corner of his room, and unluckily all the E. E. T. S.'s copies of the Deguilleville prose versions were with them, and were burnt with them, so that the Society will be put to the cost of fresh copies, Mr. Currie having died in debt.

Guillaume de Deguilleville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse Pelerinaige de l'Homme in 1330-1 when he was 36.¹ Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it, and this is the only one that has been printed. Of the prose representative of the first version, 1330-1, a prose Englishing, about 1430 a.d., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Univ. Coll. and Corpus Christi, Oxford; and the Laud Collection in the Bodleian, no. 740. A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited for the E. E. T. S. The Laud MS. 740 was somewhat coddened and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library: ² "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his Pilgrim's Progress. It will be edited for the E. E. T. Soc., its text running under the earlier English, as in Mr. Herriage's edition of the Gesta Romanorum for the Society. In February 1464,³ Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguilleville's first verse Pelerinaige into a prose Pelerinaige de la vie humaine.⁴ By the kindness of Lord Aldenham, as above mentioned, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

The Second Version of Deguilleville's Pelerinaige de l'Homme, A.D. 1355 or 6, was englised in verse by Lydgate in 1426. Of Lydgate's poem, the larger part is in the Cotton MS. Vitellii C. xiii (leaves 2-308). This MS. leaves out Chaucer's englising of Deguilleville's A B C or Prayer to the Virgin, of which the successive stanzas start with A, B, C, and run all thro' the alphabet; and it has 2 main gaps, besides many small ones from the tops of leaves being burnt in the Cotton fire. All these gaps (save the A B C) will be filled up from the Stowe MS. 952 (which old John Stowe completed) and from the end of the other imperfect MS. Cotton, Tiberius A vii. Thanks to the diligence of the old Elizabethan tailor and manuscript-lover, the whole text of Lydgate's poem can be given. The British Museum French MSS. (Harleian 4599,⁵ and Additional 22,937⁶ and 25,594⁷) are all of the First Version.

¹ He was born about 1295. See Abbé Goujet's Bibliothèque française, Vol. IX, p. 73-4.—P. M.
² These 3 MSS. have not yet been collated, but are believed to be all of the same version.
³ Another MS. is in the Pepys Library.
⁴ According to Lord Aldenham's MS.
⁵ These were printed in France, late in the 15th or early in the 16th century.
⁶ 16th cent., containing only the Vie humaine.
⁷ 15th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.
⁸ 14th cent., containing the Vie humaine and the 2nd Pilgrimage, de l'Ame: both incomplete.
Besides his first *Pelerinaide de l'homme* in its two versions, Denilleville wrote a second, "de l'ame separée du corps," and a third, "de nostre seigneur Jesus." Of the second, a prose Englishing of 1413, *The Pilgrimage of the Soule* (with poems by Hoccleve, already printed for the Society with that author's *Regement of Princes*), exists in the Egerton MS. 615, 1 at Hatfield, Cambridge (Univ. Kk. 1, 7, and Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of addicions' as Caxton says, and some shortenings too, as the maker of both, the first translator, tells us in the MSS. Caxton leaves out the earlier Englisher's interesting Epiloge in the Egerton MS. This prose englisching of the *Soule* will be edited for the Society by Prof. Dr. Leon Kellner after that of the *Man* is finisht, and will have Gallopes's French opposite it, from Lord Aldenham's MS., as his gift to the Society. Of the Pilgrimage of Jesus, no englisching is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. The other MSS., except the Paris one, being interlinar versions,—some of the Roman-Latin reduction, and some of the Gallican,—Prof. Logeman has prepared for press, a Parallel-Text edition of the first twelve Psalms, to start the complete work. He will do his best to get the Paris Psalter—tho' it is not an interlinear one—into this collective edition; but the additional matter, especially in the Verse-Psalms, is very difficult to manage. If the Paris text cannot be parallellised, it will form a separate volume. The *Early English Psalters* are all independent versions, and will follow separately in due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The profits from these sales, after the payment of costs arising out of the issuing of such Texts to Students, will be applied to the Society's Reprints. Five of its 1866 Texts, and one of its 1867 (now at press), still need reproducing. Donations for this purpose will be welcome. They should be paid to the Hon. Sec., Mr. W. A. Dalziel, 67 Victoria Rd., Finsbury Park, London, N.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the *Early English Lives of Saints*, sooner or later. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found valuable incidental details of our forefathers' social state, and all are useful for the history of our language. The Lives may be lookt on as the religious romances or story-books of their period.

The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c., will repeat the Laud set, our No. 87, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary Lives from the Vernon and other MSS., will form one or two separate volumes.

Besides the Saints' Lives, Trevisa's englishing of *Bartholomaeus de Proprietatibus Rerum*, the medieval Cyclopedia of Science, &c., will be the Society's next big undertaking. Dr. R. von Fleischhacker will edit it. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of *Elfric's prose*, 2 Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of *Elfric's Metrical Homilies*. Prof. Kölbing has also undertaken for the Society's Extra Series a Parallel-Text of all the six MSS. of the *Ancre Riwle*, one of the most important foundation-documents of Early English. Mr. Harvey, too, means to prepare an edition of the three MSS. of the *Earliest English Metrical Psalter*, one of which was edited by the late Mr. Stevenson for the Surtees Society.

In case more Texts are ready at any time than can be paid for by the current year's income, they will be dated the next year, and issued in advance to such Members as will pay advance subscriptions. The 1866-7 delay in getting out Texts must not occur again, if it can possibly be avoided. The Director has in hand for future volunteer Editors, copies of 2 or 3 MSS.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. *Chronicles* &c.

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1. Ab. 1490, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny &c.—and damned souls, fires, angels &c.
2. Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the *Elfric* Society, are still in stock.

Of the Vercell Homilies, the Society has bought the copy made by Prof. G. Lattanzi.
The Original Series of the "Early English Text Society."

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent under General Zapitsa, Colonel Kölbing, volunteers Hansknacht, Einenkel, Haenisch, Kaluza, Hupke, Adam, Holthausen, Schiek, Herzfeld, Brandes, &c. Scandinavia has also sent us Prof. Erdmann; Holland, Prof. H. Logeman, who is now working in Belgium; France, Prof. Paul Meyer—with Gaston Paris as advisor;—Italy, Prof. Lattanzi; Hungary, Dr. von Fleischhacker; while America is represented by the late Prof. Child, by Dr. Mary Noyes Colvin, Profs. Mead, Perrin, McClintock, Triggs, &c. The sympathy, the ready help, which the Society's work has calmed forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

ORIGINAL SERIES.

Half the Publications for 1866 (12, 14, 15, 18, 22) are out of print, but will be gradually reprinted. Subscribers who desire the issue for 1866 should send their guineas at once to the Hon. Secretary, in order that other Texts for 1866 may be sent to press.

The Publications for 1864-1867 (one guinea each year, save those for 1866 now half out of print, two guineas) are:

1. Early English Alliterative Poems, ab. 1300 A.D., ed. Rev. Dr. R. Morris. 18s. 1864
2. Arthur, ab. 1440, ed. F. J. Furnivall, M.A. 4s. 1864
3. Lauder on the Dewtie of Kyngis, &c., 1556, ed. F. Hall, D.C.L. 4s. 1865
4. Sir Gawayne and the Green Knight, ab. 1560, ed. Rev. Dr. R. Morris. 10s. 1865
5. Hume's Orthographic and Congruitie of the Britan Tongue, ab 1617, ed. H. B. Wheatley. 4s. 1865
6. Lancelot of the Laik, ab. 1500, ed. Rev. W. W. Skeat. 8s. 1865
7. Genesis & Exodus, ab. 1250, ed. Rev. Dr. R. Morris. 8s. 1865
8. Mort Arthur, ab. 1440, ed. E. Brock. 7s. 1865
9. Thynne on Spedig's ed. of Chaucer, a.D. 1599, ed. Dr. G. Kingsley and Dr. F. J. Furnivall. 10s. 1866
10. Merlin, ab. 1440, Part I., ed. H. B. Wheatley. 2s. 6d. 1866
11. Lyndesay's Monarchie, &c., 1552, Part I., ed. J. Small, M.A. 3s. 1866
12. Wright's Chaste Wife, ab. 1492, ed. F. J. Furnivall, M.A. 1s. 1866
13. Seinte Marherete, 1200-1330, ed. Rev. O. Cockayne; to be re-edited by Dr. H. Spies, Ph.D. 1866
15. Political, Religious, and Love Poems, ed. F. J. Furnivall. 1866
16. The Book of Quinte Essence, ab. 1460-70, ed. F. J. Furnivall. 1s. [In print.]
17. Parallel Extracts from 45 MSS. of Piers the Plowman, ed. Rev. W. W. Skeat. 1s. [In print.]
18. Halie Meidenlad, ab. 1290, ed. Rev. O. Cockayne. 1s. [In print.]
19. Lyndesay's Monarchie, &c., Part II., ed. J. Small, M.A. 3s. 6d. [In print.]
21. Merlin, Part II., ed. H. B. Wheatley. 4s. [In print.]
23. Dan Michel's Ayenbite of Inwyt, 1340, ed. Rev. Dr. R. Morris. 10s. 6d. [In print.]
24. Hymns to the Virgin and Christ; the Parliament of Devils, &c., ab. 1430, ed. F. J. Furnivall. 1867
25. The Statems of Rome, the Pilgrims' Sea-voyage, with Clene Maydenhed, ed. F. J. Furnivall. 1s. 1867
29. Old English Homilies (ab. 1290-30 A.D.), Part I. Edited by Rev. Dr. R. Morris. 7s. 1867
30. Pierce the Ploughmans Grede, ed. Rev. W. W. Skeat. 2s. 1867
31. Myrc's Duties of a Parish Priest, in Verse, ab. 1290 A.D., ed. E. Peacock. 4s. 1868
32. Early English Meals and Manners: the Boke of Nourth of John Russell, the Bokes of Keruyng, Cursteyse, and Demeanor, the Babbes Book, Urbanitys, &c., ed. F. J. Furnivall. 12s. 1868
33. The Knight de la Tour Landry, ab. 1440 A.D. A Book for Daughters, ed. T. Wright, M.A. 8s. 1868
34. Old English Homilies (before 1300 A.D.). Part II., ed. R. Morris, LL.D. 8s. 1869
35. Lyndesay's Works, Part III. : The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2s. 1869
40. English Gilds, their Statutes and Customs, 1589 A.D. Ed. Toulmin Smith and Lucy T. Smith, with an Essay on Gilds and Trades-Unions, by Dr. L. Brentano. 21s. 1870
41. William Lauder's Minor Poems. Ed. F. J. Furnivall. 3s. 1870
42. Bernardus De Curia Rei Familiaris, Early Scottish Prophecies, &c. Ed. J. R. Lumby, M.A. 2s. 1870
43. Ratid Raving, and other Moral and Religious Pieces. Ed. J. R. Lumby, M.A. 3s. 1870
The Extra Series of the "Early English Text Society."

102. Lanfranc's "Cirurgie," ab. 1400 A.D., ed. Dr. R. von Fleischhacker. Part I. 20s. 1894

103. The Legend of the Cross, from a 12th century MS., &c., ed. Prof. A. S. Napier, M.A., Ph.D. 7s. 6d. 1895

104. The Exeter Book (Anglo-Saxon Poems), re-edited from the unique MS. by I. Gollan, M.A. Part I. 20s. 1895

105. The Frymer or Lay-Folks' Prayer-Book. Camb. Univ. ms, ab. 1420, ed. Henry Littlehales. Part I., 10s. 1895

106. R. Misray's Fire of Love and Mending of Life (Hampole), 1434, 1435, ed. Rev. R. Harvey, M.A. 15s. 1896

107. The English Conquest of Ireland. A.D. 1106-1185, 2 Texts, 1425, 1440, Pt. I., ed. Dr. Furnivall. 15s. 1897

108. Child-Marriages and Divorces, Trothplights, &c. Chester Depositions, 1561-6, ed. Dr. Furnivall. 15s. 1897

109. The Frymer or Lay-Folks' Prayer-Book, ab. 1420, ed. Henry Littlehales. Part II. 10s. 1898

110. The Old-English Version of Bede's Ecclesiastical History, ed. Dr. T. Miller. Part II, § 1. 15s. 1898

111. The Old-English Version of Bede's Ecclesiastical History, ed. Dr. T. Miller. Part II, § 2. 15s. 1899

112. Merlin, Part IV: Outlines of the Legend of Merlin, by Prof. W. E. Mead, Ph.D. 15s. 1899

113. Queen Elizabeth's Engagements of Bothus, Phatarch, &c., ed. Miss O. Pemberton. 15s. 1900


115. Jacob's Well, edited from the unique Salisbury Cathedral MS. by Dr. J. W. Brandes. Part I. 15s. 1900

EXTRA SERIES.

The Publications for 1867-1895 (one guinea each year) are:


II. Early English Pronunciation with special Reference to Shakspere and Chaucer, by A. J. Ellis, F.R.S. Part I. 10s. 1868

III. Caxton's Book of Curtesye, in Three Versions. Ed. F. J. Furnivall. 5s. 1868

IV. Havelok the Dane. Re-edited by the Rev. W. W. Skeat, M.A. 10s. 1869

V. Chaucer's Boethius. Edited from the two best MSS. by Rev. Dr. R. Morris 12s. 1869

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but they rode on, nor regarded his cry.
Then Martin perceived that he must help him,
since the others would not; nevertheless, he knew not
what to give to the naked man, because he himself
had naught but his clothes and his military garb,
since he had formerly spent his money in a similar work.
Then he drew his knife, and cut in two his cloak,
and gave the half part of it to the happy poor man,
and put the other half on his own back.
Then his comrades laughed at the cut cloak;
and some were sorry that they had not done something like it,
since they, without nakedness, might have helped him better.
In the same night he saw in a dream
Jesus clothed with the half-cloak
which he had given to the poor man, and bade him look
towards his Lord, and recognise the robe.
Therewith the holy Martin heard
Jesus call to His holy angels
with clear voice, who said to those who stood round Him:
'Martin, who is not yet baptised, clothed Me with this robe.'
Then he remembered His saying, which He said in His gospel;
'that which ye do in my name to one of these least,
that do ye to Myself;' and therefore He made known
Himself to Martin in a dream with the robe
which the poor man formerly received for His name.
The holy man, nevertheless, was not lifted up by the vision, but
recognised the goodness of God in his work.
And when he was eighteen years old, he was baptised in God,
but would not yet give up, for his dear captain's sake,
XXXI. VITA S. MARTINI EPISCOPI.

pone 1folclican campdom . ac for his benum swa wunode twa gear fullice . siddan he gefullod wæs .

III. Hwæt 2faerlice wearð þes fyrленan leodscipes orres into gallias . and Iulianus se casere gegaderode his here . and began to gifenne .

ælcum his cempum cynelice sylene .

swa swa hit ge-wunelic wæs . ða wende martinus pet he þa wel mihte wilnian æt þam casere pet he of þam campdome þa cuman moste .

him ne ðuhte na fremfullic pet he fenge to þære gif . and syðdan ne campode mid þam casere forð .

He cwæð þa to þam arleasan . óð þis ic campode þe .

gæþafu nu pet ic gode campige heonon-forð .

and under-fó pine gif . se ðe feohte mid ðe ic com godes cempa ne mot ic na feohtan .

ða gebealh hine se casere . and cwæð pet he for yrhdæ þes to-weardan gefeofthes . na for eawfaest-nyisse hine sylfne æt-brude swa þam campdome .

Ac martinus unforht to þam manfullan cwæð .

Gif ðu to yrhdæ þis telst . and na to ge-leafan .

nu to mergen ic stande on mines drihtnes naman ætforan þam truman . and ic fare orsorh mid rode-tacne gescyld . na mid readum scylde .

óðcæ mid helme purh þæs heres werod ða het se arlease healdan þone halgan pet he wurde wæpn-læs aworpen þam hæðenam .

On þam ætfran dag dydon þa hæðenan pet hi budon sybbe . and hi sylfe þam casere .

and ealle heora ðing to his anwealde .

92. folclican campdom. 100. camdome; cumen.
93. gear; 1-fullod. 101. for him; ná; þare.
94. ða færlíce; fyrленan leodscipes. 102. Hé cwæð þa to; earleasan;
95. orres; þe (for se). 103. He cwæð þa to; earleasan;
96. gaderode; ant bigán tó gifenne. 104. ðaþafe n ú; cämpie heonon-. 
97. gifu (for sylene). 105. ðe (for se); feht.
98. swá swá; ðwûnelic wæs. 106. eám; cempæ; ná feohten.
99. wilnien.

1 Leaf 179, back.
worldly fighting; but, at his entreaty, continued in it fully two years, after he was baptised.

III. Well then, there suddenly took place an invasion of Gaul by a foreign nation. And Julian the emperor gathered his army, and began to give to each of his soldiers a royal donation, even as was usual. Then Martin thought that he might well request from the emperor leave to depart from military service.

It seemed not profitable to him to receive the donation, and afterwards not to go forth with the emperor to battle. He said to the impious one: 'till now I have fought for thee; suffer me henceforth to fight for God, and let him who fights for thee receive thy gift. I am God's champion; I must not fight.'

Then the emperor grew angry, and said that for cowardice, because of the imminent battle, and not for piety, he would thus withdraw himself from fighting.

But Martin said fearlessly to the evil man:

'If thou countest this as cowardice, and not true faith, now, tomorrow, I will stand, in my Lord's name, before the cohort, and I will march, without heed, protected by the sign of the cross, and by no red shield, nor with any helmet, through the host of this army.'

Then the impious man bade them seize the saint, that he might be thrown, all weaponless, among the heathen.

On the next day the heathen so did that they proffered peace, and themselves too, to the emperor and put all their property at his disposal.

107. ſe (for se); cásera.
108. towearden feohtes ſ na; eaw-nestynsse.
109. ætbrugde swa þam camp-dóme.
110. manfullæn.
111. erhēc; ſa to ðléasan.
112. ſa; maregen ic stonde; driht-tines nome.
113. ætforæn; trymen.
114. ðiscild mid rôde-tacmæ ſa; reade.
115. ſe; wérod.
116. þa hét þe ærleæse healden; halga.
117. wéplenæs i-; þan.
118. sæforæn daege; hæþenon.
119. hēo; sibbe; heom.
120. alle.
VITA S. MARTINI EPISCOPI.

Hwam twynað lá forði paet þæs geleaffullan weres wære. se sige. þa þa him wæs getipod 
þæt he wæpenleas nære aworpen þam here. 
þæah þe se arfæsta drihten eaþe mihte gehealdan and-sundne his cempan. 
He æt-bræd þæt 'gefcoht. þæt furðon næron ge-wemmede martines gesihþa on oþra manna deaþe. 
Hwilene óperne sige seeolde ure drihten syllan for his cempan selran þonne þone. 
þæt nan man ne swulte. ac þæt hi to sibbe fengon. 
III. Þa forlet martinus swa he gemynete gefyrn. 
þone woruldlican camp-dom. and to þam halgan were ferde. 
hilarium þam bisceope on þære burh-seyre þe is pictanus gehaten. forðæn þe he wæs acunnod on godes geleafan. and on goddre lære. 
and he þa wunode mid þam were sume hwhile. 
þa wolde se halga hadian hine to diacone ac he wiþ-cwæð gelome. cwæð þæt he wyrþe nære. 
þa under-get se bisceope þæt he mihte hine gibigan gif he him bude læssan háð. and bead him þæt he wære gehadod to exorcista. þæt we hatað halsigend þe se bebyt deoftum. þæt hi of gedrehtum mannum faran. 
and he þa ne forðec þone eadmoddran háð. 
ac wearð swa ge-hadod æt þam halgan bisceope. 
þa æfter sumum fyrste he wearð on swefne gemynegod. 
þæt he seeolde his epel. and his eard geneosian. 
and fæder. and modor. þe fullice væron hæpene. 
and he ferde þa be leafa þæs foresedan bisceopes. 
and he hine georne bæd þæt he ongean cuman seeolde. 
Martinus þa ferde to þam fyrlenan lande. 
and þa þa he com to muntum. þa ge-metthe he sceadan.

121. tweomœð; forðý; ï-leaffullen. 123. wæpneæs; òwrwere; hære. 
122. wære þe sige; him wæs. 124. þe arfæsta. 
ityðod. 125. healtden ansundne; cempon. 
1 Leaf 180.
XXXI. ST. MARTIN, BISHOP AND CONFESSOR. 229

Lo! who can doubt that it was because of this believing man
that the victory was gained, since to him it was granted,
that he might not be cast, all weaponless, to the army?
Although, indeed, the beneficent Lord might easily 124
have preserved His champion safe and sound,
He prevented that battle, that Martin's eyes
might in no way be stained by other men's death.
What other victory could our Lord 128
have given for His champion's sake better than that,
that no man should die, but that they should come to peace?
IV. Then Martin quitted, as he had long ago intended,
worldly warfare and went to the holy man 132
Hilary, the bishop, in the town
which is called Poitiers, because he was experienced
in God's faith and in good doctrine,
and abode thereafter with the man some while. 136
Then the holy man desired to ordain him deacon,
but he frequently refused, saying that he was not worthy.
Then the bishop perceived that he might persuade him
if he offered him a lesser office, and offered him that he should be
ordained exorcist, as we call one who adjureth, 141
or one who commandeth devils that they should go out of
possessed men.
And he then refused not the humble office,
but was so ordained by the holy bishop. 144
Then after some time he was admonished in a dream
that he ought to visit his native country and his home,
and father and mother who were wickedly heathen;
and he thereupon went by permission of the aforesaid bishop,
who earnestly besought him to come back again. 149
Then Martin journeyed to the distant land;
and when he came to the mountains, then met he with robbers,

126. Hé ætbrægd; feoht; forjan; i-wemmede.
127. i-syhæ; oðre monne. 128. Hwylcne. 129. sylæ. 130. mon; heo. B. omits Section IV.
and heora an sona his exe up abraed.

wolde hine slean. ac him forwyrnde sum oper.
swa paet he paet hylfe ge-læhte. and wið-hæfde paet slege.
He wearð swa-peah ge-bunden bæftan to his beece.
and heora anum 1 betæht paet he hine bereasode.
Pa ongan se hine befrinan hwæðer he forhæt wære.
ôððe hwæt he manna wære. opphe he cristen wære.
Pa andwyrde martinus him anræd-lice. and cwæð
paet he nære swa orsorh on eallum his life.
for þam þe he wiste to-werde godes mild-heort-nyse swifost on jæm kostnungum.
and martine fyligde micclum hine biddende
pa hit he him fore gebæde. and he forð þurh-wunode
on æwfæstre drohtnunge. and eft us þis cydde.
Pa pa he com to mediolana. pa ge-mette hé ænne deofol
on mermiscum hiwe. and he martinum befrán
hwider he síðode. Pa sæde him se halga
paet he þider ferde þe hine drihten clypode.
Pa cwæð se scucca sona him to andsware.
Swa hwider swa þu først. oððe swa hwæt swa þu beginst.
þe bið wiper-redæ seo deofol. and se halga wer him cwæð to.
Drihten me is on fultume. ne ondræde ic hwæt man me dò.
and se deofol þer-rihte fordwnan on his ge-siðde.
Martinus þa ferde forð swa he ge-mynte.
and his modor ge-bigde to godes biggenegum.
and to þam halgan fulluhte. þeah þe his fæder nolde
bugan of þam gedwyld. and þeah þurh drihtnes fultum
martinus geriht-læhte manega of þam folce.
Pa asprang geond ealle woruld arrianes gedwyld.
and martinus mid geleafan micclum wan ongean.
ôððet he wearð 2 ge-swenct mid swidlicum witum.

1 Leaf 180, back. 176. seo (sic). 2 Leaf 181.
and one of them straightway lifted up his ax, wishing to slay him; but another forewarned him so that he caught the helve and restrained the blow. He was, nevertheless, bound with his hands behind his back, and committed to one of them that he might plunder him. Then this man began to question him whether he was afraid, or what manner of man he was, or if he was a Christian. Then Martin answered him boldly, and said that he had never been so untroubled in all his life, because he knew God's mercy was at hand most especially in temptations; and said that he sorrowed the rather for the other's error, because he was unworthy of God's mercy. Therewith he began to preach the gospel doctrine so long a while to the robber till he believed in God, and followed Martin, earnestly entreating him that he would pray for him; and he thenceforward continued in a pious life, and afterward made this known to us.

As he was coming to Milan he met a devil in a human form, who asked Martin whither he was journeying. Then the Saint said to him that he was going whither the Lord had called him. Then the demon said to him straightway in answer; 'whithersoever thou goest, or whatsoever thou beginnest, the devil shall be thine adversary.' And the holy man said to him, 'the Lord is a succour to me; I fear not what man may do to me;' and straightway the devil vanished from his sight. Then Martin journeyed forward as he had intended, and converted his mother to the worship of God and to holy baptism, though his father would not turn from error; and yet, by God's assistance, Martin rightly directed many of the people. Then sprang up over all the world the Arian heresy, and Martin with faith strongly contended against it until he was tortured with cruel torments,
and openlice be-swungen . and of pære byrig adraefed .
He ferde þa ongean to italian lande . 188
and on mediolana him mynster arærde .
forðan þe se foresæda hilarius was afaren to wrec-siðe .
for þam ylean ge-dwyld þe þa dwollice asprang .
ac þa gedwol-men sõna hine adrifon þanon . 192
and hé ferde swá þanon to sumum ig-lande
gallinaria ge-haten . mid anum halgum mæsse-preoste .
se leofode on wæstene be wyrta morum lange .
Martius þa on þære tide on his mete þigde
þa ætttrian wyrþ . þe elleborum hadde .
and þæt attor sõna hine swiðe þreade
fornean to deaðe . ac he feng to his ge-bedum .
and eall seo sarnys him sõna fram ge-wât . 200
Þa æfter sumum fyrste þa ða he of-axod hæfde
þæt se halga hilarius ham cyrran moste .
of þam wrec-siðe . þa ge-wende he to him .
and he mid arwurðynysse hine eft under-feng .
and martinus ða siððan him mynster þær arærde .
gehende þære byrig . þe is gehaten pictauis .
V. Þa com an ge-cristnod man and ge-cuð-leðte to martine . 208
and wunode mid him wolde his lære underfôn
ac æfter feawum dagum he wearð færlice seoc .
swa þæt he forðferde unge-fullod sõna .
and se halga martinus nœs æt ham þa hwile .
Þa gebropra sarige þa sæton ofer þæt lic . 212
and martinus com þa micclum dreorig .
and hit hi gan út and be-hæpsode þa duru .
and astrehte hine sylfne sõna ofer þone deadan
biddeþe his drihten þæt he þone deadan arærde . 216
Þa æfter sumum fyrste he ge-fredde on his mode .
þæt godes miht wæs toword . and he astod þa up

207. cóm án i-cristnód mon ; cyð-
leðte . 209. æc ; dage ; sèoc .
211. þe (for se) ; nês ; hâm .

1 Leaf 181, back.
and openly scourged and driven out of the city. Then he went back again to the Italian land, because the aforesaid Hilary was gone into exile by reason of the same heresy which then erroneously sprang up; and so he departed thence to an island called Gallinaria, with a holy mass-priest who had lived long in the desert on roots of vegetables. Then Martin at that time partook in his food of the poisonous herb which is called hellebore, and the poison soon sorely tormented him well nigh to death; but he took to his prayers, and all the pain soon departed from him. Then after a space when he had learned that the holy Hilary was allowed to return home from his exile, then he went to him, and he received him again with reverence; and Martin afterward built himself there a monastery handy to the town which is called Poitiers.

V. Then came there a man who was a catechumen, and made friends with Martin, and dwelt with him, desiring to receive his lore; but after a few days he became suddenly sick so that he soon died unbaptized, and the holy Martin was not at home the while. Then the brethren, being sorrowful, sat around the corpse; and Martin came then very sad, and bade them go out, and hasped the door, and stretched himself straightway upon the dead, beseeching his Lord that He would raise the dead man.

Then after some space he perceived in his mind that God's power was at hand, and therewith he stood up
an-bidigende umforht his bena tīða
Pa æfter twam tidum astyrode se deada
callum limum . and lociende wæs .
Pa clypode martinus micclum þancigende gode 
and pa þe þær-ute stodon instopon sona
swīðe abicgede . þæt hi gesawon þa libban
þone þe hi ær for-leton deadne .
He wearð þa sono ge-fullod . and he siðgan leofode 
manega gear . and mannum sæde
þæt he to þæs hextan deman heh-setle waren gebroht .
and þær him wæs ge-demëd to dimre stowe .
þær he unrot wunode . mid woruld-mannum .
on witnungum þa hwile . and þa wearð gecydl
þurh twegen enegas þam ælmihitgan deman
þæt he se man wære þe martinus fore gebæd .
and þa wearð eft geboden . þurh þa ylcan englas
þæt he wurde gelæd to life ongean .
and martine agifen . and hit wearð þa swa .
Þa asprang martines hlisa geound þæt land wide .
þæt se þe halig wæs on weorcum . waren apostolic wer ge-lyfed .
VI. Eft æfter sumum fyrste ferde se halga wer
ofrer sumes þegenes land lupicinus gehaten .
Þa gehyrde he feorran færlice hream .
wependre meniu . and he wearð þa ge-stedegod 
befrinende georne hwæt þæt fær-lices wære .
Him wearþ þa ge-sæd þæt sum unge-sælig man
hine sylfne ahenghe . of þære hiw-rædene .
and swa hangigende hine sylfne adyddfde .
Martinus þa inn-eode þær se man læg dead .

219. bene tyða.
220. twám; styrede þe deade.
221. alle; þæs wæs locigende.
222. mucel jangende.
223. ðe stœden in-stopen sona.
224. hēo i-sægen.
225. heo ær forlœtann.
226. sone i-fullod; syðgan leofede.
227. monige gær; monnum; om.

228. hē; hæchstan demen heah-;
wæs i-broht.
229. wīs i-dëmed; dýmræ stówe.
230. wunede; monnum.
231. -nunge; hwile; i-cyd.
232. engles; ælmihitig demæn.
233. se (for se); mon wære; bêd.
234. i-boden; ylcan engles.
235. wære i-ledd; ongéan.
236. i-gyfen; swā ða.
waiting undismayed the granting of his prayers.
Then after two hours the dead stirred in all his limbs and began to look up;
whereupon Martin cried out, fervently thanking God.
And those who stood there outside stepped in instantly, greatly amazed; because they saw him living whom they had before left dead.
Then was he straightway baptized, and lived afterwards for many years, and related to men that he had been brought before the throne of the highest judge, and there he was condemned to a dim place where he dwelt joyless with worldly men in torments for a while; and then it was made known by two angels to the almighty judge that he was the man for whom Martin had prayed, and after that it was commanded that, by means of the same angels, he should be brought to life again and restored to Martin; and so it thus befell.
Then Martin's fame sprang widely throughout the land, so that he who was holy in works was believed to be an apostolic man.

VI. Again after some time the holy man was journeying over a nobleman's land, called Lupicinus, when he heard suddenly far off the cry of a weeping multitude, and he stood still enquiring anxiously what that wonder might be.
Then was it told him that some unlucky man of the household had hung himself;
and thus hanging had destroyed himself.
Then Martin entered where the man lay dead,
and adrafde ut ealle þa meniu.
and hine sylfne astrehte ofer þone sawl-leasan lichaman.
sume hwile on ge-bedum . and he sona ge-educocode.
and mid geornfulre elnunge up arisendæ wæs.
and nam martinus swipran hand [and] mid him astod
and forð-stop mid him . on þæs folces gesiðe.

VII. On þære ylcan tide þæt turonisce folc
wilnigende wæs þæt martinus wære
to bisceope ge-halgod to heora burh-seire.
ac martinus nolde ut of þam mynstre na hwider.
op þæt sum his neh-gebura gesohte his fæt
sæde þæt his wif lage swiðe ge-brocod.
and begeat þa un-eape þæt he ut ferde.
and seo burh-waru cepte hwænne he ut come.
and gelæhton hine sona . and gelæddon to þære byrig
turonia gehaten þæt he wurde gehadod.
þaclypode eall seo meniu and cwædon an-modlice
þæt martinus wære wyrðe þæs hades.
and ge-sælig sacerd to swilcum bisceop-dome.
þær wæron bisceopas of gehwilcum burgum
to þære ge-corennyse . þa wið-cwædon hi sume
þæt martinus nære wyrðe swa mices hades.
for his wacum gyrlum . and þær wið-cwæð swipost
an þæra bisceopa defensor gehaten.
ac he wearð gescynd þurh godes sepunage.
þa scolde man rædan sume rædinge him æt-foran.
ac se rædere wæs utan belocen . þa ge-læhte sum preost
ænne sealtere sona . and þæt ærest gemette
rædde him æt-foran þæt wæs þis fers.
Of unsprecendra mupe . and sucendra þu ful-fremedest þin
lof drihten for þinum feondum . þæt þu towurpe feond
and defensor.
Sona swa his fers wæs æt-foran him geraed.

248. adrafde þá ut alle. 249. astrehte ; sawulléase ; om. lichaman.
250. sonæ cwicode.
1 Leaf 182.
and drave out all the multitude,
and stretched himself upon the soulless body
some time in prayers; and anon he revived
and with fervent zeal rose up,
and took Martin's right hand and stood beside him,
and stepped forth with him in sight of the people.

VII. At that same time the people of Tours
were desirous that Martin should be
consecrated as bishop of their city;
but Martin would go no whither out of the monastery
until one of his neighbours sought his feet,
saying that his wife lay grievously afflicted;
and with difficulty prevailed upon him to go out.
And the citizens watched when he came out,
and immediately seized him and led him to the city
called Tours, that he might be consecrated.
Then cried all the multitude and said unanimously
that Martin was worthy of the dignity,
and an auspicious priest for such an episcopal office.
There were other bishops (present) from various cities
at the election, and some of them objected
that Martin was not worthy of so great a dignity
on account of his mean raiment; and there in particular
one of the bishops called Defensor made objection;
but he was put to shame by a divine attestation;
for they had to read some lesson before him,
but the lector was shut out; then a certain priest caught up
a psalter hastily, and read before them
what he first found, which was this verse [Ps. viii. 2];—
'Out of the mouth of the unspeaking and of sucklings Thou
hast perfected Thy praise, O Lord, because of Thine enemies; that
Thou mightest overthrow the enemy and the Defender.'
As soon as this verse was read before them,
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Pa weare & paet folc astyrod 1 onswiðlicum hreame.

Paet godes sylfes seðung þær geswutelod wære.

And defensor mihte his mán þær to-cnawan.

And þæt god wolde wyrcan his los

on þam un-seæððigan martine, and gescyndan defensor.

Pa under-feng se halga wer bisceop-hadunge þær.

And þone hâd swa ge-heold. swa hit is unseegendlic.

Mid þære ylcen an-rednysse. þe he ær onwunode.

Mid þær ylcen eademodnysse, and mid þam ærran reafe.

And swa he wæs ge-fyllde mid ge-pungen-nyssse.

And mid þæs hades. wurð-scype. þæt he mid weorcum gefylde

ge þone bisceop-dóm. mid callum wurð-scipe.

Ge þone munuc-hâd betwux mannum ge-heold.

He wæs scyflæst on dome. and est-ful on bodunge.

Arwurð-ful on þeawum. and þurh-wacol on ge-bedum.

Singal on rædinge. ge-stæððig on his lece.

Arfæst on ge-wilnunge. and arwurðful on his þenungum.

Eala hwile wel-willend-nys wæs on his spræcum.

And hwile ge-pungennys wæs on his þeawum.

And hu micel glædnys on gastlicum dædum wunode

on þam halgan mid healicre fremminge.

Eadig wæs se wer. on þam ne wunode nan fæc.

Næmne hæ ne for-demde. ne nanum hæ ne for-geald

yfel mid yfle. ac he eœcelice for-bær

Manna teornædene mid micclum ge-pylde.

Ne gesæh hine nan man nates-hwon yrre.

Ne on mode murenigende. ne mislice ge-worhtne.

Ac on anre anrædnysse æfre wunigende

Ofer mannes gemet. mid mycelre glædnysse.

Sume hwile he hæfde hus wip þa cyrcan.

Pa æfter sumnum fyrste 2 for þæs folces bysnuunge.

And for þære unstil-nyssse. he ge-stæðelode him mynster

Twa mila of þære byrig. and seo stow wæs swa digle

Paet he ne ge-wilnode nanes opres wæstenes.

On ane healfe þæs mynstræs wæs an ormaete clif

1 Leaf 182, back. 2 Leaf 183.
the people were excited to utter a great shout,  
that the attestation of God Himself had there been manifested,  
and Defensor ought to acknowledge his slander,  
and that God desired to perfect His praise  
in the innocent Martin and to shame Defensor.  
Then the holy man received episcopal consecration there,  
and so kept the office, as is past telling,  
with the same steadfastness in which he had before lived,  
and with the same humility, and with his former (monastic) habit;  
and he was so filled with piety  
and with the dignity of his office that he, in his works, fulfilled  
both the episcopal office with all honour  
and preserved the monastic state amongst men.  
He was just in judgement, and devout in preaching,  
venerable in manners and vigilant in prayers,  
constant in reading, steadfast in his look,  
virtuous in desire, and reverent in his duties.  
Oh! what benignity was in his sayings,  
and what excellence was in his manners,  
and how great gladness in spiritual works  
dwelt in the Saint with lofty perfection!  
Blessed was the man in whom dwelt no guile;  
he condemned no man, neither did he repay to any  
evil with evil; but meekly endured  
the injuries of men with great patience.  
No man ever saw him ever so little angry,  
nor murmuring in mind nor evilly disposed,  
but ever continuing in one steadfastness  
above man's measure with great gladness.  
For some time he had a house close to the church;  
then, after some space, for an example to the people  
and because of the unstillness, he established for himself a  
monastery  
two miles from the city; and the place was so secret  
that he desired no other desert.  
On one side of the monastery was an immense cliff
ascoren rihte adune . and seo deope ea
liger gehaten . læg on oðre sidan .
swa þæt man ne mihte to þam mynst[r]e cuman
butan þurh ænne þæð þæt he in-ganges ðæð .
Hund-eahtatig muneca on þam mynstre wunodon
under martines lareow-dome mærlice drohtnigendæ .
and ealle heora þincg him wæron gemæne .
and þær nan man næfdæ nan þing synderlices .
ne hi cepes ne gymdon . ne naht syllan ne moston .
buta þam anum þe heora big-leofan forð dydon .
ne mooste þær nan broðor begun nærne cræft .
buton he hine ge-bæde . ðæðe béc write .
þa wæron gebysgode þa yldran ge-broðra
on singalum gebedum . and seo inguð wrat .
and wunodon on stilnyse . swa swa him gewissode martinus .
At-somne hi aeton on ge-settum timan .
and hi wines ne gymdon buton wan-halum mannum .
and manega þær hæfdon hæran to lice .
and þær hnesce gewæda . wæron to læhtre getealde .
Æþel-borene weras þær wunodon on þam mynstre .
þe wæron estlice afedde . ac hi gewyldon hi swa-þeah
to þære yican stilnyse þe þær stod on þam mynstre .
and manega we ge-sawon siðcan of þam bisceopas .
Lá hwilc burhsclær wæs þe nolde bisceop geceosan
of martines mynstre . for his mærum gebysnungum .
VIII. þær wæs þa ge-hende þam halgan mynstre
1 swilce an halig stow swyðe gewurðod
fram folces mannum . swilce þær martyres lagon .
and þa ærran bisceopas arwurðoden þa stowe .
and þær weofod ge-halgodon wolice swa-þeah .
Martinus ða ne ge-lyfde þam leasum ge-dwimore .
ac axode smealice þa yldostan preostas
þæs martyres naman . oppe hwænne he ge-martyrod wære .
ac heora nan yreste nan gewis be þam .

B. omits section VIII.
1 Leaf 183, back.
scarped right down, and the deep river called Loire lay on the other side, so that a man could not come to the monastery except by a single path whereby he might ask for ingress. Eighty monks dwelt in that monastery under Martin’s instruction, serving gloriously; and all their things were in common between them, and there no man had anything apart, neither took they heed of buying, nor might they sell aught, save only those things which provided for their subsistence; nor might there any brother practise any craft save to pray or to write books. The elder brothers were at that time busied in perpetual prayers, and the youthful wrote and abode in silence, even as Martin appointed them. They ate together at set times, and they had no thought of wine save for the infirm men; and many there had haircloth next to their body, and there soft clothing was accounted as sin. Nobly born men lived there in the monastery who had been delicately nurtured, but they subjected themselves, nevertheless, to the same austerity which was established there in the monastery, and many of them we have seen afterward bishops. Lo! what city was there that would not choose a bishop from Martin’s monastery, for sake of his glorious example? VIII. There was at that time near the holy monastery as it were a holy place, greatly venerated by the common people, as if martyrs lay there; and the former bishops had venerated the place and had consecrated an altar there, though it was in error. Martin did not believe the false delusion, but enquired minutely of the oldest priests the martyr’s name, or when he was martyred; but none of them knew anything certain about him.
Pa nolde martinus ge-neosian pa stowe.
ne pam folce ne lyfde. ac för sume dæg to
mid feawum ge-broprum . and stód æt þære byrgene.
biddende pone ælmihtigan god . þæt he be pam geswutelode
hwæt he soplice waren . ðæSe hwilcere geearnunge
þe þær bebyrged wæs . and ge-wurðod of þæt .
þa be-seah se halga wer to his wynstran healsa.
and geseah þær standan ane atelice sceade.
and sæde þæt he ware ofslagen for syfpe.
and on wite wunode . na on wuldre mid martyrum.
and ware gewurðod wolice fram þam folce.
Hit wæs wundorlic swa-þeah þæt hine swutollice ge-hyrdon
ealle þe þær wæron . ac hi ne ge-sawon hine
butan martinus ana þe hit him eallum sæde.
He het sona þa awæg dón þæt weofod of þære stowe.
and þæt folc alysde fram þam leasum ge-dwyldæ.
VIII. Æft on sumne sæl siðode martinus
on his biscoe-rice . þa bær man þær an lic
anes hæðenes mannæ þæt hi hine be-byrigdon.
Da be-heold martinus þa hæðenan feorran.
and wende þæt hi bæræn swa swa heora gewune wæs
heora deofol-gyld dwollice ofer heora land.
and worhte þa rode-tacn wip þaes folces werald.
and head him 1 on godeces naman þæt hi hit ne bæræn na furðor.
ac aledon þa byrðene . and þa bær-men sona
stede-fæste stodon . swilce hi astifode wæron.
Þær mihte wundrian se ðe ware gehende
hu þa earman bær-menn gebundene to earðan
wendon hi abutan . woldon forð gæn.
ac ða þa hi ne mihton of þære moldan astyrian.
þa asetton hi þæt lic . and besæah ælc to oprum.

362. biddende pone ælmihtigan god .
352. biddende pone ælmihtigan god .
356. and geseah þær standan ane atelice sceade.
356. and geseah þær standan ane atelice sceade.
360. and were gewurðod wolice fram þam folce.
364. and þæt folc alysde fram þam leasum ge-dwyldæ.
366. ða be-heold martinus þa hæðenan feorran.
371. heora deofol-gyld; þæt (for
372. heora deofol-gyld; þæt (for
373. hit ne bæræn na furðor.
374. on godeces naman þæt hi hit ne bæræn na furðor.
377. swilce hi astifode wæron.
380. on sumne sæl siðode martinus
380. on sumne sæl siðode martinus
380. on sumne sæl siðode martinus
380. on sumne sæl siðode martinus
380. on sumne sæl siðode martinus
So Martin would not visit the place nor allow the people to do so; but went forth one day with a few brethren and stood at the tomb, praying the Almighty God that He would reveal concerning the man what he had really been or of what merit, he who was buried there and had been venerated until then. Then the bishop looked on his left side, and saw there standing a horrid shade, who said that he had been slain for theft, and abode in torment, not in glory with martyrs, and that he was wrongfully venerated by the people. It was wondrous, nevertheless, that all who were there heard him clearly, but they saw him not save Martin only, who told it to them all. Then he bade forthwith remove the altar from the place, and delivered the people from the false error.

IX. Again on a certain occasion Martin was travelling in his diocese, when they bare there a corpse of a heathen man, in order to bury him.

Then Martin beheld the heathen men from afar, and supposed that they were superstitiously bearing, even as their wont was, their idol throughout the land, and he made the sign of the cross in the direction of the people, and bade them, in God's name, carry it no further but lay down the burthen, and the bearers at once stood still in the place, as if they had been stiffened. Then he who was at hand might wonder how the poor bearers, thus bound to the earth, turned them about, and wished to go forward; but when they could not stir from the ground, they set down the corpse and looked each on the other,
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swiðe wundrigende. hwi him swa ge-lumpe. Ac pa pa martinus oncnew ðæt hi mid lice ferdon na mid deofol-gilde. ða dyde he up his hand. and sealde him leaf to sipigenne forð. and ðæt lic to berenne to byrgene. swa swa hi ge-mynton. ðus se halga bisceop geband hi mid worde. and eft ða ða he wolde let hi awæg gán.

X. Ñe halga martinus to-wearp sum hæðen-gild on sumere týde. on sumere stowe. ða wæs an pin-treow wið ðæt templ ge-friged swiðe halig ge-tealde on ða hæpênan wisan. ða wolde he for-ceorfan eac swilce ðæt treow. ac ða hæðen-gilden ðam halgan wið-cwædon. sædon ðæt hi ne mihton on heora mode findan. ðæt he ðæt treow for-curfe. þeah ðe he heora templ towurpe. Da cwæð se halga bisceop ðæt on þam beame nære nan synderlic halignyss. and sæde þam hæpênum ðæt hi swiðor sceoldon þone soðan god wurðian. and aheawan ðæt treow þe wæs ge-halgod deoﬂe. ða cwæð an ðæra hæþerna to þam halgan bisceope. Gif þu ænigene truwan hæbbe on þinum gode. we for-ceorfan ðæt treow. and þu hit feallende under-foh. and gif þin god is mid ðe. þu gæst aweg gesund

1 Martinus ða unforht fæste on god gebylde be-het ðæt he wolde mid weorcum ðæt ge-fyllan. Hi þa ealle glæd-mode begunnon to ceorfenne þone heagan pin-beam. and he wæs a-hyld on ane healfe ðæt man eæðe mihte witan hwider nan sigan wolde. and hi setton martinum þær-foran ongean. ðæt he hine offeallan sceolde. ða wærôn his munecas wundorlice afyrhte. and nan ðær ne wendon buton he wurde ðær of-hroren.

381. wundriende; hæom; i-lumpe. 384. heom leafe forð to farene. 382. þa ðe; heo lic beren. 385. berene; burigenne swa swi 383. and nā deofelgylde; dude hé heo i-mynten. up; hånd.

1 Leaf 184, back.
greatly wondering why it should thus befall them.
But when Martin understood that they were travelling with a corpse, not with an idol, then he lifted up his hand, and gave them leave to journey forward and to bear the body to the tomb as they had intended. Thus the holy bishop bound them with a word, and again, when he would, let them go away.

X. The holy Martin overthrew an idol on a certain occasion, in a certain place; and there was a pine-tree close to the temple, protected and accounted very holy in heathen wise. Then desired he also to cut down the tree; but the idolaters opposed the saint, saying that they could not find it in their mind that he should cut down the tree, although he had overthrown their temple.

Then said the holy bishop that there was in that tree no peculiar holiness, and told the heathen that they ought rather to worship the true God, and hew down the tree which was consecrated to the devil. Then said one of the heathen to the holy bishop; 'If thou hast any trust in thy God, we will cut down the tree, and thou shalt receive it when falling; and if thy God is with thee, thou wilt go away safe.' Then Martin, undismayed, and firmly confident in God, promised that he would fulfil that (condition) by his deeds. Then they all with glad minds began to cut down the high pine-tree, and it was inclined all to one side, so that one might easily know whither it would settle; and they set Martin there right opposite to it, that it might fall upon him. Then his monks were wondrously affrighted, and thought nothing else but that he should there be crushed;

386. se (for se); biscop bond heom mid his weorde.
387. let heom. Here K. has aweg (for aweg).
B. omits section X.
394. K. moda.
and se beam þa feallende beah to martine.
Martinus þa unforht ongean þæt feallende treow
worhte rode-tacn. and hit wende þa ongean.
swilce hit sum færlíc poden þyðde under-bæc.
swa þæt hit of-feol for-nean þæs folces
micelne dæl. þe þær orsorge stodon.
Pa hrymdon þa hæfegan mid healicre wunðrunge.
and þa munecas weopan for þære wundorlican blyse.
and hi ealle cristes naman clycopod mid herunge.
and call se leod-scipe to geleafan þa beah.
To þam swiðe hi wurdon þurh þæt wundor gecyrrede.
þæt hi geond call þæt land mid ge-leafan a-rærdon
cyrcan. and mynstra. and martinus æfre
swa hwær swa he þa deofol-gild to-wearp. swa worhte he cyrcan.

XI. H wilon eac se halga wer towearp an hæfengild.
þa sette he sôna fyr on þæt feondlice templ
þæt hit bradum lige brastligende hres.
þa wende þæt fyr forð mid þam winde
to annum þære huse. þe þær ge-hendost stód.
ac martinus mid ofste uppon þæt hus astah.
and sette hine syllfne ongean þone swegendan fyr.
þær mihte wundor þa Ēgeson. se Þe ware gehende.
hu se wind. and se lig. wunnon him betwinan.
se wind bleow Þone lig. ac he wand ongean
for-beah þone halgan wer þe on þam huse wæs.
and þæt án for-bærnde þe him be-boden wæs.

XII. E ft on sumere wic Þe wæs librosum ge-haten.
 wolde se halga martinus to-wurpan an templ
þæt wæs pearle welig hus ge-wurðod þam deoflum
þa forwyrdon þa hæfegan þam halgan wære þæs.
and hine adräfdon ge-drefedne þanon.
and the tree while falling bent towards Martin. Then Martin, undismayed, made towards the falling tree the sign of the cross, and therewith it turned backward, so that it very nearly fell on the greater part of the people who stood there carelessly. Then cried out the heathen with extreme astonishment, and the monks wept for the wonderful joy; and they all called upon the name of Christ with praise, and all the people inclined to the faith. So greatly were they converted by that miracle, that through all that land they reared with faith churches and monasteries; and Martin always, wheresoever he overthrew idolatry, built churches.

XI. At one time also the holy man overthrew an idol, and straightway he set fire to the devil’s temple so that it fell crackling with broad flame. Then the fire turned forward with the wind towards one of the houses which stood nearest thereto; but Martin with haste climbed up on to the house, and set himself opposite the roaring fire. Then might he who was at hand see a miracle, how the wind and the flame strove between them; the wind blew the flame, but it turned backwards, avoided the holy man who was on the house, and burned that only which it was commanded to do.

XII. Again in a certain town which was called Levroux the holy Martin desired to overthrow a temple which was an exceeding rich house dedicated to the devils; then the heathen refused this to the holy man and drave him thence, grievously troubled.
Vita S. Martini Episcopi

Pa ferde Martinus na swyche for panon and scrydde hine mid hæran and mid axan bestreowode fæstende pry dagas . and his drihten bæd .

After sam fæstene him comon færlice to twegen scinende englas . mid sperum and scyldum . swilce on gelicynsse heofonlices werodes .

Secgende pam halgan þæt se hælend hi sende þæt hi þæt cyrlisce folc affigan scoeldon . and martine fultumian þæt hi ne mihton wið-standan .

Martinus þa ferde to þære fore-sædan deofol-gilde . and mid þære engla fultume mannum onlocigendum þæt tempel eall to-wearp . and þa weofode to duste .

ealle þa anlicnyssa heora wurðara goda .

Pa ne mihton þa hæðenan martine wið-cweðan .

Ac þurh þa god-cundan mihte micclum wurdon afyrhte , and gelyfdon on god . mid ge-leasan clypigende .

þæt se god were to wurpigenne þe se halga wer bodode . and heora godas to forlættene þe him fremion ne mihton .

XIII. H wilon on sumere tide swa swa us segð seo racu to-wearp se halga biseceop sum swiplice hæpengild .

Þa sāh him òn sona 1 þæt cyrlisce folc swyche wedende swa swa hi waren hæpene .

And heora án sona his swurd ateah .

Se biseceop him to-geanes bræd of his ceppan . and a-penode his swuran þam sleandum hæpenum , and se hæpena þa . þa þa he hine slean wolde .

Þa feoll he under-bæc mid fyrhte for-numen .

444. swyche. 445. hæran ; axen bestreowede. 446. festinde ðro deogas ; bæd. 447. heofenlice ; om. hæðene ; tempel to-brytte. 448. to-cwæssen hit. 449. fæstene ; cöm to færlice. 450. engles ; speren ; scoeldes. 451. swylce ; gelicnesse. 452. þæt (for se) ; beom. 453. heo ; affigen scoeldon. 454. -æsan ; heo ; mihten him wið-stonden. 455. færdæ ; ðam ; - sæde deofof- 456. þære engle ; monne onlocende.

1 Leaf 185, back.
Then Martin departed not very far from thence, and clothed himself with haircloth, and bestrewed himself with ashes, fasting three days, and besought his Lord that he would (destroy) the heathen temple by heavenly might, since he, by his power, could not crush it. 

After that fasting there came suddenly to him two shining angels with spears and shields, as if in the likeness of a heavenly army, saying to the saint that the Saviour had sent them, that they might confound the churlish folk, and succour Martin so that they should not withstand him. Then Martin went to the aforesaid idol, and with the succour of the angels, while men were looking on, utterly destroyed the temple and the altar to dust, and all the images of their venerated gods. Then the heathen could not resist Martin, but were greatly terrified by the divine might, and believed in God, crying with faith that that God was to be worshipped Whom the holy man preached, and their gods were to be forsaken who could not profit them.

XIII. Once, on a certain occasion, even as the story telleth us, the holy bishop was overthrowing a vast idol; then came down straightway upon him the churlish folk, fiercely raging, because they were heathen, and one of them instantly drew his sword. The bishop, going towards him, took off his cape, and stretched forth his neck to the murderous heathen; and therewith the heathen, when he would have slain him, fell backwards, seized with terror,
and bæd him forgifenryse sæt þam halgan bisceope.
Þysum weorc eæ sum ðær gelic
þa þa he eac towærþ sum oðer hæfen-gild. 476
þa sloh sum hæfen man to þam halgan were.
ac mid þam swenge hæpte þæt swurð him of handum
and ne mihte nan hit næfre syrðan findan.
Witodlice for-oft þa þam wið-cwædon
þa hæpenan þæt he heora hæfen-gild
swa hux-lice ne to-wende. þa bodode he him swa lange
þone sógan ge-leafan. ðæt þæt he ge-lipe-wæhte
to geleafan heora wurðullan templ.
Swa micele mihte he hæfde menn to ge-hælennæ
þæt nan adlig man naht eaðe him to ne com.
þæt he ne wurde sana wundorlice gehæled.

XIII[1.] On treueris ðæs sum mæden swiðlice ge-untrumod
liegente on paralisim. ðæt hire lima ealle
wurðon adeadode. and heo unwene læg.
þa wearþ ge-cydd ðam fæder þæt martinws come þa
into þære byrig. and he arn to þam halgan.
and ge-sohte his fæt mid swyðlicum wope
biddende pone bisceop þæt he hi bletsode.
ic ge-lyfe he cwæð. þæt heo libbe purh þe.
Martinus þa cwæð. þæt hit his mihta næron
to swilcere dæde. ac se fæder ne ge-swác
hine to biddenne mid wope oppæt þa ðære bisceopas
þe mid martine wæron gemacodon þæt he eode
to þam liegendan 'mædene. and ormaete meniulu
þær-ute and-bidode hwæt se bisceop don wolde.
þa astrehte martinus to moldan his lima.
and gehalgode siððan sumne dæl eles
and dyde on þæs mædenes muð. and heo mihte þa spræcan.

487. K.XIII. treueris; i-untrumed. halgan.
488. 489. liegente; paralisim; 492. sohte þæs halgan fæt; swyðlice
-ðæt; limæ wurðon alle ædæadode; wope.
læg unwæne.
490. i-cyð; om. þa. 493. bisceop; hire bletsode and
K. gecyð. cwæð.
491. þære burig; þrn; om. to. 494. i-liefe; om. he cwæð.
Leaf 186.
and besought forgiveness of the holy bishop.

Another work was like to this:
when he in like manner had overthrown some other idol,
then a heathen fellow struck at the holy man,
but with the swing the sword flew out of his hand,
and no man could ever find it afterward.

Indeed, very often when the heathen were resisting him
that he should not destroy thus shamefully their idols,
he preached to them for so long a time
the true faith until he rendered
their venerated temple suitable for the faith.

So great might had he to heal men,
that it was not easy for any sick man to come to him
without his being forthwith wondrously healed.

XIV. In Treves was a maiden grievously afflicted,
lying in paralysis until all her limbs
were deadened, and she lay without hope.

Then it was made known to the father that Martin had come
into the town, and he ran to the saint
and sought his feet with bitter weeping,
beseeching the bishop that he would bless her.

'I believe,' he said, 'that she shall live through thee.'

Then Martin said that his powers were not
equal to so great a deed; but the father ceased not
to entreat him with weeping until the other bishops
who were with Martin compelled him to go
to the prostrate maiden, and an immense multitude
was there outside awaiting what the bishop would do.

Then Martin stretched his limbs on the ground,
and next hallowed a portion of oil,
and put it on the maiden's mouth; and thereupon she was able
to speak,
and ealle hire lima endemes cucodon.

and heo Æa hál arás þam folce onlocigendum

XV. Ða wæs sum heah-þegen gehaten tetradius.

and his þeowa manna an wæs þeare awed.

þa bed he þone halgan þæt he his hand him onsette.

Martinus þa hét þa þone man him to lædan.

ac nan man ne dorste to þam deosol-seocan gán

forþæne æc he wundorlice wedde. mid þam muþe.

and elene wolde teran þe him in to-eode.

Tetradius þa sylf com. and gesohte þone halgan

biddende eadmod-líc þæt he to þam earman eode.

þa cwoð se halga wer þæt he to his huse gan nolde

hæþenes mannes and manfulles lîfe.

Se hæþena þegen þa behet þam halgan were

þæt he wolde cristen beon, gif se onapa wurde hal.

and martinus sona siðode to þam wodan.

and his hand him on asette. and gescynde þone deosol

fram þam gewitleasum man. and he wearð sona hál.

Tetradius Æa sona þa he þæt ge-seah.

gelyfde on urne drihten. and let hine cristnian.

and æfter lytllum fyrste he weard gefullod.

and martinus wurðode mid wu[ñ]dorlicere lufe.

forþæne æc he wæs ealdor wîted-lîce his hæle.

XVI. On ðære ylcan tide on þam ylcan fæstene

eode martinus to anes mannes huse.

þa æt-stod he ærlíce æt-foran þam prex-wolde.

cwoð þæt he egeslicene feonde on þam incofan gesawe.

Martinus þa he þone hetolon deosol.

þæt he ðanon ge-wite. and he wearð þa yrre

gelsehte ænne mannan and weard him on-innan.

504. alle; limen; ewicodon.
505. hēo þā; aras þæt folc onlol-
gende.
506. wæs; tetradius i-haten.
507. ðæowas moðan ðan; awēd.
508. A. B. bed (sic); hē; hond on
him sætte.
509. om. 1st þā; moð; lædan.
510. moð; durste; deosol.
511. hē wunder-; awedde.
512. K. B. ælone; ðo eode.
513. cūm; ðī.
514. hē; earmuæ ðoode.
515. þe (for se); wêr.

1 Leaf 186, back.
XXIII. ST. MARTIN, BISHOP AND CONFESSOR. 253

and all her limbs at length revived,
and she therewith arose whole, the people being spectators of it.

XV. There was a certain great noble called Tetradius, and one of his slaves was raving mad;
then prayed he the saint to lay his hand upon him.

So Martin ordered them to bring the man to him, but no man durst go to the possessed one, because he wondrously foamed at the mouth, and attempted to tear every one who went in to him.

Then Tetradius himself came and sought the saint, praying him humbly that he would go to the poor man.

Then said the holy man that he would not go to his house, as he was a heathen man, and of evil life.

Then the heathen noble promised the holy man that he would be a Christian if the boy became whole.

And Martin at once went to the madman, and laid his hand on him and quickly drove the devil from the witless man; and he became immediately whole.

Then Tetradius, as soon as he saw that, believed on our Lord, and let himself be anointed as a catechumen, and after a little delay he was baptized, and reverenced Martin with wondrous love, because he was verily the author of his salvation.

XVI. At the same time in the same fortified town went Martin to a man's house, when he stopped suddenly before the threshold, saying that he saw a terrible fiend in the chamber.

Then Martin commanded the hateful devil to depart thence, and he thereupon became angry, seized a man of the noble's household.
of þæs þegenes hiwraedene. and he þearle þa wedde. and began to toterenne þa þe he to mihte. 536
Pa fleah seo hiw-raed. and þæt folc eac swá. Pa dyde mid muþe þæt he martinus abite. 540
ac martinus eode þam wodan men togeanes his agenne fingras. and he hine fretan 544
het hine sona standan. and he stod þa gynigende. and pywde mid muþe þæt he martinus abite. 552
Pa fleah seo hiw-raedene. and he Dearie pa weede. of þam wodan his agenne fingras. and he hine fretan 556
and entered into him, and he therewith raged exceedingly, and began to tear those whom he could reach. Then the household fled and the people likewise. But Martin went towards the madman, and bade him straightway stand; and he stood there yawning and endeavoured with his mouth to bite Martin. Then Martin put his own fingers on the mouth of the madman, and bade him gnaw them if he had any power; but he withdrew his jaws from the holy hand, as if from hot iron.

Then the holy man cast out the hateful devil from the afflicted man, but he could not go out through the mouth which Martin had touched, but foully went out at his nether end.

**XVII.** During the time the bishop lived in the city, it was reported throughout the town that there would come to it (some one) with an invading army to harry the city. Then all the citizens became wondrously terrified for dread of the army. Then Martin bade men straightway bring to him a possessed man, and he was brought to him. Then the holy man bade the possessed say if it were true about the invading army. Then the devil confessed, by the mouth of the afflicted, that there were sixteen devils who made this rumour, and sowed it amongst the people, in order that they might thus, by means of that terror, expel Martin from the city; and it was all false about the invading army. When the foul spirit had said this, they were freed from anxiety.

**XVIII.** Martin on one occasion journeyed with a great multitude to the city of Paris, and as he came within the gate there was there a leper wondrously diseased, horrible to all men; but Martin kissed him, and gave him his blessing, and immediately he became whole,

B. *omits* section XVII.
562. *mycel; folc* (*for meniu*).
563. *burig; hé binnon geat com.*
564. *rofsae wurtherlice (l) to-rogen.*
565. *allum monum anprécilic.*
566. *him; soma; häl.*
and com ães on m ergen to martine blycē
mid ge-halre hyde . his hæle ñancigende .

Oft wurdon eac ge-hæled e fela untrume men
þurh his reæes ñæda . þe fela men of-atugon .
and bundon on þa seocan . and him wæs bet sona .

Eac swilce of his bedstrewæ man band on anne wodne .
þa ge-wat se deofol him of . and he his ge-wit under-feng .

XVIII. Arborius wæs gehaten sum heah-þegen on þam lande .
swiðe geleæfful man . and his dohtor læg on sefore
þearle ge-brocod . þa brohte man sume dæg
an ærend-gewrit to þam ylcan þegene
fræm þam bisceope martine . and he hit lede on hire breoste
þa þa hire hatost wæs and heo weari hal sona .
þa wearð se fæder swa onbryrd . þæt he sona be-hét
gode hire mæg-hád and hi to martine brohte .
þæt he his agene mihte on þam mædene oneneowe .
ne he eac nolde þæt anig ðærer man sceolde
hire hád on sætæn . butan se halga martinus .

Sum wer hatte paulinus þe wel þeah on gode syðcan .
þa wurdon his eagan yfele ge-hefegode .
mid toswollenum breamum . and swið-licum myste
swa þæt his seon swyðe þeostrodon .
þa hreþode martinus mid anre swingan .
and call seo sarnis him sona fram gewat .
and se mist samod þurh martines hrepunge .
He wæs swiðe welig man a c he wearð swa onbryrd
þæt he ealle his æhta endemes beceapode .
and dælde eall þearfum 1 for his drihtnes lufon .
þa herode martinus þæs mannes ñæda swyðe .
and oprum to bysne sealde oft secgende be him .
þæt he on þam timan gefylde fægere þone cywde .
þe ure drihten cwæð to sumum rican men .

567. mærøgen tō ; bliðe.
568. hæle hude ; ðancigende.
569. weron eac-i-hæled e felæ ; mēn.
K. has untruna for untrume .
570. fnæde.
571. seocan ; hēom wæs sonæ bat .
572. Eāc ; bedstrawe mon bond ;

1 Leaf 187, back.
and came afterward in the morning to Martin, blithely with sound skin, thanking him for his healing.

Likewise many sick men were often healed by the borders of his garment which many men pulled off, and bound on the sick, and they were instantly better.

In like manner men bound some of his bedstraw on a lunatic, when the devil went from him and he received his reason.

There was a certain great noble called Arborius in that land, a man of great faith, and his daughter lay in a fever, sorely afflicted. Then one day they brought a message in a letter to the same noble from bishop Martin, and he laid it on her breast where she was hottest, and she immediately became whole.

Then the father was so moved that he straightway vowed her virginity to God, and brought her to Martin that he might recognize his own might in the maiden, neither would he that any other man should give her the veil save the holy Martin.

A man called Paulinus was at that time thriving in good, but his eyes were evilly troubled with swollen brows and a great mist, so that his pupils were greatly darkened.

Then Martin touched them with a pencil, and all the soreness straightway departed from him and the mist with it, through Martin's touch.

He was a very wealthy man, but was so stirred up that he at last sold all his possessions and distributed all to the poor for his Lord's love. Then Martin greatly praised the man's deeds, and commended them to others for an example, often saying of him that he at that time had beautifully fulfilled the saying which our Lord spake to a certain rich man;

573. gewāt þe deofel; wit.  584. K. onsettan.
B. omits section XIX.  587. K. toswolenum.
579. K. hatast.  598. K. þet (for þe).
581. K. goda.  17
far and syle ealle þine æhta . and dæl þæt wurð þearpum .
þonne hælast þu gold-hord on heofonan rice . 600

XX.  On sumere tide martinus stah to anre up-flora .
þa wæron þære hlædde stapas alesede on ær .
and toburston færinga þæt he feol adune .
and mid manegum wundum ge-wæht wearð swide . 604
swa þæt he seoc læg on his synderlican inne .
On þære nihte him com an engel to him
sylfum onlocigendum . and his lima smyrode
mid halwendre sealfa . and he sonda þæs on mergen
hal forð-code . swilce he untrum nære .

XXI. M aximus se casere þe wæs on martinus dæge .
gelaðede for-oft þone arwurdan wer
þa ða he him wið spræc þæt he wære his ge-metta . 612
þa for-hæfde he hine æfre fram his ge-beorscipe .
cwæð þæt he ne mihte his gemetta beon
þe anne casere ofsloð . and operne afylmynde .
þa andwyrde maximus martine and cwæð . 616
þæt he næfre sylf-willes þone anweald ne under-fenge .
ac wære fram his cempum gecoren unpances
to þam cyne-dome . and wið-cweðan ne mihte .
and þæt he on-gean godes willan winnan ne mihte . 620
and forþy mid wæpnum hine werian sceolde .
cwæð eac þæt nan man nære fram him ofslagen
buton þam anum þe him onfeohhtende wæron .
þa wearð martinus mid þes caseres beladunge . 624
and eac þurh his bene . gebiged to his ge-reordunge .
He nolde næfre lyfsettan ne mid olecunge spræcan
ne furðon to þam casere swa swa his geferan dydon .
swa swa he on þam ylcan gereorde geswutelode mid dæde . 628
He sæt to þam casere . and hi swyde blyðe wæron
for martinus gereordunge . and man bær þam casere
swa swa hit gewunelic wæs wínum on anre blede .
þa het he ðone byrle beodon martinæ ærest . 632

B. omits section XX.  601. K. up-flora.  B. omits section XXI.
1 Leaf 188.  630. K. omits to l. 671.
'Go, and sell all thy goods, and give the worth to the poor, and then shalt thou have treasure in the kingdom of heaven.'

**XX.** On one occasion Martin was mounting to an upper floor, but the steps of the ladder had been previously injured, and snapped suddenly so that he fell down, and was much weakened with many wounds, so that he lay sick in his private dwelling. That night there came to him an angel, whilst he himself was beholding, and smeared his limbs with healing salve, and he soon after this, in the morning, went forth whole, as if he had never been ill.

**XXI.** Maximus, the emperor who was in Martin's days, very often invited the venerable man, whenever he spoke with him, to be his guest; but he always withheld himself from his banquet, saying that he could not be his guest who had slain one emperor and banished another. Then Maximus answered Martin, and said that he had never received the government of his own will, but was chosen by his soldiers against his will to the kingdom, and could not resist; and that he could not strive against God's will, and therefore had to defend himself with weapons; saying also that no man had been slain by him save those only who were fighting against him. So Martin was inclined by the emperor's defence and also by his entreaty to go to his banquet. He would never be obsequious nor speak with flattery, not even to the emperor, as his companions did; even as he in the same feast manifested by an act of his. He sat by the emperor, and they were very blithe on account of Martin's feasting with them, and they bare to the emperor even as it was customary, wine in a goblet. Then bade he the cupbearer offer it first to Martin,
wolde æfter ðam bisceope his bleutsunge drincan.  
Martinus þa dranc. and his mæsse-preoste sealde  
healfne dæl þæs wætan þe wæs on þære blede.  
for-þan-þe he wiste þæt he wurpost wæs.  
after he to drincennæ. and hi ealle þæs wundrodon.  
and mærsodon his annråd-nysse geond ealne þone hired.  
He sæde þa þam casere swa swa him becom siððan.  
þæt gif he ferde to ge-feohte swa he gemynyte  
ongean valentinianum þe he aflymde ær  
of his cyne-dome. þæt him come sige.  
ac æfter lytlum fyreste he sceolde feallan ofslagan.  
and hit gewearð swa swa him gewitegode martinus.  
He ferde þa sippan to feohtenne wið þone casere.  
and on þam forman onræse he affigde valentinianum.  
ac æft embe geares fyrst he beferde maximum  
binnan anre byrig aquileiam ge-haten.  
and hine þær ofsloh. and siððan to his rice feng.  
XXII. Martinus ferde hwilon to valentiniane þam casere  
wolde for sumere neode wið hine spræcan.  
ac his micle mod. and his manfulla ge-bedda.  
þe mid arrianiscum gedwylde dweligende lyfode.  
noldon geðafian þam halgan bisceope.  
þæt he inþar hæfde his ærendi to abedenne.  
ac het se arleasa hine utan belucan.  
forþam-þe he wiste þæt he wolde þæs biddan  
1 þe he tíðian nolde. and tynde þone halgan.  
þa com martinus æft embe ða ylcan spræce.  
to þam modigan casere. ac man hine beclysde wiðutan.  
and he þa gewende to his ge-wunelican helpe.  
scrydde hine mid hæran. and mid axum be-streowode.  
and fæstende þurh-wunode on singallum gebedum  
oðþæt an scinende engel on þam seofþan dæge  
him com to. and cwæð þæt he to þam casere ferde.  
and him ælc get sceolde beon open to-geanes.  
and þæs modigan caseres mod beon geliðegod.  

B. omits section XXII.  
1 Leaf 188, back.
wishing to drink after the bishop's blessing. Martin then drank, and gave to his mass-priest the half part of the liquor which was in the goblet, because he knew that he was worthiest to drink after him; and they all wondered thereat, and magnified his resolution throughout all the household. Then he told the emperor, even as it happened to him afterwards, that if he went to battle, as he intended, against Valentinian whom he had before banished from his kingdom, that victory would come to him, but after a little space he would fall slain; and it befell him even as Martin had prophesied to him. He went after that to fight against that emperor, and in the first assault he put Valentinian to flight; but after about a year's space he came upon Maximus within a city called Aquileia, and there slew him, and afterward succeeded to his kingdom.

XIII. Once Martin was journeying to Valentinian the emperor, wishing to speak with him for some needful cause; but his proud mind and his wicked consort, who lived heretically in the Arian heresy, would not permit the holy bishop to have entrance to announce his errand; but the impious man bade men lock him out, because he knew that he would ask that which he would not grant, and insulted the saint. Then came Martin again about the same business to the haughty emperor, but they shut him out; and he thereupon turned to his accustomed resource; he clothed himself with haircloth, and strewed himself with ashes, and continued fasting with unceasing prayers, until a shining angel came to him on the seventh day, and bade him go to the emperor; and every gate should be open before him, and the haughty emperor's mind should be softened.
Se bisceop þa ferde swa swa him be-bead se engel.
and him wearð ge-openod ælc gæt togeanes.
œð-þæt he færlice stod æt-foran þam casere.
Þa yrsode se casere for his ingange.
and nolde hine wylcumian. ac þær wearþ godes miht
swa þæt heofonlic fyr hangode ofer his setl.
and þæt setl ontende. and hine sylfne wolde
gif he þæt hraðor ne arise. aworpenre reðnyæs.
and þone bisceop cyste. abliged þurh god.
Þone þæt he ær geteohhode mid teonan to for-seonne. 
He behet þa ge-swicennysse sona þam bisceope.
and he him ælces pinges tïpode. æþpan-þæ he hine bæde
þæs þæ he fryndig wæs. and him freonlice to-spræc.
and him fela gibbe ðead. ac he heora ofon nolde.

XXIII. ðæt martines gesæah englas him to cuman
swa þæt hi hiw-cuðlice to þam halgan spræcon.
and on sumne sæl sum engel him sæde
hwæt þa opre bisceopas on heora sinoþ spræcon
and se halga ða wiste hwæt hi þær ræddon
þurh þæs engles segene. þeah ðæ he sylf þær ne cóme.
Þa halgan apostolas petrum and paulum he ge-seah ge-lome.
swa swa he sæde him-sylf sulpicio ¹þam writere
þæ he hine axian dorste ælces pinges þæ he wolde.
Se ylca sulpicius and sum oðer broðor
sæton sume dæg swiðe afyrhtæ
æt-foran martines Inne. and he hi þær-ute nyste.
þa gehyrdon hi motian wið martine langle.
and he wæs ana ðær innan þam huse belocen.
Eft þa ða he ut-eode þa axode sulpicius.
and hine eadmodlice bæd þæt he him ge-openian sceolde
hwa him wið-spræce. þa wandode he lange

675. K. raðer.
682. i-seah him englæs to cymen.
683. heo cuðlice; specon. K. has
him cuðlice.
684. sume; cwæð to (for sæde).
685. biscopæs; heore; specccen.
686. þæ (for se); hæo þær ræddon.
687. englæs sègene; seolf þér.

¹ Leaf 189.
Then the bishop went even as the angel bade him, and every gate was opened before him until he suddenly stood before the emperor. Then the emperor was angry at his entrance, and would not welcome him, but there appeared a miracle of God, so that heavenly fire hung over his throne, and set light to the throne, and would have done the same to himself if he had not very quickly arisen, his anger being cast away; and, being divinely terrified, kissed the bishop whom he had before determined to scorn with insult. Then he promised amendment forthwith to the bishop, and granted him all that he required before he asked him, and spake friendly to him and offered him many gifts; but he would not receive them.

XXIII. Often Martin saw angels come to him so that they spake familiarly to the saint; and on one occasion an angel told him what the other bishops had spoken in their synod, and thus the saint knew what they had there decreed, by the angel's saying, though he himself went not thither. The holy apostles Peter and Paul he saw frequently, even as he said himself to Sulpicius the writer, who durst ask him anything that he would. The same Sulpicius and another brother sat one day, greatly afraid, before Martin's room, and he knew not that they were outside; then heard they some one conferring with Martin a long while, and he had previously been locked in alone in the house. Afterwards, as he came out, Sulpicius asked and humbly besought him that he would reveal to him who had been speaking with him; then he hesitated long.
him post to secgenne. ac he sæde swa-peah.
ic halsige eow nu. *act ge hit nanum ne secgan.
Maria cristes modor com to me hider.
mid twam *oprum mædenum tecla and agne.
and na on *pisum anum dæge ac oft rædlice ær
hi comon to me. and he sæde him eac
hwile heora wītū wæs. and hu hi waʀon ge-scrydde.

**XXIII.** Eac swilce þa deoʃla mid heora searo-craʃtum
him comon gelome to. and he on-cneow hi æfre.
for-þan-þe him nan deoʃol ne mihte bediglian hine sylfne.
ne on agenre edwiste ne on *oprum hiwe.
Mid þusend searo-craʃtum wolde se swicola deoʃol
þone halgan wer on sume wisan beswican.
and hine ge-sewen-licne on manegum sein-hiwum
þam halgan sæteowde. on þera hæþenra goda hiwe.
hwilon on ioues hiwe. þe is ge-haten þór.
hwilon on mercuries. þe men hatað ofon
hwilon on ueneris pære fulan gyden.
þe men hatað fricg. and on manegum *oprum hiwum
hine bræd se deoʃol on þæs bisceopes gesihpe.
Martinus þær togeanes mearcode hine sylfne
symle mid rode-tacn. and sang his ge-bedu
unforht þurh-wunigende. and æfre on god truwigende.
þa þa se deoʃol ¹ge-seah þæt he hine bedydrian ne mihte
mid his searo-craʃtum. þa sæde he him hosp-word.
and mid manegum talum hine tynde for-oft.
ac he næs gestirod for his leasum talum.
Sume munecas eac þe on þam mynstre wunodon
sædan to soʃan þæt hi swutollice ge-hyrdon.
hu se deoʃol þreade mid dyrstigum stemnum
þone halgum martinum. for-þam-þe he hæʃde mid him
sume under-fangene. þe synfulle wæron.
and æʃter heora fulluhte fela to yfele dydon.

⁶⁹⁹. *om. him; seegene; hé. ⁷⁰⁰. tway oʃre mædenes teclæ; nef
⁷⁰¹. Marie; moder cóm hider to me. ⁷⁰³. ná; ðissum ane; and ac; ær.
¹ Leaf 189, back.
XXXI. ST. MARTIN, BISHOP AND CONFESSOR.

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to tell it to him, but he said nevertheless,
'I adjure you now that ye tell it to no one;
Mary, Christ's mother, came to me hither
with two other virgins, Thecla and Agnes,
not on this one day but often readily before
have they come to me.' And he told them also
what their appearance had been and how they were clothed.

XXIV. So likewise the devils with their treacherous arts
came to him frequently; and he always knew them;
because no devil could hide himself from him,
neither in his own substance nor in any other form.
With a thousand wily arts did the treacherous devil
strive in some way to deceive the holy man,
and he showed himself visible in divers phantasms
to the saint, in the appearance of the gods of the heathen;
sometimes in Jove's form, who is called Thor,
sometimes in Mercury's who is called Odin,
sometimes in that of Venus, the foul goddess,
whom men call Fricg; and into many other shapes
the devil transformed himself in the bishop's sight.
Against this Martin always marked himself
with the sign of the cross, and sang his office,
remaining undismayed, and ever trusting in God.
When the devil saw that he could not bewitch him
with his snares, then he spake to him words of contumely,
and often vexed him with many reproaches;
but he was not stirred on account of his lying reproaches.
Some monks also who dwelt in the minster
said of a truth that they had plainly heard
how the devil threatened with presumptuous words
the holy Martin, because he had with him
some neophytes who were sinful,
and after their baptism did many evil things,
and sæde open-lice hwæt heora ælces syn wære.
Martinus ḫa andwyrde ḫam manfullum deofle.
and cwæð þæt ḫa ealdan synna mid heora ge-cyrredynsse.
and beteran drohtnunge . mihton beon adylgode.
and þurh godes mildheortynsse hi mihton beon alysde.
fram heora synnum ḫa ða hi ge-swicon yfeles.
Se deofol ḫa clypode and cwæð him to-geanes.
þæt ḫa leahter-fullan næron nanre miltsunge wurðe.
and ða þe æne aslidan . þæt hi eft ne sceoldon
æt drihtne habban sæigne miltsunge.
Þa cwæð martinus ḫo þam manfullan eft ðus.
þeah ðu earming woldest ḫon þisum end-nextan timan
manna ehtynsse geswican . and þine ðæda behreowsian.
ic on god truwode . þæt ic þe mildsunge behete.
Eala hu halig dyrstig-nyss be drihtnes arfest-nyss
hē ge-swutelode his swīðlican lufe.
þeah þe he þa fremminge forþ-bringan ne mihte.
XXV.  ðæt drithne habban sæigne miltsunge.
þa cwæð martinus ḫo þam manfullan eft ðus.
þeah ðu earming woldest ḫon þisum end-nextan timan
manna ehtynsse geswican . and þine ðæda behreowsian.
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Eala hu halig dyrstig-nyss be drihtnes arfest-nyss
hē ge-swutelode his swīðlican lufe.
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ic on god truwode . þæt ic þe mildsunge behete.
Eala hu halig dyrstig-nyss be drihtnes arfest-nyss
hē ge-swutelode his swīðlican lufe.
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þeah ðu earming woldest ḫon þisum end-nextan timan
manna ehtynsse geswican . and þine ðæda behreowsian.
ic on god truwode . þæt ic þe mildsunge behete.
Eala hu halig dyrstig-nyss be drihtnes arfest-nyss
hē ge-swutelode his swīðlican lufe.
þeah þe he þa fremminge forþ-bringan ne mihte.
and said openly what the sin of each of them had been. Then Martin answered the wicked devil, and said that the old sins might be blotted out by their conversion and better life, and through God’s mercy they might be absolved from their sins when they ceased from evil. Then the devil cried and retorted upon him, that the wicked were not worthy of any mercy, and, when they once relapsed, that they ought not afterward to have any mercy from the Lord.

Then Martin spake again to the wicked one thus: ‘If thou, miserable one, wouldst in this last time cease from the persecution of men and repent of thy deeds, I am confident in God that I might promise thee mercy.’ Behold how he manifested in his fervent love holy boldness concerning God’s clemency, although he could not bring forth the performance thereof.

Again on one occasion after this came the wily devil to the holy man where he was in his prayers, clothed in purple and with kingly raiment, with a golden diadem and with shoes of cloth of gold, and with a blithe countenance in great brightness. Then neither of them spake word to other for a long while, and then after a long time the devil spake first to the Lord’s servant: ‘Acknowledge now, Martin, him whom thou seest; I am Christ who have come down to this world, and I desired first to manifest myself to thee.’

Then Martin was silent, and the cunning one spake again: ‘Why doubtest thou, Martin? Believe, I am Christ.’ Then perceived the saintly man, by the Holy Ghost, that it was the same devil and not his Lord, and said: ‘Our Lord said not that He would come to us with a diadem or clothed with purple; and I believe not that He will come to us

741. Read ænige. B. omits section XXV.
buton on þam ylcan hiwe þe he on þrowode.
and butan he æteowige þa ylcan dolhswaðe
þære halgan rode þe he on ahangen wæs.
Se deofol þære-rihte for-dwán swa swa smic.
of þæs halgan gesihðe. and þæt hus afylde
mid ormætum stence. þæt man eaðe mihte witan
þæt hit se deofol wæs. þe hine dwelian wolde.
and þis sæde martinus Sulpicio þam writere.

XXXVI. On sumne seel com se deofol. mid swyðlicre grimetunge.
into þam halgan were. and hæfde ænne oxan
horn on hande.
and cwæð to martine. Hwær is þin miht nu ða
ænne man ic ofsloh of þinre hiwærēne nu.
and wæs his swyðere hand swilce geblodegod.
Þa clypode martinus his munecas him to.
and sæde hwæt se deofol him swutolode.
and het georne secan hwa þær ofslagen wære.
Wæs ða an hyr-man to wuda afaren.
se læg ge-wundod be þam wege samcucu.
and he þa sæde þa þa he his oxan ræpte.
þa scóc an his heafod. and mid þam horne hine þyde.
on þæt ge-weald swiðe. and he þa sona ge-wat.
Fela þing wiste se halga wer on ðær
lange ær hi ge-lumpon. and þam geleaf-fullum munecum
sæde þa þing þe him geswutelode wærøn.
and hit syþfan swa ðæ eode swa he him ær sæde.

XXVII. Anatolius natte sum hiwigende munuc
inglīcere ylde se wunode sume hwile
wið martines mynster mid anum mæran caldre
clarus ge-haten. and behydde his yfelnyss.
He æt-eowde þa wið-utan ealle eadmodnyss.

768. K. buton.
775. sæl cóm ðe deofel; swiþlice grymetunge.
776. halge wére. K. handa; B. honde.
777. nuþe.

768. ðenne môn; ofsloh; om. nu.
778. swiþere; i-blodeged.
780. munecas to him.
781. þe deofel; i-swytelode (K. swutelode).
782. hét; sæcan hwá.
save in the same form wherein He suffered;
and unless He show the same scars
of the Holy Rood on which he was hung.'
The devil straightway vanished like smoke
from the saint's sight, and the house was filled
with overpowering stench, so that men could easily know
that it was the devil who desired to deceive him;
and Martin told this to Sulpicius the writer.

XXVI. On one occasion came the devil with horrible roaring
to the holy man, having an ox-horn in his hand,
and said to Martin, 'Where is now thy might?
I have now slain a man of thy household.'
And his right hand was as if blood-stained.
Then Martin called his monks to him,
and told what the devil had revealed to him,
and bade seek diligently who was there slain.
There was a servant gone at that time to the wood,
who lay wounded by the way half alive;
and he therewith told that, as he was yoking his oxen,
one shook its head and pushed him with his horn
with very great force; and soon after he died.

Many things the holy man knew long before they happened, and told the faithful monks
the things which had been revealed to him,
and afterward it alway came to pass as he had told them.

XXVII. A certain professing monk was called Anatolius,
of youthful age, who dwelt some time
close to Martin's monastery with an illustrious elder
called Clarus; and hid his evilness.
He showed outwardly all humility
and unsæðig-nyss . and sæde ða æt nextan þæt him englas wið spreacon . and ge-wunelice for-oft .

Eft þa on fyrste þa he furðor dwelode .

he sæde þæt he dæg-hwam-lice betwux driht-ne . and him ferdon heofonlice englas . and he sylf an witega unleas-lice ware . ac him gelyfde clarus .

He ge-het him þa godes yrre . and yfelæ þreala hwí he nolde ge-lyfan þæt he halig ware .

and cwæð ða æt nextan . þæt him cumæn sceolde on þære ylcan nihte fram þám ælmihtigan gode heofonlic reaf . and he mid þám gescryd be-twux him wunigende godes mihte æteowde .

Hwæt þa on middre nihte wareð þæt mænster astyrod .

and wareð micel gehlyd . hlihhendra deofla .

and þæs muneces cyte mid leohete wareþ affylled .

and he eode sylf ut mid þam scinendan reafe .

and anum oprum munece þa mærpa æteowde .

þær comon þa má . and clarus æt nextæn .

and sceawodon mid leohete þone scinendan gyrlæn .

hit wæs swiðe hnesce . scinende swa swa purpura .

ac hi ne mihton to-cnawan hwilces cynnes hit ware .

ne hi ne mihton undergotan buton hit wære reaf .

ne mid heora grapunge . ne mid heora sceawunge .

þa ge-wærð him on mergæn þæt hi þone munec lædden to þám halgan martine . ac se munec nolde .

cwæð þæt he ne moste to martine cumæn .

forpan-þæ he wiste þæt he mid feond-licum cræfte ne mihte bedydiæn martines gesiðe .

Hi þa hine tugon unþances þider-weard .

and þæt reaf sona of heora gesiðpe fordæn .

and wæs ða geswutelor his scin-cræft . and hiwung .

þæs mihta we tellæð to martines geearnungum .

þæt se deofol ne mihte his gedwimor bedigliæn gif he become ætforæn his gesiðpe .

On þám ylcan timæn wæron ofre gedwolæn

1 Leaf 191. 803. K. yfela.
and innocence, and at last he said that angels had spoken with him, customarily, very often. Then after a space, when he further erred, he said that heavenly angels went daily between the Lord and himself; and he himself was an unlying prophet, and Clarus believed him. Then he promised him God's anger and evil punishments if he would not believe that he was holy; and at last said that in the same night there should come to him from the Almighty God heavenly raiment; and he, dwelling amongst them, clothed therewith, would manifest God's might. Lo! then at midnight the monastery was aroused, and there was a great noise of mocking devils, and the monk's cell was filled with light, and he himself went out with the shining raiment, and showed the glorious sights to another monk; then there came more, and lastly Clarus, and examined the shining garment by the light. It was very soft, shining like purple, but they could not make out of what kind it was, neither could they perceive more than that it was a robe, neither by their touch nor by their sight. Then in the morning it befell that they would have led the monk to the holy Martin, but the monk would not, saying that he could not go to Martin; because he knew that he could not by his fiendly craft deceive Martin's vision. Then they dragged him against his will thitherward, and the raiment instantly vanished from their sight, and then was manifested his sorcery and hypocrisy. Those mighty works we ascribe to Martin's merits, that the devil could not conceal his delusions if ever he came before Martin's sight. At that same time were other deceivers,
antecristes lima mid arleasra hiwunge.
sum wæs on hispania þe for-speon þæt land-folc.
and mid manegum gedwimorum hi bedyдрode lange.
and cwæð þæt he wære heliæs se witega.
He cwæð eft syþpan þæt he crist sylf wære.
and þa sum bisecep for his bilewit-nyse.
gelyfde þam hiwere. and hine to him gebæd.
and he wearð for þam gedwylde adraed of his an-wealde.
Sum oper gedwola wæs eac on east-dæle.
se cwæð þæt he wære iohannes se fulluhtere.
eac swilce læase witegan ær þisre woruldæ ge-endunge
on gehwilce land cumað. and þone ge-leafan amyrræð.
op-þæt antecrist sylf ende-next becumð.

XXVIII. Martinus com hwilon to middes wintres timan
to anum preost-life. and hi ge-logodon þa his bæd
on þæs mynstres spræc-huse. and þær micel fyr wæs gebet.
þa woldon ða preostas him wurðlice beddian.
and bærøn micel streaw to his beddinga.
and þæs fyres ne gyndon þe on þære flora wæs.
Eft þa þa se halga wer com 1 þa towearp he þæt streaw
call of þære beddinge. for-þan-þe he oftost læg
upon anre hæran on þære baran flora.
Da on-scunede he þa softnyse. þære seltenusan beddinge.
and læg on þære flora. swa swa we her beforan sædon.
þæt inn wæs swyþe ncaro. and þær lagon stoccas.
and þa on middre nihte þa men fæstost slepon.
þa wearð þæt fyr ontend swyþe færlicum bryne.
and þæt litle hus mid þam lige afylde.
Martinus þa wearð a-wreht mid þam lige.
and þær næs nan man mid him on þam huse.
and he on þam færlican gelimpe gelæhte þa dura.
and ne mihte þa scyttelsas unscyttan swa hraðe.
and se lig him wand vælhrewlice on-butan
swa þæt him for-burnon on þam bece his reaf.

B. omits section XXVIII.

1 Leaf 191, back.
limbs of Antichrist, with lying pretension;

one was in Spain who seduced the people of the country, and long beguiled them with many delusions, and said that he was Elias the prophet;
again afterwards he said that he was Christ himself, and when some bishop, through simplicity, believed the pretender and prayed to him, he was on account of that heresy driven from his government.

There was another heretic also in the Eastern part, who said that he was John the Baptist; so likewise false prophets shall come before this world's ending in every land, and shall mar the faith until Antichrist himself shall come at the last.

Martin came once at the time of midwinter to a priest's house, and so they made his bed in the monastery parlour, and a great fire was there lighted. Then the priests desired to bed him worthily, and bare much straw for his bedding, and took no heed of the fire which was on the floor. Afterward when the holy man came, then he threw all the straw out of the bedding, because he oftenest lay upon a hair-cloth on the bare floor.

Thus he shunned the softness of the unaccustomed bedding, and lay on the floor, even as we have here said before. The room was very narrow and logs were lying there; and at midnight, when men slept fastest, the fire was kindled with a very sudden burning and filled the little house with the flame. Then Martin was aroused by the flame, and there was no man with him in the house, and he in the sudden accident seized the door, and could not unshoot the bolts quickly enough, and the flame wound fiercely about him so that his clothes burned on his back,

and he for ðam bryne ut-bræcan ne mihte.

He beþohte þa hine sylfne . and geseah þæt he ne mihte þurh nærne fleam . þam fyre ætwíndan .

ac þurh godes mihte he hit moste ofer-swécan .

For-lét þa dura ða . and to-middles þam lige to þam ælmihtigan gode anmodlice clypode .

and on þære frecednysse fæst-mod þurh-wunode .

and þær wearð þa geworden micel wundor þurh god .

swa þæt hine for-beah on ælce healf þæt fyrr .

and he orsorh abád . on þam bryne middan .

þurh drihtnes mihte swilce he on deawe wære .

þa wurdon his munecas awrehte mid þam fyre .

þær ðæer hi lagon . þa þa hi þone lig gesawon and to-bræcon þa dura . and to-brudon þæt fyrr .

and martinum geðehton of þam lige middan .

Hi wendon þæt he wære witodlice for-bærnd .

on swa lang-sumum bryne þonne þæt brast-ligende fyrr on slepe hi awrehte . and he sæde syðan

þæt he ðæs 'fyres bryne gefredde him onbutan

swa lange swa he wan wið þære dura scyttelsas .

Sona swa he hine bleðode . and gebæðe hine to gode .

þa beah call se lig abutan him aweg

and him þuhte swilce he wære on wynsumum deawe .

He sæde eac for-oft mid incundre geomerenunge .

þæt se swicola deosol hine beswæc for-nean .

þa þa he of þam slepe asceacen wearð swa færlice .

þæt he þone ræd ne cupe þæt he hine swa hraþe gebæde .

ac to late began hine gebiddan . to gode

þæt he hine alysde . of ðæs liges frecednysse .

Be þam mæg under-gitan se þe þas bóc ræt .

þæt martinus næs þurh þa micelan frecednysse to forwyrdre gecostnod . ac wæs afandod

swa swa se apostol paulus on his pistole sæde .

þæt he sylf wunode on sæ-grunde middan ofer daeg and ofer niht . ungederod þurh god .

and he could not break out by reason of the burning. Then he bethought himself, and saw that he could not escape from the fire by any mode of flight, but through God's power he might overcome it. Then he left the door, and in the midst of the flame cried to the Almighty God with single mind and continued steadfast in the peril; and therewith there was wrought a great wonder by God's help, so that the fire bent from him on either side, and he remained undismayed in the midst of the burning, through the Lord's might, as if he were in dew. Then his monks were aroused by the fire where they lay; and when they saw the flame and broke open the doors and parted the fire, and dragged Martin from the midst of the flame, they thought that he had verily been burned alive in so long a burning, when the crackling fire aroused them from sleep; and he said afterward that he had felt the burning of the fire about him so long as he strove with the bolts of the doors; but as soon as he crossed himself and prayed to God, all the flame about him bent away, and it seemed to him as if he were in a pleasant dew. He said also very often with inward groaning that the wily devil had well nigh deceived him, when he was so suddenly shaken out of sleep that he did not know the wisdom of at once praying, but too late began to beseech God that He would deliver him from the peril of the fire. By this he who readeth this book may understand that Martin was not tempted to his destruction through that great peril, but was tried even as the Apostle Paul said in his epistle, that he himself abode in the midst of the sea-depths a day and a night unharmed, by God's help.
Martinus code mid his munecum sume dæg

to-cyrcan-werd on wintres timan.

pa com þær sum þearfa healf nacod him togeanes
biddende georne þæt he him sumne clað sealde.

þæt he butan yldinge þone þearfan scrydde.
and eode æfter his wunon into þam spræc-huse.
and þær wunode ana op þæt he wolde mæssian.

þæt he butan yldinge þone þearfan scryddan.
and se þearfa bestæl into martine.
and to him be-mænde þæt him [wære] þearle cöl.
Martinus þá sona hine sylfne unscrydde
under his ceppan digellice, and dyde on þone þearfan
his agen reaf, and hit hine ðut-gán.

þæt æfter lytlum fyrste com se erce-diacon.
and cwæð þæt hit tima wære þæt he into cyrcan code.
þam folce to mæssigenne, and godes mærsunge dón.
Martinus him cwæð to þæt he 1 ne mihte na gán
æror to cyrcan, ær se þearfa ware gescryd.
and se erce-diacon ne under-get, þæt he wið-innan his ceppan
nacod þær sæt, and sæde þæt he nyste
hwær se þearfa wære, and þa cwæð Martinus.

sy þæt reaf ge-broht hræðe hider to me.
ne ateorað us na þearfa to scryddenne.
Se erce-diacon þa yrşigende eode.
and brohte an reaf unge-rydelic him to
wáclic and lytel, mid lytlan wurðe geboht.
and mid fullum yrre æt his fotum lede and cwæð.

Hér is reaf, and her nis nan þearfa.
þæt næs se halga wer for his wordum astyroð.
ac het hine an-bidian þær-ute sume hwile.
wolde þæt he nyste þæt he nacod wære.
He scrydde hine ña mid þam ylcan reæfe.
and eode to cyrcan, and soma mæssode.
Æt þære ylcan mæssan þry munecas gesawon.

1 Leaf 192, back. B. omits section XXIX.
XXXI. ST. MARTIN, BISHOP AND CONFESSOR.

XXIX. Martin was going with his monks one day towards the church in winter-time; then came there towards him a poor man half naked, begging earnestly that he would give him some clothing. Then Martin bade his archdeacon straightway that he should without delay clothe the poor man, and went after his wont into the parlour, and there remained alone until he was to say mass. But the archdeacon would not clothe the poor man; and the poor man stole in to Martin, and bemoaned to him that he was very cold. Then Martin immediately unclothed himself under his chasuble secretly, and put his own raiment on the poor man, and bade him go out. Then after a little space the archdeacon came and said that it was time that he should go into church to say mass for the people and do honour to God. Then Martin said to him that he could not go so soon to church before the poor man was clothed, and the archdeacon did not perceive that he within his chasuble there sat naked; and said that he did not know where the poor man was. And thereupon Martin said, 'Let the garment be brought quickly hither to me; it will be no trouble to us to clothe a poor man.' Then the archdeacon being angry went and brought a garment impatiently to him, mean and little, bought with little cost, and with great ire laid it at his feet and said; 'Here is a garment, and here is no poor man.' Then the holy man was not ruffled by his words, but bade him wait for him there outside some while, desiring that he should not know that he was naked; then he clothed himself with the same garment, and went to church and at once said mass.

At the very same mass three of the monks,

911. I supply were. 913. K. cæp. 929. K. is.
and an ðære preosta . and ðân of ðam nunnun .
bufan martinus heafde swilce an byrnende cliwen .
swa ðæt se lig abräed ðone loc up feor .
and ne moste na mà manna ðas mihte geseon .

On ðam ylean timan an wær wæs geuntrumod
euantius gehaten . swyðe yfele gepread .
and wende him his deaðes swyðor ðonne his lifes .
He wæs swyðe cristen . and sende þa to martine
bæd his neosunge . and se bisceop ferde sona
to ðam seocan menn . ac he sona on-get
martines mihte ær-ðam-þe he to mid-wege come .
and wearð sona gehæled þurh ðæs halgan mihte .
and eode to-geanes . and hine arwurðlice under-feng .

Eft ðæs on mergen þa martinus fundode .
þa wearð an cnapa of ðæs þegenes hiwraðene .
þurh næddran geslit nealice adyd .
swa ðæt ðæt attor smeh geond ealne ðone lichaman .
and wæs eall 1 to-blawen . on anre bytte gelincysse .
Se hlaford þa euantius gelæhte ðone cnapan .
and vær to martine miclum truwigende
þæt him un-acumendlic nære ðone cnapan to gehælenne .
Se halga wer þa sona sette his hand on ðone cnapan .
and hrepode eall his lima . and æfter þam sette
his finger on þa wunda . þe se wurm toslát .
Hi ge-sawon ða ealle þæt ðæt attor flœow ut
of eallum his limum . þurh þa lytlan wunde .
swylece of anre æðran mid his agenum blode .
and se cnapa gesund up arás .
and bi þa martinum miclum herodon .

Se halga wer ferde hwilon þæt folc to lærenne
geond his bisceop-rice þa abidon his geferan
for sumere neode bæstan . and he sylf rád forð .
þa comon him to-geanes ðæræ cempena fær .
and one of the priests, and one of the nuns saw above Martin's head as it were a burning globe, so that the flame drew the hair far up, and no more men might see this miracle.

XXX. At that same time there was a sick man called Evantius, very grievously afflicted, who expected his death rather than his life. He was a good Christian, and sending then to Martin besought his visitation; and the bishop went instantly to the sick man, but he soon perceived Martin's might before he came to midway, and was immediately healed through the saint's might, and went to meet him and received him reverently.

XXXI. After this in the morning, as Martin was setting out, a certain boy of the noble's household was bitten by an adder and nearly slain, so that the poison spread through the whole body, and it was all swollen up in the likeness of a butt. Then Evantius, the master, took the boy and brought him to Martin, greatly trusting that it would not be impossible for him to heal the boy. Then the holy man straightway laid his hand on the boy, and touched all his limbs, and after that placed his fingers on the wound which the worm had bitten. Then they all saw that the poison flowed out of all his limbs through the little wound as if from a vein with its own blood; and the boy arose up sound, and they thereupon greatly extolled Martin.

XXXII. The holy man was once journeying to teach the people throughout his bishopric, and his companions remained for some need behind, and he himself rode forward; then came suddenly toward him a company of the soldiery
on cynelicium cræte . and hi ne eçpon martinum .
Martinus rad him wi8 unge-rydelice gescryd
mid sweartum clæpum . pa seyddon pa mulas
pe peæt cræt tugon ãurh his to-cyme afyrhte .
and to-mengdon pa ge-togu . peæt hi teon ne mihton .
Pa wurdon sa cempan wodlice astyrode .
and ge-lehton martinum . and hine lange swungon .
mid swipum . and mid stafum . and he suwode æfre
swilce he ne gefredde heora swingla nates-hwon .
and hi pæs pe woddran wærøn him to-geanes .
and hetelicor beoton þone halgan wer .
Pa comon his geferan and fundon hine ligenenne
on blodigum limum . and to-beatenum lichenan .
and hofon hine up on his assan soma .
and aweg efsdon þa stowe on-scunigende .
Pa cempan þa woldon mid þam cræte for8 .
ac þa mulas ealle endemes astifodon
to þære eorpan afestnode . swylce hi ærene 1 wærøn .
Hi beþon þa mid swipum . and mid saglum .
þa mulas ealle endemes . ac hi æfre stodon
on þam ylcan stede swilce anlicnyssa .
Pa cempan þa æt nextan oncneowan þurh Þa nytena
peæt hi mid godl-cundre mihte gefestnode wærøn .
and beguunon to axienne æt oþrum weg-farendum
hwæt se man wære þe hi swa wælþrewlice beþon .
Him wear8 þa gesæd peæt ware martinus .
and hi soma urnon ealle him æfterwerd .
mid duste bestreowode . and dreorig-lice wependes
peæt hi þone halgan wer swa huxlice tawoden .
and lagon æt his fotum mid feorhte astrehte .
biddende his mildsunge . peæt hi moston faran .
and cwædon peæt hi sylfe wærøn swyðor þæs wyrpe .
peæt hi stodon astifode on stana gelicnyss .
oppe peæt seo eorðe hi ealle forswulge .

971. A. seyddon ; K. seyhdon (over erasure). 976. K. om. 2nd mid .
1 Leaf 193, back.
in a royal car, and they did not know Martin. Martin rode quickly towards them poorly clad in black clothes; then the mules which drew the chariot drew aside quickly, being frightened at his approach, and entangled the traces, so that they could not pull. Then the soldiers were madly incensed and seized Martin, and scourged him a long while with whips and with staves; and he was alway silent as if he felt their blows nowhit, and at this they were the madder against him, and more furiously beat the holy man. Then came his companions and found him lying with bleeding limbs and beaten body, and quickly raised him up upon his ass, and hastened to get away from the place. Then the soldiers desired to go forward with the chariot, but all the mules became alike immovable, fastened to the earth as if they were brazen. Then they beat all the mules alike with whips and rods, but they ever stood in the same place as if they had been images. Then at length the soldiers understood by means of the beasts that they had been set fast by divine might, and began to enquire of other wayfarers who the man might be whom they had so savagely beaten. Then it was told them that it was Martin, and they forthwith all ran after him, bestrewed with dust and drearily weeping that they had so shamefully maltreated the holy man, and lay at his feet prostrate with fear, beseeching his clemency that they might proceed, and saying that they themselves rather deserved to stand stiffened in the likeness of stones, or that the earth should swallow them all.
Martinus pa mildsode pam mannum paer-rihte.
and let hi faran for mid heora craete.
and heora mulas pa mihton gan sona
pe aer stodon astifode on stana gelicynsse.
Se halga wer swa-pear wiste paet hi waeron ge-fæstnode.
aer-pan pe hi him to comon. and paet he cydde his geferum.
forcan-pear he fela ping feorran oft wiste
aer-pan-pear hit gewurde purh witigendlicne gast.

XXXIII. Se halga wer ferde mid his fare hwilon.

pa com him færinga to micel folc manna.

and pon feld afyldon pear martinus ferde
swilce for wundrunge pes halgan weres.
pa waeron ealle hæcena. and pong hælend ne cupe
nan man of pare wic pe hi of waeron.
Martinus cya onget paet he mihte secelde wyrcan.
and drihtnes word bodode pam dysegum hæpenum.
and mid ge-lomum sicsetungum sarlice maende.
paet swa micel menui pong ælmhitigan god ne cupe.

Wæs cya godes fore-sceawung. paet an wif brohte ðyder
hire deadan suan lic pe little aer forð-ferde.
and a-strehtum handum to pam hælgan were cwæð.
We witon leof paet cya eart unleaslice godes freond.
ge-hæl me minne suan forpan-ðe he is me ancenned.
and paet heæpene folc fylste eac pam wife.
Pa genam se halga wer on his handa paet lic.
and ge-bigedum cneowum gebæd hine to gode.

and pa pa he up aras ge-endedum gebede
he ageaf pong cnefan cenne his meder.
Pa heæpenan pa clypodon mid healiere stemne.
and cwædon mid ge-lefasan paet crist ware soð god.
and feollon heap-mælum calle to pes halgan weres cneowum.
biddende hine georne paet he dyde hi cristene.
He eac ne wandode on pam widgillan felda

1004. K. hæra. 1008. K. coman. B. omits section XXXIII.
Then Martin straightway compassionated the men, and let them go forth with their chariot, and their mules, those who had before stood stiff even as stones, were immediately able to go. The holy man nevertheless knew that they had been set fast before they had come to him, and made that known to his companions, because he often knew many a thing from afar before it happened, through the spirit of prophecy.

XXXIII. The holy man was once travelling with his company, when there came to him suddenly a great crowd of men, and filled the field through which Martin was passing as if for wonder at the holy man; they were all heathen, and no man of the town to which they belonged knew the Saviour. Then Martin perceived that he ought to work a miracle, and preached the Lord's word to the foolish heathen, and with frequent sighings sorely bemoaned that so great a multitude should not know the Almighty God.

It was God's providence that a woman brought thither her dead son's body who had departed a little before, and with outstretched hands said to the holy man; 'We know, Master, that thou art unlyingly God's friend, heal me my son, for he is my only son.' And the heathen folk also helped the woman. Then the holy man took the corpse in his hand, and with bended knees prayed to God; and when he arose up, his prayer being ended, he gave back the boy to his mother alive. Then the heathen cried with a loud voice, and said with faith that Christ was true God, and fell all heap-meal at the holy man's knees, earnestly praying him that he would make them Christians. Neither did he hesitate to anoint the heathen as catechumens.
XXXI. VITA S. MARTINI EPISCOPI.

pa hæpenan to cristnigenne pa pa hi on crist gelyfdon. ac he hi ealle sona samtingas gecristnode.

XXXIII. Est on sumne säl þær martinus siðode mid his geferum. pa com þær færlice yrnan an þearle wod cu. and þa þe hyre fyligdon clypodon to þam halgan were þet he hine warnian sceolde. for-þan-þe heo hnat yfele ælcnæ þe heo ge-mette. Heo com pa yrnende mid egeslicnum eagum. ac se halga wer sona het hi ætstanðan. and heo þær-rihte gehyrsumode his hæse and stod. ða gesaeh se halga wer þet þær set an deosol on þære cu hrycge. and cwæð to þam sceuccan. Gewit þu wæl-hreowa aweg of þam nytene. and þis unsceæðige hryper geswic to dreccenne. Se manfulla gast pa martine gehyrsumode. and ferde of þære cy. and heo onclick sona þet heo alysed wæs. and læg aþenod ætforan his fotum. on-fangener stilnyssse. Þa het se halga wer þet heo ge-lwende to þære heorde. and heo swa bilewite swa sceþ. beah to þære dræfe.

XXXIV. Martinus eac hwilon gemette sumne huntan. pa drifan heora hundas swyðæ æonne haran. geond þone bradan feld. and he bigde gelome pohte mid þam bigum æt-berstan þam deaðe. ða of-hreow þam halgan þæs haran frecednyss. and þam hundum be-bead þet hi ablunnon þæs rynes. and þone haran for-leton mid fleame æt-berstan. Þa hundas ða stodon æt þam forman worde swilce heora fêt wæron gefæstonde to þære corþan. and se hara ge-sund þam hundum æteode.

1038. sume; ferde (for siðode). 1043. K. He. þa yrnaende; egeslice. 1039. feren; ferlice. 1044. and þe halga wir; om. sona; 1040. om. þearle; wód cu; hire fuligdon. K. wód. 1045. þer-; i-hyrsumedec; hæse; 1041. clypodon; wére; warnian. ætstod. 1042. heó nát; heó i-mette. 1046. i-seah he; wér; þer; an deosel.

1 Leaf 194, back.
in the wide field, since they believed on Christ,

but he admitted them all straightway on the spot as catechumens.

XXXIV. Again on a certain occasion, as Martin was travelling

with his companions, there came there suddenly running an exceeding mad cow, and those that followed her cried to the holy man to take care, because she gored badly every one whom she met.

Then she came running with awful eyes, but the holy man instantly commanded her to stand still, and she straightway obeyed his hest and stood there. Then the holy man saw that there sat a devil on the cow's back, and said to the demon;

'Depart, thou cruel one, away from the beast, and cease to vex this innocent heifer.'

Then the evil spirit obeyed Martin, and departed from the cow, and she immediately knew that she was delivered, and lay outstretched before his feet, her quiet being restored.

Then the holy man commanded her to go back to the herd, and she, innocent as a sheep, returned to the drove.

XXXV. Martin also once met a hunter; their dogs were furiously chasing a hare over the broad field, and it doubled repeatedly, thinking by the doubling to escape death.

Then the saint had ruth of the hare's peril, and commanded the hounds to desist from running, and to let the hare escape by flight.

Then the dogs stood, at the first word, as if their feet were fastened to the earth, and the hare got away safely from the dogs.
XXXI. Sum woruld-cempa wæs þe wolde munuc beon. and on godes ge-laþunge alede his wæpna. and to munuc-life æt-foran mannum gecyrdre. and him cytan arærde. on sumere digelnyssse. swylce he ancer-setla eaþe beon mihte. and martinus hæfde ge-hadod his ge-beddan on myneceana life on sumum mynstre.

Pa besende se deofol swilc gapanc on þone munuc þæt he wolde habban his wif him to geferan. and he ferde to martine. and his mod him geopenode. Þa cwæð se halga wer þæt hit unþæs-lic ware. þæt þæt wif sceolde wunian eft mid him.

Siccan he munuc wæs. and forwynde him þæs. He swaþeah þurh-wunode on his anwilnyssse. and cwæð þæt hit ne sceolde his munuc-hade derian þeah þe he hire frofres and fultumes bruce. þæt he eft nolde ge-cyrran to his earrum leathrum. Þa þa he lange þurh-wunode on þære anwilnyssse. þa cwæð se halga wer to þam hohfullan munece.

Sege me ic þe axige gif þu æfre ware ðæðe on ge-feohte opþe on ænigum truman? He cwæð þæt he ware 1 witodlice for-oft ægþer ge on truman ge eac on ge-feohte.Martinus þa cwæð to þam munece eft. Ge-sawe þu ænig wif þa ðu ware on gefeohte feohtan forþ mid eow atogenum swurde? Þa scamode þam munece. and he swiðe þancode þæt he mid ge-sceade ofer-swyþed wæs. and þæt he his ge-dwyldne ne moste. for martyne folgian. Se halga wer þa cwæð. wif ne sceal na faran to wera fyrd-wicum. ac wunian æt ham. for-sewenlic biþ þæt werod þæt wif-menn feohtaeð. feohte se cempa on fyrdlicum truman. and wif hi ge-healde binnan wealle trymminege. and heo hæfð hire wuldor gif heo hylt hire chennysse.

1 Leaf 195.
XXXVI. There was a certain soldier of the world who desired to be a monk, and laid down his weapons in God's church, and turned to the monastic life before men, and erected for himself a cell in a secret place as if he could easily become an anchorite, and Martin had consecrated his consort to a nun's life in a certain convent.

Then the devil sent such a thought into the monk that he would have his wife with him as companion, and he went to Martin and opened his mind to him. Then said the holy man that it was unbecoming that his wife should dwell with him again after he was a monk, and refused him this. He, nevertheless, continued in his self-will, and said that it should not hurt his monkhood, though he should enjoy her comfort and assistance, and that he would not return to his former sins. When he continued long in this obstinacy, then said the holy man to the scornful monk, 'Tell me, I ask of thee, if thou hast ever been either in battle or in any cohort?'

He said that he had verily been very often both in a cohort and also in battle.

Then Martin said to the monk again, 'Sawest thou any woman when thou wast in battle fighting beside you with drawn sword?'

Then the monk was ashamed, and he was very thankful that he had been conquered by reason, and that Martin had prevented him from following his error. Then said the holy man, 'A woman should not go to men's camps but remain at home; contemptible would be the army in which women should fight; let the soldier fight in the warlike cohort, and let the woman keep herself within the protection of the wall, and she shall have her glory if she keep her chastity.
XXXI. VITA S. MARTINI EPISCOPI.

bæftan hire were . and þæt bip hire miht .
and ge-fyllde sige þæt heo ge-sewen ne beo ute .

XXXUII. Se halga bisceop wæs hwilon on carnótina byrig .
mid twam oprum bisceopum . þa brohte sum man
his dohtor him to . seo wæs dumb geboren

twelf wintre mæden . and martinum bæd
þæt he purh his ge-earnunge hire tungan unlysde .
þa wandode se bisceop . ac hine bædon þa opre .
and fylston þam fæder þæt ge-fremode his bene .
Martinus þa hét þa meniu utgán .
buton þam bisceopum annum . and hire agenre fæder .
astrehte hine sylfne þa . swa swa his ge-wune wæs .
on syndrigum gebedum . and siðcan aras .
and bletsode ele . and on hire muð get .
and mid his fíngrum heold fore-werde hire tungan .
and be-frán hi þa siðcan hwæt hire fæder hatte .
þæt mæden sæde sona hire fæder naman .
and hæfde hire spréece mid halre tungan .

XXXUIII. Se halga wer bletsode annum wise hwilon ele
on annum fæte þe we anpolan hatap

to seocra manna neode . swa swa heo sylf bæd .
and æfter þære bletsun'ge man bær þone ele hire .
þa wæs se ele wexende ofer ealne þone weg .
swa þæt he ofer-floew . and þeah ful to hire com .
Operne ele he gebletsode on anre glesenan anpollan .
and gesette þone ele on annum egðyrle .
and þa afylde sum cnapa þæt fæt unwarlice
uppon þone marm-stán . ac hit ne mihte to-berstan .
ne martines bletsung ne moste losian .

XXXIX. Eac swylce opre menn on martines naman
wundra ge-fremodon swa swa se writere sæde
þæt sum hund burce hetelice on anne man .
þa het he on martines naman þone hund adumbian .
and he sona suwode . swylce he dumb warc .

1111. Both agenre (sic).  
1 Leaf 195, back.
after her husband's departure, and that shall be her strength, and perfect victory, that she be not seen abroad.

**XXXVII.** The holy bishop was once in the city of Chartres with two other bishops, when a certain man brought his daughter to him, who was born dumb, a maiden of twelve winters, and besought Martin that he through his merits would unloose her tongue. Then the bishop hesitated, but the others begged him, and assisted the father that he should perform his request. Then Martin bade the multitude go out, save the bishops only and her own father; then he prostrated himself, as his wont was, in private prayers, and afterward arose, and blessed some oil and poured it on her mouth, and with his fingers held her tongue forward, and after that asked her what her father was called. Then the maiden at once said her father's name, and had her speech with healed tongue.

**XXXVIII.** The holy man once blessed for a woman some oil in a vessel which we call ampulla, for the need of sick men, as she herself besought; and after the blessing the oil was carried to her. Then the oil increased all along the way so that it overflowed, and nevertheless came to her full; other oil he blessed in a glass ampulla, and set the oil in a window; and a boy knocked down the vessel unwarily upon the marble, but it could not break nor could it lose Martin's blessing.

**XXXIX.** Likewise other men in Martin's name performed miracles, even as the writer said that a hound was barking furiously at a man; then in Martin's name he commanded the hound to hold his peace, and he was instantly silent as if he were dumb.
XXXI. VITA S. MARTINI EPISCOPI.

XL. Sume sceyp-men reowan on þære tyreniscan sæ.

swa man færð to rome . and þa færlice com 1136
swa mycel unweder him to . þæt hi him ne wendon þæs lifes .
Þa wæs on þære fare sum egyptisc mangære
ungefullod þa git . ac he mid fæstum truwan cwæð .
Eala þu martines god geneara us nu . 1140
and seo sæ sona swyðe smylte wearð .
ablunnenre hrohnyse . and hi bliðe ferdon .

XLI. Auitianus hatte sum hetol ealdor-man .
wæl-hreow on his weorcum . se ge-wrað fela manna .
and on racenteagum gebrohte to þære byrig turonia 1145
wolde hi þæs on mergen misliche acwellan
ætforan þære burhware . þa wearð hit þam bisceope cuð .
Þa smeade se halga wer hu he heora gehelpan mihte .
and eode to middre nihte ana to his gatum . 1148
and þa þa he inn ne mihte . he anbidode þærute .
Wearð þa se ealdor-man awrehte færlice purh godes engel .
and he him gramllice to cwæð . List ōu and rest þe
and godes þeowa lið æt þinum gatum .
and he arás þa afyrht . and cwæð to his mannun .
þæt martinus ware 1 wið-utan his gatum .
and het hi gán to . and undón þa gata . 1152
þæt se godes þeowa swylcne teonan leng ne polode .
Hi eodon þa út to þam inran gæte .
and sædon heora hlaforde þæt hi þær nænne ne ge-sawon .
and cwæðon þæt he sceolde on slaþe beon bepæht . 1160
Auitianus þa eode eft to his bedde .
and wearð eft of slaþe egeslice awreht .
and hrymde to his mannun cwæð þæt martinus stode
æt-foran his gatum . and forðy ne moste
nane reste habban ne modes ne lichaman .
Hi þa git elcodon . ac he eode sylf

1135. scipmen réowan; ðare tyreniscan .
1136. mon fareð; róne; færlice com .
1137. unwæder heom tó; heo; om. him ; wænden hóres lifes .
1138. ðare; mangære .
1139. unfulled; fæsten treowan .
1 Leaf 196.
Some shipmen were rowing on the Tyrrhene sea, as one goeth to Rome, and there suddenly came such a great storm to them that they had no hope of life. There was in the vessel an Egyptian merchant, unbaptized as yet, but he with firm confidence said; 'O thou God of Martin! protect us now!' And the sea straightway became exceeding smooth, all its roughness ceasing, and they went joyfully on their way.

There was a certain barbarous count called Avitianus, savage in his deeds, who bound many men and brought them in chains to the city of Tours, intending afterward in the morning to kill them cruelly in the presence of the citizens, and it became known to the bishop. Then the holy man considered how he might help them, and went alone at midnight to his gates, and when he could not get in he waited there outside. Then the count was suddenly awaked by God's angel, who said to him sternly, 'Liest thou and restest thyself, and God's servant lieth at thy gates?' And thereupon he arose terrified, and said to his men that Martin was without his gates, and bade them go to, and undo the gates, that the servant of God might no longer suffer such insult. Then they went out to the inner gate, and told their lord that they saw no one there, and said that he must have been deceived in sleep. Then Avitianus went back to his bed and was again awfully aroused from sleep, and shouted to his men and said, that Martin was standing before his gates, and therefore he could have no rest, neither of mind nor of body. Then they still delayed, but he went himself
VITA S. MARTINI EPISC.}

tо ἃμιν ὑττραν ὑγεῖ. ἐν δὲ ἐφε βεγίμετ ὁμονῦμ μὲρυτε ὑκα ἵμν γεσῳτελὸδ ὅς.

He weerδ ὃν ἀβλίγκεσ. καὶ ἅμιν ἅλγαν ὑκα ὁμονῦμ ὅς

Hwæt λα λεοβ Βλαῳδ. ἥῳ δεστ ὁν σ valida?

Ne πεαρὴτ ὃν αὐτὸ word ὁμονῦμ. καὶ νανὲς πιγκεθς δικαδ.

ic ὅτ ὅμὼς ὅν γε-ῳλναστ. ἀκ γεγνέων ὅς νυ ὅμα.

pe-læs-τε ἡδός χρύρ για γι αἶνο τεοναμ μεν ὅρδο.

Se ἅλγα ὅν ὅμν γε-ὠδε σονα.

καὶ σε εἰλόρ-μαν ἥτ ᾑν ὅρη σε ὅταν αἰάν μηθὲ

læταν εαὶ ὅτ ὅμα ὅταν σολαν. ὅν ὅν ἅλγε ξενελλακ.

καὶ καὶ εἰλόρ-μαν ἥτ ᾑν ὅρη σε ὅταν αἰαν μηθὲ

1168 ᾑν εὐλετ.

and ἅς ἀδορτε ὅτο το τουρονια δον ναν ὅῳῃ ὅρῃ ὅννυς.

Se ἅλγα ὅμον ὅμιν ὅτο ὅταν.

καὶ καὶ εἰλόρ-μαν ἥτ ᾑν ὅρη σε ὅταν αἰαν μηθὲ

1170 ᾑν εὐλετ.

XLI. Ἡς ὀἰδ-ℏℝοзависς ἦς κυδοθ ὅτο γε-ῳλναστ ὅρῃ βύργομ.

καὶ συμβ δὲ βλίσοθ σε ὅῃ-ᾳλεγρα μανα σήνα.

ac ὅτ-ὑρον ὅμον ἵμν ὅς μελδε γε-ἢπυτ ᾑν

and δὲ δορτο ὅτο το τουρονια δον ναν ὅῳῃ ὅννυς.

Se ἅλγα ὅμον ὅμιν ὅτο ὅταν.

καὶ καὶ εἰλόρ-μαν ἥτ ᾑν ὅρη σε ὅταν αἰαν μηθὲ

1184 ᾑν εὐλετ.

Da ὅποδε ζνίτιαν ὅμιν ὅν ἀβλιγκεω ᾑν

καὶ καὶ κωονύμ καὶ ὅμον ἅλγαν ὅς. ἵῳ θεβηλστ ὃν με ναν ἅλγα.

Se βίσεοπ ὅμον ἅνδῳγρδ. Ὀ μεθεαλδ αὐτ ὃς 

ac ὅτο σε-ερταν δεοφόλ ὅς σε ὅτο το τομ ἵνεκκαν

ic ὅς ὅς ὅτο ἱπλεκοω 

καὶ καὶ δεοφόλ σονα 

1 and ὅς βικυς ἁτιν ὅτα ὅτα ᾑν 

1188 ᾑν εὐλετ.

Auitianus σορλις σοῖς ὅπον 

ὁμον ὅς ἀβλεγκε 

of ὅτο δαγε εὔφρε ὅς σε δεοφόλ 

of 

1192 ᾑν εὐλετ.

oppe ὅτο-πε 

of 

1196 ᾑν εὐλετ.

XLIII. Τωα 

to 

1200
to the outer gate, and behold, he found
Martin there outside, even as it had been revealed to him. 1168
He was astonished and said to the holy man;
'How now, O dear lord! why doest thou thus?
Thou needest speak no word nor ask anything,
I know what thou desirest; but wend thee now home,
est God's anger destroy me for the insult to thee.'
Then the holy man straightway returned home,
and the count commanded in the same night
to let all those go away whom he had intended to kill,
and he himself departed, being afraid, from the city.
XLII. He showed his cruelty in every city,
and ever delighted in the slaughter of unhappy men,
but before Martin he was esteemed mild,
and durst do no cruelty in Tours.
The holy Martin once came to him,
and, as he was going into his parlour,
he saw then a huge swart devil
sitting on his back, and he [Martin] blew on him;
then Avitianus thought that he was blowing upon him,
and said to the holy man; 'Why dost thou look at me so,
holy father?'
The bishop answered him; 'I look not at thee,
but at the swart devil which sitteth on thy neck;
I blew him off thee.' And so the devil departed,
and straightway abandoned his familiar seat.
And Avitianus was more merciful ever afterward
from the day on which the devil departed from him,
either because he was aware that he had been performing his
will,
or because the evil spirit was expelled from him
through Martin's might; and he was greatly ashamed
of the devil's vassalage in which he had been until then.
XLIII. Martin had two miles to go from his monastery
to the city of Tours in which was his episcopal see;
and as often as he went thither the devils in possessed men
on ge-wit-seocum mannum for-þan-ðe hi wiston his to-cyme .
and þa deofol-seocan sona mid swiðliere grymetunge
forhtigende væron . swa swa þa fordemdan þeofas .
on þæs deman to-cyme ofdræde forhtigæþ .
Þonne wæs þam preostum cuð martínus to-cyme
þurh þære deofla grimetunge . þeah þe hi hit ær nyston .
Swa oft swa he wolde adræfan deofla of þam wit-seocum .
swa astrehte he hine sylfne on þære cyrcan flora .
mid hæræn ge-scryd . and mid axum bestreowod
licgende on his gebedom belocenum durum .
and þa deofla sipþan of þam geswenctum mannum
mid wundor-licum gebærum wurdon him sona fram .
þæt se cwyde mihte beon on martine ge-fylled .
þæt halige menn sceolon englum deman .

XXLIII. Sum tun wæs on þam timan on þære senonican seire
þe ælce geare ofstost wæs awest þurh hagol .
swa þæt heora æceras ær væron aþroxene
ær ænig rystere þæt gerip gaderode .
Þa sende se tunræd sumne ge-trywne ærendracan
to þam halgan martine . his helpes biddende .
Martinus þa ge-bæd þone mild-heortan dreihen
for þam ge-swenctum mannum . and syþan of þam dege
geond twentig wintra fyrst þe he wunode on life
ne com on þam earde ænig hagol syððan .
Æc on þam forman geare þe he forð-saren wæs .
com eft se hagol and hi yfele geswenecte .
þæt þæs middan-eard ongete martines forðsícþ .
and his deã beweope þe on his life blissode .

XLV. Sum deofol-gild wæs swiðe-fæste getimbrod .
and mid wundor-licum weorc-stanum ge-worht
cräfllice .
and þær manega ge-broðra bogodan syþan
on martines timan . þa bead he anum maesse-preoste
marcellus ge-haten þe þær wununge hæfde
þæt he sceolde to-wurpan þæt wundorlice deofol-gild .
feared, because they knew of his coming, and straightway the possessed men, with horrible roaring, were filled with dread, even as condemned thieves tremble, being in dread, at the judge's coming. So Martin's coming was made known to the priests through the devil's roaring, though they knew it not before. As often as he desired to cast out devils from the insane, he prostrated himself on the church-floor, clothed with hair-cloth and bestrewed with ashes, lying in his prayers with locked doors, and the devils afterward were immediately driven from the afflicted men with wonderful gesticulations; that the saying might be fulfilled in Martin, that holy men shall judge angels. 

XLIII. At that time there was a town in the province of the Senones which was usually devastated every year by hail; so that their fields were spoiled before any reaper had gathered the harvest. Then the town-council sent a trusty messenger to the holy Martin, praying for his help. Then Martin entreated the merciful Lord for the afflicted men; and from that day forth, for the space of twenty years, while he continued in life, there came not again into that country any hail; but in the first year after he was dead the hail came back, and evilly afflicted them, that this earth might know of Martin's departure, and weep for his death, as it had rejoiced in his life. 

XLV. There was a certain idol-temple very firmly built, and craftily wrought with wondrously hewn stones, and there many brothers dwelt afterward in Martin's time. Then he ordered a mass-priest called Marcellus, who had his dwelling there, to overthrow that wondrous temple.
Eft þa se halga wer com. and þæt weorc stod gehal.  
þa cidde he þam mæsse-preoste. and he him cwæð to andswear 
þæt naht eaðe ne mihte ænig camplic meniu 1237 
swile weorc to-breccan mid swa wundor-licum hefe.  
þe ne sceoldon preostas þe wærôn un-strange.  
æð þæt untrume munecas. swa mycel weorc to-breccan.  
þa ge-wende martius to his gewunelicum fultume.  
and wacode ealle þa niht on his gebedum ana 1240  
and sona þæs on mergen. wearð swa micel storm.  
þæt cæll þæt ormæte weorc wearð towend grund-lunga.  

XLVI. He wolde eac to-wurpan ænne wundorlicne swer 
ormætes hefes. þe þæt hæpenglond onstod.  
ac he næsde þæs creestes. þæt he hine to-cwySAN mihte.  
He gewende þa eft to his ge-wunelicum gebedum. 1248  
and þær com gesewenlice eall swylec ðep swer 
ufan of heofonum. and þone ðeperne to-sloh.  
þæh-þe he ormæte ware. þæt he eall wearð to duste.  
Hit were hwonlic gepuht þæt þam halgan were 1252  
hæfonlic mægen ungesewenlice þeowde.  
butan menniscæ eagan mihton eac geseon.  
þæt þam halgan martine heofonlic miht penode.  

XLVII. Sun wif was on blod-ryne þearle geswenct. 1256  
þa hrepode heo his reaf swa man ræt on þam  
godspelle  
be sumum oprum wife. and heo wearð sona hal.  

XLVIII. Se halga martinus mid his munecum stód hwilon 1260  
on þære eða ofre. and efne þær swam  
an nædre wið heora. Þa cwæð se halga wer.  
Ic þe beode on godes naman þæt ða buge ongean.  
and se yfela wurm sona be his wordæ gecyrde  
to þam oprum staðe: and hi ealle þæs wundrodon. 1264  
and martinus þa cwæð mid miclre geomærge.  
Nædran me gehyræð. and men me gehyræn nellað.  

1246. K. heæfen. 1261. án neddre to heom; þæ halga  
1259. þæ halgae; stod hwilon. wæt.  
1260. þære eða; þer swám. 1262. nome; buh.  
1 Leaf 197, back.
XXXI. ST. MARTIN, BISHOP AND CONFESSOR.

Afterward when the holy man came and the work stood whole, he chid the mass-priest, and he said to him in answer that not easily could an armed multitude break in pieces such a work of such wondrous weight; neither could priests who were but weak, nor infirm monks break in pieces so great a work. Then Martin turned to his wonted aid, and watched all that night alone in his prayers, and soon after in the morning there was so great a storm that all that enormous work was overturned from the foundations.

XLVI. He desired also to overthrow a wondrous pillar of immense weight on which the temple stood, but he had not the strength to crush it; then again he turned to his wonted prayers, and there came visibly, as it were another pillar from above out of heaven, and struck the other, though it was exceeding great, so that it was all (ground) to dust. It might seem a small thing that heavenly might should serve the holy man invisibly, unless human eyes should also perceive that heavenly might did service to the holy Martin.

XLVII. A certain woman was grievously afflicted with an issue of blood; then she touched his garment, even as we read in the gospel concerning another woman, and she immediately became whole.

XLVIII. The holy Martin was once standing with his monks on the river-shore, and behold there swam a water-snake towards them. Then said the holy man; 'I command thee in God's name, that thou turn back.' And the evil worm instantly, according to his word, returned to the other bank, and they all wondered thereat; and then Martin said with great sadness; 'Adders hear me, but men will not hear me.'
XLIX. On Easter-dagum he wolde etan fisc gif he hæfte.
   pa on sumum Easter-dæge axode he þone profost
hwaðer he fisc hæfte to þam freols-dæge.
and he to andsware cwæð. pet hi ealle ne mihton
ne fisceras. ne he sylf gefon ænne sprot.
Da cwæð se halga wer, wurp ut nu þin net.
and þe fixnoð becyð. and he eunnode þæs sona.
Wearp þa út his net. and þær wearð on-innan
an ormete leax. and he hine up-ateah
bær ham to mynstre. and þam halgan gearcode.

L. Licentius wæs gehaten sum ge-leaftul pegen.
   pa gelamp his mannum. þæt hi lagon ealle
on un-asecgendlicum broce. and he sende gewrit
to martine sona sumes helpes biddende.
Pa onget se halga wer þæt hi wæron ge-preade
mid godeundre mihtæ. and þæt he mihte earþop-lice
þære bene him ge-tiðian. ac he ne ablan na swa-þeah.
mid sefon-mihte faestene him fore to-pingiende.

oð-þæt he beget þæs þe he biddende wæs.
Licentius þa com and cydde þam halgan
mid micelre þancunge. þæt his hiwæden wæs
fræm þam mænig-fealdum brocan þurh martínnum alysæd.
and brohte þam halgan an hund pundæ 1 to lace.
Se halga wer þa nolde habban þone scæt.
ne hine eac ne for-seah. ac sealde þæt feoh eall
for þe gehergodum mannum. and þa þæ on hæft-nedum wæron.
and hi ut alysde of þære yrmåde swa.
Þa hædon þa gebropra þone bisceop georne.
þæt he þæs feos sumne dæl dyde into mynstre.

1269. and wearp þæ; nät; þær; þa (for on-).
1270. sume ester; hë; þronost.
1271. fisceras; hë; þimen; spröt.
1272. þæ (for se); wér; wearp út;
om. nu; þin nát.
1273. fiscnoð (K. fixnað); bicyn-
með; somæ.
1274. and wearp þæ; nát; þær; þæ
1275. om. an; ormete.
1276. and hám bér; om. to mynstre;
halgun.
1277. i-háten; leaftul.
1278. þa i-; monnum; hëo lægen
alle.
1279. unasecgendlice bróce; writ.

1 Leaf 198.
XLIX. On Easter-days he would eat fish if he had it. Then, on a certain Easter-day, he asked the steward whether he had fish for the festival; and he said in answer that they all could not, neither the fishermen nor himself, catch even one sprat. Then said the holy man; 'Cast out now thy net, and a take of fish shall come to thee.' And he tried it immediately, cast out his net, and there was within it an enormous salmon; and he drew it up, bare it home to the monastery and prepared it for the saint.

L. There was a certain believing nobleman called Licontius; then it befell his servants that they all lay sick of an indescribable disease; and he straightway sent a letter to Martin, praying for some help. Then the holy man perceived that they were afflicted by divine might, and that he could easily grant them the request; but he ceased not, nevertheless, to intercede for them with a seven nights' fast, until he obtained that for which he was praying. Then Licontius came and made known to the saint, with many thanks, that his household was delivered, by means of Martin, from the manifold disease, and brought the saint a hundred pounds (of silver) as an offering. Then the holy man would not have the gift; yet he did not despise it, but gave all the money to afflicted men and to those who were in captivity, and thus redeemed them out of misery.

Then the brothers earnestly besought the bishop that he would put some part of the money into the monastery-coffer,
VITA S. MARTINI EPISCOPI.

cwædon þæt him gneāðe wære heora wist. and scrud. 1296
þa cwæð se halga wer him to ansðware.
feðe us ure cyrc. and scryde us ure cyrce.
and we of þysum sceatte naht us sylfum ne heoldon.
Hwæt wilde we lencg writan be martines wundrum
þonne sulpicius sæde. þæt hi synd ungerime.
and nan spræc ne mæg his mihta areccan.
for-þan-þe he maran mihte hæfde on his munuc-hade.
þonne on bisceop-hade. be þam þe he sylf sæde.
ac we willað nu seccan be his forð-siðe.

LI. Martinus se eadiga wiste his ge-endunga
lange ær he forð-ferde of þysum life to criste.
and he cydde his forð-sið sumum his gebroðrum.
þa weron on þam timan æt condatensem mynstre
þa preostas unge-hwære. and he pider siðode
walde hi gesibbian ær his forðsiðe.
and on sibbe for-lætan. godes ge-lapunæ.
He ferde þia piderwerd mid sumum gebroðrum.
þa gesæh he scealfran swimman on annum flode.
and gelome doppætæ adune to grundæ
ehtende þære fiða mid fræcra greddignyssæ.
þa cwæð se halga wer to his geferum þus.
þas fugelas habbað feonda gelicnyssæ
þe syrwiað æfre embe þa unwaran.
and greddiglice forð. and gefangene forðið.
and of þam ge-fangenum ge-fyllede ne beoð.
þa bebead martinus þam mæð-leasum scealfrum
þæt hi ge-swicon þæs fixnoðes. and siþedon to westene.
and þa fugelas gewiton aweg sona to holte.

1296. and cwædon; hoom neaðe
weron heore.
1297. Se halgæ wêr hêom; -swære.
1298. ús úre cýrce: scrude; úre.
1299. þisse; noht; healden.
1300. læge wrinten bi.
1301. sêde; heo beoð ungeryme.
1302. nán spæce; mihte reccen.
1303. mære mihtæ heðde.
1304. þone; bisceop.
1305. wylleð nú seccan bi.
1306. ðe (for se); endunge.
1307. læge; hê; -förde; þisse.
1308. summe; braðren.
1309. þa weron; time on; mun-
stre.
1310. þa preostæs un-swære.
1311. and walde hoom sibbian.
saying that their food and clothing were scanty. Then said the holy man to them in answer:

'Let our church feed us and let our church clothe us, and we will keep nought for ourselves of this gift.'

What shall we longer write concerning Martin's miracles, since Sulpicius said that they were numberless, and no speech can reckon his miracles, because he had greater power in his monkhood than in the episcopal office, according to what he himself said? But we will now speak concerning his departure.

The blessed Martin knew of his ending long before he departed from this life to Christ; and he announced his death to some of his brothers. There were at that time in the monastery at Cand's some priests at variance, and he journeyed thither, desiring to reconcile them before his departure, and to leave God's congregation at peace. So he travelled thitherward with some brothers, when he saw some diver-birds swimming in a river, and repeatedly dipping down to the bottom, pursuing the fish with ravenous greediness. Then spake the holy man to his companions thus; 'These birds have a likeness to fiends who ever lay snares about the unwary, and greedily take them, and destroy them when taken, and are not filled with the prey that they take.' Then Martin bade the greedy divers desist from fishing and journey to the wilderness; and the birds thereupon went away to the wood,
VITA S. MARTINI EPISCOPI.

Ealle 'endemes. swa swa sē ārwurđa hēt.
Mid þære ylcan hæse he aſligde þa scealfra. mid þære þe he deofla a-dræfe de mannum.

LII. Martīniu þa siðgān to þam mynstre becom. 1328 and wunode þærsume hwile and gesibbode þa preostas. Eft ða he ham wolde þa wearð he ge-untrumod. and sæde his gebroðrum þet he sceolde forœ-faren. Þa wurdón hi ealle ge-unrotsode swipe. 1332 and mid micelre heofunge hine befrinān. Eala þu fæder hwī forlæst þu us. oððe hwam betænst þu us forlætene. witodlice becumāð to þinre eowde 1336 reaſſigende wulfas. and hwa be-werāð hi. Witodlice we witon þet þu gewīnast to criſte. ac þe synd gehealdene þine meda gewisse. gemīltsa la ure swīðor þe þu forlætst. 1340 Þa wearð se halga wer mid þysum wordum astyrod. and clypode mid ðope. and cwæð to his drihtne. Drihten min hælend. giþ ic nyd-behefe eom git þinum folce. ne for-sace ic na 1344 gyt to swincene gewurðe þin willa. Ne ic ne beladige mine ateorīgendlican yldre. ic þine penunga est-ful gefylde. under þinum tacnum ic canzpiige swa lange swa þu sylf herst. 1348 He lag þa swa forþ ane feawa daga mid fefore geweht. þurh-wunigende on ge-bedum. on stipre hæran licgende. mid axum bestreowod. þa baedon þa gebroðra þet hi his beð moston mid waecre strewunge huru under-łeegan. 1352

1 Leaf 198, back.
all together, even as the venerable man commanded.
He put the diver-birds to flight by the same best
whereby he had expelled devils from men.

LII. After that, Martin came to the monastery,
and abode there some while, and reconciled the priests.
Afterward when he would have returned home he became ill,
and told his brethren that he should die;
then they were all very sorrowful,
and with great lamentation asked him;
'O thou our father! why forsakest thou us,
or to whom committest thou us, forsaken?
Verily ravening wolves will come
to thy flock, and who will defend it?
Verily we know that thou longest for Christ,
and for thee thy rewards are laid up for a surety;
oh rather have pity on us whom thou forsakest.'
Then the holy man was moved with these words,
and cried with weeping and said to his Lord;
'Lord, my Saviour! if I am yet necessary
to Thy people, I refuse not
still to labour; Thy will be done;
I will not plead the excuse of my failing age.
I have fulfilled Thy service devoutly; under Thy sign
I will fight so long as Thou Thyself shalt command.'
Then he lay thus for a few days longer,
weakened with fever, continuing in prayers,
lying on stiff hair-cloth, bestrewed with ashes.
Then the brethren entreated that they might
at least underlay his bed with softer bedding.
XXXI. VITA S. MARTINI EPISCOPI.

Pa cwæð se halga wer to pam wependum gebroðrum.
Ne gedafnað cristenum menn. buton þet he on duste swelte
gif ic eow òpøre bysne selle. þonne syngie ic. 1356
He ne lét na of gebedum hiþ un-oferswiðdan gast.
ac he æfre openum eagum. and up-ahafenum handum.
his gebeda ne geswæc. pa woldon pa preostas
þet he lage on òpøre sidan. and ge-lihte hine swa. 1360
¹Pa cwæð se halga eft. Gépafiað ic bidde
þet ic heofonan sceawige swiðor þonne eorðan.
and min gast sy æsend on his siðfæte to drihtne.
He gesæuh þa stanadan swipe gehende þone deofol.
and he hine or-sorhlice axian ongan.
Hwæt stendst þu her wæl-hreowa deor.
ne gemetst þu on me þu manfulla ænig þincg.
Ic beo underfangen on abrahames wununge. 1368
and æfter þysum wordum gewát seo sawl.
of þam geswenctan lichaman ge-sælig to heofonum.
On sunnan mergen he ge-wát þa þa he wæs on ylde.
an and und-eahtatic wintre. and æfter cristes þrowunge. 1372
feower hund wintre. and twelf on getele.
and fela manna þa ge-hyrdon on his forð-siðe
singendra engla swiðe hlude stemna
up-on hea-nyisse geond þa heofonas swegende. 1376
swa hit on bocum sægð. þe he him synd awritene.
His lic wearðæ ge-sewen sona on wuldre
beorhtre þonne glæs. hwitte þonne meolc.
and his andwlita secan swiφor þonne leohθ.
¹Pa iu ge-wuldrod to ðam to-werdan ærístæ.
Eala hwile heofung holdra geleaffulra

1354. Ða; þe halgæ wër; wepende broðrum.
1355. i-daéfnæð cristene mën þet
he buton.
1356. oðerne bisme ylle þone.
1357. let nå; -swiðende.
1358. ofre mid opene; ðp-ahæfene
hondum.
1359. beda; swâc; ða wolden;
1360. læge; sidan; swâ.
1361. Ða; þe halgæ; Gépafiað.
1362. heofenán; þone.
1363. boe i-send; -fæte; drihtene.
1364. i-seah; stonden; neah (for
gehende); deofel.
1365. axiæn ongôn.
¹ Leaf 199.
Then said the holy man to the weeping brethren; 'It befitteth not a Christian man save that he die in dust; if I set you any other example, then I should sin.' He released not his unconquered spirit from prayers, but he never ceased his prayers with open eyes and uplifted hands. Then the priests wished that he should lie on the other side, and so rest himself. Then the saint replied, 'Suffer, I pray, that I may look upon heaven rather than upon earth, and that my spirit may be sent on its journey to the Lord.' Then he saw the devil standing close at hand, and he began, undismayed, to ask him; 'Why standest thou here, thou cruel beast? thou wilt find nothing in me, thou evil one. I shall be received into Abraham's dwelling.' And after these words the soul departed from the afflicted body, happily to heaven.

On Sunday morning he departed when he was eighty-one winters old, and after Christ's passion four hundred and twelve winters by computation; and thereupon many men heard at his departure very loud voices of angels singing sounding upon high through the heavens, even as it saith in books which are written about him. His body forthwith appeared in glory, brighter than glass, whiter than milk, and his countenance shone more than light, then already glorified for the future resurrection.

Alas! what lament of the true and faithful

1366. stenst. (K. stenst); om. her; reowæ déor.
1367. i-mest; þi manfullæ nán pine monfulllices.
1368. -fongen.
1369. pisse worde ferde þeo sawle.
1370. i-swæinte (K. geswenctan); lichame i-; heofenum.
1371. sunnen maeregen.
1372. án; -eæhtetig wintré.
1373. wintré; getele.
1374. and monige men; i-hyrden.
1375. singendæ engle; lude stefne.
1376. ðp; heahnyisse; heofones swægendæ.
1377. swá; sæð; beós i-.
1378. lic; i-; sône.
1379. bríhtre; hwittere sône.
1380. -witæ sean; þone liht.
1381. gewuldrod swidó to; -wear-dan ariste.
1382. hwylc; holdre i-leaßulfre.
LIII. Sum bisceop seuerinus on þære byrig colonia 
haliges lifes man gehyrde on ærne mergen 
swiðe hludne sang on heofonum. and þa gelangode he him to 
his erce-diacon. and axode hine hwæper 1384 
he þa stemne gehyrde. þæs heofonlican dreames. 
He andwyrdre and cwæð. þæt he his nan þing ne gehyrde. 
þa hit se bisceop þæt he heorcnode geornlicor. 
he stod þa and hlyste. on his stæfe hliniende. 1388 
and ne mihte nan þing þære myrhlæ gehyran. 
þa astrehton hi hi begen biddende þone ælmihtigian 
þæt he moste 'ge-hyran þone heofonlican dream. 
he hlyste þa síðstan. and sæde þæt he gehyrde 
singendra stemne. swegen on heofonum. 
and nyste swa-þeah hwæt þa stemna waren. 
Seuerinus ða cwæð. ic þe secge be pam. 
martinus se eadiga of þysum middan-carde gewāt. 1392 
and nu englas singende his sawla feriað 
mid him to heofonum. and se hetela deofol 
mid his unrīht-wisum gastum. hine wolde geclētgan. 
ac he ge-wat gescynd awæg fram þam halgan. 1396 
and nan þing his agenes on him ne gemette. 
Hwæt bið be us synfullum. nu se swicola deofol 
swa mærne sacerd derian wolde. 
þa sende se erce-diacon sono to turônia. 
1390 
ton martines bisceop-stole. and het axian be him. 
þa wearð him sodlice gesæd þæt he his sawle ageaf 
on þære ylcan tide þe hi þone sang gehyrdon. 

1383. wæs ða lūde swægynde; 1384. hyrde. K. þing. 
swiðest þære muneca. 1385. hét þe bisceop; þëorcñede; 
munecene. 1386. -luoor. 
i-haten on ðære burgig. 1387. and he; þa; luste; stæfe 
1388. erne maregen. leoniende. 
ludne; langode. 1393. þine ðære murhōe i-hēren. 
arche-. 1394. astrœhtēhēo;ælmihtigan. 
1389. hē; stæfne i; -lices. 1395. i-hyren; -lice. 
ßeafne ða; -licæ. 1396. luste; syðstan; i-hērde. 
1390. Hē ðæowieðræ; nān þing; 1 Leaf 199, back.
was loudly sounding there, and especially the wail of the monks and nuns at Martin's death.

LIII. A certain bishop Severinus, in the city of Cologne, a man of holy life, heard in the early morning a very loud song in the heavens, and therewith he summoned to him his archdeacon, and asked him whether he had heard the voice of the heavenly rejoicing. He answered and said that he had heard nothing of it. Then the bishop bade him to hearken more carefully; so he stood and listened, leaning on his staff, and could hear nothing of that mirth.

Then they both prostrated themselves, praying the Almighty that he might hear the heavenly music; then he listened again, and said that he heard voices of singers, sounding in heaven, and knew not, nevertheless, what the voices were. Then Severinus said; 'I tell thee, concerning this, that the blessed Martin hath departed from this world; and now angels, singing, carrying his soul with them to heaven; and the hateful devil with his unrighteous spirits would have hindered him, but he departed, confounded, away from the saint, and found nothing of his own in him.

How will it be with us sinful ones, since the guileful devil thought to hurt so illustrious a priest?'

Then the archdeacon sent forthwith to Tours, to Martin's episcopal see, and bade enquire concerning him; then it was truly told him that he had given up his soul at the same hour in which they had heard the song.
LIII. On þam ylcan dæge ambrosius se biscop,
on mediolana byrig. þa þa he æt maessan stod
þa wearð he on slæpe swa swa god wolde.
and hine nan man ne dorste naht eðce awrecan.
Swa-þeah æfter twam tidum hi hine awrehton
and cwædon þet se tima forþ-agán wäre.
and þet folc ware ge-wergod þearle.
Se halga bisceop þa cwæð. ne bo ge ge-drefede
micclum me fremad þet ic swa mihte slapon.
forðan þe me min drihten micel wundor æteowde.
Wite ge þet min brofor martinus se halga
of lichaman is afaren. and ic his lic behwearf
mid gewunelicre þenunge. and þa þa ge me wrehton.
þa næs his heafod-clæ allunga ful dôn.
Hi wurdon of-wundrode his words. and dæda.
and geaxodon on fyreste þet se arwurða martinus
on þam dæge ge-wat. þe ambrosius sæde.
þet he æt þæs halgan weres lic-þenungum ware.
1 Eala eadig is se wer þe on his forð-siðe
halgena ge-tel. healice sang.
and engla werod blissode. and ealle heofon-ware
him to-geanes ferdon. and se fula deofol
on his dyrstig-nysse þurh drihten wearð gescynd.
Seo halige gelæðung on mihte is gestrængod.
and godes sacerdas synd gewuldrode
mid þære onwrigennysse martines forð-siðes.
þonne se halga michahel mid englum under-feng.
and maria seo eadiga mid æadenlicum werodum.
and neorxne-wang gehylt bliðne mid halgum.

1412. ylce; þe biscop.
1413. burig; hẽ; stód.
1414. hẽ; slæpe swā swā. 
1415. ant; nān mon; durste; awrecan.
1416. Swā; twām tide hēo; awrēhton.
1417. ðe tīmē; wēre.
1418. i-wæreged.

1 Leaf 200.
LIV. On the very same day Ambrose the bishop, in the city of Milan, when he was standing at mass, fell asleep, even as God willed, and no man durst readily awake him; nevertheless after two hours they awaked him, and said that the time was passing away, and that the folk were wearied exceedingly.

Then said the holy bishop; 'Be ye not vexed, it greatly profiteth me that I should thus sleep, for that my Lord hath revealed to me a great wonder. Know ye that my brother, the holy Martin, is departed from the body, and I wrapped up his body with the wonted offices; and when ye awaked me, his headcloth was not entirely arranged.'

They were astonished at his words and deeds, and learned after a while that the venerable Martin had departed on that day on which Ambrose said that he had been at the holy man's laying out. Behold! blessed is the man for whom at his departing the company of the saints sang on high, and the host of angels rejoiced, and all the heavenly citizens came to meet him, and the foul devil in his presumption was by the Lord confounded.

The holy church is strengthened in might, and the priests of God are glorified by the revelation of Martin's departure, whom the holy Michael with his angels and blessed Mary with companies of virgins received; whom paradise holdeth, happy among saints.
VITA S. MARTINI EPISCOPI.

XXXI.

Da pa pæs halgan weres lic læg inne pa git.

pa com þær micel meniu of manegum burgum.

and þæt pictuaisce folc swa swa þæt turonisce.

and þær wearð ge-flit be-twux þam twam solcum.

Pa pictuiscan cwædon þe ðyder gecumene wæron.

He wes ure munuc. and eac ure abboð.

we willað hine habban for-þan-þe we hine alândon ær.

gc brucon his spræce. and his lare notedon.

ge wæron on his ge-reordum. and mid his gebletsungum ge-strangode.

and mid mænd-fealdum wundrum wæron gegladode.

sy eow call þis ge-nóh. lætæð nu huru us

his sawl-leasan lichaman ferian mid us.

Pa andswaredon pa. pa turoniscan þus.

Gif ge seegað þæt us synd genoh his wundra.

þonne wite gc þæt he worhte ma wundra mid eow

þonne he mid us dyde. and peah we fela for-hebbon.

eow he aræde witodlícwe twegen deade men.

and us buton ænne. and swa swa he oft sæde.

þæt he maran mihte on munuc-hade hæfde.

þonne on bisceop-hade. and we habbað nu neode

þæt he dead gefyllæ þæt he ne dyde on life.

Eow he wæs æt-broden. and us fram gode forgifan (sic).

and æfter þa ealdan geestynysse he sceal habban 'byrgene

on þære ylcan byrig þær he bisceop wæs.

Gif ge for minstres pingon. and þæt he mid eow wæs

hine habban willað. þonne wite ge þis

þæt he on mediolana ærest mynster hæfde.

Betwux þisum gewinne wearð se dæg go-endod.

1 Leaf 200, back.
While the holy man's body was still lying within, there came there a great multitude from many cities, and the Poitevin folk no less than the people of Tours, and there was a strife betwixt the two peoples.

Then said the Poitevins who had come thither; 'He was our monk and also our abbot, we desire to have him because we lent him formerly; ye have enjoyed his words and profited by his teaching, ye have conversed with him and been strengthened by his blessings, and have been gladdened by manifold wonders; let all this be enough for you. Let us now at least convey his soulless body with us.'

Then the men of Tours answered thus; 'If ye say that his miracles are enough for us, then know ye that he wrought more miracles with you than he did with us; and although we pass over many, for you he raised verily two dead men and for us but one; and so he often said, that he had more might in the monastic office than in the episcopal office, and we have now need that he, being dead, should accomplish that which he did not in life. From you he was taken away and given to us by God, and after the old tradition he ought to have a sepulchre in the same city where he was bishop. If ye desire to have him for the sake of the monastery and because he was with you, then know ye this, that he had a monastery in Milan at the first.'

In the midst of this dispute the day came to an end.
and butu ßa burh-waru besæton ðone halgan .
and woldon ßa pictauiscan mid gewinne on mержen
niman ðone halgan neadunga æt þam oprum .
Þa on middre nihte ðwa ðwa martinus wolde .
wurdon ða pictauiscan ðwa wundorlice on slæpe
þæt of ealre þære meniu an man ne wacode .
Þa gesawon ða turoniscean hu ða opre slepon .
and ge-namon þæt lic þe þær læg on flora .
and to scipe bærón mid swiðlice blisse .
and efston mid reowte on þære ea uigenna .
and swa forð on liger swyðe hlude singende .
cð þæt hi becomon to þære byrig turonia .
Þa wurdon ða opre awrehte mid þam sange
and naht heora gold-hordas (sic) þe hi healdan sceoldon
hæbbende næron . ac hi ham ge-wendon
mid mycelre sceame . þæt him ðwa gelumpen wæs .
Se halga lichama ða wearcð geled on byrgene
on þære ylcan byrig þær he bisceop wæs .
mid micelre wurð-mynte . and þær wurdon siddan
ðæ þæt huフルundra gefremode for his ge-earnungum .
Syx and twentig wintra he wæs þær bisceop .
and se burh-waru wæs butan bisceope lange
ær martinus wære gehalgod to bisceope .
for þam hæpen-scipe þe þæt folc þa be-eode .
Sy wuldor and lof þam wel-willendan sceppende
þe his halgan sacerd ðwa gegłendige mid wundrum
se þe on ecysec rixæþ ælmihtig wealdend .
AMEN .

1 Olim haec trasstuli , sicuti ualui . sed modo praecibus . constrictus
plenius . O martine sanctae meritis praecclare . iuuâ me miserum .
meritis modicum . Currâm quo neutis . mihimet nucuus . castiusque
uuam . Nactus iam ueniam .

1469. ba twå ; -wæræ ; halge . 1475. ð-sægen ; -cean hë ; slæpen .
1470. -iscean ; mæregen . 1476. and þa nomen ; lic ; flöre .
1471. nimen ; halga neadunge . 1477. beron .
1472. midre ; swå swå . 1478. æfston ; reowette ; uigennæð .
1473. -iscean ; wunderlice (!) ; slæpe . 1479. swiðe lude . K . lude .
1474. alre ðare ; ãn môn . 1480. ðæt heo bi-cōmen ; þære burig .
and the citizens of both towns kept close by the saint; and the Poitevins purposed in the morning to take the saint violently away from the others by force. Then at midnight, as Martin willed, the Poitevins were so wondrously asleep that of all the multitude not one man watched. Then the men of Tours saw how the others slept, and took the body which lay there on the floor, and bare it to the ship with exceeding joy, and hastened by rowing on the river Vienne, and thence into the Loire, very loudly singing, until they came to the city of Tours. Then the others were aroused by the song, and were possessing naught of their treasure which they should have guarded, but they returned home with great confusion that it had so befallen them.

Then the holy body was laid in a sepulchre in the same city where he had been bishop, with great solemnity, and there afterward many miracles were performed for the sake of his merits.

Six and twenty winters he was bishop there, and the city was long without a bishop before Martin was consecrated as bishop, on account of the heathenism which the people then practised.

Be glory and praise to the benign Creator Who so adorned His holy priest with miracles; Who reigneth in eternity, Almighty Ruler. Amen.

1481. ðā; awæhte; songe. 1482. heore; -hordes; heo healden. 1483. neron; heo hām wenden. 1484. scéáme; heom; i-lumpen. 1485. þe; -hame þā; i-lægd; burge-gene. 1486. ðāre; burig; bispoc. 1487. mycelwyrðōmente; weron-syðsan. 1488. wundre i-; þurh his earnunge. 1489. Six; þe bispoc. 1490. þeo; -ware; longe buton bispoc. K. bispoc. 1491. wēre i-; bispoc (so also K.). 1492. þan; þā i-ðode. 1493. Beo (for Sy); -willende. 1494. om. sacerd; swā gleændge; wundre. 1495. þe þe; rixæð; almihtig. K. B. omit the Latin.
XXXII.

XII. KAL. DECEMBRES. PASSIO SANCTI EADMUNDI REGIS ET MARTYRIS.

[Various readings from U. (=Camb. Univ. Lib. II. 133); O. (=Otho B. 10, very imperfect); V. (=Vitellius D. 17, very imperfect); and B. (=Bodley 343, of later date).]

Swm swyðe gelæred munuc com suþan ofer se fram sancte benedictes stówe on æpelredes cynincges dæge to dunstone ærce-biscope þrim gearum ær he forðferde. and se munuc hatte abbo. þa wurdon hi æt spræce oppæt dunstan rehte be sancte eadmunde. swa swa eadmundes swurd-bora hit rehte æpelstane cynincge þa þa dunstan igung man wæs. and se swurd-bora wæs for-ealdod man. þa gesette se munuc ealle þa gereceednyssse on anre þéc. and eft ða þa seo bóc com to ðus binnan feawum gearum þa awende we hit on englisc. swa swa hit her-æfter stent. Se munuc þa abbo binnan twam gearum. gewende ham to his mynstre and wearða sona to abbode geset on þam ylecan mynstre.

EADMUND SE EADIGA EASTENGLA CYNINC
wæs snotor and wurðfull. and wurðode symble mid æpelum þeawum þone ælmihtigan god. He wæs ead-mod. and gepungen. and swa an-ræde þurh-wunode þæt he noble abugan to bysmorfullum leathrum. ne on napre healfe he ne ahyldæ his þeawas. ac wæs symble gemynigid þære sopan lare. [gif] þu eart to heafod-men ge-set. ne ahefe þu ðe. ac beo betwux mannum swa swa an man of him. He wæs cystig wædlum and wydewum swa swa 1fæder.

Title. B. Natale sancti eadmundi, regis et martyris.
1-12. U. omits.
1. B. ilæred múnuc com; from swincete.
2. B. æpelredes dagum kynge.
3. B. ære; þröem þæræm þe; -férde; sum (for se).

1 Leaf 201, back.
XXXII.

NOV. 20. PASSION OF SAINT EDMUND, KING AND MARTYR.

A certain very learned monk came from the South, over the sea, from Saint Benedict's Stow, in the days of king Æthelred, to archbishop Dunstan, three years before he died; and the monk was called Abbo. Then they were in conversation till Dunstan told him about saint Edmund, even as Edmund's sword-bearer told it to king Æthelstan, when Dunstan was a young man and the sword-bearer a very old man. Then the monk put all this story in a book, and afterwards, when the book had come to us, within a few years, we turned it into English just as it stands hereafter. This monk Abbo within two years went home to his minster, and was almost immediately appointed abbot in that same minster.

Edmund the blessed, king of the East Angles, was wise and honourable, and ever glorified, by his excellent conduct, Almighty God.

He was humble and devout, and continued so steadfast that he would not yield to shameful sins, nor in any direction did he bend aside his practices, but was always mindful of the true doctrine.

[If] thou art made a chief man, exalt not thyself, but be amongst men as one of them.

He was bountiful to the poor and to widows even like a father,
and mid wel-willendynsse gewissode his folc symle to riht-wisynsse . and þam reþum styerde .
and gesæliglice leofode on soþan geleafan .
Hit ge-lamp ða æt nextan þet þa deniscan leode ferdon mid scip-hergiende and sleande wide geond land swa swa heora gewuna is .
On þam flotan væron þa fyrmestan heafod-men hinguar and hubba . geanlæhte þurh deofol .
and hi on norð-hymbra-lande gelendon mid æscum .
and aweston þet land . and þa leoda ofsllogan .
þa ge-wende hinguar east mid his scipum .
and hubba belaf on norð-hymbra-lande .
gewunnenum sige . mid wælreownynsse .
Hinguar þa becom to east-englum rowende .
on þam geare þe ælfred æfelincg . an and twentig geare wæs .
se þe west-sexena cyninge sipþan wærcære .
And se fore-sæda hinguar færlice swa swa wulf on lande bestalcode . and þa leode sloh weras and wif . and þa ungewittigan cild .
and to bysmore tuçode þa bilewitan cristenan .
He sende ða sona syððan to þam cyninge beotlic ærende . þet he abugan sceolde to his man-rædene gif he rohte his feores .
Se ærendraça com þa to eadmunde cynincge and hinguars ærende him ardlice abead .
Hinguar ure cyning cene and sigesæst .
on sæ and on lande . hæfð fela þeoda gewyld .

24. B. -nesse; reçon styrede .
25. U. geselig-; B. isælig-. U. on soðum geleafan; B. om .
26. B. i-lämp þa; nyxtan; deniscæ .
U. leoda; B. leode .
27. B. ferden; scyp-. U. hergi- gende; B. hergended .
28. B. lónð swá swá heortæ wune .
29. B. floten wáron. U. furmentan ;
B. fyrstan. U. -menn; B. -mén .

30. U. Hingwar; geán-. B. deofel .
32. B. waesten; lónð. U. lóda; B. leoden; B. -slógen .
33. U. ge-wænde; B. wende . U. hingwar. B. ðæst; scypum .
34. U. -humbra; B. -humbre .
35. B. wunnenum; -reownesse .
37. U. B. æfelincg. B. án; géare wæs .
and with benignity guided his people
ever to righteousness, and controlled the violent,
and lived happily in the true faith.
Then at last it befell that the Danish people
came with a fleet, harrying and slaying
widely over the land, as their custom is.
In that fleet were their chief men,
Hingwar and Hubba, associated by the devil,
and they landed in Northumbria with their ships,
and wasted the land and slew the people.
Then Hingwar turned eastward with his ships,
and Hubba was left in Northumbria,
having won the victory by means of cruelty.
Then Hingwar came rowing to East Anglia
in the year when Ælfred the ætheling was one and twenty years old,
he who afterward became the renowned king of the West-Saxons.
And the aforesaid Hingwar suddenly, like a wolf,
stalked over the land and slew the people,
men and women, and witless children,
and shamefully tormented the innocent Christians.
Then soon afterward he sent to the king
a threatening message, that he must bow down
to do him homage, if he recked of his life.
So the messenger came to king Edmund,
and speedily announced to him Hingwar’s message.
‘Hingwar our king, keen and victorious
by sea and by land, hath rule over many peoples,

38. B. þe þe. U. west-sexena cyning; B. west-seaxene kyng. B. syðdan; mære.
41. B. weraes; unwittige child.
42. B. bysmere; bilewite cristene.
43. U. B. siðdan sona. B. þám kynge.
44. B. beotlice; hе bugon.
45. U. man-rædene; B. monrådene. U. B. his feores rohte.
46. B. De ærendrace cóm. U. cyninge; B. kynge.
47. U. hingwæres. B. heardlice abead.
B. -fest.
and com nu mid fyrdē særllice her to lande
\(\textit{pæt}\) he her winter-setl mid his werode hæbbe.
Nu het he \(\textit{pæt}\) dealan \(\textit{pīne}\) digelan gold-hordēs.
and \(\textit{pīnra}\) yldrena gestreon arlice \(\textit{wīf}\) hine.
and \(\textit{pū}\) beo his under-kyning. \(\textit{gif}\) \(\textit{ū}\) cecu beon wylt.
for-\(\textit{ðan-}\)\(\textit{pū}\) næst \(\textit{pā}\) mihte \(\textit{pæt}\) \(\textit{pū}\) mæge him \(\textit{wīf-stāndān}\).
\(\textit{Hwæt}\) \(\textit{pā}\) eadmund clypode ænne bisceop.
\(\textit{pē}\) him \(\textit{pā}\) gehendost \(\textit{wæs}\) and \(\textit{wīf}\) hine smeade
\(\textit{hu}\) he \(\textit{pām}\) \(\textit{rēpān}\) hinguare and-wyrđan seeolde.
\(\textit{Pā}\) forhtode se bisceop for \(\textit{pām}\) færlīcan gelimpe.
and for \(\textit{pās}\) cyningege life and \(\textit{cwēp}\) \(\textit{pæt}\) him ræd \(\textit{pūhte}\) hæbbe
\(\textit{pæt}\) he to \(\textit{pām}\) gebuge \(\textit{pē}\) him bead hinguare.
\(\textit{Pā}\) suwode se cyningle and beseah to \(\textit{pārē}\) eorpan.
and \(\textit{cwēp}\) \(\textit{pā}\) \(\textit{a}\) \(\textit{nēxtān}\) cynelice him to.
Eala \(\textit{pū}\) bisceop to bysmore synd getawode.
\(\textit{pās}\) earman land-leoda. and me nu leofre wære
\(\textit{pæt}\) ic on fеchtē feolle. \(\textit{wīf}\) \(\textit{pām}\) \(\textit{pē}\) min folc
moste heora eardes brucan. and se bisceop \(\textit{cwēp}\).
Eala \(\textit{pū}\) leofa cyning \(\textit{pīn}\) \(\textit{fīc}\) lið ofslēgan.
and \(\textit{pū}\) næst \(\textit{pōnē}\) fultum \(\textit{pæt}\) \(\textit{pū}\) feochtān mæge.
and \(\textit{pās}\) flot-men cumāð. and \(\textit{pē}\) cucenne gebindað
butan \(\textit{pū}\) mid fleame \(\textit{pīnūm}\) fēore gebeorge.
oðē \(\textit{pū}\) \(\textit{pē}\) swa gebeorge \(\textit{pæt}\) \(\textit{pū}\) buge to him.
\(\textit{Pā}\) \(\textit{cwēp}\) eadmūnd cyning swa swa he ful cene \(\textit{wæs}\).
\(\textit{pās}\) ic gewilnige and gewisce mid mode.
\(\textit{pæt}\) ic ana ne belife æfter \(\textit{munum}\) leofum \(\textit{pēgnum}\)
\(\textit{pē}\) on heora bedde wurdon mid bearnum and wifum.
\(\textit{færlīcē}\) ofslēgene fram \(\textit{pīsъm}\) flōt-mannum.

50. B. cōm. U. B. nú. U. furde; kyning; B. kyng \(\textit{iūsa. after eadmund).}
B. ferde. B. fērlīcē hēr; lānde. U. cleopode; B. clypedē. B. bisceop.
52. U. nú; B. Nū. B. hēt; dālēn. 58. B. hū; bērstan \(\textit{fōr and-wyrđan).}
U. B. diglan. B. hordēs. 59. B. forhtede \(\textit{pē}\) bisceop; fērlīcē.
53. B. pīne ældrynēs strēön hārlīcē. 60. U. kyninges; B. kyngeæ. U.
B. -kyng. B. cwēc; wūlt. 61. B. abuge; hinguare him bead.
55. B. sū; -stāndān.
and has landed here suddenly even now with an army,
that he may take up his winter-quarters here with his host.
Now he commandeth thee to divide thy secret treasures
and thine ancestors’ wealth quickly with him,
and thou shalt be his under-king, if thou desire to live,
because thou hast not the power that thou mayst withstand him.’

So then king Edmund called a bishop
who was handiest to him, and consulted with him
how he should answer the savage Hingwar.
Then the bishop feared for this terrible misfortune,
and for the king’s life, and said that it seemed best to him
that he should submit to that which Hingwar bade him.
Then the king kept silence and looked on the ground,
and said to him at last even like a king;
‘Behold, thou bishop, the poor people of this land
are brought to shame, and it were now dearer to me
that I should fall in fight against him who would possess
my people’s inheritance.’ And the bishop said,
‘Alas, thou dear king thy people lie slain,
and thou hast not sufficient forces with which thou mayest fight,
and these seamen will come and will bind thee alive,
unless thou save thy life by means of flight,
or thus save thyself by yielding to him.’

Then said Edmund the king, full brave as he was;
‘This I desire and wish in my mind,
that I should not be left alone after my dear thanes,
who even in their beds, with their bairns and their wives,
have by these seamen been suddenly slain.

64. B. bispoc; þysmere beoþ í-
tawode.
65. B. þæs; lond-leodæ; nú; þære.
66. U. gefeohht; þan (for þam).
67. B. heoræ; brucaen; þe bisco. B. kyng.
68. B. lofe. U. kining; B. kyng.
69. B. þonne fultume; feohten. U. mahge; B. mage.
70. B. cumæð; wicne bindæþ.
71. B. buten; þine; burge. U. þu. B. cumæð.
73. U. kyning; B. kyng. B. swå
74. B. wilnige; wisce.
75. A. ane, all. to ana; U. âna;
B. âne. B. bi-leafe; mine; þægnum.
76. B. heoræ. U. B. beddum. U.
wifum.
77. B. fèrlice. U. B. -slagene. B.
þisse; -monnum.
Næs me næfre gewunelic þæt ic worhtæ fleames .
ac ic wolde swiðor sweltan gif ic þorfte
for minum agenum earde . and seæmlíhtiga god wát
þæt ic nelle abugan fram his biggengum næfre .
ne fram his soðan lufe . swelte ic . lybbe ic .
Æfter þysum wordum he gewende to þam ærendracaen
þe hinguar him to sende . and sæde him unforht .
Witodlice þu wære wyrðe sleges nu .
ac ic nelle afylan on þinum fulum blode
mine clænan handa . forðan-þe ic criste folgic
þe us swa ge-bysnode . and ic bliðelice wille beon
ofslagen þurh eow gif hit swa god fore-seawæð .
Far nu swipe hraðe . and sege þinum reþan hlaforde .
ne abihð næfre eadmund hingware on life
hæþenum here-togan . buton he to hælende criste
ærrest mid ge-leafan on þysum lande gebuge .
þa ge-1 wende se ærend-raca ardlice aweg .
and gemette be wæge þone wælhwæowan hingwar
mid eallre his fyrde fuse to eadmunde .
and sæde þam arleasan hu him geandwyrd wæs .
Hingwar þa bebead mid bylde þam scip-here
þæt hi þæs cyninæges anes ealle cepan sceoldon .
þe his hæse forseah . and hine sona bindan .
Hwaet þa eadmund cynineg mid þam þe hingwar com .
stod inuan his healle þæs hælendæs gemynig .
and awearp his wæpna wolde geæfen-læcan
cristes gebsynungum . þe for-bead petre

78. B. iwunelic; wrohtæ fleames.
79. U. swiðtan; B. swelton. B. pyrite.
80. B. mine agene; þe æmlíhtige
god wát.
81. B. nyrlle bugan. U. B. bi-
gengum.
82. U. swilte; libe (B. libbe).
83. B. þysum; hé wende.
84. B. to him.
85. U. wyrðe nu sleges; B. nu wéorðe sleges.
86, 87. B. fylæn mine clæne
dæden on þine fule blode forþam
ðe ic folgige criste. A. hande, alt. to handa.
88. B. bisnode; ac (for and); wylle.
89. B. om. swa. U. -seaðæ;
B. sceawæð.
90. U. Fār; B. Fare. B. nú;
raþe; sege þine reþum lataforde.
91. U. abuhþ; B. buhþ. U. næfre .
B. ðn.

1 Leaf 202, back.
It was never my custom to take to flight, but I would rather die, if I must, for my own land; and almighty God knoweth that I will never turn aside from His worship, nor from His true love, whether I die or live.' After these words he turned to the messenger whom Hingwar had sent to him, and said to him undismayed:

'Verily thou wouldest now be worthy of death, but I will not defile my clean hands with thy foul blood, because I follow Christ, who hath so given us an example, and I will blithely be slain by you, if God hath so ordained. Depart now very quickly, and say to thy cruel lord; Edmund the king will never bow in life to Hingwar the heathen leader, unless he will first bow, in this land, to Jesus Christ with faith.'

Then went the messenger quickly away, and met on the way the bloodthirsty Hingwar with all his army hurrying to Edmund, and told that wicked man how he was answered. Hingwar then arrogantly commanded his troops that they should, all of them, take the king alone, who had despised his command, and instantly bind him.

Then Edmund the king, when Hingwar came, stood within his hall mindful of the Saviour, and threw away his weapons, desiring to imitate Christ's example, who forbade Peter...
PASSIO SANCTI EADMUNDI REGIS.

mid wæpnum to winnenne wið þa wellræowan indeiscan.

Hwæt þa arleasan þa eadmund gebunden
and gebysrædon huxlice . and beoton mid saglum .
and swa syðdan lædden þone geleaf-fullan cyning
108
to anum eorð-fæstum treowe . and tigdon hine þær-to .
mid heardum bendum . and hine eft swunecgan
langlice mid swipum . and he symble clypode
betwux þam swinglum mid soðan geleafan
to hælende criste . and þa hæþenan þa
for his geleafan wurdon wodlice yrre
for-þæn þe he clypode crist him to fultume .

Hi scuton þa mid gasfulcum swilce him to gamenes to . (sic)
105. U. wæpnum. B. feohten (for winnenne); -reowan.
106. B. þa þa arleasan eadmundum
107. U. huxlice ge-bysmorode; B. bysmoroden hýxlice. B. beoten;
saglum.
109. B. æne; -festum; tegdon;
110. B. hearde. U. swunegon.

111. B. lónglice. U.swipum. U.B.
symle. U. clypode.
112. B. betwoex; swinglum;
i-leafan.
113. U. hæþenan; B. hæþene.
114. B. i-leafe. U. wordon. B.
115. B. -jam-.
116. B. heo scytæn. U. gafolocen;
B. gænlocum. B. om. swilce. A. U.
gamenes (sic); B. -gæanes. B. om.
second to.

1 Leaf 203.
to fight with weapons against the bloodthirsty Jews. Then those wicked men bound Edmund, and shamefully insulted him, and beat him with clubs, and afterward they led the faithful king to an earth-fast tree, and tied him thereto with hard bonds, and afterwards scourged him a long while with whips, and ever he called, between the blows, with true faith, on Jesus Christ; and then the heathen because of his faith were madly angry, because he called upon Christ to help him. They shot at him with javelins as if for their amusement, until he was all beset with their shots, as with a porcupine's bristles, even as Sebastian was. When Hingwar, the wicked seaman, saw that the noble king would not deny Christ, but with steadfast faith ever called upon Him, then he commanded men to behead him, and the heathen did so. For while he was yet calling upon Christ, the heathen drew away the saint, to slay him, and with one blow struck off his head; and his soul departed joyfully to Christ. There was a certain man at hand, kept by God hidden from the heathen, who heard all this, and told it afterward even as we tell it here. So then the seamen went again to ship, and hid the head of the holy Edmund

118. U. flē; B. yles. B. burstē; wās.
120. U. B. ðe (for se). B. æpel kynġ; -sacen.
121. B. andrēde i-leafe.
122. U. he het; B. hæt. B. bihæfdian; dyden.
123. B. Bētwēox. U. ðagyt; B. āggyt.
124. B. hæpene; tō. U. slege.
126. B. om. his. U. sawul; B. sawle. U. gesælig; B. isælig.
127. B. sūm mon; i-healden. U. purðh (!).
128. O. B. behydd. U. gehurde; B. iherde. B. all.
130. B. ðe (for se); -hēre; tō.
on pam piccum bremelum paet hit beyrgerd ne wurde. 132
Pa aeter fyrste syxhan hi afarene waron
com paet land-fole to pe þær to lase wæs þa. 136
þær heora hlaforDES lic læg butan heafde.
and wurdon swicde sarige for his siege on mode.
and huru paet hi næfdon paet heafod to pam bodige.
Pa sæde se sceawere pe hit ær geseah
paet þa slot-men hæfdon paet heafod mid him.
and wæs him geðuht swa swa hit wæs ful sōf
paet hi behyydon paet heafod on þam holte forhwega.
Hi eodon þa secende ealle endemes to þam wuda.
secende gehwaer geond þyfelas and bremelas
gif hi a-hwær mihton gemeton (sic) paet heafod. 144
Wæs eac micel wundor þæt an wulf wearÆ asend
þurh godes wissunge to bewerigenne þæt heafod
wic þa ople deor. ofer dæg. and niht.
Hi eodon þa secende. and symle clypigende.
swa swa hit gewunelic is þam ðe on wuda gað oft.
Hwær eart þu nu gefera? and him andwyerde þæt heafod.
Hér. hér. hér. and swa gelome clypode
andswarigende him eallum. swa oft swa heora ænig clypode.
opþæt hi ealle becomen þurh ða clypunga him to.
þa læg se græga wulf þe bewiste þæt heafod.
And mid his twam fotum hæfde þæt heafod beclypped.
grædig. and hungrig. and for gode ne dorste
þæs heafdes abyrian. [æc] heold hit wið deor.
þa wurdon hi ofwundrode þæs wulfes hyrd-rædenne.
in the thick brambles, that it might not be buried. Then after a space, after they were gone away, came the country-folk, who were still left there, to where their lord's body lay without the head, and were very sore at heart because of his murder, and chiefly because they had not the head with the body. Then said the spectator who previously beheld it that the seamen had taken the head with them, and it seemed to him, even as it was quite true, that they had hidden the head in the wood somewhere about. Then they all went seeking at last in the wood, seeking everywhere among the thorns and brambles if they might anywhere find the head. There was eke a great wonder, that a wolf was sent, by God's direction, to guard the head against the other animals by day and night. They went on seeking and always crying out, as is often the wont of those who go through woods;

'Where art thou now, comrade?' And the head answered them, 'Here, here, here.' And so it cried out continually, answering them all, as oft as any of them cried, until they all came to it by means of those cries. There lay the gray wolf who guarded the head, and with his two feet had embraced the head, greedy and hungry, and for God's care durst not taste the head, but kept it against (other) animals. Then they were astonished at the wolf's guardianship,
and *æt* halige heafod ham feredon mid him.

panicigende *æm* ælmihtigan ealra his wundra.

ac se wulf folgode forð mid *æm* heaufde.

opp*æt* hí to tune comon. swylce he tam wære. and gewende eft sippan to wuda ongean.

*Pa* land-leoda *pa* sippan ledon *æt* halige

to *æm* halgan bodige. and bebyrigdon hine

swa swa hí selost mihton on swylcere hrædinge

and cyrcan arærdan sono him onuppon.

Eft *pa* on fyrste æfter fela gearum.*

*Pa* seo hergung geswac and sibb wearð forgisen

*æm* geswenctan folce. *pa* fengon hí togeredere

and worhton ane cyrcan wurðlice *æm* halgan.

for-*æm*-ðe gelome wundra wurdon æt his byrgene

Æt *æm* gebæd-huse *æt* he bebyrged wes.

Hi woldon *pa* ferian mid follicium wurðmynte

þone halgan lichaman. and lægan innan þære cyrcan.

*Pa* waes micel wundor *æt* he waes eall swa gehal

swylce he cucu wære mid clænum lichaman.

and his swura wes gehalod þe ær waes forslagen.

and waes swylce an seolcen þráed embe his swuran ræd

mannum to sweotelunge hu he ofslagen wes.

Eac swilce *pa* wunda þe *pa* wælhreowan hæpenan

mid gelomum scotungum on his lice macodon.

wæron gehæledæ þurh þone heofonlican god.

and he lip swa ansund op þisne and-werdan dæg.

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159. B. hâm fereden; hêom. U. fereden.
160. B. þankende; al-; alre; wundæ.
B. wude ongêan.
165. B. halige; burigdon. U. hine swa; B. om
166. U. swâ swâ; B. swâ swa. B. heo lihtlueost mihten; swylce. U. hrædinge; B. rédinge.
167. B. cyrcæ. U. arærdan; B. arærdan. B. om. sono; on-uppon him.
168. B. felaæ. U. gearu; B. gêare.
169. B. istringstream(326) (for seo); aswâc; sib; ðegfe. U. sib.
and carried the holy head home with them, thanking the Almighty for all His wonders; but the wolf followed forth with the head until they came to the town, as if he were tame, and then turned back again unto the wood.

Then the country-people afterward laid the head by the holy body, and buried him as they best might in such haste, and full soon built a church over him. Then again, after a space, after many years, when the harrying had ceased, and peace was restored to the oppressed people, then they came together, and built a church worthily to the saint, because that frequently miracles were done at his burial-place, even at the bede-house where he was buried. Then desired they to carry the holy body with popular honour, and to lay it within the church. Then there was a great wonder, that he was all as whole as if he were alive, with clean body, and his neck was healed which before was cut through, and there was as it were a silken thread about his neck, all red, as if to show men how he was slain. Also the wounds, which the bloodthirsty heathen had made in his body by their repeated shots, were healed by the heavenly God; and so he lieth uncorrupt until this present day,
and-bidigende æristes . and þæs ean wuldres .
His lichama us cyð þe lið un-formolsnod þet he butan forligre her on wurulde leofode .
and mid clænnum life to criste sipode .
Sum wudewe wunode oswyn gehaten æt þæs halgan byrgene on gebedum
and fastenum manega gear syððan .
seo wolde efsian ælce geare þone sanct .
and his næglas eorðeorð syferlice . mid lufe .
and on sceryne healdan to halig-dome on weofode .
Þa wurðode þet land-folc mid geleafan þone sanct .
and þeodrólde biseceþ þæra mid gifum
on golde and on seolfræ . þam sancte to wurðmynte .
Þa comon on sumne sæl unge-sælige þeðas
eahta on anre nihtæ to þam arwyrðan halgan
wol’don stelan þa maðmas þæþ men þyder brohtæn .
and cumnodon mid æræftæ hu hi in cumon (sic) milhton .
Sum sloh mid sleæge swiðe þa hæpsan .
sum heora mid feolan feolode abutan .
sum eac underdealf þa duru mid spade .
sum heora mid hlædræ wolde unlucaþ þæt ægðyr .
Ac hi swuncon on idel . and earmlæe ferdon .
swa þæt se halga wer hi wunderlice gebæn .
ælce swa he stol æþtingæ mid tole .
þæt heora nan æ nihtæ þæt morð gefremman .
ne hi þanón astyræian . æc stodon swa oð mærgen .
Men þa þæs wundrodon hu þa weargæs hangodon .

188. B. Ælne.
U. byrigenne.
192. B. þeo (for seo); walde. U. efsigan; B. efsiæn. B. géar; sõnt.
193. U. næglas; B. nægles. B. eorðsan.
194. U. serine; B. serýne. B. heal-
dæm; dæm. U. weofede; B. wéofode. 195. B. lond; illæfeæn; sõnt.
196. B. omits this line. U. peod-
read. 197. B. omits on . . sanctæ. U. seolfræ gegeolode þæt mynster þam
sanctæ to wurðmynte. B. mente.

Leaf 204.
awaiting the resurrection and the eternal glory. His body showeth us, which lieth undecayed, that he lived without fornication here in this world, and by a pure life passed to Christ.

A certain widow who was called Oswyn dwelt near the saint’s burial-place in prayers and fastings for many years after. She would every year cut the hair of the saint, and cut his nails soberly and lovingly, and keep them in a shrine as relics on the altar.

So the people of the land faithfully venerated the saint; and bishop Theodred exceedingly [enriched the church] with gifts in gold and silver, in the saint’s honour.

Then once upon a time came some unblessed thieves, eight in one night, to the venerable saint, desiring to steal the treasures which people had brought thither, and tried how they might get in by craft.

One struck at the hasp violently with a hammer; one of them filed about it with a file; one dug under the door with a spade; one of them by a ladder wished to unlock the window: but they toiled in vain, and fared miserably, because the holy man wondrously bound them, each as he stood, toiling with his implement, so that none of them could do that evil deed, nor stir thence; but they stood there till morning.

Then men wondered to see how the wretches hung there,
sum on hlædre. sum leat to gedelfe.
and ælc on his weorcæ wæs fæste gebunden.
Hi wurdon þæ ge-brohte to þam bisceope ealle.
and he het hí hón on þeagum gealgum ealle.
Ac he nes na gemynd hu se mild-heorta god
cyłpode þurh his witegan þas word þe hér standað.
Eos qui duçuntur ad mortem eruere ne cessæ.
þa þe man læt to deæðe alys hí ut symble.
and eac þa halgan canones gehadodum forbeodað
ge biscepum ge preostum. to beonne embe þeofas.
for-þan-þe hit ne gebyræþ þam þe beod þecorene
gode to þegnigenne þæt hi geþwærkleænan sceolon.
on æniges mannes deaðe. gif hi beod drihtnes þenas.
Eft þa ðeodred bisceop sceawode his bic syðdan
behreowsode mid geomurunge. þæt he swa reðne dóm sette
þam ungesælignum þeofum. and hit besargode æfre
oc hí lifes ende. and þa leode bæd georne.
þæt hi him mid fæstæn fullice þry dagas.
biddende þone ælmihtigan. þæt he him arian scolde.
On þam lande wæs sum man. leofstan gehaten.
rice for worulde. and unwittig for gode.
1 se ráð to þam halgan mid ricetere swiðe.
and het him æt-eowian orhlice swiðe.
þone halgan sanct hwæþer he gesund wäre.
ac swa hraðe swa he geseah þes sanctes lichaman.
þa awedde he sono. and wæl-hrowlice grymetede.
and earmlice geendode yfelum deaðe.

212. U. uppan; B. uppon (for on).
B. læddæ; daelæ.
213. B. feste ibunden.
214. B. Heo; þa i-brohte; biscope alle.
B. alle; U. om.
217. U. witegan. B. þás; her stondæþ.
219. B. Dá; mon. U. lát. B. álýs
221. B. biscepum; þeofes.
222. B. burað; icorene.
224. B. monnes; héo; drihtnes.
U. þegnas; B. þegnas.
225. U. þá; B. þa ða. U. þeodræð;
B. þeodræð. B. biscep. U. B. siðdan
he his bec (B. béc) sceawode.
226. U. B. symle.
1 Leaf 204, back.
one on a ladder, one bent down to his digging, and each was fast bound in his own work. Then they were all brought to the bishop, and he commanded men to hang them all on a high gallows; but he was not mindful how the merciful God spake through His prophet the words which here stand; 'Eos qui ducuntur ad mortem eruere ne cesses': those who are led to death deliver thou alway. And also the holy canons forbid clerics, both bishops and priests, to be concerned about thieves, because it becometh not them that are chosen to serve God, that they should consent to any man's death, if they be the Lord's servants. Then Theodred the bishop, after he had searched his books, rued with lamentation that he had awarded such a cruel doom to these unhappy thieves, and ever deplored it to his life's end; and earnestly prayed the people to fast with him fully three days, praying the Almighty that He would have pity upon him. In that land was a certain man called Leofstan, rich in worldly things, and ignorant towards God, who rode with great insolence to the saint's shrine, and very arrogantly commanded them to show him the holy saint, (to see) whether he were incorrupt; but as soon as he saw the saint's body, then he straightway raved and roared horribly, and miserably ended by an evil death.

227. B. un-seligum; bi-saregede.
228. B. bead.
231. B. londe; món. U. gehæten; B. i-hátæn.
233. U. B. ðe (for se); ricetere.
234. U. æt-ðowigan; B. æt-ðowan.
235. U. orgellican (!).
236. B. halgæ sõnt; isund wære.
237. B. raðe; hé. U. geséah; B. iséah. B. sõtes lichame.
238. B. endode; ðéape.
XXXII. PASSIO SANCTI EADMUNDI REGIS.

Plis is Dam gelic pe se geleaffulla papa gregorius sade on his gesetnyssse be Dam halgan laurentig de liis on rome-byrig. 

pet menn woldon sceawian symle hu he lage. ge gode ge yfela. ac god hi ge-stilde. 

swa pet paer swulton on pare sceawunge ane seofon menn ætgædere. pa geswicon pa opré to sceawigenne pone martyr mid menniscum gedwylde. 

Fela wundra we gehyrdon on folclicre sprece. 

be Dam halgan eadmunde pe we hér nellap on gewrite settan. ac hi wát gehwá. 

On pyssum halgan is swutel. and on swilcum oprum. 

pet god ælmihtig mæg pone man arærán eft on domes dæg andsundne of corfán se pe hylt eadmunde halne his lichaman. 

Oð pone micclan dæg peah de he of moldan come. 

Wyrðe is seo stow for Dam wurðfullan halgan 

pet hi man wurþige and wel gelogige mid clænum godes peowum. to cristes þeow-dome. 

for-þan-þe se halga is mærra þonne men magon asmeagan. 

Nís angel-cynn bedead drihtnes halgena. 

þonne on engla-landa liegæp swilce halgan 

swylce þæs halga cyning is and cuþberht se ceadiga. 

and sancte æþeldryð on elig. and eac hire swustor ansunde on lichaman geleafan to trymminge. 

Synd eac fela ðére on angel-cynne halgan
This is like that which the orthodox pope, Gregory by name, said in his writing concerning the holy Lawrence who lieth in the city of Rome, that men were always wishing to see how he lay, both good and evil, but God checked them, so that there died in the looking all at once seven men together; so the others desisted from looking at the martyr with human error.

We have heard of many wonders in the popular talk about the holy Edmund which we will not here set down in writing; but every one knoweth them. By this saint is it manifest and by others like him, that Almighty God can raise man again, in the day of judgement, incorruptible from the earth, He who preserveth Edmund whole in his body until the great day, though he was made of earth.

Worthy is the place for the sake of the venerable saint that men should venerate it, and well provide it with God's pure servants, to Christ's service, because the saint is greater than men may imagine. The English nation is not deprived of the Lord's saints, since in English land lie such saints as this holy king, and the blessed Cuthbert, and saint Æthelthryth in Ely, and also her sister, incorrupt in body, for the confirmation of the faith. There are also many other saints among the English.

255. V. Wurða. A. is (over were erased). U. Wurðe were ðeo stów; B. weorðe were ðeo stów. B. -fullæn halgum.
256. B. hire môn wæl wurðode. V. U. (also) wurðode; A. wurðige (-ige over erasure). V. U. wel gelo-gode; B. wałegode ('); A. wel gelo-gige (-ige over erasure).
257. U. celenum; B. clæne. B. -dôme.
258. B. þe halgas; mæres ðone mén (U. menn); ðisseæn.
259. U. ængel-cynn; B. ængol (sic).
260. B. bi-dæled; halgene.
263. V. ins. ealle before ansunde. B. ansund; lichame ge-leofæn; trum-uncæe.
264. B. Beoð (for Synd); oðre; eynne; om. halgan. V. feola.
XXXIII. NATALE SANCTE EUFRASIE VIRGINIS.

Þe fela wundra wyrcæð . swa swa hit wide is cuð
þam ælmihtigan to lofe . þe hi on gelyfdon .
Crist ge swutelap mannum þurh his mæran halgan
þæt he is ælmihtig god þe macað swilce wundra
þeah þe þa earman indem hine eallunge wið socen .
for-þan þe hi synd awyrgede swa swa hi wiscton him sylfum .
Ne beoð nane wundra geworhte æt heora byrgenum .
for-ðan þe hi ne gelyfað on þone lifigendan crist .
ac crist geswutelað mannum hwær se sógda geleafa is .
þonne he swylce wundra wyrcað þurh his halgan
wide geond þas eorðan . Þæs him sy wuldor
á mid his heofonlican fæder . and þam halgan gaste (a butonende). AMEN.

XXXIII.

III. ID. FEBRUARII; NATALE SANCTE EUFRASIE VIRGINIS.

[Another very imperfect copy in O. = Otho B. x.]

SVM WER WÆS ON ALEXANDRIA MÆGÈE PAFNVNTIVS genemned .
Se wæs eallum mannum leof and wurc . and godes beboda
geornlice healdende . and he þa genam him gemecan efenbyrde his
4 cynne . seo wæs mid eallum wurcfullum þeawum gefylléd . ac heo
wæs unwæstmbære . þa wæs hire wer þearle gedrefed for-þam him
nan bearn næs gemæne . þæt æfter his forðside to his æhtum
fenge . and heo þa dægwhamblice hire speda þearfendum dælde .
8 and gelomlice heo cyrcan sohte . and mid halsungum god wæs
biddende þæt he him sum bearn forgeafe . swiþpost for-þam heo
geseah hire weres sarignyssë . and he sylf eac ferde geond manige

265. V. U. wundre ; B. wundre .
B. wurcað U. swa swæ ; B. swa
swa . U. cuð is ; B. is cuþ .
266. B. al- . U. hi ; B. heo . B.
ilyfden .
267. B. Crist sylf swytelæ þmonnum ;
mæren .
268. B. hé . U. ælmihti . B. gód ;
makeþ swylce wundre . V. wundre .
269. V. om . þe ; eallunga . B. inde-
iscen ; allungæ . U. V. B. wið socon .
270. U. ãwyrgede . B. heo beoð
awírgede . U. swa swæ hi ; B. swa
swæ heo . V. wyscton . B. hëom .

1 Leaf 205.
XXXIII. ST. EUFRASIA (OR EUPHROSYNE), VIRGIN. 335

who work many miracles, as is widely known, to the praise of the Almighty in whom they believed. Christ showeth to men, through His illustrious saints, that He is Almighty God who causeth such wonders, though the miserable Jews altogether denied Him, because they are accursed, as they desired for themselves. There are no wonders wrought at their sepulchres, because they believe not in the living Christ; but Christ manifesteth to men where the true faith is, since He worketh such miracles by His saints widely throughout the earth; wherefore to Him be Glory ever with His Heavenly Father, and with the Holy Ghost, for ever and ever. Amen.

XXXIII.

FEBRUARY 11. ST. EUFRASIA (OR EUPHROSYNE), VIRGIN.

There was a certain man in the province of Alexandria named Paphnutius, who was beloved and honoured of all men, diligently keeping God's commandments; and he then took him a spouse of birth equal to his own rank; she was filled with all honourable virtues, but she was barren. Then was her husband exceedingly afflicted, because there was no child between them who should succeed to his possessions after his death; and she therefore daily distributed her wealth among the poor, and frequently sought churches, and with supplications besought God that He would give them a child, especially because she saw her husband's sorrow. And he himself likewise travelled through many places, (to see)
stowa. gif he weninga hwilce godes man findan mihte þæt his
12 gewilnunga gefultumian mihte. Þa æt nyhtan becom he to sumum
mynstre. þæs mynstres fæder wæs swyâðe mære beforen gode. and
he þa micelne dæl feos þider in-gesæde. and mictele þedrædene
nam to þam abbode. and to þam gebroðran. and þa æfter micelre
tide cyððe he þam abbode his gewilnunge. ¹ se abbod þa him efn-
sargode. and bæd god geornlice þæt he þam þegne forgeafe barnes
wæstm. þa gehyrde god heora begra bene. and forgeaf him an
dohtor. Mid þy pafmuntius geseah þæs abbodes mæran drohtnunge.
he seldan of þam mynstre gewât. eac swylce he geælæde his wif
into þam mynstre. to þam þæt heo onfenge þæs abbodes bletsumge.
and þera gebropra. Þa þæt cild wæs seofon wintre. þa letan hi hi
fullian. and nemdon hi eufrosina. þa wurdon hire yldran swiðlice
geblißode þurh hi. forþam heo wæs gode andfencge. and wlytig on
ansyne. and mid þy heo wæs twelf wintre. þa gewat hire modor.
se fæder þa gelæðe þæt mæden. mid halgum gewrítum. and
godcundum rædingum. and mid eallum wuruldlicum wis-dome.
28 and hio þa lare to þam deoplice under-nam. þæt hire fæder þæs
micclum wundrode. þa asprang hire hlisa and wisdom and gelæ-
rednys. geond ealle þa ceastre. for þam heo wæs on þeawum
gefrætwod. and manige wurdon ætíhte þæt hi gyrndan hire to
rihtan gesynscipe. and hit to hire fæder spræcon. ac he symle
ongen cwæð. Gewurþe godes willa. Þa æt nyhton com him an
þegen to. se wæs weligrä and wurþra. þonne ealle þa opre. and
hire to him gyrnde. þa onfeng se fæder his wedd. and hi him
36 behêt. Þa æfter micelre tide þa heo eahta-tyne wyntre wæs. þa
genam se fæder hi mid him to þeore stowe. þe he gewunelice to
sohte. and mycelne dæl feo þider inseale. and cwæð to þam
abbode. Íc hæbbe broht hide pone wæstm þinra gebeda mine
dohtor. þæt þu hire sylle þine bletsumge. for þam ic wille hi
were syllan. Þa het se abbod hi lædan to spræc-huse. and lange
hwile wîð hi spræc ²and læðde hi clenynsse and gepyld. and
godes ege hæbbon. and heo þa wunode þær seofon dagas. and
geornlice hlyste þéra broðra sanges. and heora drohtnunga
beheolde. and þæs ealles swyþe wundrigende cwæð. Eadige synd

¹ Leaf 205, back. ² Leaf 206.
if perchance he might find some man of God who might assist his desires. Then at last he came to a minster; the father of this minster was very powerful before God. So he paid in a great sum of money, and made much friendship with the abbot and with the brothers; and then after a good while he told his desire to the abbot. So the abbot compassionated him, and prayed God earnestly that He would give the nobleman the fruit of a child. Then God heard the prayer of them both, and gave them a daughter. When Paphnutius had seen the abbot's great service, he seldom left the minster; likewise he brought his wife into the minster, to the intent that she might receive the abbot's blessing, and that of the brethren. When the child was seven years old, then they had her baptized, and named her Euphrosyne; then her parents rejoiced exceedingly on her account, because she was acceptable to God, and fair in countenance; and when she was twelve years old, then her mother died. Then the father instructed the maiden in holy writings and godly readings, and in all worldly wisdom; and she so deeply received the lore that her father greatly wondered thereat. Then sprang her fame and wisdom and learning throughout all the town, because she was adorned with virtues, and many were attracted so that they desired her in honourable marriage, and spake of it to her father; but he always answered, 'God's will be done.' Then at last came to him a noble who was wealthier and worthier than all the others, and desired her for himself. Then the father received his pledge, and promised her to him. Then after a great while, when she was eighteen years old, her father took her with him to the place where he usually went, and paid in there a great sum of money, and said to the abbot; 'I have brought hither the fruit of thy prayers, my daughter, that thou mayest give her thy blessing, because I wish to give her to a husband.' Then the abbot bade take her to the parlour, and spake a long while with her, and taught her purity and patience, and to have the fear of God; and she abode there seven days, and devoutly listened to the brothers' canticles, and beheld their conversation; and greatly wondering at all this said,
XXXIII. NATALE SANCTE EUFRASIE VIRGINIS.

...
'Blessed are these men who in this world are like unto the angels, and by such means shall obtain everlasting life.' And she became observant of this. Then on the third day said Paphnutius to the abbot, 'Come, father, that thy handmaid may salute thee, and receive thy blessing; because we desire to go home.' When the abbot came, she fell at his feet, and said, 'father, pray for me, that God may beget my soul unto Himself.' Then the abbot extended his hand and blessed her, and said; 'Lord God, Thou who knewest Adam ere he was created, vouchsafe to have care of this Thine handmaid, and that she may be a partaker of the heavenly kingdom.' So after these words they returned home. It was Paphnutius' custom that, as often as any monk came to him, he brought him into his house, and prayed that he would bless his daughter. Then it befell, in about the course of a year, that it was the abbot's ordination-day. Then he sent a brother to Paphnutius, and invited him to the solemnity. When the monk came to his hall, he did not find him at home; but when Euphrosyne knew the monk was there, she called him to her and said; 'tell me, brother, for true charity, how many are there of you in the minster?' Then said he; 'three hundred monks and two and fifty.' Then again she asked and said, 'If any one desire to turn in thither, will your abbot receive him?' 'Yea,' quoth he, 'but with all (joy will he receive him), the rather for the Lord's voice who thus said; 'him that cometh to Me, I will not drive him from Me.' 'Sing ye all,' said she, 'in one church, and fast ye all alike? ' The brother said, 'we all sing in common together but each of us fasteth according as he hath leisure, so that none of us be contrary to holy living, but do willingly that which he doeth.' When she had enquired about all their manner of living, then said she (to the brother), 'I would turn to such a life, but I fear to be disobedient to my father, who for his vain (and transitory) riches desireth to join me to a husband.' The brother said (to her), 'O sister!

74. O. drohtununge. After heo, O. 
adds to þam broþer.
75. O. drohtununge. onsitte] O. on-
76. After idlum, O. adds and his 
gewitenlicum. ge-poodan] O. ongifan.
brofōr cwæð. Eala swustor ne gehaþ ðu þet ænig man þinne lichaman be-smite. ne ne syle þu þinne white to enigum hospere. ac bewedde þe sylfe crīste. se þe mæg for þismum gewitenlicum. so þingum. syllan þæt heofon-liċe rice. ac fær nu to mynstre digellice. and alege þine woruldlican geγyrlan. and geγyre þe mid munuc-reæfe. þonne miht þu swa γpest ætberstan. þa gelicodre hire þeos spræc. and heo þa [to him] cwæð. Ac hwa mæg me be-efesian. [Soðlice] ic noλde þæt hit þa [dydon þe næne] geleafan nabbað to gode. [Se brofōr hyre to cwæþ.] Loca nu þin fæder secal mid me to mynstre. and bip þær þry dagas ðæð feower. þonne sende þu ða hwile æfter sumum ure ge-broþrum. 88 ælc wile blipelice cuman to ðe. ongemanγ pismum. com ham paθnuntiðus. and swa he þone munuc geseah. þa axode he to hwi he come. þa sæde he him þæt hit wære þes abbodes hadunγ-dæg. and he to him cuman sceolde mid him to his blet-sunga. paθnuntius þa weartæ geblissod swiðe. and [sona] mid him þam brofōr ferde to mynstre. Ongemanγ pismum sende eufrosina anne cnihθ [þone þe heo getreowæst wiste and him to cwæð. far to þeodosies mynstre and gang into þære cyrcan. 92 and] swa hwilene munuc swa [þu finde] 1 innan cyrcan. bring hine to me. þa [lamp hit] þurh godes mild-heortnyssæ gemette he an þara muneca willedan þam mynstre. þa se cnihθ bed hine þæt he come mid him to eufrosinan. þa he to hire com. þa grette heo hine 100 and cwæð. Gebide for me. he þa for hi gebæð. and hi ge-bletsode. and wið hi gesæt. heo þa cwæð to him. Hlaford ic hæbbe cristenæne fæder. and soðne godes þeow. and [he] hæð mycele ælta. and his mæcca min modor is of þyssum life gewiten. nu wile min 104 fæder for his ilðum welum me were syllan. ac ic noλde [naðre]

78. enigum] O. nanum.
79. O. sylfere (!); þyssum.
81. O. digollice; þinne; geγyrelæn;
geγyrla.
82. O. reαafum; γpast.
83. to him] supplied from O.
84. O. beæfoðian. Soðlice] from O.
87. O. sumon.
91, 92. O. bletsume.
92. sona] from O.
93. þam brofōr] from O. (uncertain).
94-96. þone þe—and] all from O.; A. has swide getrywne hire to þam ministre and bed þæt.
96. þu finde] so in O.; A. he funde.

1 Leaf 207.
suffer thou not that any man defile thy body, neither give thou thy beauty to any shame; but wed thyself to Christ, who for these transitory things can give thee the heavenly kingdom. But go now to a minister secretly, and lay aside thy worldly garments and clothe thyself with the monastic habit; thus mayest thou most easily escape.' Then this speech pleased her, and she thereupon said (to him): 'but who may shear me? (Verily), I would not that any one should (do it who) hath not faith in God.' (The brother said to her): 'look now, thy father is going with me to the minster, and will be there three days or four; then send thou meanwhile after one of our brothers; any one will blithely come to thee.' In the midst of this came home Paphnutius, and as soon as he saw the monk, he asked him why he had come. Then he told him that it was the abbot's ordination-day, and that he was to come to him with him to receive his benediction. Then Paphnutius was greatly rejoiced, and (at once) went with him (the brother) to the minster.

Meanwhile Euphrosyne sent a servant (one whom she knew to be very faithful, and said to him, 'go to Theodosius' minster, and go into the church, and) whatsoever monk (thou shalt find) in the church, bring him to me.' Then (it happened), by God's mercy, (that) he met one of the monks outside the minster; and then the servant prayed him to come with him to Euphrosyne; and when he came to her, she saluted him, and said; 'pray for me.' Then he prayed for her and blessed her, and sat beside her. Then she said to him, 'Sir, I have a Christian father who is a true servant of God, and (he) hath great possessions; and his consort my mother is departed from this life; now desirlest thy father, for his vain riches, to give me

bring—me] O. bringeg hine me hide mid þe.
97. lamp hit] from O.; A. om.
97–99. gemette—heo hine] so A.; O. has þæt an þaramuneca of... com to þære ceastre (7?) to þorn þæt he wold... þa þing þæ he mid him lædde... and þa sona þæs þæs cnihht him gemette... þa hædde he hine þæt he sceolde cuman to eufrosinam. Mid þi þa hire to cwm. þa halsode heo hine.
100. O. Gebidde.
102–104. and his mæcca—syl fan] so in A.; O. has and he hadde gemaeccan seo me on þis woruld acænde... and heo his of þisun life gefaran. Nu wile min fader for his gewitendlicum wolum me to were forgifan.
104. O. mefre; A. om.
me sylfe þurh þæt ge-wemman. and ic ne dear beon minum fæder unge-hyrsum. and ic nat hwæt ic be þysum dón mæg. ealle þæs niht witodlice ic ane wunode god biddende þæt he minre earman sawle his myltse ætywe. and þæs mergendlican dæge gelicome me þæt ic cowerne sum me to begeate. þæt ic godes word æt him gehyrde. Nu bidde ic þe for þám edleane þinre sawle þæt þu me wisige to þám þingum. þe to gode belypun.

112 Da cwæð se broðor. Drihten cwæð on his godspelle. swa hwæ swa ne wiþ-seac. fæder. and meder. and allum his magnum. and þær-to-eacan his agenre sawle. ne mæg he beon min leorinning-man. nat ic hwæt ic þe mare scege. swa þæh gif þu mæge þa costnunga pines flesces æraæfan. þonne forlæt þu eall þæt ðu age. and gewit heonan. pines fæder æhta findað yfreweardes genoge. þæt mæden him to cwæð. Þæt getrywe on godes fultum. and on þinne. þæt ic become to mire sawla hælo. Da cwæð se broðor. Ne scealt þu na þyllice ge-wilununga lætan aslacian. eornost-lice þu wast þæt hit is nu hrewsunga tid. þa cwæð heo. forþy ic ge-laðode þe hyder. þæt ic wolde þæt ðu me bletsondest and me syðcan feaxe bercurfe. se broðor þæs hyegeyre mid munuc-reafe. and hi bletsonde and þus cwæð. Drihten se þe alysde his halgan. gehalde þe fram allum yflæ. He þæs æfter þysum. mid blisse ham ferde god wuldrigende. Eufrosina þa þohhte þus cwæfende. Gic ic nu fære to fæmnenæ mynstre. þonne secð min fæder me þær. and me þær findað. þonne nimð he me neadunga þanon for mines bryd-guman þingan. ac ic wille faran to wera mynstre þær nan man min ne wene. Heo þa þone willican gegeyræn hire of-dyde. and hi ge-serydde mid welricum. and on æfen-tid gewât of hire healle. and nam mid hire fytig manescæ. and þæs niht hi ge-hydde on diglec stowe. þa þæs on mergen com pasmuntius to þære ceastre. and þæs æfter godes willan eode he into cyrcan. Eufrosina betwux þysum becom to þam mynstre. þe hire fæder to sohte. þa code se geat-weard se þam abbode. and

105. O. sylfe.
107. calle — wunode] O. SoNlice hwæt me is be þysum to dønne.

Leaf 207, back.
XXXIII. ST. EUFRASIA (OR EUPHROSYNE), VIRGIN. 343
to a husband; but I would not (ever) defile myself thereby. And I dare not be disobedient to my father, and I know not what to do as to this; verily all this night I continued alone, praying God that He would show His mercy to my miserable soul; and so, this dawning day, it liked me to get one of you to come to me, that I might hear God's word from him. Now pray I thee, for the sake of the reward of thy soul, that thou instruct me in those things which pertain to God.' Then said the brother, 'the Lord said in His gospel, "Whosoever will not forsake father and mother and all his kindred, and moreover his own soul, he cannot be My disciple."' I know not what I can say to thee more; nevertheless, if thou canst withstand the temptations of thy flesh, then abandon thou all that thou ownest and depart hence; thy father's riches will find heirs enough.' The maiden said to him: 'I trust in God's assistance and in thine, that I shall attain to my soul's salvation.' Then said the brother, 'thou must not let such desires grow slack, verily thou knowest that it is now the time of repentance.' Then said she, 'therefore I summoned thee hither for that I desired that thou shouldest bless me, and afterward cut off my hair.' Then the brother invested her with the monastic habit, and blessed her and thus said: 'the Lord, who hath delivered His saints, preserve thee from all evil.' He then after this joyfully went home, glorifying God. Then Euphrosyne thought thus, saying; 'if I go now to a women's convent, then my father will seek me there, and will find me there; and then he will take me thence by force for my bridegroom's sake; but I will go to a man's minster where no man will suspect me.' Then she put off her womanly garb from her, and clothed herself with a man's; and in the eventide departed from her hall, and took with her fifty mancuses, and that night she hid herself in a secret place. Then afterward in the morning came Paphnutius to the city, and then, according to God's will, he went into the church. Meanwhile Euphrosyne arrived at the minster which her father visited; then the porter went to the abbot and said to him: 'father, here is

Elder him to. Father her is cumen an eunuchus. of cinges hirde wila pinre spræce. Se abbod ða ut-eode. and heo sona feoll to his fotum. and on-fangenre bletunenge hi togedere gesæton. ða cwæð se abbod. Bearn for hwilcum þingum come þu hider. ða cwæð heo. Ic wæs on cinges hirde. and ic eom eunuchus. and ic symle wilnode to munuc-licum life gecyrran. ac þyllic lif nis na gewunelic on ure ceastre. nu ge-axode ic eowre mæran droht-nunge. and min willa is þæt ic mid eow eardian mote. gif eower willa þæt bið. Ic hæbbe mæligfealdæ æhta. and gif me her god reste forgifen wile. Ic gedó þæt hi-cumað hider. ða cwæð se abbod. Wel come þu 1 min bearn eðne þis is ure mynster. wuna her mid us gif þe licige. þa axode he hine hwæt his nama wære. þa cwæð he. Smaragdus ic eom geciged. Se abbod him to cwæð. Þu eart geong. ne miht þu ane wunian. ac þu behofst þæt þu hæbbe pone þe se mæge læran mynsterlice droht-nunge. and pone halgan regol. ða cwæð he. Ic do min fæder æfter þinum wordum. He þa forð-teah þa fiftig manesas. and þam abbode sealde and cwæð. Nim fæder þis seoh forðon. and gif ic her þurh-wunige. se ofer-eaca hider cymð. þa gecigde se abbod ane bropor to him. 156 se wæs genemned agapitus. haliges lifes maun. and wurðful on þeawum. and betæhte him þone fore-sædan smaragdatum. and him to cwæð. Heonon-forð þes sceal beon þin sunu. and þin leorning-cniht. Agapitus þa under-feng hine on his cytan. þa forþam se sylfe smaragdatum wæs wilitig on an-syne. swa oft swa ða broðra comon to cyrcan. þonne besende se awyrgeta gast mæning-fealdæ géþohta on heora mód. and würdon þearle gecostnode purh his fægernyssæ. and hi þa æt nyxtan ealle würdon astyrode wið pone abbod forþam swa wilitigne man into heora mynstre gelædde. and he þæt gecigde smaragdatum to him and cwæð. Min bearn þiu ansyn is wilitig. and þissum broþrum cymbæ micel hryre for heora tyd-dernyssæ. nu wille ic þæt þu sitte þe sylf on þire cytan. and 168 singe þær þine tida. and þe þær-inne gereorde. nelle ic þeh þæt þu ahwider elles gā. and he þæt bebead agapito. þæt he ge-gearwode æne emptige cytan. and smaragdatum þider inne gelædde. Agapitus þa gefyld þæt his abbod him bebead. and gelædde ¹ Leaf 208.
come a eunuch from the king's household who desireth speech with thee.' So the abbot went out; and she immediately fell at his feet, and when she had received his blessing, they sat together. Then quoth the abbot: 'child, for what cause camest thou hither?' Then said she, 'I was in the king's household and I am a eunuch; and I ever desired to turn to the monastic life, but such a life is not customary in our city; now I have heard of your illustrious conduct, and my will is that I may dwell with you, if that be your will. I have manifold possessions; and if God will grant me rest here, I will cause them to come hither.' Then quoth the abbot, 'Welcome be thou, my child; behold, this is our minster; abide here with us if it please thee.' Then asked he him what his name was. Then said he, 'I am called Smaragdus.' The abbot said to him: 'thou art young; thou canst not dwell alone, but thou needest to have one who can teach thee monastic life and the holy rule.' Then quoth he, 'I will do, my father, according to thy words.' Then he drew forth the fifty manceys, and gave them to the abbot, and said, 'Take, father, this money on account, and if I continue here the remainder shall come here.' Then the abbot called a brother to him who was named Agapitus, a man of holy life and honourable in manners; and delivered to him the aforesaid Smaragdus, and said to him: 'henceforth this shall be thy son and thy disciple.' Then Agapitus took him into his cell. Then, because the same Smaragdus was beautiful in countenance, as often as the brothers came to church, the accursed spirit sent manifold thoughts into their minds, and they were exceedingly tempted by his fairness; and at last they were all stirred up against the abbot because he had brought so beautiful a man into their minster; and he thereupon called Smaragdus to him, and said: 'my child, thy countenance is beautiful, and to the brothers cometh great ruin on account of their frailty. Now I will that thou sit by thyself in thy cell, and sing there thy hours, and eat therein; but I desire not that thou go anywhere else.' And he then bade Agapitus to prepare an empty cell and bring Smaragdus in thither. So Agapitus fulfilled that which his abbot commanded him, and brought Smaragdus into the deserted cell,
XXXIII. NATALE SANCTE EUFRASIE VIRGINIS.

172 smaragdum into pære¹ westan cytan. pær he hine abhsyode on fiæstenum and waeccum dæges and nihtes gode peowigende on heortan clænnyse. swa peut his lareow swyðe ðæs wundrode and pæm broðrum rehte his drohtnunga. Pafnuntius þa witodlice hire 176 sæder þa he ham com ofestlice code inn to þam bure þis his dohtor inne gewunode beon. þa þe he hi þær ne sunde: þa wearð he swiðe unrot. and ongan axian at eallum ge þeowum ge frigum [hwæt] be his dohtor eufrosinan gedôn waere. þa cwædon hi. to 180 niht we hi gesawon. ac we nyston on mergen hwaer heo becom. þa wendon we peut hyre bryd-guma þe heo beweddod wæs hi þær genome. he þa sende to þam brydguman. and hi axode þær. ac heo þær naes. þa hira (sic) brydguma gehyrde þeot heo losad wæs. 184 þa wearð he swiðe gedrefed. com þa to pafnutio. and gemette hine for þære unrotyesse on eorðan liegan. þa sædon sume be weninga sum man hi beswác. and hi aweg alædde. He þa sende ridende men geond ealle alexandria land and egypta. and hi 188 sohton betwux scip-lipende. and on fæmnen aymynstre. and on westenum. ge on seræfum. and æt eallra heora cufra freonda. and neahgebura husum. and þa hi þa þær hi na-hwaer ne fundon. hi wepon hi swylice hio dead waere. se sweor be-maende his snore. 192 and se brydguma his bryd. Se sæder his dohtor beweop. and cwæð. wa me mine sweteste bearn. wa me mira eagena leoth. and mines lifes frofor. hwa be-reafode me minra speda. ðæs to-stencete mine æhta. hwæ forcearft minne win-gerard. ðæs hwæ 196 adwæscte min leoth-fæt. Hwa bescrede me mines hihtes. ðeppe hwa gewemde þone² white mire dohtor. Hwile wulf gelehte min lamb. ðeppe hwylc stow on sæ ðæse on lande hæfð byheid swa cynelice ansyne. heo wæs geomrigendra frofor. and geswen- 200 candra rest. Eala þu corpe ne swelh þu næfre min blod. ør ic gesæo hwæt sy gedôn be eufrosinan mire dehter. Gehyredum þysum wordum hi ongunnon ealle weopan. and mycel heof wæs geond ealle þa ceastre. þa ne mihte pafnuntius nan forebyrd 204 habban. ne nane frofre onfôn. ferde þa to þam abbode. and feoll to his fotum and cwæð. Íc bidde þe peut þu ne geswice gebiddan me peut ic mote findan peut geswinc þines gebedes. witod-

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¹ Leaf 208, back. ² Leaf 209.
where he occupied himself in fastings and vigils day and night, serving God in purity of heart; so that his master greatly wondered thereat, and related to his brethren his way of life. But Paphnutius her father, when he came home, went very quickly into the bower wherein his daughter was wont to be; and when that he found her not there he became very uneasy, and began to question of all, both slaves and free-men, (what) had been done with his daughter Euphrosyne? Then said they: 'at night we saw her, but we knew not in the morning where she had gone to; but we supposed that her bridegroom who was betrothed to her had taken her there.' Then he sent to the bridegroom and enquired for her there, but she was not there. When her bridegroom heard that she was lost, he became greatly troubled and came to Paphnutius, and found him, on account of his sadness, lying on the earth. Then said some, 'Perchance some one hath deceived her and taken her away.' Then he sent riding men through all the land of Alexandria and Egypt, and they sought amongst travellers in ships, and in women's convents, and in deserts and in caves, and at the houses of all their intimate friends and neighbours; and when they nowhere found her, they bewept her as if she were dead. The father-in-law bemoaned his daughter-in-law, and the bridegroom his bride. The father bewept his daughter, and said: 'woe is me! my sweetest bairn, woe is me! the light of mine eyes and the comfort of my life! Who hath bereaved me of my treasures or scattered my goods? Who hath cut away my vineyard, or who hath quenched my lamp? Who hath deprived me of my hope, or who hath polluted the beauty of my daughter? What wolf hath seized my lamb, or what place on sea or on land hath hid so royal a countenance? She was the console of the mourning and the rest of the wearied. Oh thou earth! swallow thou never my blood ere I see what hath been done with Euphrosyne my daughter!' Hearing these words, they all began to weep, and great lamenting was throughout all the city. When Paphnutius could have no patience, nor receive any comfort, then went he to the abbot and fell at his feet, and said, 'I pray thee that thou wilt not cease to entreat for me that I may find the toil of thy prayer; verily I know not whither my
lice ic náth hwær min dohtor is becumen. Ḟa se abbod Ḟis gehyrde. 

208 pa wearð he swyðe unblīðe. het Ḟa gesomnian ealle Ḟa gebroðra to him and cwæð. Ætywað nu Ḟa sopan lufan urum frynd. and gemænelice biddan we god Ḟæt he hine gemedemige to ætywenne hwæt sy gedón be his dehter. Hi Ḟa ealle wucan fæstan. and on

212 heora gebedum þurh-wunodon. ac him nan swutelung ne com swa him gewunelic wæs þon[ū]e hi hwæs bedon. Witodlice þære eadigan semnan eufrasīnæ bén wæs to gode dæges and nihtes. Ḟæt heo næfre on hire life gecyðed wære. Ḟa þam abbode and

216 þam gebroðrum nan swutelung ne com. Ḟa freofrode he hine and cwæð. Bearn ne ateora Ḟu for drihtnes preale. for-Þam he swincð ælc bearn þe he lufað. and wite þu butan godes willan an spearwa on eorþan ne gefylð. hu nicole ma mæg pire dehter

220 gelimpan ænig þing butan godes dihte. Íc wat Ḟæt heo sumne godne ræd hirice geceas. for-Þy us be 1híre nan þineg ateowod wæs. and gif hit Ḟæt wære. swa hit feor þam sy. Ḟæt þin dohtor on ænig lað asildene wære noðde god förseon þissa broþra

224 geswinc. ac ic getrywe on god Ḟæt he gyt on þissum life hi geswutelie. Ḟa wearð he gehyrþ purh þas word. and god herigende ham ferde. and hine abysgode on godum weorcum and ælmessum. Ḟa sume dæge com he eft to þam abbode and cwæð.

228 Gebide for me. for-Þam min sær be mire dehter ma and ma wyxst (sic) on me mid anxum-nyssæ. Se abbod Ḟa efen-sargiende him cwæð. woldest þu spræcan wicæ anne broðor se com of þæs cynges hirede theodosie. for-Þam he nyste Ḟæt heo wæs his dohtor.

232 Ḟa cwæð he Ḟæt he georne wolde. Se abbod Ḟa het agapitum Ḟæt he hine lædde into smaragdo. þam breþer. Ḟa heo þa on hire fæder besah. Ḟa wearð heo eall mid tearum geond-goten. and he wende Ḟæt hit ware of onbryrdynesse. and ne onconeow hi ná

236 for-þam heo wæs swiðe gepynnod. for þære micclan and stisæn drohtnunge. and heo hire heafod behylede mid hire culan. Ḟæt he hi geecnawen ne sceolde. and þa geendodum ge-bedum hi togaedere ge-sætton. Ḟa ongan heo him to spræcan be heofona rices
eadignyssæ. and hu se ingang begiten bið mid ælmes-dædem.

213. A. Ēone; read þonne. 224. get, altered to gyt.
daughter is gone.' When the abbot heard this, he became very sorrowful, and bade then all the brothers assemble before him, and said: 'show now true charity to our friend, and pray we God in common that He would vouchsafe to show him what has been done with his daughter.' Then all the week they fasted and continued in their prayers, but no revelation came to them such as was customary to them when they prayed for anything. Truly, the holy woman Euphrosyne's prayer to God was, both day and night, that she might never during her life be discovered. So when no revelation came to the abbot or the brethren, then he comforted him and said: 'son, weary thou not of the Lord's discipline, because He correcteth every son whom He loveth; and know thou that, without God's will, not one sparrow falleth on the earth. How much more can anything happen to thy daughter without God's ordinance? I know that she hath chosen for herself some good counsel, and therefore was nothing revealed to us concerning her; and if it were the case—and far be it from it—that thy daughter had slidden into any harm, God would not despise the labour of these brethren; but I trust in God that He will yet in this life reveal her.' Then was he heartened by these words, and went home praising God, and busied himself in good works and alms. Then one day came he again to the abbot, and said: 'pray for me, because my sorrow about my daughter waxeth more and more in me with anguish.' Then the abbot, compassionating him, said: 'wouldest thou speak with a brother who came from king Theodosius' household?' For he knew not that she was his daughter. Then said he, that he gladly would do so. Then the abbot bade Agapitus to take him to brother Smaragdus. Then, when she looked on her father, she became all suffused with tears; and he thought that it had been from devotion, and recognised her not, because she was much thinned by reason of the severe and austere life; and she covered her head with her cowl, that he should not know her; and when they had ended their prayers, they sat together. Then began she to speak to him of the heavenly kingdom's blessedness, and how the entrance to it is to be won by

228. wyxst; read wyx8.
and oprum unrim gode . and pet man ne secoide fæder and 
motor . and opre woruldllice ping lusian to-foran gode . and him 
îone apostolican , cwyde seade . pet seo gedrefednys wyrcæð gepyld . 
244 and he bið swa afandod . and heo cæð þa git . Ge-lyf me ne 
forsihþ þe na god . and gif þin dohtor on ænigmæ lyre feallen 
ware . þonne gecyðde þe pet god pet heo ne losode . ¹ ac getryw 
on god pet heo sumne gode ræd hire geceas . læt nu þine micclan 
248 cwylminge . Agapitus min lærowe me rehte be þe hu swyðe þu 
gedrefed eart æfter pire dehter . and hu þu þæs abbodes fultumes 
bæde . and his broþra . nu wylle ic sylfe eac . þeah ic wác sy 
and synful god biddan pet he þe forgife forebyrd . and gepyld . 
252 and þe getiðige þæs ðe selost sy . and hire behesfæst . Gelomlice 
ic wilnode þe gesonne þæt þu sume frofro þurh me eaðmodre 
findan mih pests . and heo ða cæð to him . Gang nu min hlasford . 
Pafnuntius þa wearð micclan gestrænged þurh hire trymenesse . 
256 and fram hire gewat . and to þæm abbode eode . and him to 
cæð . min mod is gestrængd þurh þisne broþor . and ic com 
swa bliðe swilce ic mine dohtor funden hæbbe . and him þæm 
abbode . and þæm broþrum befaeste to gebedrædenæ . and ham 
260 ferde god herigende . þa gefylde smaragdus on þære netennyse . 
ehta and þryttig wintra . and befeofl on untræmennyse . and on 
þære eac forðferde . þa com pafnuntius eft to mynstre . and 
after þæs abbodes spræce and þara broþra he bæd þær he moste 
264 into smaragdo gán . þa het se abbod hine þider lædan . Pafnuntius 
þa gesæt wið him swa seocan . and wepende him to cæð . Wa 
me hwær synd nu þine behát þe þu me be-behte . þæt ic git mine 
dohtor gesoon moste . efnie nu we hæfdon sume frofro þurh þe . 
268 and þu wylt us forlætan . wa me hwa secal mine yldo afrefrian . 
to hwam secal ic gán þæt me fullumige . min sár is getwyfyld . 
Nu hit is for eahta and þryttidan gearæn þæt min dohtor me 
losode . and me nan swulteling ne com . þeh ic ²his geornlice 
272 gyrnde . me hylt unaraðnedlic sár . to hwam mæg ic heonon-forð 
gehyltan (sic) . ðæs hwilce frofro mæg ic onfôn . eallunga þus 

273. gehyltan; read gehyhtan.

¹ Leaf 210.
² Leaf 210, back.
almsdeeds and other unnumbered good works; and that a man should not love father and mother and other worldly things before God; and told him the apostolic saying that 'tribulation worketh patience,' and he shall thus be tried. And she said yet again, 'believe me, God will not despise thee; and if thy daughter were fallen into any loss, then would God show it thee, that she should not be lost. But trust in God that she hath chosen for herself some good counsel. Lay aside thy great torment; Agapitus my master hath related to me concerning thee, how sorely thou art afflicted about thy daughter, and how thou hast besought the aid of the abbot and his brothers. Now will I myself also, though I be weak and sinful, pray God that He will give thee endurance and patience, and grant thee that which is best for thee and fittest for her. Frequently have I desired to see thee that thou mightest find some comfort by means of me, humble as I am'; and she then said to him: 'go now, my lord.' Then Paphnutius was much strengthened by her exhortation, and departed from her, and went to the abbot, and said to him; 'my mind is strengthened by help of this brother; I am as blithe as if I had found my daughter.' And he commended himself to the abbot and to the brothers for their prayers, and went home praising God. Then Smaragdus fulfilled, in that unknown state, eight and thirty years, and fell into a sickness, and therein likewise died. Then came Paphnutius again to the minster, and after speech with the abbot and the brothers, he prayed that he might go to Smaragdus; then the abbot bade them conduct him thither. So Paphnutius sat beside him being thus sick; and, weeping, said to him: 'Woe is me! where are now thy promises which thou didst promise me, that I might yet see my daughter? Lo now! we had some comfort by thy means, and thou wilt leave us! Woe is me! who shall now comfort my old age; to whom shall I go that will succour me? My sorrow is doubled. Now is it for eight and thirty years that my daughter hath been lost to me; and no revelation hath come to me, though I have earnestly yearned for it; unendurable sorrow holdeth me; in what may I henceforth hope, or what comfort can I receive? Mourning thus on every account, I shall go down to
XXXIII. NATALE SANCTE EUFRASII VIRGINIS.

heofende ic to helle niderstige. Smaragdus þa gesonde. and (sic) he nanre frofre onSon nole. cwec for him. To hwi eart þu þus 276 swyðe gedreafe and þe sylfne aewellæn wylt. cwyst þu þæt drihtnes hand sy unserang. opp he him sy ænig þing earfoðlic. gesete nu ende þinre gedreisedynsse. and gemun hu god geswutelode Þacobe þam heah-fæder isope his sunu. þone he eac beweop swylce 280 he dead ware. ac ic bidde þe þæt þu þrym dagum me ne forlæte. 
Pafnuntius þa [an-bidode] þara þreorā daga sēc þus cwæðende. weininga god him hæfð be me sum þing onwrigan. and þa þa on þam þrydande daeg cwæð he to him. Þæc an-bidode þrofor þas pry 284 dagas. Þa onget smaragdus. se ðær wæs eufrosina gehaten. þæt se daeg wæs to becumen hire geleoredynsse. þa cwæð heo to him. 
God elmihitig hæfð wel gedihtod min earne lif and gefylled minne willan þæt ic moste þone ryne mines lifes werlice ge-endian. ðæs 288 þurh mine mihta ac þurh þæs fultum þe me geholde fram þæs feondes searwum. . and nu geendodem ryne me is gehealden rihtwisynsse weg wuldor-beah. Nelle þu leng beon hoh-fol be þinre dehter eufrosinaman. sōðlice ic earne com sió sylfe. and þu 292 eart pafnuntius min fæder. Efne nu þu me hæfð gesewen. and þine-gwilnun is gefylled. ac ne læt þu þis ænigne witan. ne ne gefaþa ðu þæt ænig man minne lichaman þwea and gyrwa butan þe sylf. . eac swylce ic cyðde þam abbode ³þæt ic hæfde miccel 296 æhta. . and ic him behét þæt ic hi hideringesyllan [wolde]. . gif ic her þurhwunode. nu gelaet þu þæt ic behét. forþam þeos stow is arwyrðe. . and gebide for me. . Þissum gecwedenum heo onsende hire gæst. þa pafnuntius þas word gehyrde. and geseah þæt heo 300 gewiten wæs. þa abifodon calle his lima. þæt he on eorðan feoll. swylce he dead ware. . Þa ge-arn agapitus þyder. . and he smar-agdum forð-drëndene geseah. . and pafnuntium sam-cwicene on eorðan liegan. . þa wærp he him wæter on. . and hine up ahof and cwæð. 304 hwæt is þe min hlaford. . Þa cwæð he. . forlæt me hér swelthan sōðlice ic geseah godes wundor to-daeg. . and he þa arás and on-usan hi gefeol wepende and þus cwæþende. . Wa me min sweteste barem. . for hwum noŭdest þu ðe sylfe me gecyðan þæt ic mihte mid

274. and; read þæt. 290. weg should be struck out. 296. I insert wolde. ¹ Leaf 211.
Then Smaragdus, seeing that he would receive no comfort, said to him: 'Wherefore art thou thus grievously troubled and wilt kill thyself? Sayest thou that the Lord's hand is weak, or that anything is hard for Him? Put an end to thy affliction, and remember how God revealed to Jacob the patriarch his son Joseph, whom he likewise bewept as if he were dead. But I pray thee that thou leave me not for three days.' So Paphnutius [remained] for the space of three days, thus saying: 'perchance God hath revealed to him something concerning me.' And then, on the third day, said he to him, 'I have waited, brother, these three days.' When Smaragdus, who before was hight Euphrosyne, perceived that the day of her departure had come, then said she to him; 'God Almighty hath well ordered my poor life and fulfilled my desire, that I might manfully end the course of my life. It was not by my own might, but through the assistance of Him who preserved me from the snares of the fiend; and now, my course being ended, the glorious crown of righteousness is kept for me. Be no longer careful about thy daughter Euphrosyne. Verily I, miserable one, am she herself; and thou art Paphnutius my father. Lo! now thou hast seen me, and thy desire is fulfilled; but let not anyone know this, neither suffer thou that any man wash and prepare my body, save thyself. Moreover, I told the abbot that I had great possessions, and I promised him that I [would] bring them in hither if I continued here; now perform thou that which I promised; for this place is worthy; and pray for me.' This said, she gave up her spirit. When Paphnutius heard these words, and saw that she was departed, then all his limbs trembled, so that he fell on the earth as if he were dead. Then ran Agapitus thither, and saw Smaragdus dying, and Paphnutius half alive lying on the earth. Then he threw water on him, and lifted him up and said: 'What is come to thee, my lord?' Then said he, 'Let me here die; verily I have seen God's miracle to-day.' And he therewith arose, and fell upon her, weeping and thus saying; 'Woe is me, my sweetest child! wherefore wouldest thou not make thyself known

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308 pe sylle-willes drohtian. Wa me past pu swa lange pe sylle dyrnedest. Hu aræfnodes tæs ealdan feondes earwa and nu in-eodest on past ece lif. Agapitus pæ sis gehyrende. ongan micclum waftan and ofestlice to pas abbode eode and him eall 312 cyððe and he pa pyder com and usan pone halgan lichoman feoll and cwæð. Eufrosina cristes bryd and haligra manna tuddor. ne beo pæ forgitende þinra efenþeowa and þyse mynstres ac gebide to drihtne for us. past hæ gedó us werlice 316 becuman to hælo hyðe and us do ðæl-nimende mid him and his halgum. He ðæ bebead past pa gebroðra hi ægadarodan and pone halgan lichaman mid wurp-mynte byrgenne beæston. hæ hi ðæ onfundon past heo wæs wif-hades man. pa wuldrodan hi on god 320 se þe on þam wiflican and tyrdan hede swilce wundra wyrceð. ðæ com þider sum bror se wæs ánegede 1 and he pa mid wope gecyste past halige lic and hire on-hræn and him wearð agifen his eage and hi ealle god wuldrodan. ðæs syndon ealle þæ ping þe 324 gode synd and hi þæ bebyrgdon hi on þære fædera byrgenum. Hire fæder pa gesælde into mynstrum and into godes cyrcum micelne ðæl hi æhte and gebeah into þam mynstre mid þam myestan daele his speda and wunode tyn gàer on þære cytan þæ his 328 dohtor ær on drohtnode and hine beeode [on] godre lif-lade and pa to drihtne gewát. Se abbod pa and his gesamnung hine bebyrgdon wið his dohtor and se dag heora forðfore is mær sod on þam mynstre oð þisne and-weardan dag god fæder to wulдр. 332 and his ancennedan suna. urum drihtne heælendum criste. samod mid þam halgan gaste. þam sy wuldror and wurðmynt on eallra worulda worulde. Amen.

1 Leaf 211, back. 328. A. and; read on.
to me, that I might of my own will have lived here with thee? Woe is me! that thou hast so long concealed thyself! How hast thou passed through the old enemy's snares; and now hast entered into the eternal life!' Then Agapitus, hearing this, began to be much amazed, and went hastily to the abbot, and showed him all; and he thereupon came thither, and fell upon the holy corpse, and said: 'Euphrosyne, bride of Christ, and offspring of holy parents! be not thou forgetful of thy fellow-servants and of this minster; but pray to the Lord for us, that He may make us come manfully to the harbour of safety, and make us partakers with Him and His saints.' Then he bade that the brethren should assemble, and reverently commit the holy corpse to the grave. Then when they found that she was a woman, they gloried in God, Who in the womanly and tender nature worketh such wonders. There came thither a certain brother who was one-eyed, and he then, with weeping, kissed the holy corpse, and touched her; and his eye was given to him again, and they all glorified God, of Whom are all such things as are good; and they then buried her in the sepulchre of her fathers. Then her father paid into the minster and into God's Church a great part of his possessions, and entered the minster with the most part of his riches, and dwelt ten years in the cell wherein his daughter had before lived, and exercised himself in leading a good life; and then departed to the Lord. Then the abbot and his company buried him beside his daughter; and the day of their departure is honoured in the minster unto this present day; to the glory of God the Father and His only begotten Son, our Lord Jesus Christ, together with the Holy Ghost; to Whom be glory and worship for ever and ever. Amen.
XXXIV.

X KAL. DECEMBR: PASSIO SANCTAE CECILIE VIRGINIS.

[A very imperfect copy in V. (=Cotton MS., Vitel. D. 17.)]

IV ON EALDVM DAGVM WAES SVM AEDELE MÆDEN

cecilia gehaten fram cild-hade cristen
on romana rice þa þa seo reðe ehtnys stóð
on þæra casera dagum þe cristes ne gyndon.
Þeos halige færne hæfde on hire breoste
swa micle lufe to þam ecan life.
þæt heo dæges and nihtes embe dæhelnes godspel.
and embe godes lare mid geleasan smeade.
and on singalum gebedum hi sylfe gebysgode.
Heo wearc swa-peah beweddel swa swa hit woldon hire frynd.
anum æpelan cnihte. se nes cristen þa git
uælerianus gehaten. ðe is nù halig sanct.
Hwæt ðæ cecilia hi sylfe gescrydde
mid hæræ to lice, and gelome fæste
biddende mid wope. þæt heo wurde gescyld
wið ælce gewem'mednyssé ðæðe weres gemanæn.
Heo clypode to halgum and to heash-englum
biddende heora fultumes to þam heofon-lican gode.
þæt heo on clænnysse criste moste þeowian.
Hit gewearð swa-peah þæt se wurðfulla cniht
þa brydlæc geforþode. and gefette þæt mæden
mid worulldlicum wurðmynte swa swa heora gebyrde væron.
Þa betwux þam sangum. and þam singalum dreamum
sang cecilia symle þus gode.
Fiæt cor meum et corpus meum immaculatum ut Non confundar.
Beo min heorte and min lichama purh god ungewemmed
Þæt ic ne beo gescynd. and sang symle swa.
Hi wurdon þa gebrohte on bedde ætgædere.
and Cecilia sona þæt snotere mæden

1 Leaf 212.
XXXIV. NOVEMBER 22. PASSIO OF SAINT CECILIA, VIRGIN.

Once, in old days, there was a noble maiden called Caecilia, a Christian from childhood, when the cruel persecution existed in the Roman Empire, in the days of the emperors who cared not for Christ. This holy woman had in her breast so great love of the eternal life that she, day and night, meditated concerning the Lord’s gospel and concerning God’s lore, with true faith, and busied herself in continual prayers. She was nevertheless wedded, as her friends willed it, to a noble youth, who was not yet a Christian, called Valerian, who is now a holy saint. So then Caecilia clothed herself with hair-cloth on her body and frequently fasted, praying with weeping that she might be shielded from any stain or the company of man. She cried to the saints and to the high angels, praying their assistance with the Heavenly God, that she might serve Christ in chastity. It befell nevertheless that the honourable youth provided the marriage-gift and fetched the maiden with worldly dignity even as became their rank. Then betwixt the songs and the continual rejoicings sang Caecilia even thus to God, 'Fiat cor meum et corpus meum immaculatum ut non con-fundar.' 'Let my heart and my body be through God unstained that I be not confounded.' And sang ever so. They were then brought into bed together, and Caecilia straitway, that prudent maiden,
XXXIV. PASSIO SANCTAE CECILIE VIRGINIS.

gespræc hire brydguman . and þus to gode tihte .
Eala þu min leofa man ic þe mid lufe seage .
Ic hæbbe godes engel þe gehylt me on [lufe] .
and gif þu wylt me gewemman . he went sona to ðu .
and mid gramum þe slihð þæt þu sona ne leofast .
Gif þu þonne me lulast . and butan laðe gehylst
on clænum mægð-hade . crist þonne lufad þe .
and his gife geswutelað þe sylfum swa swa me .
Se cnihht wearð þa afyrht . and cwæð to þam mædene .
Dó þæt ic geseo sylf þone engel .
gif þu wylt þæt ic gelyfe pinum wordum be þam .
and gif þe ðoper cnihht cupre is þonne ic .
hine ic ofståa . and þe samod mid him .
Cecilia þa cwæð . gif þu on crist gelyfst .
and þu gefullod bist . fram fyrrnicum synnum .
þu mihte sona geseon þone scinendan engel .
Ualerianus andwyerde þa eft þam mædene .
Hwa mihte me fullian þus færlice nu .
þæt ic mihte geseon þone scinendan engel .
Seo fæmne þa lærde swa lange þone cnihht .
oð þæt he ge-lyfde on þone lisi'gendan god .
and ferde to þam papan þe ðær ful gehende wæs
urbanus gehaten . and him fulluhtes bæd .
Se papa þa blissode . þæt he ge-beah to gode .
and bæd þone ælmihtigan god . þæt he for his œraestnysse
þam cnihhte gewissode . þæt he wurde geleafful .
Efne þa færlice ætforan heora gesibþum
com godes engel mid anum gyldenum gewrite .
and ualerianus feoll afyrht to eorðan .
þa arærde hine se engel and het hine rædan
þa gyldenæn stafas þe him god tosende .
On þam gewrite wæron þas word gelogode .
Unus deus . una fides . unum baptism .
An ælmihtig god is . and an geleafa .

32. A. life; read lufe (Lat. amatorem).  
1 Leaf 212, back.
spake to her bridegroom and thus allured him to God. 
'Oh thou, my dear husband, I say to thee with love, 
I have God's angel who holdeth me in love, 
and if thou pollute me he will quickly turn to thee 
and will slay thee in anger, that thou wilt soon cease to live. 
If then thou lovest me, and without evil continuest 
in pure virginity, then Christ will love thee, 
and will manifest His grace to thyself even as to me.'
Then the youth was afraid, and said to the maiden, 
'Cause that I myself see the angel, 
if thou wilt that I should believe thy words concerning this; 
and if another man is more familiar with thee than I, 
him will I slay, and thee together with him.'
Then said Caecilia, 'If thou believest in Christ 
and wilt be baptized from former sins, 
thou mayest soon see the shining angel.'
Then again Valerian answered the maiden, 
'Who might now baptize me thus suddenly, 
that I might see the shining angel?'
The woman then instructed the youth so long a while 
that at last he believed on the living God, 
and went to the pope who was full nigh at hand, 
called Urban, and besought baptism of him. 
Then the pope rejoiced that he had bowed to God, 
and prayed Almighty God, of His clemency, 
to direct the youth that he might become a believer. 
Lo then! suddenly before their sight 
came God's angel with a golden writing, 
and Valerian fell affrighted to the earth. 
Then the angel raised him, and bade him read 
the golden letters which God had sent to him. 
In the writing were set these words, 
*Unus Deus, una fides, unum baptisma:* 
'There is one Almighty God, and one Faith,
and an fulluht . and he feng to rædene .

Pa cwæð se engel . gelyfet þu pises . oððe licað þe elles hwæt .

Ualerianus andwyrde . hwæt bið æfre sóðlicre oððe to gelyfenne ænigum lisiȝendum menn .

and se engel þæ gewende mid þam worde him fram .

Se papa dać siððan hine sona ge-fullode .

and his geleafan him tæhte . and let hine eft faran ham to cecilian þam halgan mædene .

Pa funde se cniht þa fæmnan standende

on hire gediðum on hire bure ane

and godes engel standend mid gyldenum fyþer-haman .

mid twam cyne-helmum gehende þam mædene .

Pa cyne-helmas wærion wundorlice scinende

on rosan readnysse . and on lillian hwitnysse .

and he forgeaf þa ænne þam æpelan mædene .

and oferne þam cnihte . and cwæð him þus to .

Healdas þas cynehelmas mid cænre heortan

for þam þe ic hi genam on neorxne-wange .

ne hi næfre ne for-seariað ne heora swetnysse ne forleosað .

ne heora wiða ne awent to wyrsan hiwe .

ne hi nan man ne gesihð butan se þe 1 clænnyss lufast .

and þu ualeriane for þam þe ðu lufast clænnyss .

se hælend þe het biddan swa hwilce bene swa þu wille .

Pa cneowode se cniht and cwæð to þam engle .

Næs me nan þing swa leof on þysum life wunigende

swa me wæs min brofør . and bið me un-eaþe

pæt ic beo alysèd . and he losige on witum .

Pas bene ic bidde pæt min brofør tiburtius

beo alysèd þurh god and to geleafan gebiged .

and he do unc begen him to biggengum .

Pa cwæð se engel eft mid blisse him to . Forpan þe þu þæs bæde

þe bet gode licað þin broðor tiburtius

bið gestryued þurh þe to þam ecan life .

swa swa þu gelyfdest on god þurh cecilian lare .

1 Leaf 213.
Then said the angel: 'Believest thou this, or doth something else please thee?'

Valerian answered; 'What can ever be truer or more to be believed in by any living man?'

And with that word the angel departed from him.

Then straitway afterward the pope baptized him, and taught him his faith, and let him go home again to Caecilia, the holy maiden.

Then the youth found the woman standing at her prayers in her bower alone, and God's angel standing with golden wings with two crowns nigh to the maiden.

The crowns were shining in a wondrous way, with the rose's redness and the lily's whiteness. And thereupon he gave one to the noble maiden, and the other to the youth, and said to them thus:

'Keep these crowns with a pure heart, because I received them in the plains of paradise; they shall never grow sere nor lose their sweetness, nor shall their beauty turn to a worse hue, nor shall any man see them save he who loveth chastity; and thou, Valerian, because thou lovest chastity, the Saviour biddeth thee ask whatsoever boon thou wilt.'

Then the youth kneeled and said to the angel:

'There is nothing so dear to me living in this life as was my brother; and it is a grief to me that I should be saved and he perish in torments. This boon I ask, that my brother Tiburtius be saved through God and turned to the faith, and that He make us both His worshippers.'

Then said the angel to him again with gladness: 'because thou hast prayed for this, God is the better pleased that thy brother Tiburtius shall be begotten through thee to eternal life, even as thou didst believe in God through Caecilia's lore,
and git sceolan begun (pu and pin broðor) beon gemartyrode samod.
and se engel þa ge-wende up to heofonum.
Hi smeadon þa mid glædnyss . and embe godes willan
spræcon.

op-þæt his broðor com bliðe on mergen him to.
and cyste hi butu . and cwæð mid blisse.
Ic wundrige þearle hu nu on wintres dæge
her lillian blöstm 0þpe rosan bræð .
swa wynsumlice and swa weroldlice stineð .
Þeah þe ic hæfde me on handa þa blastman .
ne mihton hi swa wynsumne wyrt-bræð macian .
and ic sege to sopan þæt ic swa com afylded
mid þam sweten bræða . swylce ic sy geedniwed .
þa cwæð se broðor . þurh mine bene þe com
þæs wynsuma bræð to þæt þu wite heonan-forð
hwæs blod readap on rosan gelicnyss .
and hwæs lichama hwitað on lillian feægernyss .
We habbað cyne-helmas halige mid us
scinende swa swa rose . and snaw-hwite swa swa lilie .
þa þu ne miht geseon þeah þe hi scinende beon .
þa cwæð tiburtius . Sege me 1 broðor min . gehyre ic þis on
sæpe .

oððe þu hit sægst on eornost . Se oðer him cwæð to .
Oð þis we leofodon swilce we on sæpe wæron .
ac we synd nu gewende to sóðfæstnyssæ .
þa godas þe we wurþodon syndon gramlice deofla .
þa cwæð se oper . Hu wearð þe þæt cyp ?
Ualerianus andwyrdre . Godes engel me tæhte .
and þone þu miht geseon gif þu sóðlice bist
on fulluhte æþwegen fram þam fulum deofol-gilde .
Hi spræcon þa swa lange . oð-þæt hé to ge-leafan beah .
and se broðor wolde þæt he wurde gefullod .
þa befrán tiburtius hwa hine fullian sceolde .
Se oðer him cwæð to . Urbanus se papa .
Eft þa tiburtius him andwyrdre and cwæð .

1 Leaf 213, back.
and ye two shall both (thou and thy brother) be martyred together.'

And the angel therewith returned up to heaven.
Then they pondered with gladness and spake concerning God's will,
until his brother came blithely in the morning to them, and kissed them both, and said with joy:
' I wonder exceedingly how now, on a winter's day, here lily-blossom or rose's breath smells so winsomely and so sweetly.
Though I had the blossoms in my hand they could not make such a winsome perfume; and I say in sooth that I am so filled with the sweet breath as if I were made anew.'
Then said the brother: 'through my prayer this winsome breath came to thee, that thou mayest know henceforth whose blood is red in likeness to a rose, and whose body is white with a lily's fairness.
We (both) have holy crowns with us shining like a rose and snow-white like a lily, which thou mayest not see, though they be shining.'

Then Tiburtius, 'tell me, brother mine, hear I this in sleep, or sayest thou it in earnest?' The other said to him, 'Until this we have lived as if we were asleep, but now we are turned unto righteousness; the gods which we worshipped are cruel devils.'
Then said the other; 'how became that known to thee?' Valerian answered; 'God's angel taught me, and him thou mayest see if indeed thou wilt be washed in baptism from foul idolatry.'
So they spake long time until he turned to the faith, and the brother desired to be baptized.
Then enquired Tiburtius who should baptize him. The other said to him: 'Urban the pope.'
Then again Tiburtius answered him and said;
Se is gentlagod and līð him on digelan
for his cristen-dome . and gif we cumað him to .
we beð gewitnode . gif hit wyrð ameldod .
and þa hwile þe we secað swa swa hit gesæd is
god-cundnysse on heofonum . we graman gemetað .
and lif-leaste on eorðan gif we his lare folgiað .
þa cwæð cecilia sono mid ge-bylde .
gif þis lif ðære ana . and ðeper ðære selre .
þonne mihte we ondrædan us deåðes rihtlice .
þa axode tiburtius . is ænig ðeper lif ?
Cecilia him cwæð to . Cuð is gehwilcum menn
þæt þis lif is geswinc-ful . and on swate wunafð .
þis lif bið aleded on lang-sumum sarum .
and on hætum ofþefod . and on hungre gewæht .
mid mettum ge-fylled . and modig on welum .
mid hafen-leaste aworpen and ahafen purh ingode .
mid ylde gebiged . and to-bryt mid seconysse .
mid unrotnysse fornumen . and geangsumod purh cara .
þonne cymð him deåð to . and deåð of ge-mynde
ealle þa blysse þe he breac on his life .
and on þam ecan life þe æfter þysum cymð
bið þam rihtwisum forlifien rest . and gefea .
and þam unrihtwisum þa ecan wita .
Þa cwæð tiburtius . hwa com þanon hider
þe mihte us secgan gif hit swa ðære ?
Cecilia þa arás . and mid anrædnyse cwæð .
Ealle ge-secafta scyppend ænne sunu gestrynde .
and forð-teah þurh hine sylfne þone frofer gast .
þurh þone sunu he gesceop ealle gesceæfta þe syndon .
and hi ealle gelyftæste þurh þone lifigendan gast .
Þa andwyrde tiburtius . Ænne god gebodiað .
and hu-meta namast þu nam-cuðlice þry godas .
Cecilia him andwyrde . An god is ælmihtig
on his mægen-prynynsse wunigende . Þone arwurðiað we cristenan
æfre on þrynynsse . and on sóðre annyse .

1 Leaf 214.
'he is outlawed, and lieth in concealment
for his Christianity, and if we come to him,
we shall be tortured if it be betrayed.
And whilst we are seeking, as it is said,
divinity in heaven, we shall find trouble
and loss of life on earth, if we follow his lore.'

Then said Caecilia straightway with boldness;
if this life were alone, and there were no other better,
then might we rightly have dread of death.'

Then asked Tiburtius: 'is there any other life?'
Caecilia said to him: 'known is it to every man
that this life is full of toil, and continueth in sweat;
this life is weakened by long sorrows,
and dried up by heat, and wearied by hunger,
filled with meats and proud in prosperity,
cast down in poverty and lifted up in youth,
bowed down by age, and broken by sickness,
consumed by sadness, and vexed by cares.
Then cometh death to him and putteth out of remembrance
all the bliss which he enjoyed in his life;
and in the eternal life which cometh after this
shall be given to the righteous rest and gladness,
and to the unholy eternal torments.'

Then said Tiburtius: 'who hath come thence hither,
who could tell us if it were so?'
Then Caecilia arose, and with steadfastness said:
'The Creator of all creatures begat a Son,
and sent forth of Himself the Comforting Spirit;
through the Son He created all creatures that exist,
and quickened them all through the living Spirit.'

Then answered Tiburtius: 'One God they preach,
and how namest thou three Gods as if known by name?'
Caecilia answered him: 'there is one God Almighty,
dwelling in His Majesty; Him we Christians worship
for ever in Trinity, and in very Unity,
XXXIV. PASSIO SANTAE CECILIE VIRGINIS.

for-pan-þe fæder . and sunu . and se froþer gast
an gecynd habbað . and ænne cyne-dom .
swa swa on anum men synd soðlice þreo þing .
andgit . and wylla . and gewittig gemynd .
þe anum men gehyrsumiþ æfre togaðedere .
Pà feoll tiburtius forht to hire cneowum .
and clypode hlude . and cwæð mid geleafan .
Ne þincð me þæt þu spræce mid menniscere spræce .
ac swilce godes engel sylf spræce þurh þe .
ac ic axie git be þam oþrum life
hwa þæt gesawe . and siðdan come hider .
Hwæt þa cecilia him snoterlice andwyrd .
and sæde hu se hælend of heofonum com to us .
and hwylce wundra he worhte on þisre worulde fela .
and hu he þa deadan aræðe of deaðe to life .
and hu he sylf of deaðe on þam þriddan dæge arás .
and fela þincg him sæde swutellice be criste .
Pà weop tiburtius and gewilnode georne
þæt he gefullod wurde æþ þam ðore-sædan papan .
and se broþer sipode soma forð mid him .
and cydde þam papan hwæt hí gecweden hæfdon .
Se papa ða urbanus blissode on gode .
and gefullode soma þone gesæligan cnihth .
and sæde him geleafan geond seofon dagas on án .
obyþæt he fulfremod ferde eft ongean .
He beget þa æþ gode þa gastlican gesælþa .
swa þæt he dæg-hwamlice drihtnes englas gesæh .
and swa hwæs he ge-wilnode . him ne forwyrnde god .
and worhte gelome wundra þurh hine .
and þurh his broðor swa swa béc seogan .
Pà wes on rome byrig sum reðe cwellere
almachius gehaten . se wæs heah-gerefa .
and he mid manegum witum gemartyrode þa cristenan .
Pà ða he of-axian mihte . and man ne moste hí bebyrigan .
Ualerianus þa and his ðore-sæda broþor

1 Leaf 214, back.
because Father and Son and the Comforting Spirit have one nature and one kingdom;
even as in one man are verily three things;
understanding, and will, and conscious memory,
which together ever belong to one man.'
Then fell Tiburtius, affrighted, at her knees,
and cried aloud and said with faith:
'it seemeth not to me that thou speakest with man's speech,
but as if God's angel himself spake through thee.
Nevertheless I ask concerning the other life,
who hath seen it and afterwards came hither?'
So then Caecilia wisely answered him,
and told how the Saviour came from heaven to us,
and what kind of many wonders He wrought in this world,
and how He raised the dead from death to life,
and how He Himself arose from death on the third day,
and said to him many things clearly concerning Christ.
Then wept Tiburtius, desiring earnestly
that he might be baptized by the aforesaid pope,
and his brother immediately went forth with him,
and told the pope what they had said.
Then Urban the pope rejoiced in God,
and straightway baptized the blessed youth,
and instructed him in the faith for seven days together,
until he, being perfected, went back again.
Then he obtained of God spiritual blessings,
so that he daily saw the Lord's angels,
and whatsoever he desired, God denied him not,
and frequently wrought miracles through him,
and through his brother, even as books tell.
There was in the city of Rome a certain cruel murderer
called Almachius, who was the prefect;
and he by many tortures martyred the Christians
when he could discover them; and no man might bury
them.
Then Valerian and his aforesaid brother
bebyrigdon þa martyras þe se man-fulla acwealde.
and ælmyssan dælde dæghwamlice þearfum.
ɔð þæt se arleasa ehtere of-axode heora dæda.
Hwæt þa almachius het þa men gelangian.
and axode hi sona mid swiðlicre þreatunge
hwí hí þa be-byrigdon þe his beboda for-sawon.
and for heora scyl dum ofslagene lagon.
op þe hwi hí dæl don dearnunga heora æhta
wælicum maunnum unwislicum ræde.
Þa andwyrdre tiburtius þam arleasan and cwæð.
Eala gif þa halgan þe þu hete ofslæn
and we bebyrigdon. woldon us habban
huru him to þeowum to heora þenungum.
Hi þa swa lange motodon. op þæt se manfulla hét
mid saglum beatan pone ðeperne broþor.
and sum ræd-bora þa to þam reðan þus cwæð.
Hát hí leof acwellan. nu hí cristene synd.
gif þu ponne elcast. heora æhta hí dælað
þearfum. and wædlum. and þu witnast hí siððan.
and næst þa æhta for þinre ælcunge.
Almachius þa hét his manfullan 1 cwelleras
lædan þa gebróðra on bendum togædere
to þam hæpengilde. and het hí geoffrian
op þe hí man ofslæge. mid swurde þær-rihte.
Hí lædde þa maximus swa se manfulla hét
mid ðopr um cwellerum to þære cwælm-stowe.
þe weop maximus for-þan þe hí woldon sweltan
and axode þa gebroðra hwi hí swa bliþelice eodon
to heora agenum slege. swylce to gebeorscipe.
þa cwæð se yldra broþor. Noldon we efstan to deæfe
mid swa mycelre blisse. gif we to beteran life
soðlice ne becomon siððan we ofslagene beðo
þo þam ecan life. swa swa we leornodon to sóþan.
Betwux þære tihtinge þa þa hí tengdon forð.

230. V. (fol. 11) begins—Noldon we.
1 Leaf 215.
buried the martyrs whom the wicked man slew, and daily distributed alms to the needy, until the impious persecutor heard of their deeds. Thereupon Almachius bade summon the men, and asked them instantly with fierce threatening why they buried those who despised his commands and lay slain because of their guilt, or why they secretly distributed their possessions to mean men by unwise counsel? Then Tiburtius answered the wicked man and said: ‘Oh! that the saints, whom thou hast bidden men to slay and whom we have buried, would at least have us as slaves in their service!’ Thus they discoursed a long time until the wicked man commanded men to beat the second brother with clubs; and a certain counsellor spake thus to the cruel one: ‘bid them, master, be put to death, since they are Christians; for if thou delayest, they will deal their goods to the poor and needy; and thou wilt punish them afterwards, and yet wilt not have the goods because of thy delay.’ Then Almachius bade his wicked torturers bring the brothers in bonds together to the heathen temple, and bade them sacrifice; or they should be straightway slain by the sword. So Maximus with other torturers led them, as the wicked man had commanded, to the place of execution. Then wept Maximus because they were going to die, and asked the brothers why they went so blithely to their own execution as if to a banquet. Then said the elder brother; ‘we should not hasten to death with such great bliss, if we were not verily going to a better life, after we are slain; even to the eternal life, as we have learned of a truth.’ Amongst these exhortations, whilst they were hurried forward,
XXXIV. PASSIO SANCTAE CECILIE VIRGINIS.

Pa cweð se maximus to þam martyrum þus .
Ic wolde eac forson þisre worulde swæsnyssé .
Gif ic wiste to gewissan þæt eowre word wærøn sope .
Pa cweð se gingra broðor of þam bendum him to .
Ure drihten crist deð þæt þu ge-sihst
þonne we ofslagene beoð hu ure sawla farað
mid wuldre to him . gif þu wytlt nu behatan
þæt þu mid eallum mode . þin mán behreowsige .
Maximus pa cweð to þam martyrum þus .
Fyr me forbærne gif ic ne buge to criste .
Sippan ic geseo hu eowre sawla farað
to þam ofræm life þe ge eme sprectað .
Pa cwéodon þa halgan gebróþra þe he on bendum lædde .
Bebeod þysum cwellerum þæt hí us cuce healdan
on þinum agenum huse . nu þas ane niht .
Oþþæt þu sy gefúlld fram fyrlícum synnum .
þæt þu mote geseon þa ge-sihðe þurh god .
Hi wurdon þa gebrohte on bendum to his huse .
and cecilia seo eadige mid ãhwurmum sacerdum
þider com sona . and hí seton þa niht
embe crist sprecende . Oþþæt þa cwelleras gelyfdon
and wurdon ge-fullode þet þam fore-sædum þreostum .
Hwæt þa on dáegrað þæt deorwurðe mædæn
ceciælia clypode . and cwæð to him eallum .
Nu ge la godes cempan . awurpæ caflice eow fram
þæra þeostra weorc . and wurðær æmbscrydde
mid leohes wæpnum . þo þysum gewinne nu .
Ge habbað gecampod swiðe godne campdom
eowerne ryne ge gefyldon and geleafan geheoldon .
gap to þam wuldor-beage þæs wynsuman lifes .
ponne (sic) se riht-wisa dema deð eow to edleane .
Hi wurdon þa gelædde for heora geleafan to slege .
and mid swurde beheafdode . þa beheold maximus

244. V. forbærne.
245. V. eowra.
246. V. adaga.
247. V. eowra.
248. V. dáegrað.
249. V. daegred.

1 Leaf 215, back.
this Maximus spake to the martyrs thus:
' I would also despise this world's sweetness,  
if I knew of a surety that your words were true.'
Then said the younger brother to him, out of his bonds,
'Our Lord Christ will cause that thou shalt see,
when we are slain, how our souls depart
with glory to Him, if thou wilt now promise
that thou with all thy mind wilt repent of thy wickedness.'
Then Maximus said to the martyrs thus:
'may fire consume me if I bow not to Christ
after I see how your souls depart
to the other life whereof ye speak.'
Then said the holy brothers whom he was leading in bonds;
'command these executioners to keep us alive
in thine own house now for this one night,
until thou be baptized from former sins,
that thou mayest, by God's help, see that vision.'
Then they were brought in bonds to his house,
and the blessed Caecilia with venerable priests
soon came thither, and they sat that night,
speaking concerning Christ until the executioners believed,
and were baptized by the aforesaid priests.
Lo then! in the early dawn the precious maiden,
Caecilia, cried, and said to them all:
'Now, oh ye soldiers of God, cast away from you boldly
the works of darkness, and be ye now clothed
with the armour of light for this conflict.
Ye have fought a very goodly fight;
ye have fulfilled your course, and have kept the faith;
go to the crown of glory of the winsome life
which the righteous judge will give you as reward.'
Then they were led for their faith to death,
and beheaded with the sword. Then Maximus beheld,
XXXIV. PASSIO SANCTAE CECILIE VIRGINIS.

and sêde mid aþe to þam ymbstandendum.
Ic ge-seah sollice mid þam þe hi ofslagene wurdon.
godes englas seinende on sunnan gelicnysse
fleogende him to . and under-sênegon heora sawla.
and þa sawla ic ge-seah swîcâ wîlitig faran
forc mid þam englum on heora fîðerum to heosonum.
Þa þa maximus sêde swa sollice ðas word
weopendum eagum . þe gewendon þa hæfenan
manega to geleafan fram heora leasum godum.
Almachius. þa ofaxode þæt se arwurða maximus
mid eallum his hiwum on þone lœlend gelyfde.
and weron gefullode . wearð þa him gram
and het hine swingan mid ledennum swipum
op þæt he gewât of worulde to criste.
Cecilia þa sôna þone sanct bebyrigde
on stænene Pryh on þam stede þe lagon
þa twegen gebroypra bebyrigde on ær.
Heo dælde þa siððan digellice þearfum
hire brydguman æhta . and his broþor þing.
and almachius wolde witan ymbe þa æhtan (sic).
swylce heo wydewe warð . and heo wearð þa geneadod
þæt heo ofsrian sceolde þam arleasum godum.
Þa weopon þa hæfenan þæt swa wîlitig fæmne.
and swa æpel-boren wimman mid wisdome afylled.
wolde 1 deæc prowian on witum swa ðug.
Þa cwæð cecilia and sêde him eallum.
Ne bið se forloren þe lið for gode ofslagen
he bið swa awend to wulldre of deade.
swilce man lam sylle . and sylf nime gold.
swilce he sylle wâc hûs . and wuldor-ful under-fô.
sylle gewitendlic . and ungewitendlic under-fô.
sylle wacne stân . and wurðfulne gym under-fô.
Heo tihte þa swa lange þa ungeleafullan hæfenan
odc þæt hi ealle cwædon mid anre stemne þus.

291. V. æpelboran. 301. V. ends.

1 Leaf 216.
and said with an oath to the bystanders:

'I saw verily, as they were slain,
God's angels, shining in the likeness of the sun,
fly ing to them, and they received their souls;
and I saw the souls, very beautiful, go
forth with the angels on their wings to heaven.'
While Maximus spake so surely these words
with weeping eyes, many of the heathen turned
to the true faith from their false gods.
When Almachius learnt that the venerable Maximus
with all his house believed in the Saviour,
and were baptized, then he became angry,
and bade men scourge him with leaden whips
until he departed from the world to Christ.
Then anon Caecilia buried the saint
in a stone coffin in the place where lay
the two brothers who were buried before.
Then afterward she secretly dealt to the poor
her bridegroom's possessions and his brother's things;
and Almachius desired to know about the goods
as she was a widow, and she was then brought by compul-
sion
that she might sacrifice to the wicked gods.
Then wept the heathen that a maiden so beautiful
and a woman so nobly born, filled with wisdom,
should suffer death in torments, so young.
Then spake Caecilia and said to them all:
'he is not forlorn who lieth slain for God;
he shall be thus changed from death to glory,
as if a man should give away loam and himself get gold,
as if he should give a mean house and receive a glorious
one;
give the perishable and receive the imperishable;
give a mean stone and receive a precious gem.'
She long thus exhorted the unbelieving heathen
until they all spake thus with one voice;
We gelyfað þæt crist godes sunu sóðlice god is þe þe pyllice under-feng him to pînnen on worulde. 
Pa wurdon gefullode . feower hund manna 304 
on cecilian huse ðam hælende to lofe .
and se papa mæssode ðam mannum gelome .
on ðam ycan huse . and se hæðenscipe wanode .
Almachius se arleasa hêt þa ardlice gefeccan 308
þa eadigan cecilian . and hi axode sona
[of] hwylcere mægðe heo wære . and hí motodon lange .
oppþæt ðam deman ofþuhte hyre drystig-nyss .
and cwæð orhlice eft to ðam mædene .
Nast þu mine mihte . and þæt mæden him cwæð to .
Ic secge gif þu hæst ðwilce mihte þu hæst .
Ælces mannes mihte þe on modignyssse færð .
is sóðlice ðam gelic swilce man siwige 316
ane bytte . and blawe hí fulle windes ,
and wyree siðdan an þyr þonne heo to-þunden bið
on hire greatnyssse þonne togæð seo mihte .
Almachius hire cwæð to þa þa hi campodon mid wordum 320
Hwæt þu ungesælige . nast þu þæt me is gesæld
anweald to ofsleanne and to edcucigenne .
and þu spræcest swa modelice mine mihta tælende .
þæt mæden him cwæð to . Oper is modignyss . 324
oper is annædnyss . and ic annædlice spræc .
na modelice . forpan-þe wé modignyss
eallunga onscuniað . and eft heo cwæð him to .
1 þu cwæðe þæt þu hæfdest to acwellene anweald .
and to edcucigenne . ac ic cwæðe þæt þu miht
þa cuccan adydan . and þam deadan þu ne miht
eft lif forgifan . ac þu lyhst openlice .
Almachius hire andwyrde . Awurp þine dyrstignyss
and geoﬀra þam godum arwurdlice onsægednyssse .
Cecilia him cwæð to . cunna mid grapunge
hwæðer hí stanas synd . and stænene anlicnyssse

310. I supply of. 1 Leaf 216, back.
'We believe that Christ, God's Son, is truly God who hath in this way received thee as His handmaid in the world.'

Then were baptized four hundred men in Caecilia's house to the praise of the Saviour, and the pope said mass for the men frequently in the same house, and heathenism waned.

Then the wicked Almachius bade quickly fetch the blessed Caecilia, and at once asked her of what family she was, and they disputed long until her boldness vexed the judge, and he said arrogantly again to the maiden:

'knowest thou not my might?' And the maiden said to him:

'I will say, if thou biddest me, what sort of might thou hast.

Every man's might who walketh in pride is verily like as if a man should sew up a bladder, and blow it full of wind, and afterward make a hole, when it is puffed out, then, in its greatness, the might departeth.'

Almachius said to her as they strove with words:

'Oh thou, unhappy one! knowest thou not that power is given to me to slay and to make alive again. And thou speakest so proudly, scorning my might.'

The maiden said to him: 'pride is one thing; steadfastness is another, and I spake steadfastly, not at all proudly, because we altogether abhor pride.' And again she said to him:

'thou saidest that thou hadst power to kill and to make alive again; but I say that thou canst destroy the living, but thou canst not give life again to the dead; but thou liest openly.'

Almachius answered her: 'cast away thy presumption, and offer to the gods reverent sacrifice.'

Caecilia said to him: 'test by grasping whether they are stones, and stony images,
XXXIV. PASSIO SANCTAE CECILIE VIRGINIS.

pa pe pu godas gecigst begotene mid leade.
and pe miht swa witan gewislice mid grapunge
gif eu geson ne miht peet hi synd stanas.
Hi mihton wel to lime. gif man hi lede on ad.
u nu hi ne fremia? him sylfum. ne so?lice mannum.
and hi mihton to lime gif hi man lede on fyr.
Pa wearc se arleasa dema deoffice (sic) gram.
and het hi laedan sona. and sec?an on waetere
on hire agenum huse for pees haelendes naman.
Pa dydon pa h?penan swa swa hi het almachiis.
and heo læg on peam ba?e bufan byrndernend fyre.
ofer dæg. and niht. ungederodum lichaman.
swa swa on cealdum waetere. peet heo ne sw?tte furcon.
Hi cyndon pa almachie hu peet maedan purh-wunode
on peam hatum ba?e mid halum lichaman.
and furpon butan swate. pa sende he æne cwellere to.
and het hi beheafdis on peam hatan waetere.
Se cwellere hi sloh pa mid his swurde
æne eft. and pryddan si?e. ac hire swura nes forod.
and he forlêt hi sono swa sameuce liçgan.
for?am-pe witan cwædon peet nan cwellere ne sceolde
feower si?an slean to. ponne man slope scyldigne.
Heo leofode pa pry dagas. and pa geleaffullan tihte.
and hire maedena betæhte peam maran papan.
and hire hus wear? gehalgod to haligre cyrcan.
Paer wurdon purh god wundra ge?ome.
and urbanus se papà bebyrigde hi arwr?lice.
to wuldre peam æmihtigan pe on ecnyss rixa?.

1 Leaf 217.
those which thou callest gods, being firmly fixed in lead, if thou canst not see that they are stones. They would quickly become lime if one put them on a burning pile; now can they not profit themselves, nor, verily, men; and they would become lime if one laid them on fire.' Then the wicked judge became fiendishly angry, and bade men take her straightway, and seethe her in water in her own house for the Saviour's name. So the heathen did as Almachius commanded them; and she lay in the bath over a burning fire the whole day and night with uninjured body as if in cold water, and she did not even sweat. Then they told Almachius how the maiden continued in the hot bath with sound body, and even without sweat. Then sent he an executioner to her, and commanded him to behead her in the hot water. So the executioner struck her with his sword once and again and a third time, but her neck was not pierced; and anon he left her lying half alive, because the senate had decreed that no executioner should strike four times, when he slew a criminal. Then she lived three days and instructed the faithful, and committed her handmaidens to the illustrious pope, and her house was consecrated as a holy church, where, by the help of God, miracles were often wrought. And Urban the pope buried her honourably to the glory of the Almighty who reigneth in eternity. Amen.
ON TAM TIMAN DE NUMERIANVS CASEREA
RIOXODE PASSETO SUM AÆELBOREN MAN
FRAM ALEXANDRIAN BYRIG TO ROME BYRIG.
POLEMIOUS GEHATEN. SE WAS HÆPENGILDA.
AND HE HÆFDE ÆNNE SUNU GEHATEN CRISANTUS.
SE KASERE HINE UNDERFÉNG SA MID FULLUM WURÓNYNTE.
AND PA ROMANISCAN WITAN HINE WURÓDON SWÝCE.
PÆA BEFÉSTE HE HIS SUNU SONA TO LARE
TO WORULD-WISDOME ÞÆT HE ÜŚ-WITA WURDE.
FOR-SAM-ÞE ON PÆM DAGUM NE MIHTE NAN MAN BEON GEÞOGEN
BUTON HE HÆPENE BÉC HÆFDE GELEORNOD.
AND PA CRÆFTAS ÞÆPE KASERES PA LUFODON.
CRISANTUS PA LEORNODE MID LEHTUM ANDGITE.
AND MID GLEAWUM MODE GRAMMATICAN CRÆFT.
AND PA HÆCENAN BÉC. ÞÞÆT PA HALGAN GODSPEL
HIM BECÓMON TO HANDE. ÞÆA CWÆC HE TO HIM SYLFUM.
SWA LANGE IC LEORNODE ÞÆÂ UNGELEAFFULLAN BÉC
MID ÞÍOSTRUM AFYLLED. ÞÞÆT IC FÆRLICE BECOM
TO SOÐFÆSTNYSSE LEÖTHE. AND IC SNOTOR NE BEO
GIF IC CYRRE TO ÞÍOSTRUM FRAM PÆM SOÐAN LEÖTHE.
UTOН HEALDAN FÆSTE ÞONE FÆGERAN GOLD-HORD
NELLE IC HINE FOR-LEOSAN. NU IC SWA LANGE SWANC
UN-NYT IC LEÝODE GIF IC HINE NU FORLÆTE.
HE BEGAN ÞÆA TO SECENNE SWÝCE SA CRISTENAN.
ÓÞÞÆT HE OFAXODE ÆNNE ARWÚRÓNE MÆSSE-PREOST.
ON FÝRLENUM WUNIGENE. AND HE FÆGNODE ÞÆS.
HE WEARÓÞ ÞÆA GEFULLOD ÁET PÆM FORE-SÆĐAN PREOSTE.
AND LEORNODE HIS GELEAFAN MID PÆM HALGAN LAREOWE.
SWA ÞÆT HE ÞONE CRISTEN-DOM CÛÇE BE FULLAN.
AND BEGAN TO BODIGENNE BEALDLICE ÞONE HÆLEND.
XXXV. PASSION OF CHRYSANTHUS AND DARIA.

NOV. 29. PASSION OF CHRYSANTHUS AND HIS WIFE DARIA.

At the time when the Emperor Numerianus was reigning, there went a certain nobleman from the city of Alexandria to the city of Rome, called Polemius, who was an idolater; and he had a son called Chrysanthus. Then the emperor received him with great worship, and the Roman senators honoured him exceedingly. Then he straightway set his son to the learning of worldly wisdom, that he might become a philosopher; because in those days no one could be distinguished unless he had learned heathen books, and knew the arts which emperors then loved. So Chrysanthus learned with quick intelligence and with skilful mind the grammatical art, and the heathen books, until the holy gospels came into his hand. Then said he to himself; 'thus long have I learned faithless books filled with darkness, until I suddenly came to the light of truth, and I shall not be wise if I turn to darkness from the true light. Let us hold fast that fair treasure; I will not lose it now that I have laboured so long; in vain have I lived if I now let it go.' Then began he earnestly to seek out the Christians until he found out a venerable mass-priest living far off, and he rejoiced thereat. He was thereupon baptized by the aforesaid priest, and learned his faith with that holy teacher, so that he knew the Christian religion in its fullness, and began boldly to preach the Saviour.
Pa ge-stodon 1 his frynd his fæder and cwædon.
To plihtte pinre æhta and pines agenes heafdes
bodað pes pin cnapa swa bealdlice be cristæ.
wurðe hit ðam casere cup ne canst þu þe nænne ræd.
Pa gebealh hine se fæder. and gebrohte þone sunu
on leochtlesum cwæarterne. and beleac hine þær.
and on æfen symle sende him bigleofan
lytelne and wacne. and he wunode þær swa.
Pa sædon þa magas eft sona þam fæder.
Gif þu wille þinne sunu geweman fram cristæ.
Þonne most þu him olæcan. and eft-mettas beodan.
and dó þæt he wiçige þonne wile he forgitan
stæðan he wer bið þæt he wæs cristæ.
Þas geswencednyssa. and þas swærtan þeostra
þe þu lim dest to wite. awenda þa cristenan
him sylfum to wuldra. na to witnunge.
Se fæder þa het feccan of þam fulum cwæarterne
þone geswenctan cniht. and hine sone scrydde.
mid deorwurðum reafum. and het dæftan his bûr.
mid pallum. and mid wæl-ryftum, wurðlice þam cnihte.
He funde eac sone fif mædæna him to.
wlitige and rance. to wunigenne mid him.
and hét þæt hi awendon mid heora wodlican plegan
his geþanc fram cristæ. and cwæð þæt hi sceoldon
sylfe hit gebicgan. gif hi ne bigdon his mód.
He sende him eac gelome sanda. and estas.
ac se cniht forseah þa sanda. and drencas.
and þa mædæna onsçunode. swa swa man deþ næddran.
He læg on gebedum. and forbeah heora cossas.
and bæd þone heelend þæt he ge-helode his clænnyse.
swa swa he heold losepes on ægipta lande.
He andette eac gode mid callum mode and cwæð.
Ic bidde þe drihten þæt þu dó þes næddran
þæt hi ealle slapon on minre gesiðe nu.
þæt hi awræccan ne magon mid heora wodlican pleðgan

1 Leaf 217, back. 2 Leaf 218.
Then his friends stood beside his father and said:

'to the peril of thy possessions and of thine own head preacheth this thy boy so boldly concerning Christ;
if it become known to the emperor, thou canst not save thyself.'

Then the father swelled with anger, and brought his son into a lightless prison and locked him therein;
and in the evening always sent him food, little and meagre, and he thus continued there.
Then said the kinsmen to the father again:

'if thou desire to entice thy son from Christ, then must thou flatter him, and offer him dainties, and make him to wive; then will he forget after he is a husband, that he was a Christian. These oppressions and these swart darknesses which thou givest him for punishment, these Christians turn to their own glory, and not to punishment.'

Thereupon the father bade fetch out of the foul prison the oppressed youth, and quickly clothed him with costly raiment, and bade them fit up his bower worthily with cloths and with curtains for the youth. Also he soon found five maidens for him, fair and blooming, to dwell with him;
and bade that they should turn by their foolish sport his thoughts from Christ, and said that they themselves should pay for it, if they did not bend his mind. He sent him also frequently meats and delicacies, but the youth despised the meats and drinks, and abhorred the maidens even as one doth adders. He lay in prayers and refused their kisses, and besought the Saviour that He would preserve his chastity, even as He preserved Joseph's in the land of Egypt. He also confessed God with all his heart, and said;
'I pray Thee, Lord, that thou will cause these adders all to fall asleep now in my sight, that they may not arouse with their foolish sport
ænige galnysse on me for-san-þe ic truwige on þe.  
Mid-þam-þe crisantus clypode þas word to gode.  
þa slepon þa mædene swa swarum slape.  
þæt man hi awreccan ne mihte butan man hi awurpe 
ut of þæs onihtes bure þe ða clænnysse lufode.  
Wið-utan þam bure hi æton and wacodon.  
and swa hraðe swa hi in-eodon hi wurdon on slæpe.  
Þis wearð þa gesæd sona þam fæder.  
and he beweop þone sumu swilce he dead ware.  
Þa cwæð sum rædbora þæt chrisantus leornode 
dry-craeft æt þam cристенум and ofer-com mid þam  
þa bilewitan mædene on þam bure swa eapelice.  
and tihhe þone fæder þæt he funde sum mæden 
on craeftum getogen. þe cupe him andwyrdre.  
Þa wæs sum mæden wundorlice craeftig  
on þære ylcen byrig æpelborenre mægðe  
daria gehaten on hæðenscipe wunigende.  
wlitig on væstme. and on ðwitegunge snoter.  
Polémius þa sona sende his frynd  
to þam mædene darian and micclum wæs biddende.  
þæt heo chrisantum gewemde fram criste mid spræce.  
and þæt heo hæfde hine hire to were syððan.  
Him gewearð þa æt nextan þæt heo wolde swa don.  
and com þa geglenged mid golde to þam cniht.  
and seinendum gymstanum swilce sun-beam færllice.  
and hine frefrede mid hire færgerum wordum.  
Þa cwæð crisantus hire to mid clænum mode þus.  
swyðe þu geglengdest mid golde þe sylfe  
þæt þu mid þinne white mine willan aylighe.  
ac þu mihtest habban þone hælend to brydguman  
gif þu hine lufodest. and heolde þe clænllice.  
on ungewemmedum mægðade. and þu wurde swa wlitig  
wip-innan on mode. swa swa þu wið-utan cart.  
Daria him andwyrdre. ne 'dyde ic for galnysse  
þæt ic þus gefretewod ferde in to þe.  

1 Leaf 218, back.
any lust in me, because I trust in Thee.'
While Chrysanthus was speaking these words to God, the maidens slept so heavy a sleep
that one could not arouse them except by casting them
out of the bower of the youth who loved chastity.
Outside the bower they ate and kept awake,
and as quickly as they went in they fell asleep.
Then this was soon told to the father,
and he bewept his son as if he were dead.
Then said a certain counsellor, that Chrysanthus had learnt
magic from the Christians, and had overcome therewith
the innocent maidens in the bower thus easily;
and urged the father to find some maiden
educated in arts, who could answer him.
There was a certain maiden, wonderfully skilled,
in the same city, of noble parentage,
called Daria, living in heathenism,
fair in stature and wise in philosophy.
Then straightway Polemius sent his friends
to the maiden Daria, and greatly besought her
that she would entice Chrysanthus from Christ by speech,
and that she should have him for a husband afterward.
Then at last it befell him that she consented to do so,
and thus came to the youth, adorned with gold
and shining gem-stones, suddenly, like a sunbeam,
and comforted him with her fair words.
Then spoke Chrysanthus thus to her with pure mind:
' much hast thou adorned thyself with gold
that thou, with thy beauty, mightest frustrate my will;
but thou mightest have the Saviour for bridegroom
if thou wouldst love Him, and keep thyself chaste
in unspotted virginity, and if thou wouldst be as fair
within, in your mind, as thou art without.'
Daria answered him 'I did it not for wantonness,
that I, thus adorned, came in unto thee;
ac pinæs fæder wòp ic wolde ge-stillan
pot pu him ne losige ne huru þam godum.
Crisantus þa axode betwux oþrum spæcum.
Hwilc godnyssæ hæfde eower god saturnus
þe abát his suna þonne hí ge-borene wæron.
swa swa his biggengan on heora bocum awriton.
Oppe hwilc godnyssæ hæfde se gramlica Louis
se þe on fulum forligre leofode on worulde.
and his agen swustor him geceas to wife.
and manega manslihtas and morð-daða gefremode.
and dry-craft araerde to bedydrigenne þa unwaran?
Oððe hwylc hallignyss wæs on þam þetelan ercule
þam ormætan ente. þe ealle acweald
his nehgeburas. and forbærnde hine sylfne
swa cucenne on fyre. sîðdan he acweald hæfde
men. and þa leon. and þa micclan neaddran?
Hwilc beod þa lytlan godas on to gelyfenne
nu þa fyrmeostan godas swa fullice leofodon?
Crisantus þa swa lange to gælefan tihte
darian mid wordum. op-pot heo ge-wende to gode
forlætenum gedwylde deofficræ biggenga.
Hi wurdon þa anræde. and wunodon ætgædere
gehiwodum synscipe. and gehaldeære lænnysse.
oppot daria under-feng fulluht on gode.
and godes béc leornode æt þam gelæredum cnihæ.
and hire mod gestrængode on mægðhade wunigende.
Wurdon þa on fyrste fela men gebigde
purh heora drohtnunge fram deofles biggendum
to cristes gælefan and tó lænum life.
Cnihæs gecyrdon purh crisantes lære.
and mædemu purh darian manega to drihtne
forlætenum synscipe. and geswæsum lустum.
oppot sume men astyrodon sace be þysum.
and hi wurdon gewrehte to þam væl-hreowan deman.
þe 'on þone timan geweold þære widgillan rome byrig.

1 Leaf 219.
but I wished to still thy father's weeping
that thou mayst not be lost to him, or, at any rate, to the
gods.'

Then Chrysanthus asked, amongst other speeches:
'What goodness had your god Saturn
who devoured his sons when they were born,
even as his worshippers have written in their books;
or what goodness had the horrible Jove,
who lived in the world in foul fornication,
and chose him his own sister to wife,
and committed many manslaughters and deeds of murder,
and raised up sorcery to deceive the unwary?
Or what holiness was in the hateful Hercules,
the immense giant, who killed all
his neighbours, and wholly burnt himself
alive in the fire, after he had killed
men and the lion and the great serpent?
What can the lesser gods be to believe in,
since the foremost gods lived so foully?'

Thus Chrysanthus for a long while urged Daria
to the true faith with words, until she turned to God
by forsaking the error of the worship of devils.
Then they were steadfast, and lived together
in the appearance of marriage, their chastity being preserved,
until Daria received baptism in God,
and learnt God's books from the well-taught youth,
and strengthened her mind, continuing in virginity.
Then after a time many men were converted
by their manner of life from the devil's worship
to belief in Christ and to pure living.
The youths were converted through Chrysanthus' teaching,
and maidens through Daria's, many to the Lord;
renouncing marriage and pleasant desires,
until some men stirred up an accusation about this,
and they were accused before the cruel prefect
who at that time governed the wide-spread city of Rome.
Hwæt þa se haðōna dema het ge-hæftan crisantum
and darian samod for drihtnes geleasfan.
and mid mislicum witum hêt hī gewitinian ðeó deā.
gif hī noldon ge-offrian þam arwurðum godum.
Crisantus wearð betæht hundseofontigum cempum.
and hī hine bundon hetelice swīcē.
ac þa bendas toburston sōna swa he gebunden wēs.
Hi gebunden hine eft. oft and gelome
ac þa bendas toslupon swa swyðlice him fram.
þæt man ne mihte to-cnawan hwæðer hī geënytte wæron.
Þa yrsodon þa cempan ongean þone cristenen cuiht.
and gesettan hine þa on ænne hearðne stocc.
and his sceancan gefæstnodon on þam fot-copsum
bysmrigende mid wordum þone halgan wer.
ac se fot-copswa wundorlice to þrece
and eall to duste þurh drihtnes mihte.
Þa wendon þa cempan þæt he cuðe dry-crēft.
and beguton hine ealne mid ealdum miggan.
wendon þæt se migga mihte aidlian
ealne his scincraeft. ac hī swuncon on idel
fórðan-þe se migga þurh godes mihte
wearð to swetum stence sōna awend.
Hi behyldon þa ardlice ænne oxan mid graman.
and besywodon crisantum swa mid þære hyde
to his nacodum lice. and ledon hine ongean þa sumnan.
He læg swa ealne dæg on þære ormætan hētan.
ac seo hyd ne mihte aheardian. him abutan.
ne þam halgan derian on þære hatan sumnan.
Hi tigdon þa his swuran swīcē mid racen-teagum.
and his handa samod mid heardum isene.
and þa fēt togedere mid gramlicum anginne.
and wurpon hine swa gebundene into anum blindum cwearterne.
Þa toslupon þa bendas on his swuran and handum.
and þær seean mi'cel leotha swa swa of manigum leothfatum.
Þa cempan þa cyddon þæt claudio heora ealdre.
Then the heathen prefect bade men seize Chrysanthus and Daria together for their faith in the Lord, and commanded men to punish them with divers torments unto death, if they would not sacrifice to the venerable gods. Chrysanthus was delivered to seventy soldiers, and they bound him very harshly indeed; but the bonds burst asunder as soon as he was bound. They bound him again, oft and repeatedly, but the bonds slipped off so quickly from him that one could not perceive whether they had been knit. Then the soldiers became irate against the Christian youth, and set him then in a hard stock, and fastened his legs in the fetters, insulting with words the holy man; but the fetters turned wonderfully to rottenness (?), and all to dust through the Lord's might. Then the soldiers supposed that he knew sorcery, and drenched him all over with old urine, thinking that the urine might frustrate all his magic; but they toiled in vain; because the urine through God's might became straightway turned to a sweet smell. Then they quickly skinned an ox in their fury, and sewed up Chrysanthus with the hide next to his naked body, and placed him facing the sun. He lay thus all day in the overpowering heat, but the hide could not harden about him, nor hurt the saint in the hot sun. Then they tied his neck strongly with chains, and his hands together with hard iron, and his feet together with cruel intention, and cast him so bound into a blind prison. Then the bonds on his neck and hands slipped asunder, and there shone a great light, as if of many lamps. Then the soldiers made that known to Claudius their officer,
and he sylf com ðær-to . and geseah ðæt leoth .
and het hine utgán . and began hine to axienne .

Hwæt is seo mico miht þinre monē-craeft ðæt þu þyllic gefremast þurh feondlicne dry-craeft .
Ic ge-wylde for-oft þa aunradan dry-men
and ælce wicce-craeft ic eaðelice ofer-swícde .
and þa chaldeiscan wigleras . and þa wurm-galeras ic mihte gewyldan to minum willan æfre .
and ic næfre ne afunde swa fæstne dry-craeft .
Ic wille nu swa-peah ðæt þu awende þe sylfne
fran þinum cristendome and gecweme urum godum .

Him andwyrde þa crisantus .
þu mihtest to-cnawan gif þu cupest ænig god ðæt ic mid dry-craeft ne dyde þas ping .
ac me fylste god sylf mid god-cundre mihte .
þine godas ne geseop ne scðlice ne ge-hyræc ac syndon andgitlease mid leade gefestnode .
Claudius þa hét hine hetelice swingan
mid greatum gyrdum for his goða teogan .
þa wurdon þa gyrda wundorlice gehnexode
færlice on heora handum swilce hit færæra wærôn .
þa þa hí man heold hi wærôn hearde . and hostige .
þonne man sloh . sona hi hnexodon .
Claudius þa hét þone halgan forlæton .
and hine siððan scrydan and he sylf clypoed .
Nis þeos miht of mannum . ac is godes mærð 
þe ealle þas wita gewylde swa eaðelice .
hwæt wille we leng dón buton liegan calle
æt his arwurðum cneowum . and eadmód-lice biddan
ðæt he us géþingie to þyllicum gode
þe his biggengan macæp swa mihtige on gewinne .
Hi seollon þa calle mid fyrhte to his cneowum .
and claudius him cweð to . Ic on-cneow to sopan
ðæt þin god is soð god . and ic ð sylf nu bidde
ðæt þu me ge-jëngie hu ic wurðe his biggena .

1 Leaf 220.
and he himself came thereto, and saw the light, and bade him come out, and began to question him:

‘What is the great power of thy criminal arts that thou performest such things through fiendly magic? Very often have I conquered the resolute sorcerers, and every witchcraft I easily overcame; and the Chaldean magicians and the serpent-charmers I could ever subdue unto my will; and I never found such stubborn sorcery; I desire now nevertheless that thou turn thyself from thy Christianity and please our gods by worthy offerings.’ Then Chrysanthus answered him; ‘thou mightest understand, if thou knewest any god, that I did not these things by sorcery, but God Himself aided me with divine power; thy gods see not nor truly hear, but are senseless, fastened with lead.’

Then Claudius bade men scourge him fiercely with great rods for his insults to the gods. Then the rods became wondrously softened suddenly in their hands, as it were feathers. When men held them, they were hard and rough (?); when men struck, immediately they softened. Then Claudius commanded them to let go the saint, and to clothe him again, and he himself cried: ‘this might is not of men, but is God’s greatness Who hath overcome all these tortures so easily. What will we longer do, except all lie down at his venerable knees and humbly pray that he intercede for us to such a God, Who maketh His worshippers so mighty in fight?’ Then fell they all with fear at his knees, and Claudius said to him, ‘I acknowledge of a truth that thy God is true God, and I myself now pray that thou wilt entreat for me how I may become His worshipper.’
Crisantus him andwyrd. Ne þearft þu yrnan on fotum ac mid gelefan gân þæt þu god on-cnawe.
Swa micclum he bið andwerd anum gehwilcum men. swa micclum swa he hine secð mid sopum gelefan.
Crisantus hi lærde þa op-þæt hi gelyfdom on god. claudi[j]us and his wif hilaria gehaten.
and heora twegen suna. nasôn and maurus.
and heora maga fela to fulluhte hi gebugon.
and þa hund-seofontig cempan þe claudius bewiste. wurdon gefullode mid heora freondum þæs dæges.
Hi ealle þa wunodon wuldrigende heora drihten.
and geornlice leornodon heora gelefan æt crisante.
and wiscon þæt hi moston wite prowian for ciste.
Hit bið lang-sum to awritene þa wundra þe hi gefremodon ealle be ende-byrdnyssse for-þan-þe we efstað swyðe
eow mannum to seegenne hu hi gemartyrode wærón.
Numerianus se casere þære cristena ehtere þa þa him wearð cuð þæt claudius gelyfað.
and ealle þa cempan cristene wærón.
þa hét he niman claudiud and lædan to sæ.
and wurpan hine ut mid anum weorc-stane.
He het beheafðian siðcan þa hund-seofontig cempan butan heora hwilc wolde awegan his geleafan.
ac hi ealle esston anrædlice to slaðe.
and claudies twegen suna cwædon þæt hi wærón on ciste gefullode. and under-fôn woldon deað.
mid þam cempu. for cistres geleafan.
Hi wurdon þa ofslagene samod for ciste.
and hilaria se eadiga eac wearð geleæht
to þam martyr-dome. fram þam manfullan.
þa bæd heo þa cwelleras. þe hi to cwale læddon
þæt heo moste ærest hi ardlice gebiddan.
and heo swa dyde. and drihtnes lichaman underfeng.
and on þam gebedum gewát of worulde to ciste.
Efter þysum wearð se halga wer crisantus

¹ Leaf 220, back.
XXXV. PASSION OF CHRYSANTHUS AND DARIA. 391

Chrysanthus answered him; 'Thou needst not run on thy feet but walk by faith, in order to know God; He is so much the more present to each man as he the more seeketh Him with true faith.'

Then Chrysanthus instructed them until they believed in God, namely, Claudius and his wife, called Hilaria, and their two sons, Nason and Maurus; and many of their kinsmen consented to baptism, and the seventy soldiers, whom Claudius had charge of, were baptized with their friends that day.

Then they all continued glorifying their Lord, and diligently learned their faith from Chrysanthus, and wished that they might suffer torment for Christ.

It will be too long to write the wonders which they performed, all in order, because we will hasten quickly to tell you men how they were martyred.

Numerianus, the emperor, the persecutor of the Christians, when it became known to him that Claudius believed, and all the soldiers had become Christians; then he commanded to take Claudius and lead him to the sea, and throw him out bound to a hewn stone; he bade them afterwards behead the seventy soldiers unless any of them would relinquish his faith; but they all hastened with constancy to death, and Claudius' two sons said that they had been baptized unto Christ, and would undergo death together with the soldiers, for faith in Christ. So they were slain together for Christ's sake; and the blessed Hilaria was also conducted to her martyrdom from the wicked prefect.

Then she begged the executioners who were leading her to death that she might first of all pray in haste; and she did so, and received the Lord's body, and in her prayers departed from the world to Christ.

After this the holy man Chrysanthus
on cwearterne gebroht . swa swa se casere hét .
\( \text{pat} \) he mid darian for drihtnes ge-leasan
on mislicum witum gemartyrod wurde .
\( \text{pat} \) cweartern wearð afyllæ mid fulum adelan .
and butan ælcum leohete atelicæ stincende .
Daria seo eadiga fram ðam arwurpan
wæs on-sundran gehaeft . and hi man sende ða
to myltestrena huse ðam manfullan to gamene .
ac god hī gescly jente wið ða sceandlican hæðenan .
\( \text{pat} \) an-præce cweartern þe crisantus on wæs .
wearð onliht sōna wundorlicæ þurh god .
and þær wynsum þræð werodlice stemde .
and an leo utbærst ut of þære leona pearcrucæ .
and arn to darian þurh drihtnes sande .
þær heo læg on gebēdum . and alæt to eordan
astræhtum limum wið þat geleaffulle mæden .
Þa woldon ða hæðenan habban hi to bysmore .
and nyston \( \text{pat} \) se[o] leo læg inne mid hirc .
code þa heora an into þam mædene .
ac seo leo hine gelæhte . and alede hine adune .
and besæth to darian swylce heo axian wolde .
hu he[o] wolde be him þa he ge-wyld læg .
Daria þa cwæð . to þam deore þus .
Ic þe halsige þurh cristen þæt þu þam cnihte ne derige .
ác læt hine butan ege hlystan minre spræce .
Þa forlæt seo leo þone ungeleaffullan cnihte .
and forstôd him þa duru þæt he darian gespræce .
and þæt nan ðeþer man ne mihte in to him .
Daria þa cwæð to þam ofdraeddan men .
Efne þeo repæ leo arwurðaæ þu god .
and þu gesceadwisa man þe sylfne for-dest .
and þu fægnast earmingeg on þinre fulan galnysse .
 þurh þa ðu scealt weopan and wite þrowian .
Þa gesohte hē hī 1 and sæde mid fyrhte .
Læt me gan gesund út and ic syðthan bodige

1 Leaf 221.
was taken to prison, as the emperor commanded, 244
that he, with Daria, for their faith in God, and without any light, stinking horribly; 248
might be martyred by divers tortures.

The prison was filled with foul filth, but God shielded her against the shameful heathen. The fearful prison wherein Chrysanthus was immediately became wondrously lighted up by God; and there a winsome breath sweetly steamed.

And a lioness escaped out of the lion's enclosure, and ran to Daria, by the Lord's sending, where she lay in prayers, and bowed down to the earth with outstretched limbs before the faithful maiden. 256

Then the heathen desired to have her to disgrace her, and knew not that the lioness lay within beside her. So one of them went in unto the maiden, but the lioness seized him and laid him down, and looked at Daria as if it would ask her what she would wish to be done with him, as he lay overpowered. Then Daria spake to the beast thus:

'I adjure thee by Christ that thou hurt not the youth, 264
but let him, without fear, listen to my speech.' Then the lioness let go the unbelieving youth, and stood against the door, that he might speak with Daria, and that no other man might come in unto them. 268

Then Daria said to the terrified man:

'behold this cruel lioness honoureth now God, and thou, a rational man, destroyest thyself, and thou rejoicest, miserable one, in thy foul lust through which thou shalt weep and suffer torment.' Then he advanced towards her, and said with fear:

'let me go out safe, and afterwards I will preach
munnm þone hælend þe þu mærsast and wurðast. 276
þa het daria þæt deor him ryman út.
and he arn út arwurðigende god.
and þæt halige mæden hire mihte cyðende.
þa woldon þa hæþenan hetan þære leo
ac heo gelæhte æfre. ænne. and ænne.
and brohte hi to darian purh drihtnes mihte.
þæt mæden þa cwæð to þam munnm þus.
Gif ge wyllað gelyfan on þone lífigendo crist.
þonne mage gé gán un-amyrrede heonan.
gif ge þonne nellæþ pone geleafan habban.
nát ic gif eowre godas eow gehelpan magon.
Hi ealle þa clypodon swilce mid anre stemne.
se ðe on crist ne gelyfe. ne cumo he cucu heonon.
and hi eodon þa ut ealle clypigende.
Eala ge romaniscan leoda gelyfæð to sopan
þæt nan ofer god nys butan criste anum.
þa weart sc se heah-ge-refa hearde gegremod.
and hét ondendan fyr sætforan þære dura
þær daria inne wæs mid þam deore samod
wolde hi for-bærnam butu ætgædere.
þa forhtode seo leo for þam fyre þearle
ac daria cwæð to þam deore þus.
Ne beo þu afyrht þis fyrg þe ne derað
ne þu ne bist ofslagen ær-pan-þe þu sylf acwele.
gang þe nu orsorh aweg. and god ahret.
þone þe ðu wurðodest mid þinum weorcum to-dæg.
þa eode seo leo alotenum heafde
to-middles þæs folces freolice aweg.
and þa þe heo ær gesfeng wurdon gefulldode
siðan hi on-cneowan crist þurh þa leon.
þis weart þa gecyd þam casere sona.
and he het mid graman his heah-ge-refan geniman
crisantum and darian. and acwellan hi mid witum.
gif hi noldon offrian þam arleasum godum.
Se heah-gerefa þa het on hengene astreccan
to men the Saviour, whom thou magnifiest and worshippest.'

Then Daria bade the beast make way for him out, and he ran out, extolling God and the holy maiden, making known her power. Then the heathen would have attacked the lioness, but it always caught them, one by one, and brought them to Daria, through the Lord's might. Then spake the maiden to the men thus: 'If ye will believe on the living Christ, then may ye go hence all unmarred; but if ye will not accept the true faith, I know not whether your gods can help you.' Then they all cried as if with one voice: 'He who will not believe on Christ, let him not come hence alive.' And thereupon they all went out, crying; 'Oh! ye Roman people, believe ye of a truth that there is none other god but Christ alone.' Then the prefect was bitterly enraged, and bade kindle a fire before the door where Daria was within, together with the beast, desiring to burn them both together.

Then the lioness feared exceedingly because of the fire, but Daria spake to the beast thus: 'be not thou afraid, this fire shall not hurt thee, neither shalt thou be slain until thou die of thyself; go thou now securely away, and God will save thee, Whom thou hast glorified by thy works to-day.' Then went the lioness freely away, with bowed head, through the midst of the people; and those whom it had previously seized were baptized after they had acknowledged Christ through the lioness. Then was this soon made known to the emperor, and he angrily commanded his prefect to take Chrysanthus and Daria, and kill them by tortures, if they would not sacrifice to the evil gods. Then the prefect bade men stretch the holy Chrysanthus
pons halgan crisantum . and mid candelum bærnan 
buta 1his sidan . þa to-bærst seo hengen 
mid callum ðam cræfte . and þa candela acwuncon . 
Ealswa þa opre men þe yfelian woldon 
þa halgan darian . drihten tí gelette 
swa þæt heora sina sona forscruncon . 
swa hwiá swa hi hre pope . þæt hi hrymdon for ece . 
Hwæt ða celerinus se forscyldegoda gerefa 
mid fyrhte wearc for-numen . and ferde to þam casere . 
and sæde him be endebyr mynyse þa syllican tæcne . 
Numerianus þa se manfulla casere 
tealde þæt to dry-cræfte . na to drihtnes tæcnum . 
and het lædan buta þa halgan togædere 
to anum sand-pytte . and setton hi þær-óñ 
and be-wurpan mid eorðan . and mid weorc-stanum . 
Hí wurdon þa buta bebyrigde swa cuce . 
swa swa se casere hét . and hi mid lænnysse førdon 
of worulde to wuldre to wunigenne mid criste . 
Þær wurdon gefremode fela wundra þurh god . 
and þæt folc gewurðode þa wuldorfullan halgan . 
and gelome sohton mid gelefan pider . 
Hit gelamp þa on fyurste þa þæt folc pider sohte 
to þam mieclan scræfe . þær þa martyras lagon . 
þæt se casere hét ahebban ænne wah 
to þæs scræfes ingange . þæt hi út ne mihton . 
and hét afyllan þæt ealfe færllice him on-uppan . 
þæt hi ealle to-gædere heora gaestæ ageafon . 
mid eorðan of-hroene . and hi rixiað mid gode 
on þam ecan lifr for heora gelefan acwealde . 
We wurpiað godes halgan . ac wite ge swa-þæah 
þæt þam halgum nís nan neod ure herunge on þam lifr . 
ac us sylfum fremað þæt þæt we seegað be him . 
aerest to gebysnuenge . þæt we þe beeteran beon . 
and ett to ping-raedene þonne us þearf bið . 
Mycel ehtnys wæs þa ða hi weron gemartyrode . 
1 Leaf 221, back.
upon a rack, and with candles burn
both his sides. Then the rack burst asunder
with all its machinery, and the candles were extinguished.
So also the other men who sought to injure
the holy Daria, the Lord prevented them,
so that their sinews shrunk immediately,
whosoever touched her, that they cried out for pain.
Whereupon Celerinus, the vicious prefect,
was seized with terror, and went to the emperor,
and related to him in order the wonderful signs.
Then Numerianus, the wicked emperor,
attributed it to sorcery, not to the Lord’s tokens,
and commanded men to bring both the saints together
to a sandpit, and set them therein,
and cast upon them earth and wrought stones.
So they were both buried alive,
as the emperor had commanded, and they with chastity
departed
from the world to glory, to dwell with Christ.
There were performed many miracles through God,
and the people reverenced the wonderful saints,
and frequently went thither with faith.
Then it befell after a time, when the people went thither
to the great cave where the martyrs lay,
that the emperor commanded men to build a wall
at the cave’s entrance, that they might not come out,
and bade men cast down the rock suddenly upon them,
so that they all together gave up the ghost,
crushed by the earth; and they reign with God
in everlasting life, slain for their faith.
We venerate God’s saints; but know ye, nevertheless,
that the saints have no need of our praise in this life,
but that which we say concerning them profiteth ourselves;
first, for an example, that we may be the better;
and again, for intercession, when we are in need.
There was a great persecution when they were martyred,
XXXVI. PASSIO SANCTI THOME APOSTOLI.

ac git cynce earfoþre ehtnys on anticristes tocyme.
forþanþ pe ða martyras 1 worhton manega wundra þurh god.
and on anticristes timan ateorias þa wundra.
and se deofol wyrce þonne wundra þurh his scin-craeft.
mid leasum gedwimorum to dweligenne þa geleaffullan.
Mycel angsumnys bið þam arwurðum halgum.
þæt se feondlica ehtere fela tacna wyrce.
and hi sylfe ne moton swa þa martyras dydon.
wundra æteowigende on þam wyrstan timan.
Hi beoc swaþeah ge-healdenne þurh þæs hælendes mihte
356
356
gif hi heora geleafan gehealdas ðæs ende
on þam earfoðum ehtnyssum þæs arleasan deofles.
Swa swa se hælend cwæð on his halgan godspelle.
se þe þone antecrist ædelice forðeð.
þam sy wuldor and lof æ to worulde. AMEN.

XXXVI.

XII. KALENDAS IANUARIAS: PASSIO SANCTI THOME APOSTOLI.

[Collated with U. (= Univ. Library, Cambridge, MS. II. 1. 33;) and K. (= MS. Cotton, Calig. A. xiv, fol. 111, back.)]

DYBITABAM DIV TRANSFERRE ANGLICE PASSIONEM sancti thome apostoli ex quibusdam causis et maxime eo quod
augustinus magnus abnegat de illo pincerno (sic) cuius manum
4 niger canis in conuuium portare deberet. cui narrationi ipse augustinus his uerbis contra-dicens scripsit. cui scripture licet nobis
non credere non enim est in catholico canone. Illi tamen cam et
legunt et tanquam incorruptissimam uerissimamque honorant qui
8 aduersus corporales uindicatas quæ sunt in ueteri testamento nescio
qua cecitate acerrime seuient. Quo animo et qua distributione


1 Leaf 222.
but there will come yet a harder persecution at Antichrist's coming,
because the martyrs have wrought many wonders through God,
and in Antichrist's time these wonders will fail;
and the devil will then work wonders by his enchantment,
with false illusions, to deceive the faithful.
Great anguish it will be to the venerable saints
that the fiendly persecutor will work many signs,
and they themselves may not do as the martyrs did,
showing wonders in the worst times.
Nevertheless, they shall be preserved through the Saviour's might
if they keep their faith unto the end,
in the troublous persecutions of the wicked devil;
even as the Saviour said in His holy gospel,
He Who shall easily destroy that Antichrist;
to Whom be glory and praise for ever and ever. Amen.

XXXVI.

DECEMBER 21: PASSION OF ST. THOMAS THE APOSTLE.

I was for a long while in doubt as to translating into English the Passion of St. Thomas the apostle, for various reasons; and chiefly because the great Augustine denies the story concerning a cup-bearer whose hand a black dog is said to have carried to a feast. In contradicting this story, Augustine himself wrote in these words—'which narrative it is permitted us to disbelieve; for it is not in the catholic canon.' Nevertheless those who, owing to I know not what sort of blindness, are very bitterly opposed to the bodily punishments described in the Old Testament, because they are altogether ignorant of the spirit in which they were inflicted and of the dispensations of different times, both read it
temporatum factum sunt omnino nescientes. Et ideo uolo hoc pretermittere et cetera interpretari que in eius passione habentur sicut aepelwardus uenerabilis dux obnixe nos praecatus est.

1. After eae hælendes prowunge. and æriste of deæc and up-stige to heofonum pa pa his apostolas to-ferdon geond pisne middan-eard. pa becom thomas to cesarian byrig. and se hælend sylf of heofonum com him to þus eweæende. Þæra indisca kyning þe is gehaten gundoferus asende his gerefan to sirian lande to secenne sumne wyrhtan þe wel cuonne on cæfte.

Et ideo uolo hoc preferie et cetera interpreter! quin in eius passione habentur sicut sefelwerdws uenerabilis dux obnixe nos praecatus est.

Se hælend him cwæð to. Far nu and ic beo mid þe. and þe ne forlæte.

and æfter þan þe þu me gestrynst þa indisca. þu cymst to me mid wulder-beage martyr-domes. Thomas him andwyrde thomas. Êala þu min drihten. send me þyder þe þu will be ton to þam indisca. Se hælend him cwæð to. Far nu and ic beo mid þe. and þe ne forlæte.

and æfter þan þe þu me gestrynst þa indisca. Þu cymst to me mid wulder-beage martyr-domes. Thomas him andwyrde thomas. Êala þu min drihten. send me þyder þe þu will be ton to þam indisca. Se hælend him cwæð to. Far nu and ic beo mid þe. and þe ne forlæte.

and æfter þan þe þu me gestrynst þa indisca. Þu cymst to me mid wulder-beage martyr-domes. Thomas him andwyrde thomas. Êala þu min drihten. send me þyder þe þu will be ton to þam indisca. Se hælend him cwæð to. Far nu and ic beo mid þe. and þe ne forlæte.

and æfter þan þe þu me gestrynst þa indisca. Þu cymst to me mid wulder-beage martyr-domes. Thomas him andwyrde thomas. Êala þu min drihten. send me þyder þe þu will be ton to þam indisca. Se hælend him cwæð to. Far nu and ic beo mid þe. and þe ne forlæte.

and æfter þan þe þu me gestrynst þa indisca. Þu cymst to me mid wulder-beage martyr-domes. Thomas him andwyrde thomas. Êala þu min drihten. send me þyder þe þu will be ton to þam indisca. Se hælend him cwæð to. Far nu and ic beo mid þe. and þe ne forlæte.

and æfter þan þe þu me gestrynst þa indisca. Þu cymst to me mid wulder-beage martyr-domes. Thomas him andwyrde thomas. Êala þu min drihten. send me þyder þe þu will be ton to þam indisca. Se hælend him cwæð to. Far nu and ic beo mid þe. and þe ne forlæte.

and æfter þan þe þu me gestrynst þa indisca. Þu cymst to me mid wulder-beage martyr-domes. Thomas him andwyrde thomas. Êala þu min drihten. send me þyder þe þu will be ton to þam indisca. Se hælend him cwæð to. Far nu and ic beo mid þe. and þe ne forlæte.
and respect it as being most uncorrupted and true. And therefore I desire to pass over that circumstance, and to translate the other matters which are contained in his Passion, even as the venerable lord Æthelwold persistently requested me to do.

After the Saviour's passion and resurrection from death and ascension into heaven, when His apostles travelled through this earth, then came Thomas to the city of Caesarea, and the Saviour Himself came to him from heaven, thus saying:—

'The king of the Indians, who is called Gondophorus, hath sent his steward to the Syrian land to seek a workman who is well skilled in his craft; come now, I will straightway send thee forth with him.'

Then answered Thomas: 'Oh! thou my Lord, send me whither Thou wilt, save to the Indians.'

The Saviour said to him:—'Go now, and I will be with thee, and will not forsake thee;

and after that thou hast gained for Me the Indians, thou shalt come to Me with the glorious crown of martyrdom.'

Thomas answered Him: 'Thou art my Lord, and I am Thy servant; Thy will be done.'

Lo then! the steward, who was named Abbanes, (come) from the Indian king, rowed to land, and went through the province seeking his errand.

Then Christ went to him, and said openly,

'What buyest thou, youth?' He answered and said:

'My lord, the king of the Indies, hath sent me to this country to inquire for workmen, that I may hire them home for his work;
or I will buy them, if they are slaves;
such as are cunning in stone, and are approved of in wood,
XXXVI. PASSIO SANCTI THOME APOSTOLI.

\textit{pæt} hi on romanisce wisan æræe (sic) his cynebotl .
\textit{Pa cwæð} se hælend to ðam cnihte sona .
Ic hæbbe ænne wyrhtan wurðfulne and getreowne .
\textit{Pone} ic oft asende to ænlipigum burgum .
and swa hwæt swa he begit his swinces to medes .
he hit bring\textit{ð} to me butan swicdome .
\textit{Pisne} ic wille sendan gif þu swa wylt mid þe
\textit{pæt} pu mid wurðmynte æfter ðam weorce
eft hine asende gesundne to me .
\textit{Pa} blisseode abbanes . and beah to his cnegwum .
1 and se hælend betæhte ðone halgan thoman
him ham to hebbeonne . and hi swa to-eodon .
\textit{Pa} axode abbanes þone arwurðan apostol .
Sege me to sopan gif þu sy his þeowa .
Thomas him \textit{and}wyrde . Gif ic his æht nære
ic wolde forseon sona his hæsa .
ac ic eom his þeowa . and þa þing ne dō
þe ic sylf geceose . ac \textit{pæt} me sæg\textit{ð} min hlaforð .
Ic eom án his þeowena of þam ungerimum .
and we ealle cunnon cræftas on weorcum .
and farað geond scira and butan swic-dome
bringæð eft urum hlaforde \textit{pæt} \textit{pæt} we ge-earn thú .
Hi eodon þa to scipe and heora segel arærdon .
and mid winde ferdon swa swa him gewissode god .
Abbanes þa cwæð eft to þam apostole .
Gif þu canst on cræftum swa swa þu cwæde nu ær .
hwi wolde þin hlaforð þe alætan to me .
Thomas him cwæð to be cristēs getimbrunge .
Ic leège þa grund-weallas þe gelæstað æfre .
and ic sette þone wāh þe ne asihð næfre .
and þa egþyrle macige þe ælceowe bæð
\textit{pæt} þam huse ne bið wana þes healican leohtes .

39. U. he (for hi); kyne-
40. 41. K. getreowe.
41. U. begið; ge-swinces.
42. U. ge-brineð; buton.
43. U. andwerede.
44. U. hæse.
45. 1 Leaf 223.
that they may erect his palace in the Roman fashion.'
Then said the Saviour straightway to the youth:
'I have a workman, worthy and faithful,
whom I have often sent to various cities;
and whatsoever he getteth as meed of his labour
he bringeth to me without fraud.
This one I will send with thee, if thou so desirest,
provided that thou, honourably, after the work is done,
wilt send him back again safe to me.'
Then rejoiced Abbanes, and bowed at his knees,
and the Saviour committed the holy Thomas
to him, to take home; and so they departed.
Then Abbanes asked the venerable apostle:
'Tell me, in truth, if thou be His slave?'
Thomas answered him, 'If I were not His property,
I should very soon neglect His hests;
but I am His slave, and do not the things
which I myself choose, but that which my Lord tells me;
I am one of the countless number of His slaves,
and we all know (various) crafts in works,
and go throughout provinces, and without fraud
bring back to our Lord that which we earn.'
Then went they to ship, and hoisted their sail,
and went with the wind even as God guided them.
Then again said Abbanes unto the apostle,
'If thou art cunning in crafts, as thou saidst but now,
why would Thy Lord let thee come to me?'
Thomas said to him, concerning Christ's building:
'I lay the foundations which shall last for ever,
and I set the wall which shall never sink,
and make the windows which shall be very perfect,
that there shall be no lack to the house of the heavenly
light.

60. U. earmia8.
61. U. segl.
62. A. ferdon, alt. to ferdon; U. K.
ferdon. U. ge-wisode.
63. U. om. ʒa.
68. U. ge-sette.
69. U. eh̄yrla macie; æltwywe.
ic arære ā ge-timbrunge. ɲet hirе hrōf ofer-stihō
ealle gebytlu. and bið utan fēger
and swa-þēal wlihtigre ɲet weorc wīðinnan.
Swa hwæt swa bið on marmstane. Ɇppe on mærlīcere getimbrunge.
ic sōplīcere wyrce. and gif þu wilt me befeñst
cañan to lærenne ic him cūðlice tæce.
Abbanes þa cwǣð. Ɇnlīc is se wer
þe swīlce wyrhtan hæfð he is selra þonne sum kynincg
Thomas him andwyrde. Ɇnlīc þu spræce
kyninges suhu he is acenned his fēder
and hylt his fēder rice on healicem muntum
þær nan fœond ne cymð þe his frið awyrde
ne þær wædla ne bið. ne wanhal gemet.
Hi séglodon þa forð scœfon niht on ān
and on land econ. ac hit bið lang-sum to seeganne
ealle þa wundra þe he 1 worhte on þam lande.
forðan þe we onettað to his arwurðan prowunge.
Hi comon þa æt næxtan to þaem cyninge on india.
and abbanes gebrohte ardlice thomæn
to þæs cyninges spræcea. and hé cwǣð him to.
Miht þu me aræræn on romanise wisan
cynelice gebytlu? He cwǣð ɲet he mihte.
þa sceawodon hi þone stede þær hit standan sceolde.
and thomas cæde metende mid anre mete-gyrde þone stede.
and cwǣð ɲet he wolde wyrcean þa healle
ærast on east-dæle and þa ðære gebytlu
hæftan þære healle. bæðhus. and kycenan.
and winter-hus and sumor-hus. and wynsume buras.
twelf hus togeđered mid godum bigelsum.
ac swylc weorc his gewunelice to wyrceanne on englalande.
and for-þy we ne seegað swutellice heora naman.
þa behoeld se cyning and cwæþ to þam apostole.

71. U. hæore. 78. U. hē; cyning.
74. All mærlīcere. 79. U. andwérde; Ɇnlīce.
77. U. Abbanes him cwǣð to;
wēr. 80. K. acennned.
84. U. scœfan.

1 Leaf 223, back.
XXXVI. SAINT THOMAS THE APOSTLE.

I rear the building, so that the roof shall surmount all edifices, and it shall be fair without, and the work shall nevertheless be more beautiful within. Whatsoever there be in marble or in glorious building, I verily make, and if thou wilt commit to me boys to teach, I will instruct them truly.'

Then said Abbanes: 'Excellent is the man who hath such workmen; he is better than any king.' Thomas answered him: 'Excellently thou hast spoken. He is a King's Son, only-begotten of His Father, and holdeth His Father's kingdom on high mountains where no enemy cometh to molest His peace; neither shall be found there poor man nor sick.'

Then they sailed forth seven nights together, and went to land; but it would be tedious to say all the wonders which he wrought in that land, because we must hasten to his noble passion.

Then at last they came to the king in India; and Abbanes brought Thomas honourably to speak with the king, and he said to him:

'Canst thou erect for me in the Roman fashion a royal dwelling?' He said that he could.

Then they surveyed the place where it should stand, and Thomas went measuring the place with a meteyard, and said that he proposed to make the hall first, in the east part; and the other buildings behind the hall, both bath-house and kitchen; and winter-house, and summer-house, and winsome bowers, twelve houses together, with good arches; but it is not customary to make such work in England, and therefore we shall not tell their names clearly.

Then beheld the king, and said to the apostle:

85. U. seegenne.
90. U. kyninges; om. hé.
92. U. kynelice.
Pa eart æpela (sic) cræfta and kynegum þu sceoldest wyrkan.
Se cyning þa betæhte þam cristes wyrhtan
unge-rim feos to forðēgennæ þæt weorc.
and rád geond his hamas swa swa his rice læg.
Thomas þa ferde frelice bodigende
godes geleafan. geond þæt land gehwær.
and fullode þa ge-leaffullan. and þæt feoh dælde
rumlice þærum and aræde cyrcan.
Hit gelamp þa swa þæt he to geleafan gebigde
ungerim folces and fyrðrode cyrcan.
and preostas gehadode to þæs hælendes biggengum
binnan twam gearum. ær se brema kyning
gundoforus gecyrde to sære seire ongean.
Hit wearð þa gecydd þam cyninge þus.
and he het gebindan begen mid racenteagum.
abbanes. and thoman. and on þeostrum cwearterne
gramlice scufan. of þæt hi man ofsloge.
þa læg þæs cyninges broðor his līfes orwene
se was gad gehaten gundofore swiðe leof.
and he elcode forðy hu he 'embe hi dyde.
Mid þam þe he wolde hi to wæfersyne tuc{[i]an
þa gewāt se gād of worulde to helle.
Man heold þa þæt lic on þa hæðenan wisan.
and se broðor wolde wurðlice hine bestandan.
and kynelice macian mid mæðrum his byrgene.
þa on þone fæorðan læg fælorce on mergen
aras se ylce gād aræred þurh god.
and þa lic-men wurdon wurðlorlice afyrhte
for þam niwan wundre þæt he wearð geedeucod.
þa clypode se ge-edæucode and cwæð to his breðer.
Gehyr nu min broðor be þam halgan men
þone ðe þu woldost to wæfer-syne tucian.

103. A. K. æpela; U. æpele. U.
104. U. kyning.
105. U. forþenne.
106. U. om. 2nd swa.
108. U. godas.
112. U. cyrican.
113. U. bigengum.
'Thou art a noble artificer, and shouldest work for kings.'

Then the king entrusted to Christ's workman an unnumbered sum to further the work, and rode throughout his towns as far as his kingdom extended. Then went Thomas about, freely preaching God's faith everywhere throughout the land, and baptized the believing; and dealt the money munificently to the poor, and reared Churches. Then it so befell that he inclined unnumbered folk to the faith, and established Churches, and ordained priests for the Saviour's service within two years, before the renowned king Gondophorus returned to the province again. Then it was thus made known to the king, and he bade bind both the men with fetters, Abbanes and Thomas, and thrust them roughly into a dark prison, until they should be slain. Then the king's brother was lying, despairing of his life, who was called Gad, very dear to Gondophorus, and he therefore delayed what he should do with them. While he desired to torture them for a spectacle, then Gad departed from the world to hell. Then they kept the body in the heathen manner, and the brother desired to 'wake' him worthily, and to conduct his funeral with royal honours. Then on the fourth day, suddenly in the morning, arose that same Gad, raised up by God; and the corpse-bearers were wondrously affrighted by reason of the new wonder, that he was brought to life. Then cried the requickened one, and said to his brother: 'Hearken now, my brother, concerning the holy man, him whom thou desiredst to torture for a spectacle;
XXXVI. PASSIO SANCTI THOMÆ APOSTOLII

se is godes freond . and godes englas him þeniað .
Min sawl væs gelæd soplice to heofonum
ðurh godes englas . and ic þær gesæah
þa mæran gebytlu þe thomas þe worhte
on þære gelicynsse þe he hit gelogode hær .
mid gymstanum gefærætwod . fægere geond call .
Mid þam þe ic sceawode þa scinenand gebytlu .
þa sædon me þa englas . ðis synd þa gebytla
þe thomas getimbrode þinum brêðer on eorðan .
Ic wisete þa þæt ic moste on þam mæran huse
huru dure-werd beon . Drihtnes englas þa cwædon .
þin broðor nis wyrðe þises weorces fægernysse .
gif þu hit habban wylt we biddað þone hælend
þæt he þe arære of þam reðan dæðe .
and þu bigst hit sicðan þæt þin broðor underfó
his feoh þe he wenð þæt him for-worpen sy .
Æfter þysum wordum he efste to þam eaweærterne .
and ge-sohte þone apostol secgende mid wope .
Min broðor nyste leof þæt þu þæs lifigendan godes
apostol wære . and he hæð healice agylt .
He un-band hine sona . and bæd þæt he under-fenge
deorwürðe gyrlan . þa cwæð drihtnes þegen .
Git þu nast þæt ne weriað wuldorfulle gyrlan
ne fæsclice frætewunga þa þe folgiðr criste .
1and gewilniað to hæbben þe heofonlican mihta .
þes pallium þe ic wegeri wyle me gelæstan .
and min syric ne tosiðr . ne mine sceos ne to-bærstard .
ær þan þe min sawl sicðr of þam lichaman .
Efne þa þa hi ðut-eodon of þam ealdan eaweærterne .
þa gesohte gündoforus þone godes apostol
biddende miltsunge his mis-dæda georne .
þa cwæð thomas him to . Crist min drihten

136. U. om. soplice.
139. U. ge-licnesse.
142. U. ge-bytlu.
144. U. wyscete.

145. U. om. huru ; U. duruward.
150. A. K. forworpen ; U. forworden.
153. U. leof ; godes halig.

1 Leaf 224, back.
he is God's friend, and God's angels serve him;  
my soul was verily led to heaven  
by God's angels, and I there saw  
the glorious palace which Thomas hath made thee,  
in the very likeness in which he planned it here,  
adorned with precious stones, fair beyond all.  
While I was regarding the shining palace,  
the angels said to me: "These are the buildings  
which Thomas hath built for thy brother on earth."  
Then I wished that I might be at least a doorkeeper  
in that glorious house. Then said the Lord's angels:  
"Thy brother is not worthy of this work's fairness;  
if thou desire to have it, we will pray the Saviour  
to raise thee up from cruel death,  
and thou shalt buy it afterward, that thy brother may re-  
ceive  
his money which he thinketh to be wholly lost to him."'  
After these words he hastened to the prison,  
and sought the apostle, saying with weeping:  
'My brother knew not, Lord, that thou wert the apostle  
of the living God, and he hath highly sinned.'  
Then he quickly unbound him, and besought him to receive  
costly raiment. Then said the Lord's servant:  
'Yet knowest thou not that those who follow Christ  
and desire to possess heavenly virtues,  
wear not splendid garments nor fleshly adorning.
This pallium which I wear will last me out,  
and my sark will not fail, nor my shoes burst out  
before my soul departs from the body.'  
Lo! then, as they went out of the old dungeon,  
Gondophorus came towards the apostle of God,  
earnestly beseeching pardon for his misdeeds.  
Then said Thomas to him: "Christ my Lord
XXXVI. PASSIO SANCTI THOMÆ APOSTOLI.

hæfð micel getipod þurh his mildheortnyssse eow . 168
þæt he wolde geswutelian swa his digelnyssse eow .
Nu syndon eowre scira . and eowre ceastra . 169
afylede mid halgum cyrcum . and þæs hælendes geleafan .
beoð eow sylse nu gearwe to ge-wendenne to criste . 172
þæt ge beon gefullede fram fyrmicum synnum .
and beon gehalgode on þam halwendum fante . 176
þa cwæð sona gād to þam godes apostole .
þa gebytlu ic sceawode þe þu minum breper getimbrodest .
and englas me geærndodon to þam ælmihtigan hælende . 176
þæt ic hi gebicgan moste . Þa cwæð blipelic thomas .
hit stent on þinum breper gif þu hit (sic) gebicgan most .
Se cyning þa gundoforus cwæð to his breper .
Nu hit me ge-worht is . ic wene þæt hit min beo . 180
wyrcce se apostol þe ðeper weorc þyllic .
gif he þonne ne mage macian þe ðeper .
unc bam meæg helpæn to hæbbenæ þis án .
þa cwæð se halga apostol . Se hælend hæfð getimbrod
ungerime wununge . and widgylla gebytlu
fram middan-cardes frymde mærllice on heofonum .
and þa beoð geceapode mid sopum geleafan .
Gif ge willað nu beon embe þa gebytlu swiðor . 188
and embe þa heofonlican speda sprecan on eornost .
þonne magon eowre æhta yrnan eow ætforan .
and hi ne magon folgian on forðsiðe eow .
Lætæð nu eowre æhta wydewum fremian . 192
1 wædlum . and wan-halum and witað to sopan
þæt hi be hundfealdum eow gehealdene beoð
þær þær nan geendung eow on ecnyssse ne becymð .
Þa asprang his hlisa geond þæt land wide
þæt to indian come cristes apostol
se þe mihte gehælan mid his handa hreupunge
deafe . and blinde . and þa deadan areran .

176. U. geærndodon . 179. K. kyning . U. on , þa ; Gun-
177. K. most . daforus .

1 Leaf 225.
hath of His mercy granted much to you, in that He hath thus willed to reveal to you His secrets. 168
Now are your provinces and your towns filled with holy churches and with the Saviour's faith; be ye now yourselves ready to turn to Christ that ye may be baptized from former sins, and may be sanctified in the saving font.'
Then said Gad straightway to God's apostle:
I beheld the buildings which thou buildedst for my brother, and angels interceded for me to the Almighty Saviour that I might buy them.' Then said Thomas blithely:
'It standeth with thy brother whether thou mayest buy them.'
Then the king Gondophorus said to his brother:
'Since it is made for me, I think that it is mine; let the apostle make for thee another work like it; if, however, he cannot make another, it may serve us both to possess this one.'
Then said the holy apostle: 'The Saviour hath builded unnumbered dwellings and spacious palaces from the beginning of the world magnificently in heaven; and they can be purchased with true faith.
If then ye will now rather be busy about those buildings, and wish to speak in earnest concerning the heavenly riches, then may your possessions run before you; and they cannot follow you at your death. Let now your goods profit the widows, the poor, and the sick; and know, of a truth, that they shall be kept for you, a hundred-fold, where no ending shall come to you for ever.'
Then sprang his fame widely throughout the land, that to India had come Christ's apostle, one who could heal by the touch of his hands the deaf and the blind, and raise the dead.

185. U. wununga; widgille. 194. K. gehealdenne.
Pa wende þæt land-folc þæt he wære god sylf.
and brohton him kynehelmas . and budon him gyrlan
kynelice geworhte . and woldon him offrian .
hrypera . and rammus . swa swa ricum gode .
Thomas þa gececwd þæt hi comon ealle
to anum gemote þæt he mihte him seegan
hwæt him to done wære . and hi dydon þa swа .
Hi comon þa feorran to anum felde eft .
and manega þider feredon mislice untrume .
þæt se halga thomas hi gehælan scoelde .
þa hét se halga apostol ahebban þa seocan
on anre stowe ealle . and stod him to-middes .
up-astrehtum handum to heofonum and cwæð .
Eala þu halga god ungesewenlice wealdend
and un-awendend-lic þurh-wunigende æfre .
þu þe asendest us þinne sunu ælmihtígne .
se forgeaf us þa mihte þæt we mihton gehælan .
adlige and un-trume ealle on his naman .
and behet us to-eacan . þæt swа hwæs swа we bédon
on his halgan naman æt his heofonlican fæder
þæt he us getipode swа ælmíhtig god .
Nu bidde we on his naman þæt þu gehæle þas untruman
þæt þis folc tocnowe mid fullum geleafan
þæt þu eart ana god mid þinum ancennedan suna .
and mid þam halgan gaste heofona wealdend .
Æfter þysre clypunge þa hi cwædon . amen .
þa com þær swilc leoth . swilce þær liget brude
þæt hi ealle wendon þæt hi forwurðan scoeldon .
and lagon astræhte lange mid þam apostole .
þa arás thomas up and hét hi arisanu and cwæð .
Min drihten 1 sylf com hider swa swa scinende liget .
and læfð eow gehæled ahebbæð eowre heafda .

207. U. felda.
208. K. þidor. U. feredon ðider.
210. U. ahebban.
212. U. upp.

1 Leaf 225, back.
Then weened the country-folk that he was God Himself, and brought him diadems, and offered him robes royally fashioned, and desired to offer him bullocks and rams, as to a mighty god. Then Thomas announced that they should all come to an assembly, that he might tell them what there was for them to do; and they did so. Then they came again from afar to a field, and carried many thither diversely afflicted, that the holy Thomas might heal them. Then the holy Apostle ordered them to take up all the sick unto one place, and stood in the midst with hands upstretched to the heavens, and said: 'O Thou Holy God, invisible ruler, and continuing unchangeable for ever, Thou who didst send us Thine Almighty Son, Who gave us the power that we might heal all sick and infirm in His name, and promised us, moreover, that whatsoever we asked in His holy name of His Heavenly Father, that same He would grant us as being Almighty God: now pray we in His name that Thou wouldest heal these infirm ones, that this people may know with full faith that Thou art God alone, with Thine only-begotten Son, and with the Holy Ghost, O ruler of heaven.' After this invocation, then they said, 'Amen.' Then came there such a light, as if lightning flashed there, so that they all thought that they should be destroyed, and lay long prostrate beside the apostle. Then Thomas arose up, and bade them arise, and said: 'My Lord Himself hath come hither like shining lightning, and hath healed you; lift up your heads.'
XXXVI. PASSIO SANCTI THOMÆ APOSTOLI.

Pa arison pa wanhalan wundorlice gehæelede [wuldrigende] pone ælmihtigan . and his arwurpan apostol . Hwæt pa thomas astah to anum stane and stód ðæt hi calle mihton hine ænne geseon . and elyppode hlude . and cwæð to þam folce . Gehyrað nu elle . Se hælend me asende to þysum earde hider and ic his þeowa eom [mann] swa swa ge syndon . and he asende me to þy ðæt ic eow tecan sceolde . hú ge þa seeandlican godas mid calle forlætan . and mid gelefan bugan to eowrum sceyppende . se þe soð god is ana . and wile gehaldan þa þe on hine gelyfað .

Hæhte pa langlice gelefan þam folce .

and hu hi leahtræs for-bugon . and bysmorlice dæda . and hú hi on godum weorcum þurh-wunian sceoldon .

He cwæð eft to þære meniu þe on þam gemote væron .

Ne eom ic na god . ac eom godes þeowa nimað eowre sceattas þe ge me syllan woldon . and délæð hi þearfum for drihtnes lufan .

and bið gearwe to fulluhte mid fullum geleasan .

Hi dydon swa . and on þone sunnan-deg wurdon feowertyne þusenda gefullode on criste . butan wifum and cildum . þe ne wurdon ge-tealde .

Pa wearð se halga thomas gewissod eft þurh god ðæt he sceolde faran to þære fyrran indian .

and gewende pyder . and wundra ge-fremode .

He gehælde þær þurh god . healte and blinde and calle untrumnyssa . and þa egeslican hreoflian (sic) and deofla adraefdon (sic) and þa deadan ærorde .

ðæt land-folc þa ne mihte his lare wiðcweðan . þonne he swilce wundra geworhte him ætoran .

Sum wif hatte sintice . seo wæs six gear blind .

and wearð þa gehæled æt þam halgan apostole .
Then arose the sick wondrously healed, glorifying the Almighty and His venerable apostle. Lo, then Thomas mounted on a stone, and stood that they might all of them see him at once, and cried aloud, and said to the people:

‘Hearken now, all; the Saviour sent me hither to this country, and I am His servant, a man even as ye are, and He sent me to the end that I might teach you how ye should altogether forsake the shameful gods, and turn with faith to your Creator who alone is true God, and will keep those who believe on Him.’

So for a long time he taught the people the faith, and how they should eschew sins and disgraceful deeds, and how they should continue in good works.

He said again to the multitude who were in the assembly:

‘I am no God, but am God’s servant;
Take your money which ye desired to give me, and deal it to the poor for the Lord’s love, and be ready for baptism with full faith.’

Then they quickly did so, and on the Sunday were baptized into Christ fourteen thousand, besides women and children who were not counted.

Then was the holy Thomas again directed by God that he should go to the farther India, and went thither, and performed miracles.

He healed there with God’s help halt and blind, and all infirmities and the horrible lepers, and drave out devils, and raised the dead.

The country folk could not gainsay his teaching when he wrought such wonders in their very presence.

There was a certain women called Syntyche, who had been six years blind, and was then healed by the holy apostle.
and com to hire magan migdonia gehaten
beorhte locigende.  þe blind hire fram code.
þa cwæð migdonia.  þes man is god sylf
odde godes engel þe pine eagan onlihte
swa butan læcecræfte.  and þi swa lange spræcon
odþ-pæt hí eodon butu þær se apostol bodode.
Migdonia þa gelyfde on þone liſigendan god.
þurh þæs apostoles lare.  and leng nolde cuman
to hire weres bedde.  ðæter þære bodunge.
Seo migdonia wæs þæs kyninges wifes swuster.
and hire wer þa gemacode wið migdeum þone kyning
þæt man sette on cweartern sona pone apostol.
Migdonia þa com to þam cwearterne dreorig.
and feoll to his fötum mid fyrhte cweðende.
Ic bidde þe leof þæs liſigendan godes apostol
þæt þu for me ne under-fó.  swa fullienc teonan.
and godes yrre became for þam intingan ofer me.
Se godes man hire cwæð to.  Gang þe ham ongean.
and ic cume ham to þe þæt þu oncawe þurh þæt.
þæt ic sylf-willes þrowige.  for mines scippendes naman.
and hu micel se geleafa meg þurh god gedón.
Heo dyde þa swa.  and hire dura beleac
liegende on gebedum on hire bure astreht.
Efne þa se apostol on þære ylcan nihte com
to migdonian and cwæð.  Swa swa þu becymst þurh me
to þam ecan life swa ic eac became
þurh þe to criste.  mid kynehelme martyrdom[3]
beo nu swipe anræde.  Heo andwyrd me fyrhte.
La leof ic þe bidde þæt þu onlihte mine sawla.
þæt ic geseon mage þone sóðfæstan weg
þæt ic ne befealle on þone fulan sæð.
Thomas hire cwæð to.  cóþ þæt þu fæste.

266.  U. lociende.
267.  U. manm.
270.  U. buta; bodade.

1 Leaf 226.
and came, seeing clearly, unto her kinswoman named Migdonia, who had left her blind.

Then said Migdonia: 'This man is God Himself, or God's angel, who hath enlightened thine eyes thus without leechcraft.' And they spake thus a long while until they both went to where the apostle was preaching.

Then Migdonia believed on the living God through the apostle's lore, and would no longer come to her husband's bed, after that preaching.

This Migdonia was the king's wife's sister; and her husband then prevailed with Mazdai the king, so that the apostle straightway was put in prison.

Then Migdonia came sorrowfully to the prison, and fell at his feet with fear, saying:

'I beseech thee, master, apostle of the living God, that thou wilt not for me undergo so foul a reproach, lest God's anger come upon me on that account.'

The man of God said to her: 'Go thou home again, and I will come home to thee, that thou mayest thereby understand that I, of my own will, suffer for my Creator's name, and how much faith may accomplish through God.'

Then she did so, and locked her door, lying prostrate in prayers within her bower.

Behold then, in the same night came the apostle to Migdonia, and said: 'Even as thou shalt come through me to the eternal life, so likewise I shall come through thee to Christ with the crown of martyrdom. Be now very steadfast.' She answered with fear, 'Oh master! I pray thee to enlighten my soul that I may behold the right way, so that I fall not into the foul pit.'

Thomas said to her: 'Take heed that thou fast'
seofon dagas georne . and ic syððan cume eft to þe . and þe gefullige fram fyrfnicum synnum . and ælca þe gelyfð on þone lifsgendand god .  
Æfter þysum com hire wer to þam kyninge migdenum and bad georne þone kyning þæt seo cwên moste gespræcan hire swuster cunnian ¹ gif heo mihte hire mod gebigan þæt heo his gebedda wäre . Ne mæg ic hi geolæcan . ne mid ege gedón þæt heo ete mid me op þe on me besco .  
þa geþafode se cyningec þæt seo cwên þider eode . and heo cwæð sona to hire swuster ðus .  
Eala þu migdonia min leofe swustor .  
hwí forsihst þu þinne wer . and geunwurðæst þe sylfe . Se kyning syl fhit bemanð . and his men ealle þæt þu swa færlice forlure þin gewitt . Migdonia hire andþyrde . Eala þu min swuster . wistest þu þæt ic wát . þas word þu ne cwæde .  
Se apostol wyrcð fela wundra on mannum . and sægð us to sōpan þæt sy oþer lif undeadlic and ece . ælces yfeles bedæled .  
Nu to niht eode se ealdorman him to .  
forþan-þe his suna was færlice dead . and lædde þone apostol to þam litfeasan cnapan . and he sona arærde his suna of deaðe .  
nu he sitt . and læð þær geleafan on þam huse . and gehæld þa untruman ealle þe him to cumæð .  
Triptia seo cwên cwæð hire to andþware .  
Gif hit swa is . swa þu sægst . ic wille geseon þone man .  
dyslic bið to forseonne sóðlice þæt ece lif . and heard-mod bið se man þe ne mage þysum gelæfan .  
Hi eodon þa butu his bodunge to gehyrrenne .

297. U. om. to þe.  
299. U. lyfþendan.  
301. U. cyning; cwæð.  
302. U. ge-sprecan.  

¹ Leaf 226, back.
for seven days earnestly, and afterward I will come again to thee,
and I will baptize thee from former sins,
and each one who believeth on the living God.'

After this came her husband to the king Mazdai,
and earnestly prayed the king that the queen might speak to her sister, and try if she could incline her mind that she might be his consort:
'I cannot entice her nor by fear compel her
to eat with me, or even to look upon me.'

Then the king permitted the queen to go thither,
and she spake straightway to her sister thus:
'Oh, thou Migdonia! my beloved sister,
why despisest thou thy husband and dishonourest thyself?
The king himself bemoaneth it, and all his men, that thou so suddenly hast lost thy wits.'

Migdonia answered her: 'Oh! thou my sister,
knowest thou what I know, thou wouldest not have said these words;
the apostle worketh many wonders among men,
and saith to us for a truth, that there is another life, immortal and eternal, freed from every evil.
Even to-night the prince went to visit him because his son had suddenly died,
and led the apostle to the lifeless boy,
and he immediately raised his son from death:
now he sitteth and teacheth the faith in that house, and healeth the sick, all who come to him.'

Triptia the queen said to her in answer:
'If it is so as thou sayest, I will see the man:
it would be foolish to despise that eternal life, and stubborn is the man who cannot believe this.'

Then they both went to hear his preaching,
420  XXXVI. PASSIO SANCTI THOMÆ APOSTOLI.

hi gemetton pa ðone apostol micclum gebysgod 328
ofer pa untruman men þe he ealne ðæg gehælde .
þurh his handa hreponge on þæs helendes naman .
Pa ða seo cwên gesæh swilce wundra æt him .
þa cwæð heo ofwundroð . Awyrgede synd þa men
þe nellað gelyfan þyllicum weorcum .
þa stód þær an hreoða tohrorenum lichaman
atelic on hiwe . and hine gehælde thomas .
and hine gefullode ætforan þære cwene .
Heo feol þa to his fòtum fulluhtes biddende .
and þæs ecan lifes mid geleafæn gewilnode .
and cwæð þæt heo gelyfde ¹ on þone lifigendan god .
Thomas þa bletsode blîpelic þa cwêne .
and lærde hì georne to geleafæn and cwæð .
Min drihten me clypode þæt ic cume to him .
and min tima is nu þæt ic of middan-earde fare .
derfoðh nu forðy fulluht æt me hraðe .
He gefullode hì ða . and fela ðopre mid hire
wera and wifa . and þa unwittigan cild .
and lærde hì georne þæt hi lufodon heora cyrcan .
and sacerdas arwurðodon . and hì sipodon þa ham .
Pa com seo cwên on æfnunge to þam cyninge ham .
and he cwæð hire sona to . Swyðe lange þu ðære .
Heo cwæð eft him to . Ge cwædon þæt min swuster .
and ic sylf eac wende þæt heo gewitleas ðære .
ac heo soplice becom to sopum wisdome
on þam heo me dyde dæl-nimend þæs ecan lifes .
Soplice ic ge-seah þone sylfan apostol
se þe halwende ræd æghwylcum men forgifð .
Nu þu kyning miht macian þe undeallicne
gif þu wilt gehyran þone halgan apostol .
ne swyltst þu on ecnesse . gif þu soplice gelyfst .
Þa forhtode se cyning . and hét seccan him to

328. U. micclum.
329, 332. U. menn.
337. U. feoll.
338. U. wilnode.
339. U. lyfðendan.
342. U. cume him to.

¹ Leaf 227.
and they found the apostle greatly busied
over the sick men whom he all day healed
through the touch of his hands in the Saviour's name.
When the queen saw such wonders done by him,
then said she, being astonished:—'Cursed are the men
who will not believe such works as these.'
There stood there a leper with decayed body,
horrible in appearance, and Thomas healed him,
and baptized him in the queen's presence.
Then fell she at his feet praying for baptism,
and with faith desired the eternal life,
and said that she believed on the living God.
Then Thomas blithely blessed the queen,
and diligently taught her the faith, and said:
'My Lord hath called me to come to Him,
and my time is now come to depart out of the world;
receive now therefore baptism of me quickly.'
Then he baptized her and many others with her,
men and women, and innocent children,
and taught them earnestly that they should love their church,
and reverence priests; and so they went home.
Then came the queen at evening home to the king,
and he forthwith said to her: 'Thou hast been very long.'
She said to him again: 'Ye said that my sister—
and I myself likewise thought so—was witless;
but she hath verily come to true wisdom
in that she hath made me partaker of the eternal life.
Verily I saw the apostle himself,
who giveth saving counsel unto every man.
Now thou, king, mayest make thyself immortal
if thou wilt hear the holy apostle;
thou wilt not die eternally if thou truly believest.'
Then feared the king, and bade men fetch to him

346. U. om. pa; U. unge-wittige.
348. U. om. pa.
349. K. se.
350. U. heora.
354. U. cydde (for dyde).
359. U. ecnesse.
360. K. kyning.
422 XXXVI. PASSIO SANCTI THOMÆ APOSTOLI.

ponne foresædan þegen þe hire swuster hæfde.
and clypode mid gehlyde . and cwæð him sona to.
Mid þam þe ic hogode helpan þinum wife .
mid þam ic forleas min . and heo is mycele wyrse me .
Þa hét se kyning gebringan on bendum him thoman .
and axode mid graman . Hwæt is se eower god
þe awent þurh þe swa ure wif us fram ?
Thomas him cwæð to . Þu kyning wilt habban
claenlice penunga and geewema þenas .
wenst þu þæt god nelle se þe gewylt ealle þing .
habban claena þenas and claenlice penunga .
Þa cwæð migdeus se kyning . Gemaca mid wordum eft .
þæt þa wif gecyrran sylf-willes to us .
Thomas him andwyrde . Îc worhte Ænne stypel .
and þu cwÆst þæt ic seolde . sylf hine to-wurpan .
ac ic seege him swyðor soðlice godes word .
þæt se þe luað on eorpan his eorðlican fæder .
modor . ðærhe bearn . oppæ wif ofer god .
ne bið he gode wurð . and he cwæð eft him to .
Þu kyning ne mihte ofslean þa sawle mid wæpnum .
þeah þe þu þone lichaman allege on deade .
God se soðfæsta kyning mæg asendan ægðer
ge sawle ge lichaman to þam ecan fyre .
þæt wif moste þa swa hire wer forlætan
for-þan-þe he hæpæn wæs . and helot ehtere .
ac canones swa-þeah cwæðþaþ . and beodaþ þæt nan wif
ne sceole hire wer forlætan swilce for eawfæstnysse .
buton him bam swa gelicige . þa het se kyning
lecgan hate isena sona under his nacodum fotum .
þæt he lange swa prowode . ac þæs ærn wærte up
wundorlice sona and celde þa isena .

361. U. swuster.
364. U. micle.
366, 369, 381. U. cyning.
367. U. grame.
368. U. om. swa.

1 Leaf 227, back.
the aforesaid thane who had her sister to wife, and cried vociferously, and said to him immediately:

‘While I was thinking how to help thy wife,
I lost mine thereby, and she is much worse to me than Migdonia is to thee.’ And they consulted long.

Then the king commanded men to bring to him Thomas in bonds, and asked with anger: ‘What is He, your God, who thus turneth, through thee, our wives from us?’

Thomas said to him: ‘Thou, king, wilt have cleanly attendance and fit servants;
thinkest thou that God will not, He who ruleth all things, have fit servants and cleanly attendance?’

Then said Mazdai the king: ‘Cause by thy words again that the women return to us of their own will.’

Thomas answered him: ‘I have built a steeple, and thou sayest that I should myself overthrow it; but I say verily to them God’s word rather, that he who loveth on earth his earthly father, mother, or bairns, or wife above God, he is not worthy of God.’ And he said again to him: ‘Thou, king, canst not slay the soul with weapons, although thou lay low the body in death. God the righteous King can send alike both soul and body to everlasting fire.

The wife should therefore leave her husband, because he was a heathen and a hateful persecutor; but the canons nevertheless say and command that no woman shall leave her husband on the plea of religion unless it so please them both.’ Then the king immediately ordered to lay hot irons under his naked feet, that he might long thus suffer torture, but anon there ran water wondrously up, and cooled the irons.
XXXVI. PASSIO SANCTI THOMÆ APOSTOLI.

Pa cwæð thomas him to. Ne dyde god þis for me. ac for þe swifor þæt þu swa huru gelyfde on þone lifgëndan god. Witodlice he mæg þa mihte me syllan þæt ic butan wætere þin wite me ne ondræde. 

Pa hét migdeus se kyning þone godes man gedõn on weallende wæter. Þa wearð hit acolod. and nan brand nolde byrnan under þam wætere.

He wearð þa gelæd to þam liffeasum godum þæt he his lác secelde lecgan. him on offrunga. and his cneowa gebigan þam bysmorfullum anlicnyssum. Þa gebæð hine thomas bealldlice to his drihtne. 

and hét þone þæt þe þam seincraeft wunode þæt he ut eode of þære anlicnyssse him to.

and hét hine on godes naman þæt he towende þa anlicnyssa. and þæt deofles templ. swa þæt hit ne derode nanum. 

Þa eode se deosol of þære anlicnyssse ut. and towende hi sona swa swa wex ¹ formylt. swa þæt ne belâf hire an lim ge-sund. 

Þa clypodon þa hæpen-gildan. and hetelice grimetodon. 
and heora an sona ofsloh þone apostol mid atogenum swurde. sæde þæt he wolde his godes teonan wrecan. and se cyning gewende þanon. 

for-þan-þæt folc wolde wrecan þone apostol. Hi feredon þa his lic mid geleasan to cyrcan. and wurðlice bebyrigdon. to wuldre þam ælmihtigan. þær wurdon gelome wundra gefremode. 

wode men þær wærnon on gewitte gebrohte. and gehwilec untrumnyssa hwil-tidum þær wurdon gehælede þurh god. and se godes apostol wearð sydðan geferod to syrian lande mid micelre arwurðnyssse. þam ælmihtigan to los. 

se þe on cenysse rixad riclice mihtig. Amen.


¹ Leaf 228.
Then said Thomas to him: 'God did not this for me, but for thee rather,
that thou so at least mightest believe on the living God.
Verily he can give me the power
that I, without water, may not dread thy torture.'

Then said Thomas to him: 'God did not this for me, but for thee rather,
that thou so at least mightest believe on the living God.
Verily he can give me the power
that I, without water, may not dread thy torture.'

Then Mazdai the king bade men put the man of God
in boiling water; then it became cool;
and no brand would burn beneath the water.

Then he was led to the lifeless gods,
that he might lay his gift before them in offering,
and bow his knees to the shameful images.

Then Thomas boldly commended himself to his Lord,
and bade the devil who dwelt in the magic work
that he should come out of the image to him,
and commanded him in God's name to overthrow the images,
and the devil's temple, so that it should hurt no one.

Then came the devil out of the image,
and destroyed it instantly, even as wax melteth away,
so that not one limb of it remained whole.

Then cried the idolaters and furiously roared,
and one of them immediately slew the apostle
with a drawn sword, saying that he would
avenge the insult to his god; and the king went thence,
because his people desired to avenge the apostle.

Then they carried his body faithfully to church,
and reverently buried it, to the glory of the Almighty.

There miracles were frequently performed;
madmen were there restored to their senses,
and all manner of infirmities from time to time were healed there
by help of God; and God's apostle
was afterwards carried to the Syrian land
with great honour, to the praise of the Almighty,
who reigneth in eternity, gloriously mighty. Amen.
APPENDIX.

XXXVII.

XI. KAL. FEBR. PASSIO SANCTI VINCENTII MARTYRIS.


ON ispánian lände pære speóniscan léode.

wæs se halga martír þe hatte uincentius
to menn geboren. & mid his mágum afedd.
on mycelum cristen-dóme. & he on cristes láre
wel þéonde wæs. oððæt he weard ge-háþod
to halgum diácone. þam helende þeowende
mid þam máran bisceope ulérium.

se wæs þa mære láreow on ispánian lánde.

swá swá seo gerecenedysse us segþ on lédeum geréorðe.

þa árás seo ehtnys þæra arleasra cwellerae
wide geond þæs world wódlice swiþe
on-geán cristes gélaðan. & on-geán þa cristenan menn
forþan þe se deofol wolde adwæscan pone gélaðan
mid þam mycelam (sic) ehtnessem. & þam ormétum wittum.

ac swa man mà of-slóh þara martira þa.

swá þær mà ge-lyfdon þyrh þa mycelan wunдра
þe þa halgan geworhtan. þurh þæs hélendes mihte.

forþam þe sóða gélaþa þæs sóðfestan godes
ne byð næfre adwæsced. þurh þa deofollican ehtnyssæ.

ac byð swiðor ge-éanod swa swa us segað béc.

3. MS. màgum (fægere); where inserted in these notes by marks of paren-
fægere is inserted by a later hand;thesis.
there are many such insertions, indi-
4. MS. mycelum (þæwum); see 1 p. 252.
APPENDIX.

XXXVII.

JAN. 22. THE MARTYRDOM OF ST. VINCENT.

In the Hispanic land of the Spanish people, was the holy martyr, who was named Vincentius, born among men, and by his kinsmen nourished in much Christianity; and he in Christ's lore was greatly advancing, until he became ordained as a holy deacon, serving the Saviour with the illustrious bishop Valerius, who was the illustrious teacher in the Hispanic land, as the narrative tells us in the Latin tongue.

Then arose the persecution of impious tormentors wide throughout the world, very madly, against belief in Christ, and against Christian men; because that the devil would quench that belief with great persecutions and unmeasured torments; but the more one slew of the martyrs then, so the more believed, through the great wonders which the saints wrought through the Saviour's might; because that the true belief in the very God shall never be quenched through devilish persecution, but shall be rather increased, as books tell us.

\[\text{note 1.} \quad \text{MS.} \text{ cristen cristen dôme, with cristen struck through, and & on written opposite it in the margin. MS. he (cæc).}\]

\[\text{6. MS. (ercan) diácone.}\]

\[\text{12. MS. menn (Se god lufedon).}\]

\[\text{20. MS. us segað (ure) béc.}\]
PASSIO SANCTI VINCENTII.

On pām dagum wæs pā sum hēretoga wælhreow datianus ge-hātān swīde hetol ehtere on anre heafod-byrig on pām fore-sædan lānde. 

pē begeat 1ēt pām cāsere pēt hē acwellan moste pā halgan cristenan menn mid mislicum wītum. 

Hīm geūpe pā se cāsere swa swa us cyppāc bec. 

pēt se wælhreowa ehtere pone anweald hæfde. 

pēt hē moste acwellan pā cristenan mid wītum. 

for-pām-pē hī begen wærōn mid bealowe afyllede. 

criste wīder-winnan mid wōdlicre rečnyssē. 

Hwet pā datianus se deosolīca cwellere on pām anwealde pē he under-fangen hæfde. 

ge-cyddē his wōdnyssē ofer pā cristenan menn. 

& began to dreccenne mid dyrstim grīginne pā halgum bīscēopas. & pā ge-hādodan preostas. 

Wolde ērest pā heafod-mēn pās halgan geleāfan mid wītum ofer-swīcān. pēt hē. sydēcān mīhte pā læssan ofer-cuman & fram heora geleāfan gebīgan. 

pā ēfste se bīscēop & se eadīga uīncentiūs to pām æcēlan martir-dōme. 

Pōhtan pēt hī würdon wītodlice gesēlige. 

gif hī mid est-fulnesse ēardlice under-fēngon. 

pone wuldor-fullan cyne-helm. heora martyr-dōmes pūrh pā āndētīnyssē pās hēlendes ge-leāfan. 

Datianus pā se deosolīcā ēhtere hēt gebringan pā halgan gebūndene mid rācenteagum into ānre burig. & hī begen be-lucan on leōht-lēasum cēwārterne. Lēt hī liggan swa. 

on mete-leaste micclum ge-hēsegode mid pām hēardan isēne. hōpode pēt hī scēolde pūrh pā wīta abūgan fram godes ge-leāfan. 

ēfter langsumum fyrste he hēt hī gebringan hīm to. 

wende pēt hī wērōn mid pām wītum for-numene. 

& mid pāre mete-leaste 2miht-lease gedōne. 

28. MS. cristenan (men). 30. MS. (&) criste(s). 

1 p. 253. 2 p. 254.
In those days was then a cruel captain, named Datianus, a very fierce persecutor in a head-borough in the aforesaid land; who obtained of the emperor, that he might kill the holy Christian men with various torments. To him the emperor granted, as books inform us, that the cruel persecutor might have the power that he might kill the Christians with torments, because that they both were filled with mischief, to strive against Christ with mad severity. So Datianus, the devilish murderer, by the power that he had received, manifested his madness against Christian men, and began to oppress with a daring attempt the holy bishops and the ordained priests. He wished, first of all, to prevail over with torments the chief-men of the holy belief, that he afterwards might overcome the lesser ones, and turn them from their belief. Then hastened the bishop and the holy Vincentius to the noble martyrdom; they thought that they would be verily blessed, if they with devotion eagerly received the glorious diadem of their martyrdom, through the confession of belief in the Saviour. Datianus then, the devilish persecutor, commanded (men) to bring the saints, bound with chains, into a city, and to lock them both in a light-less prison. He let them lie so in extreme famine, heavily loaded with the hard iron; he hoped that he should through these torments turn them away from faith in God. After a long period he commanded (men) to bring them to him; he thought that they were wasted with the torments, and through the famine made strengthless.

35. MS. preostas (& pa diacones).
37. MS. begen (het).
46. MS. (swi) miccluw.
XXXVII. (APPENDIX.) PASSIO SANCTI VINCENTII.

wolde hi gewítnian mid márum witum.
šet hi swa eağelice ge-éndian ne sceoldan.

Hi cómon ša begen mid bliðum andwílutum
& ansundum lichanum. to šam geleasfeasan démán.
& he weareº of-wundrod šet hi wéron ansunde
& fægeres híwæs on fulre mihte.
& axode ša weard-men hu-meta hi dorston
hi swa wel fédan mid wistum & dréncum.
He ne mihte na to-cnáwen šet crist sylf hi afedde.
& be-fran ša mid graman šone fore-sédan bisceop.
Eala šu ualerius ic še be-frine nu.
hwet dest šu mid šam šet šu durre winne
ongéan šone cásere swilce purh éawfæstrnysse.
ac še bisceop ne ge-andwearde šam wælhtrewum swa hraðe
forpan še god wolde šet he wúrde ofer-swíðed
purh šone diacon on šam martir-dôme
šet ša gearo wes to šam wuldrofullum sige.
& šet se man-fulla mihte eac to-cnawan
šet se bisceop mihte mid gebyldum geleafan
his wíta for-seon. ša ša he weareº ofer-swíðed
purh šone diacon mid his dríhtnes ge-leafan.
ša eawº uincentius to šam áwyrðam (sic) bisceope
andweard šam árleasan mid anrædum geleafan.
šet his wódnySw swa wurðe to-brút.
mid ealdor-dôme ures dríhtnes mihte.

Seo ylce nédre spécc nu purh šíses arleasan mód.
še ša frum-sceapenan men gefúrn for-lárde.
& mid niðfullum ándan him be-námde šæs wuldres
še him god forgeaf gif hi him gehýrsumodon.
He ne ge-earnode nánnes wuldres.
ne he ne wunode on soðfæstnesse.
ac šone deáº še he scencet šam frum-sceapenum mannun.

55. MS. márum, altered to máran.
56. nafr ne dydon.
57. MS. bliðum (mode & mid
fægerum) andwílutum.
60. MS. bisceop. (þus axian).
61. MS. cásere (oðge ongein us).
62. After dréncum is an interpo-
lated line: hi cwídon šet hi hym on
64. MS. ne, altered to Ac. MS. ne,
alterted to nolde.
He would torment them with greater torments
that they should not so easily end (their life).  
Then came they both with blithe faces
and wholly-sound bodies, to the unbelieving judge;
and he was astonished that they were wholly-sound,
and of fair hue, in full strength;
and he asked the warders however they dared
so well feed them, with victuals and drinks.
He could not perceive that Christ himself fed them;
and he asked then with anger the aforesaid bishop,
‘Ha! thou Valerius, I ask thee now,
what dost thou, inasmuch as thou darest contend
against the emperor, as if for religion?’
But the bishop answered not the cruel one so readily,
because that God would that he should be overcome
by the deacon in the martyrdom,
who was then ready for the glorious victory.
And that the wicked one might also perceive
that the bishop could with bold faith
despise his torments, since he was (even) overcome
by the deacon, through his belief in the Lord.
Then quoth Vincentius to the venerable bishop—
‘Answer the profane one with prompt faith,
that his madness may thus be brought to naught,
by the authority of our Lord’s might.
The very serpent speaketh now by the mouth of this profane one, so
he who formerly seduced the first-created men,
and with envious malice robbed them of the glory
which God would have given them, if they had obeyed him.
He deserved no glory,
neither did he remain in truthfulness;
but that death which he proffered to the first-created men,
pone he drunc aerest him sylfum to bealowe.
Winne he wiþ me on pisum ge-winne nù.
& he wið me feohte on his feondlicum trúwan.
& he ge-sylf soðlice pet 1 ic swyþor máeg.
pone ic beo ge-witnod ponne he þe wit-nap.
Forþan þe he sylf sceal swærran witu þrowian.
& he byð ofer-swíþed on minre geswencednysse.
Pa geangsumode soma se úrleasa datianus.
& cwæð to his gingrum & to his witnerum þus.
For-leœð þysne bisceop & ge-bringap on witum
uincentium pone wiþer-coran þe us mid wórdum swa tynð.
aþe hine on þære hêngene. & hételice astrecess
ealle his lima. pet pa lípa him to-gaanism.
Pa ge-feætnodon þa cwelleras pone cristes þegn
on þære heardan hêngene. & hine hetelice tihton
swa swa man web tiht. & se wæl-hreowa him cwæð to.
Hwæt segst þu nu uincentius. hwæt þing þe be þe sylfum
& be þinum earman lichaman on þysum lapum witum.
Se halga wèr þa cwæþ to þam wæl-hreowan þus.
þises ic ge-wilnode & gewiscte æfre.
nis me ðan þing leofre pet me on mínnum life getimode.
& þu swíþost geþwærlaest mines ylifes gewilnunge.
nelle ic pet þu ge-swìce. Forþan þe ic sylf gearo eom
witu to ðrowienne. for þam wuldor-fullan drihtne.
nelle ic pet ðu wanige mín wuldor for gode.
& þonne þu me witnast. þu bist sylf ge-witnod.
Datianus þa deofollice yrside.
& be-gan to sleanne swiðe mid gyrdum.
his agene witneras þe pone halgan witnodon
pet hi swiðor scoelde hine ge-swæncan.
Se halga wer þa cwæþ. Nu þu ge-wrecst on him
ða witu þe ic prowige for þinre wæl-hreownysse.
swilce þu sylf wille ge-wrecen me on him.

94. Over the word geangsumode is written bealh hine. 98. MS. hine (ic hâte).

1 p. 255.
that he drank first, to his own bale.
Let him contend with me in this strife now,
and let him fight against me in his fiendly confidence,
and he shall see verily that I am the stronger.
When I am tormented, then he will torment thee,
because that himself shall suffer heavier torments,
and he shall be overpowered in my tribulation.'
Then was vexed straightway the profane Datianus,
and saith to his servants and to his tormentors thus:—
'Let alone this bishop, and bring into torments Vincentius the rebel, who so vexes us with words.
Hang him up in the rack, and severely stretch all his limbs, that his joints may give way.'
Then the tormentors fastened the servant of Christ in the hard rack, and severely stretched him as a man stretches a web, and the cruel one says to him, 'What sayest thou now, Vincentius? What dost thou think of thyself, and of thy poor body in these evil torments?'
The holy man then saith to the cruel one thus:—
'This I desired and ever wished for.
Nothing is liefer to me that (ever) happened to me in my life, and thou agreeest very much with my own desire.
I wish not that thou shouldst cease, since I myself am ready to suffer torments for the glorious Lord.
I wish not that thou shouldst diminish my glory before God; and when thou tormentest me, thou art thyself tormented.'
Datianus then became fiendishly angry, and began to strike severely with rods his own tormentors, who tormented the holy man, that they the more severely might afflict him.
The holy man then saith, 'Now thou wreekest on them the torments that I suffer because of thy cruelty, as if thou thyself wouldst avenge me on them.'

111. MS. for gode (& mine gesel SA).
113. MS. yrsode (& waes gram on his mode.)
He hrymde pa swiðor & mid reðnyssæ grymetode. & gyf swiðor wedde sleande his cwelleras mid saglum & mid gyrdum. hæt hi swiðor witnian þone halgan wer on þære hengene. 120
þohnte þæt he mihtæ his mod anhexian þurh þa ormaetan wita. ac he wann on idel. forpan þe hi ateorodon on þære tintregunge. þæt hi lêng ne mihton þone martir gewitnian. & he anræde þurh-wunode on þam witum swa þeah. 124
Datianus þa axode mid æblecum andwlitan his reðan cwelleras. pus cwæðende him to. Hwar is nú eower miht & eower mægen becumen. ne on-cnåwe ic eowere hánæ þe æfre hétolæ wæræn. 128
swa oft swa ge-witnodon þa ðe wæræn for-seyldægode. oppe þurh man-slihte æþlice þurh morp-dæða. æþlice þurh dry-craeft. æþlice dyrne forliger. æfre ge ge-wyldon mid witum hi ealle. & hi heore diglan dæða ðow bedýranæ ne mihton. 132
Ac ge nu ne magon þusne mann ofer-swifæðne þæt he hûræ suwige on þysum scearpum witum. þa smércode se halga wær & to þam hetolan cwæð. 140
þis is þæt awritten is witodlice on godes æ. þæt ða ge-seondan ne geseop ne þa gehýrendan ne ge-hýrað. Drihten crist ic andette þæs æmlitigan fæder sunu mid þam halgan gáste ðæs æode god. Ac witna me gyf swiðor for þissere soðan andetnysse þæt ða on eallum pingum þe ofer-swîðedæne on-cnåwe. 144
Datianus þa cweðp to þam drihtnes cyphere ge-milse þe sylfum & ne a-myr þine geogupe & þin lif ne ge-scyrft. on þisum suslum þus. þæt þu hûræ æt-berste þisum heardum witum huru nu æt ende þeah þu ær noldest. Uincentius him cweðp to mid cénnum ge-leafum þus. 148
ne ondraðæ ic þine witu ne þine wælhıevenæ tintrego. 152

120. MS. grymetode (swa leo). 130. After reðan is a small space. 1 p. 256.
He cried out then the louder, and with fierceness raged; and yet more he raved, striking his torturers with rods and sticks, (and) commanded them torment the more the holy man in the rack.

He thought that he might soften his mood by the immeasurable torments; but he strove in vain, because that they became tired in the tormenting, so that they could no longer torment the martyr; and he constantly endured the torments nevertheless.

Datianus then asked, with pale face, his fierce torturers, thus speaking to them:—

'Where is now your might and your strength gone?
I perceive not your hands, that were ever severe as often as ye tormented those that were condemned either for homicide or for murders, either for sorcery or for secret adultery.
Ever ye subdued them all with torments, and they could not hide from you their secret deeds.
But now ye cannot overcome this man so that he may at least be silent in these sharp torments.'

Then smiled the holy man and to the savage one spake:—

'This is verily that which is written in God's law, that the seeing ones see not, nor the hearing ones hear.
Lord Christ I confess, the Almighty Father's Son, with the Holy Ghost, one true God.
But torment me yet more for this true confession that thou in all respects mayst confess thyself overcome.'

Datianus then saith to the Lord's witness, 'Pity thyself, and mar not thy youth, and shorten not thy life thus in these torments, that thou mayest at least escape these hard tortures, at least now at last, though before thou wouldst not.'

Vincentius saith to him thus with keen faith:—

'I dread not thy torments nor thy cruel tortures;
ac ic swiðor ondræde ðæt þu ge-swican wylle
þinre rednusse & swa me gemiltsian.

Dacianus þa hét hine gedon of þære hengene.
& hine 1eft ahôn on heardum gealgan sona
& hine man þa swâng & mid saglum béot.
& mid blysum ontende his bare lic eall
astrehtum limum . ac his geleafa swa-þeah
on his drihtenes andetnysse æfre þurh-wunede.
Man ledd to his breostum brade fsene clútas
swiðe glowende ðæt hit sang ongean.
& hi þa teârten wîta mid wîtum ge-éacnodon.
& his ðærar wûnda mid wûndum of-settan.
& into his innoðum hine gewûndodon.
swa þæt on his lichaman nan dæl ne be-lâf
þe nâere ge-wundod on þære witnume.

Him fleow þa þæt blod ofer calne þone lichaman.
& him se innoð eac geopenode ongean.
& his lipa to-slupon on þam laðum tintregum.
Ac he eall pis for-bær mid bîpum andwlitan
& mid strangum gaste on godes andetnysse
to þam hêlende clypiende þe he on gelyfde.
Wala wâ cwæþ datianus we synd ofer-swîðede.
Ac secæþ nu ic bidde an blind cweartærn
þær nan leocht ne mage inn . & on þam myclum þeostrum
strewiað geond eall tobrocene tigelan
scærpe ge-écgode & þær-on astreccæþ
þysne wîðer-coran . þæt he hine bewendan
fram wite to wite & symble gearewe habbe.
Belûcað hine ponne fæste þæt he liege þær ána
leohtes bedæled on þam laðum bedde.
secgæþ me swa sona swa ge on-cnawaþ
þæt he cecu ne byð . & þa cwelleras swa dydon.
ge-brohton þone halgan wer on þam blindan cwearterne.
& be-sætæn hine syððan . wakigende.

160. MS. swa þeah (ne atéorode). 162. MS. (feower) brade.
1 p. 257.
but I rather fear that thou wilt desist
from thy fierceness, and so pity me.'

Datianus then bade him to be taken from the rack,
and afterward to exalt him soon, on the hard gallows;
and then they scourged him, and beat him with rods;
and with torches singed all his bare body,
his limbs being stretched out, but nevertheless his faith
in confession of his Lord continued ever.
They laid on his breast [lit. breasts] broad iron clouts
very (hotly) glowing, so that it sang again,
and they augmented the sharp torments with (new) tortures,
and afflicted with (new) wounds his former wounds,
and wounded him (even) into his inward parts,
so that in his body no part remained
that was not wounded by the tormenting.

Then his blood flowed over all the body,
and his inward parts also opened again,
and his joints slipped asunder in the cruel torments.
But he bore all this with blithe countenance,
and with strong spirit, in his confession of God,
calling to the Saviour on whom he believed.

'Alas!' said Datianus, 'we are overcome!
But seek now, I bid you, a dark prison
wherein no light may come, and in the great darkness
strew all over (it) tiles broken-in-pieces,
edged sharply, and thereon stretch
this rebel, that he may turn him
from torment to torment, and have (one) always ready.
Lock him then fast, that he may lie there alone,
deprived of light, on the loathsome bed.
Tell me as soon as ye perceive it,
that he is not alive.' And the tormentors did so.
They brought the holy man into the dark prison,
and surrounded him afterwards, watching.
Mid þæm sce þa weard-men wurdon on slêpe.

Pa com þær heofonlic leoh in-to þam halgan wêre on þam blindan cweartearne swilce beorht sunbêam.
& him wearð gebed'dod mid hnescre beddinge.
& he sylf þa sang his sealmes bliðe
his drihten heriende mid inundre heortan.

Pa wundrode þa weard-men þæs wynnsuman leohtes swîðe afyrhte for þam faerlican tæcne.

Pa cwæþ se halga wer of þam heofonlican leohte.
ne beo ge afyrhte. ic heom nu gefréfrod
mid engellicere þenunge. gað in & sceawiað
ge gebrohten me on þrystum. & ic blissige nu on leohte.
míne bendas sund to-lýðe. & ic blissige mid sange.

Ic eom nu gestrangod & hnesce under-streowod.
wundriað pisæ þæt se þe wurðþþ god
mid sopre andetnesse. þæt he sige-fæst byþ æfre.
Cyþþ þu ardlice eowerum arleasan hlæforde
hwilces leohtes ic brûce. & hwilcere beddinge.

Þæt he gyt mage asmeagan sum yllic wite
to mínun wuldre ne wanige he nän þing
þæs þe mínun martirdôme mage to wuldre becuman.

His mildheortednesse ane ic me ondrêde swîðost
Þæt he beo awend swilce he wille mildscian.
Hi cyddon þa þis þam hétolan cwellere.
& he wearð geangsumod [se ärleasa datianus]
& æblæce on nebbe cwæþ him to andsware.

Hwaet mage we him mare dôn nu we synd ofer-swîðede.
Berað hine nu ic bids of þam blindan cweartenne
to suman softan bedde þæt he swa hine reste.
nelle ic hine wyrçan wuldor-fulran gyt.
gif he on þam wítum gewitinod aetorað.
Hi hine þa bæran bliþelice on æarmun (sic)

190. MS. swilce (an).
191. MS. beddinge (swîðe ænlice).
194. (þa & ða weardmen awocan) þa.
198. MS. sceawiað (hu me is).
206. MS. sum (þing) yllic.
207. MS. wuldre (ic bids).
208. MS. þe (he).
210. MS. wille (me ge).
1 p. 258.
Whilst that the warders were asleep, then came there heavenly light to the holy man, into the blind prison, as it were a bright sunbeam. And a bed was prepared for him with soft bedding, and he himself then sang his blithe psalms, praising his Lord with his inward heart.

Then wondered the warders at the winsome light, being very affrighted at the sudden miracle. Then saith the holy man, 'Of the heavenly light be ye not affrighted. I am now comforted with angelic ministration. Come in and behold. Ye brought me into darkness, and I rejoice now in light; my bands are loosened, and I rejoice with a song. I am now strengthened, and softly underlaid.

Wonder at this—that he who worshippeth God with a true confession, that he shall be victorious ever. Tell now quickly your profane lord, what light I enjoy, and what (soft) bedding; that he may yet bethink him of some worthy torture; may he diminish nothing from my glory, that may turn to the glory of my martyrdom.

His mercy alone I dread the most, lest he be turned away so as to take pity.' They told this then to the fierce tormentor, and he became vexed, [the profane Datianus], and, pallid in face, spake in answer to them:—

'What may we do more to him, we are now overcome! Bear him now, I bid you, from that blind prison to some soft bed, that so he may rest him. I desire not to make him more glorious still, (as he will be) if, tormented in the torments, he fails (dies).' They then bare him blithely in their arms.
XXXVII. (APPENDIX.) PASSIO SANCTI VINCENTII.

pe hine ær witnodon on pam vælhwewum tintregum. & hi his sēt cystun. & his flowende blōd geornlice gaderoden him sylfum to hēle. & geleddon hine swā on pam softan bedde swa swa se arlesa hēt & for-lectan (sic) hine swa.

Hit gelāmp þa sona æfter litlum fyrstum. þæt se halga gewāt of worlde to gode mid sige-fæstum martirdōme ofer-swīðdum deofle to þam ecan wuldre mid þam wel-willendan drihtene. þæt þæt he þam bc-het callum þe hine lufræd & þam þe his ge-leaftan headæp oþ ende. Datianæ þa cwæþ se deofollica cwelleræ of-sceamod swa-peah. gif ic ofer-swīðan ne mihte hine ær cucene. ic hine witnige deadne. Awyrpað nu his lic on anum widgillum felda. fugelum to æse. & fīlum hundum to mete. & þam wildeorum. & his vælhwewan þegnas swa dydon. sona ge-feredan þæt lic to þam feldan middan. & hit þær awurpon wildeorum to mete. Hit gelamp þa sona þur[h] godes fore-sceawunge þæt an sweart hrēm þær fleah sona to. & be-werode þæt lic wið þa wildan fugelas. & hi ealle afligde mid his fīderum aweg. & eac þa reðan deor mid his on-rēsum. Se ælmihtiga god þe þe Eliam his witegan þurh pone sweartan hrēm asende hwilon mete. & hine þa afedde þur þæs fugelas þenunge swa swa on cyninga bocum fulcūð is be þam. þe ylea ge-heold nū þæs halgan weres lic þurh þæs hremmes weardunge wið þa oðre fugelas. Þis wearð eft gecydd þam arleasan datiane. & he þa ge-angsumod þus cwæþ. ne mæg ic hine ofer-swīðan forðon swa deadne.

220. MS. halga (diacon). 223. MS. witnige (þus).
232. MS. offer-swīðan, altered to ofer-cumen. 236. MS. wild(e d)ecorum.
238. MS. (& fugelum) to mete. 252. p. 259.
who before had tormented him in cruel torments. 220
And they kissed his feet, and his flowing blood carefully they collected, for their own healing, and laid him thus on the soft bed, as the impious one commanded, and so left him. 224
It happened then soon, after a little while, that the saint departed from the world to God, with victorious martyrdom, the devil being conquered, to the eternal glory with the gracious God, which He has promised to all them that love Him, and that keep their faith in Him to the end. 228
Datianus then saith, the devilish persecutor, ashamed nevertheless, 'If I might not overcome him formerly when living, I will punish him when dead. Cast now his body into a wide field, as food for birds, and as meat for unclean hounds, and for the wild beasts.' And his cruel servants did so. 232
Soon they bore that body to the midst of the field, and there cast it away, as meat for the wild beasts. It happened then soon, through God's providence, that a black raven soon flew thither, 236
and guarded the body against the wild fowls, and drove them all away with his wings, and also the fierce beasts by his attacks. The Almighty God, who to Elias His prophet by the black raven once sent meat, and fed him then by the fowl's ministration, as in the Book of Kings is well known concerning it; the same God kept now the holy man's body, by the keeping of the raven, against the other fowls. This was afterwards told to the impious Datianus; and he then, irritated, saith thus:
'May I not overcome him even when dead?' 240 244

245. MS. mete. (on Jam westene 248. MS. ylea (god).
Se he owwnole). 251. This line is left in a prose
246. MS. afedde (ser). form.
swa ic his swiðor ehte mid swiðlicre ehtnysse.
swa ic hine swiðor wyrice wuldor-fulran symle.
Ac gif þeordē (sic) ne mæg þone mann forniman.
be hē besenced on 1sælicum yðum.

þæt ðū swa oft ne sceamige for his anes sige
on manna gesiþum, þe hit eall gesecoð.
beo he huru be-diglod on þære deopen sē.
Be he be-siwod on anum sæcce mid hefegum stanum.
& awurpan hine on þære widgillan sē.
þæm fixum to mete þeah þe þa fugalas noldon.
Ða reþan cwelleras þa raþe swa dydon
awurpan þæs halgan lic on þære widgillan sē.
mid þæm hefegum stanum. swa swa hi hēt þe déma
þæt he huru ne se olde þære sē æt-berstan.
þeah þe hē þære eorðan æror æt-burste.
& reowan him hamweard mid healicre blisse.

Ac þæs halgan weres lic þurh þes hælendes mihte.
to þæm strande be-com æþþam þe hi stopon on land.
& on þæm ceosole ge-læg. oð þæt sum geleafful wudewa
swutele gebicnunge be þæm under-feng.
hwær se halga lichama læg on þæm strande
be-worpen mid þæm ceosole purh þa sælican ypha.
swilce he be-byrged were þurh godes wissunge.
His lic wearð þa geferod to geleaffulre cyrcan
mid mycelre arwyrcnesse. & þar on innan bebyriged.
& his halgan ban würdon wide to-dælede.
& mid mycelre lufe hi man wyrycþþ ge-hwaer
swa swa us secgaþ bëc for his sodan geleasfan
þæm hælende to lode þe leofaþ a on cenesse. amen.

As I persecute him more with greater persecution, so I make him always the more glorious. But if the earth may not destroy the man, let him be sunk in the waves of the sea, that I may not so oft be ashamed at the victory of him alone in the sight of men, who behold it all; let him at least be hidden in the deep sea.

Let him be sewn in a sack, with heavy stones, and cast him away into the spacious sea, as meat for the fishes; 'though the fowls would not have him.' The fierce persecutors then quickly did so.

They cast the saint's body into the spacious sea, with heavy stones, as the judge commanded them, that at least he should not escape from the sea, though he formerly escaped from the earth; and they rowed homeward in high glee.

But the holy man's body, by the Saviour's might, arrived at the strand before they stepped ashore, and lay on the shingle, till a believing widow received a clear indication concerning it, where the holy body lay on the strand, cast amid the shingle by the sea-waves, as if he should be buried by God's command.

His body was then borne to a holy church with much veneration, and therein buried; and his holy bones were widely distributed, and with much love men revere them everywhere, as the books tell us, for his true faith, to the praise of the Saviour, who liveth aye in eternity. Amen.

267. *After æt-burste is inserted ða hig swa gedon hæfdon. swa ðe déma hi hét.* 269. *MS. Æc (snólice).*

268. 274. *MS. (sand) ecosole.*
NOTES TO VOL. II.

The MSS. are as follows:—

A. (or Jul.) = Cotton MS. Julius E. 7; adopted as the text.

B. = MS. Bodley N. E. F. 4. 12 (now Bodley 343); described by Wanley, p. 15. See Hom. XXXI and XXXII.

C. = MS. Corpus Chr. Coll. Camb., S. 8 (now 198); described by Wanley, p. 125. Hom. XXV.

D. = MS. Corpus Chr. Coll. Camb., S. 17 (now 303); described by Wanley, p. 133. Hom. XXV.


H. = MS. Corpus Chr. Coll. Camb., S. 6 (now 178); described by Wanley, p. 120. Hom. XXV (last part); see p. 120.

J. = MS. Junius 23, in the Bodleian Library; described by Wanley, p. 36. Hom. XXV (last part, ll. 812–862). But this I have not collated, as there are five other copies.

K. = MS. Cotton, Caligula A. 14; described by Wanley, p. 190. Hom. XXXI (imperfect; ll. 374–1495; see p. 243); and Hom. XXXVI.

O. = MS. Cotton, Otho B. 10 (British Museum); described by Wanley, p. 190. Much burnt. When perfect, it contained Hom. XXIII (B), XXXII, and XXXIII. Of Hom. XXXIII (B), the extant portion contains ll. 318–401 (pp. 22–28), and 484–527 (pp. 32–36). Of Hom. XXXII, I only find a few legible lines (ll. 128–153); and this copy is practically useless. Of Hom. XXXIII, it affords the only other copy, but is very imperfect, containing ll. 64–108 (pp. 338–342); however, it is useful for correcting the text.

U. = MS. Camb. Univ. Library, ii. 1, 33; described by Wanley, p. 162. Hom. XXIV–XXVII, XXIX, XXXII, XXXVI, XXXVII.

V. = MS. Cotton, Vitellius D. 17; described by Wanley, p. 206. Much burnt. When perfect, it contained Hom. XXIV, XXV (as far as l. 811), XXVI–XXX, XXXII, XXXIV, and XXXVI. Of these I can only find the following fragments, viz. Hom. XXV (ll. 1–29; XXVI (ll. 155–236); XXVII (ll. 66–205, illegible); XXX (illegible scraps); XXXII (ll. 249–276); XXXIV (ll. 230–301). Such readings as can be made out are sometimes serviceable.

MSS. E., F., and W. (see vol. i. p. 543) contain none of the homilies printed in this second volume.
HOMILY XXIII B: ST. MARY OF EGYPT.

This Homily does not really belong to the set. It will be observed that it is not recognized in the Table of Contents, printed in vol. i. (p. 8), where Homily XXIII is "De Septem Dormientum" (sic), and Hom. XXIV is "De Abdone et Senne." Moreover, the style varies so much from that of the other Homilies, that it clearly was not written by Ælfric. Nevertheless, it is printed here because, though it does not belong to the set, it belongs to the MS., into which it was thrust by the scribe who wrote it. The back of fol. 120 of the MS. begins with the words "to ephese ferde," in XXIII. 814, vol. i. p. 538), and the remainder of Homily XXIII is crowded into the same page. After this 14 extra leaves have been inserted, in order to introduce this Homily, affording more than sufficient space for it; hence the lower part of fol. 134, and the back of the same folio, are left blank, and Homily XXIV begins on fol. 135.

The Homily is in many places very corrupt, and no complete copy of it is known. At l. 246 (p. 16), the MS. has:—Da arisan hi butu of þære eorþan. þa Ȝingc þe be me synd, &c. Here, after the word "eorþan," there is a considerable gap in the story, since the words "þa Ȝingc þe be me synd" belong to l. 318 (p. 22). This gap I have endeavoured to supply, partly from MS. G., down to l. 292 (p. 20); and, where both MSS. fail, from the original Latin text. In ll. 248–292, MS. G. is frequently imperfect and illegible, so that the missing words have been inserted by guess in italic letters (p. 16, footnote 4), though the Latin text gives some help.

Of this Homily there are three copies, viz. in A. (Jul. E. 7), G. (Gloucester), and O. (Otho B. 10). As explained above, even the copy in A. is imperfect, the gap in it extending from l. 246 to l. 317. MS. G. consists of three disconnected leaves, containing respectively ll. 219–292, 428–496, and 771 to the end. The first of these leaves is particularly useful, as it supplies a part of the missing text. MS. O. is so imperfect as to be nearly useless; however, it supplies some various readings in ll. 318–401, and 484–527; and it is worth notice that these readings are frequently more correct than those in A. Thus, in l. 365, it corrects gerynyss for geredynsse; in l. 367, it has spinle for swingle, where the Latin text has colon; and so on. Another remarkable fact about this text is that MS. A. actually repeats one passage (ll. 671–682, pp. 44–46), and there are slight variations between the two versions, as duly noted; the second version being called B.

The edition by Prof. Earle of the "Gloucester Fragments" has already been alluded to in vol. i. p. 552, with reference to the Life of St. Swithun. The same edition also contains a facsimile of the fifth of the six pages of the Life of St. Mary of Egypt, beginning with the words "was genyrwed" in l. 770, and ending with "ururu driehte" in l. 805, within a couple of lines of the end of the piece. The sixth page completes the homily, and adds a piece containing moral precepts, of no great interest, beginning "Ærest mon sceal god lufan of ealre heortan"; which is written in a later hand. "The language," says Prof. Earle, with reference to this piece, "is about parallel to that of the Chronicle under 1102. We may compare the "Anglo-Saxon Apotheosis," as Kemble calls them, printed in Salomon and Saturn, ed. Kemble, pp. 258–268.

In the Introduction (l. 4), the English writer refers us to "Paul, the
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22. The Greek form of the monk's name was ζωσιμᾶς (Earle).

228. "Underwre[ed] propped up, supported, and so authorised. In the Vita, 'tu enim presbyterii honore fultus es.' In Exod. xvii. 12, where Aaron and Hur stayed up the hands of Moses, it is in the Saxon version: "Aaron and Ur underwri[ed]on Moises handa."—Earle.

233. Lat. version: "manifesta jam quidem es ex ipsa visione."

236-8. Note the variation in G., where of ham strengran date refers to the Latin "et fortiori parte mortua es." The version in the text hardly makes sense.

240. Lat. version: "gratia non ex dignitate cognoscitur, sed ex animarum actibus significari consuetæ est; benedic propter Deum, et orationem tribue indulgentiae tuae perfectio[nis]. Stabilitati autem ensis sancti compassa," &c. Hence onenm-browigan is equivalent to Lat. compati.

245. tiligende: "qui salutem procurat animarum." 

250. Lat. version: "Tamen quoniam quidem te gratia Spiritus sancti direxit ut aliquod ministerium exhibeas me exigitatis corpori congruum." Cf. gehiðdo in l. 492; and see l. 783.

274. swa swa mannes elne: "quasi cubitum unum"; the length of a man's fore-arm.

275. Earle takes ongan to be put for ongan, i. e. he saw her, while hanging in the air, continue to pray. This avoids the awkward change to "she began."

283. In Matt. xi. 6, the Lat. "qui non fuerit scandalizatus" is translated by se pe ne swicoð. syrwiende gebedu fremme: "fictam orationem facio."

291. Earle prints "anbringellan," remarking that it is but a guess, as no such word is known. The MS. has "anbr" at the end of one line, and "gellan" at the beginning of the next. For ombring, i. e. instigation, see Bosworth and Toller. But the form is too risky to be quoted.

293. The gap in the A. S. version is treated very briefly in the South-English Legendary, where the corresponding passage is as follows (ll. 201-8):—

"'Moder, thin ore,' the monek seide: and feol a-doun a-kne, 'To scwewi ore swete louerdes miȝte; thi liff tel thou me!'

This guode wooman nam him up: 'leoue fader,' heo sede, 'Schame it is to heore telle: of mine sunful dede.
Ake for thou me i-sele naked er: and that mi bodi was al bar,
That was for schendnesse of mine foule dedes: of sunne beo euere i-war.
So foule beth mine sunfole dedes: that, bote god the giue is grace,
3wane thou i-heorst me hem telle: fleo thou wolt out of this place.'"

431. unforbugendlicie: Lat. "indeclinanter attendens."
435. Lat. version: "me sic horridam adorare imaginem tuam vel con-

templatori oculis, tantis sordibus pollutis, quae esse virgo dignosceris et casta."

449. mundbyrdnesse, protector; but more exactly, protection, as in l. 454

below, and again in l. 479.
451. bysmer-gleow, disgraceful pleasure; not recorded by Bosworth.
479. liciurdan, not "favourable," as at p. 33, but rather "acceptable," as

in Bosworth and Toller.

492. Lat. version: "hos accepi benedictioni mei itineris congruos." goblæd-

fastnyse, provision, sustenance; see Sweet's A. S. Dictionary.

557. There is no other version of the text, which is hereabouts very

corrupt. The Latin text does not always help us.

661. caricum; not an A. S. word. It represents Lat. càrica (sc. fìcus),
a dried fig, lit. a Carian fig.

771. Earle suggests that ofergoten should be supplied after swâte, as the

Lat. text has madefactus.

783. ne naht gehûdes hæbbe: "nec congruum quid habeo." Cf. note to

l. 250.

793. bewæfde, wrapped round. Prof. Earle notes the equivalent use of the

Gothic pp. biwaibiths, Mk. xiv. 51, xvi. 5.

Homily XXIV: Abbard and Sennes.

There are but two copies extant, viz. in A. and U. The third, in V., has

entirely perished, owing to the burnt condition of the MS. The copy in

U. has been collated throughout.

Abardon and Sennes (also spelt Sennen) were Persian kings or princes, taken

captive by Decius and carried away to Cordova in Spain, where they were

martyred about A.D. 250; according to the legend. For the Latin account,

see Acta Sanctorum (July 30), with the title "Acta auctore anonymo," p. 137;

also De Vitis Sanctorum, ab Aloysio Lipomano episcopo Verone

(Venetis, 1581), vol. iv. fol. 179 b, under the date Aug. 10. For a short

account, see Aurea Legenda, ed. Grasse, 2nd ed. p. 447; Caaxon's Golden

Legend, as reprinted by W. Morris, p. 664; and Alban Butler's Lives of the


The Letter of Christ to Abgarus.

It is not clear why this Letter is introduced at this place, as it belongs

rather to the Life of St. Thomas. Compare the account of St. Thomas, near

the end, in Legenda Aurea, ed. Grasse, Caaxon's Golden Legend, and Alban

Butler's Lives of the Saints. See the English translation of the Letter in the

Apocryphal Gospels, by B. H. Cowper, where it is sufficiently discussed. The

letter of Abgarus, with Christ's reply, first appeared in Eusebius, Hist. i. 13.

Abgarus was reputed to be king of Edessa.
HOMILY XXV: THE Maccabees.

Of this Homily (lines 1-811) there are several copies. Besides A. (the text), there are copies in C., D., U., and V. That in U. is imperfect at the beginning, beginning at l. 319; and that in V. is nearly useless, as it ends at l. 29. All these copies have been collated with the text.

The original is in the Septuagint version of the Apocryphal Books; but Ælfric's translation was of course taken from the Vulgate version of the same. The Passion of the Maccabees was associated with the 1st of August. See Ælfrid's Book of Martyrs, in The Shrine, ed. Cockayne, p. 111; where we find—On þone serestan deg þes monþes bið ðeða martýra tíð þe we nennanþ machæbos. There is a brief allusion to the Maccabees in the Legenda Aurea, ed. Græsse, 2nd ed. p. 454, and in Caxton's Golden Legend; where the story occupies a position suitable for Aug. 1.

This Homily is expanded to 811 lines, and is written (it would seem) with more than usual care; the alliteration is usually well marked. Ælfric divides the story into eleven chapters, and I have indicated their sources at the beginning of each of them. The result is, collectively, as follows:

I. 1 Macc. i. 1-64 (ll. 1-31); 2 Macc. vi. 18—vii. 42 (ll. 32-204).
II. 1 Macc. ii. 1-70 (ll. 205-273).
III. 1 Macc. iii. 1-26 (ll. 274-327).
IV. 1 Macc. iii. 27—iv. 54 (ll. 328-384).
V. 1 Macc. v. 1-68 (ll. 385-458); 2 Macc. xii. 39-45 (ll. 459-480).
VI. 2 Macc. x. 24-38 (ll. 481-529).
VII. 1 Macc. vi. 1—vii. 4: 2 Macc. ix. 1-11 (ll. 530-595).
VIII. 1 Macc. vii. 5—viii. 17 (ll. 596-646).
IX. 1 Macc. ix. 1-22 (ll. 647-714).
X. 1 Macc. ix. 28—xvi. 24 (ll. 715-744).
XI. 2 Macc. iii. 1-40 (ll. 745-811).

Thus the whole of Book I is sufficiently represented, together with portions of chapters iii, vi, vii, ix, x, and xii of Book II. The printing of this piece is a clear gain. The battle-scenes are described with some vigour, and we may note how the writer sometimes increases the length of his lines, in the usual manner, when he wishes to be particularly emphatic. See, for instance, ll. 582-6.

BEADSMEN, LABOURERS, AND SOLDIERS.

This passage (ll. 812-862) is extant, not only in MSS. A., C., D., and U., but also in H. and J. (fol. 58). Of these I have collated all but the last.

This piece was probably introduced by way of apology for the militant tone of the Homily. It is not to be expected of beadsmen that they should fight personally; their conflict is a spiritual one, against invisible devils (l. 824).

The threefold division of a king's subjects into Beadsmen, Labourers, and Soldiers is of great antiquity. Prof. Cowell refers me to the laws of Manu, i. 88-91, where we find mention of the Brähmans, who were to teach and study the Veda, sacrificing for their own benefit and that of others; the Kshatriyas, who were to protect the people, bestow gifts, &c.; and the Vaïcyas, who were
to tend cattle, to trade, lend money, and cultivate the land. See also my note to P. Plowman, C. ix. 26.

At l. 833 an anecdote is introduced about Julian the apostate, who was so mistaken as to expect holy monks to fight.

**Homily XXVI: St. Oswald, King and Martyr.**

Of this Homily, there is a copy in U., which has been collated. I have also given readings from the very imperfect copy in V., extending from l. 155 to l. 236.

The story of St. Oswald, king of Northumbria, slain by Penda, A.D. 642, is from Beda, Hist. Eccl. iii. 1–13; who is mentioned at l. 33, 272. The account of him in Ælfrëd’s Book of Martyrs extends but to twelve lines; see The Shrine, ed. Cockayne, p. 113. Cf. Acta Sanctorum, under Aug. 5, at p. 94; and the South-English Legendary, ed. Horstmann, p. 45.

This Homily was first printed, from MS. A., by Mr. Sweet in his A.S. Reader. His copy agrees very closely with mine, though it has been slightly emended in a few places. Thus, in l. 4, Mr. Sweet inserts *his after from*; and in l. 51, *him after and*. In l. 147, he omits *part*; and in l. 221, *eac*. In l. 202, he puts *water* for *water*.

**Homily XXVII: The Exaltation of the Cross.**

There are but two good copies, viz. in A. and U. A fragment exists in V., beginning at l. 66; but much of it is illegible. Hence the various readings from this MS. are very few.

This Homily was first printed, from MS. A., by Dr. Morris, in his Legends of the Holy Rood (E. E. T. S., 1871), pp. 98–107.


The story of the exaltation of the Holy Cross is the sequel to that of the Invention of the Holy Cross by St. Helena, celebrated on May 3. This legend is commoner and much better known. See Legends of the Holy Rood, ed. Morris; Cynewulf’s Elene; King Ælfrëd’s Book of Martyrs, ed. Cockayne, p. 79; Ælfric’s Homilies, ed. Thorpe, ii. 303; Altenglische Legenden (as above), p. 56; Caxton’s Golden Legend, &c. For the Latin text, see Acta Sanctorum, May 3, p. 361; Legenda Aurea, p. 303.

22. *Cosdrue*, i.e. Chosroes II, king of Persia, who invaded the Roman empire in 603. See Gibbon’s Hist. ch. 46.

186. The Legend of St. Longinus is in the Legenda Aurea, ed. Grässe, 2nd ed. p. 202; and in Caxton’s translation.

1 Also printed in Legends of the Holy Rood, ed. Morris, p. 161.

2 The two legends are given together in the South-English Legendary, ed. Horstmann, pp. 1–14.
HOMILY XXVIII: ST. MAURICE.

The copy in MS. A. is unique, that in V. being burnt.
The story is given in Alban Butler's Lives of the Saints, under the date Sept. 22 (A. D. 286).
The Latin version occurs in the Acta Sanctorum, Sept. 22, p. 342. It is entitled "Passio SS. Mauritii et Thebaeorum MM., Auctore S. Eucherio, Lugdunensis episcopo; edita à Petro Francisco Chiffletio, S.J., et à Ruinartio cum aliis MSS. collata." Also in De Vitis Sanctorum, by Lipom anus (Venet. 1581), vol. 5, fol. 108, back; with the title: "Martyrium Fortissimorum martyrum Mauricii et sociorum eius, ab Eucherio Lugdunensi episcopo conscriptum." Also in the Aurea Legenda, ed. Gräse, 2nd ed. p. 628; with which Caxton's translation may be compared. In Alfred's Book of Martyrs, the story is summarized in ten lines; see The Shrine, ed. Cockayne, p. 132. The legend is referred to in Gibbon, Decline and Fall of the Roman Empire, ch. xvi; who refers to Eusebius, Hist. viii. 4, 17. Gibbon's note is as follows: "He [Eusebius] limits the number of military martyrs by a remarkable expression (σταυρίω τούτων ἐστὶν καὶ δεύτερος), of which neither his Latin nor his French translator have rendered the energy. Notwithstanding the authority of Eusebius and the silence of Lactantius, Ambrose, Sulpicius, Orosius, &c., it has long been believed that the Theban legion, consisting of 6000 Christians, suffered martyrdom, by the order of Maximian, in the valley of the Penine Alps. The story was first published about the middle of the fifth century, by Eucherius, bishop of Lyons [as said above], who received it from certain persons, who received it from Isaac, bishop of Geneva, who is said to have received it from Theodore, bishop of Octodurum. The abbey of St. Maurice still subsists, a rich monument of the credulity of Sigismund, king of Burgundy. See an excellent dissertation in the 36th volume of the Bibliothèque Raisonnée, pp. 247-454."
The Golden Legend assigns the year 280 as the date of the martyrdom of the Theban legion.

HOMILY XXIX: ST. DENIS.

From MS. A., collated with U. The copy in V. is burnt. This is the Legend of St. Dionysius the Areopagite, who was converted by St. Paul (Acts xvii. 34). It is given in the Acta Sanctorum, under Oct. 9, at p. 792; with the title—"Acta Fabulosa, S. Dionysio Areopagitico afficta, auctore anonymo." It also occurs in the Legenda Aurea, and in Caxton's Golden Legend. In the collection De Vitis Sanctorum, by Lipom anus, vol. 5, fol. 226, back, it is entitled—"Martyrium Sancti Martyris Dionysii Areopagitici et sociorum eius, authore Simeone Metaphraste. Citatur autem lacus historia in Synodo Florentina." Cf. The Shrine, ed. Cockayne, p. 137.
The English version follows the fuller account in Lipom anus rather than the abbreviated one in the Legenda Aurea.

HOMILY XXX: ST. EUSTACE.

From MS. A.; the copy in V. is nearly all burnt, but a few readings are given where they are legible, beginning at l. 121, and ending at l. 228.
The legend is given under the date Sept. 20 in the Acta Sanctorum, p. 107;
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but under Nov. 2 in the De Vitis Sanctorum of Lipomanus, in vol. 6, fol. 8, back. It occurs also in the Legenda Aurea, ed. Grisse, 2nd ed. p. 712, and in Caxton’s Golden Legend. See also Horstmann’s South-English Legendary, pp. ix, 393; and his Alteflische Legenden, Neue Folge, pp. 211, 472.

This Legend differs remarkably from the rest, and Ælfric has done well to present it in prose, without alliterative embellishment. It has a peculiar interest in being, practically, a secular and romantic story, as far as l. 414; after which it is turned into “a saint’s life” by the addition of the hero’s martyrdom. Even this continuation contains allusions to the well-known stories of Androcles and the lion (l. 444) and the brazen bull of Perillus (l. 448). It is, in fact, the story of the knight Placidas, appearing as Tale CX in the Gesta Romanorum, ed. Swan, which gives the story in full, with the sequel about martyrdom. But in the English version of the Gesta Romanorum, ed. Herrtage (E. E. T. S., Extra Series, 1879), pp. 87–91, it appears in what was perhaps its original form, without that sequel; so that the story there ends happily, as it was clearly meant to do. “Tho went he ayen to his lond, with his wif, and with his children, and endid faire his lif.” For it is clear that the story of Placidas is founded on the story of Job (see l. 126). Swan draws attention to a resemblance between the story of Placidas and the romance of Sir Isumbras; see the Thornton Romances, ed. Halliwell (Camden Soc.), pp. xviii, 88, 267. And see “The hystorie of the moste noble knight Placidas,” edited for the Roxburghie Club in 1873.

Homily XXXI: St. Martin.

This long Legend, extending to 1,495 lines, is printed from MS. A., collated with B. and K. where practicable.

MS. K. is imperfect at the beginning; it begins at l. 374, with the words—“and ja been men sona”; fol. 125 of the MS. This is a very good copy, and agrees with A. so closely as to be almost a duplicate of it; for which reason it presents but few variants. It should be added that, at some later date, some “corrector” has altered forms which originally agreed with A. to forms that differ from it; to such variations I have paid no heed, as they only create confusion. A large number of them are covered by the statement that, in many places where x was originally written, the x has been altered to a by a partial erasure. Similarly, y is often altered to v.

MS. B. is imperfect for a different reason. The scribe has deliberately rejected parts of the story, as will be presently shown. In the parts retained, the variations are numerous, as the copy is of later date, and presents later grammatical forms.

The Legend is divided, in A., into 55 chapters, which are duly numbered. The scribe of B. has shortened the story by cutting out whole chapters. The chapters omitted are the following: IV, VII, VIII, X, XIII, XVI, XVII, XIX–XXII, XXIV, XXV, XXVII–XXXIII, XXXV–XXXIX, XLII–XLVII; amounting to more than half of the story.

St. Martin, bishop of Tours from 371 to 397, died in the latter year.

For the original Latin, see De Vitis Sanctorum, by Lipomanus, under Nov. 11; vol. 5, fol. 79, back. The title is: “Vita beatissimi Martini Turonensis episcopi, ab eius discipulo Severo Sulphito conscripta.” It will be observed that Ælfric mentions Sulpicius by name (l. 1). The Aurea Legenda
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gives the Legend in a shortened form; so also Caxton, in his Golden Legend. Compare also The Shrine, ed. Cockayne, p. 146; Altenglische Legenden, Neue Folge, p. 152; South-English Legendary, p. 449.
There are four A. S. homilies on St. Martin, of which three are by Ælfric. Besides Ælfric's homily here printed, there are two in Ælfric's Homilies, ed. Thorpe, vol. ii. pp. 498, 516. The fourth is in the Blickling Homilies, ed. Morris, p. 210 (cf. p. xvi); of which there is another copy in MS. Junius 86.
As for the Latin prayer at the bottom of p. 312, it seems to consist of twelve short lines, rimed together.

743. We must translate ðeah by "if"; Lat. si.
1128. marm-stān; i.e. the marble pavement; "constratum marmore paulumentum."
1309. Candēs or Candē, in Touraine, at the junction of the Vienne with the Loire.

HOMILY XXXII: ST. EDMUND.
The text is from A., collated with U. and B.; and, where practicable, with the much damaged copies in O. and V.
The copy in U. is a fair one; that in B. presents later forms. Of O. only a few words can be read, on the last leaf but two; such as behydd (l. 128); hyra (152); clýpunge (153). In V., the partially legible portion extends from l. 249 to the end.
St. Edmund was king of East Anglia, A.D. 854-870.
The Latin life is in De Vitis Sanctorum, by Lipomanus, under the date Nov. 20; vol. 5, fol. 148. The title is: "Historia Sancti Eadmundi regis Anglie et Martyris; authore Abbone Floriacensi abbate, qui claruit Anno Christi 970." Alban Butler says that Abbo of Fleury was living at Canterbury when he obtained the story from St. Dunstan; that he died as abbot of Fleury in France; and that his account of St. Eadmund was published by Surius, i.e. by the editor of Lipomanus. For English versions, see the South-English Legendary, p. 296; Early English Poems and Lives of Saints, ed. Furnivall, p. 87; Caxton's Golden Legend; S. Edmund and S. Fremund, by John Lydgate, printed in Horstmann's Altenglische Legenden, Neue Folge, 1881; p. 376.
Dr. Sweet has printed this life of St. Edmund (from MS. A.) in his Anglo-Saxon Primer, but with normalized spelling. Hence the numerous variations from the present edition.
37. This reference to Ælfred was inserted by Ælfric. The date of St. Eadmund's death is 870. Ælfred was born in 849, and Eadmund in 841.
262. hire swanor, her sister; i.e. Sexburh; see vol. i. p. 439; l. 96.

HOMILY XXXIII: ST. EUPHRASIA, OR EUPHROSYNE.
From A., collated with the very imperfect copy in O., which begins at l. 64 and ends at l. 108.
For some not very obvious reason, the text of this Homily is, in places, extremely corrupt; and it is singular that the greatest difficulties occur just
where MS. O. (originally a much better copy) can be partially deciphered. This has enabled me to mend the text, especially at p. 340.

The Homily is out of place, as the day of St. Euphrosyne (not Euphrosia) is Feb. 11, according to Ælfric; as he marks it "III. Id. Feb." It is entered under Jan. 1 in Migne's Patrologiae Cursus Completus, vol. 73, col. 643, where it is entitled, Vita Sancte Euphrosyne virginis, autore incerto; and under the same date in De Vitis Sanctorum, by Lipomansus (vol. 1. fol. 14), where it is entitled, Vita Sancte Euphrosyne Alexandrine, authore Simeone Metaphraste. Her father Paphnutius was commemorated on Sept. 25, according to a note in Migne.

There is an English translation of "Eufrosyne" in the Vernon MS., fol. 103, printed in Sammlung altenglischer Legenden, ed. C. Horstmann, Heilbronn, 1878; p. 174.

92. Here MS. A. is very awkwardly expressed. It really reads: "pa~nuntius ja weard gebli ssod swi SDS, and mid him ferde to mynstre. Ongenung pisum sende euforia sa anne cnith swiD8 getrywne hire to jam mynstre and bed \ spec swa hwile en munue swa he funde innan cyrcan bring hine to me." MS. O. is here of some service.

Homily XXXIV: St. Cecilia.

From A.; collated with a very imperfect copy in V., which is partially legible from l. 230 to l. 301.

The Life of St. Cecilia, in Latin, occurs in De Vitis Sanctorum, ed. Lipomansus, vol. 6, fol. 161, under the date Nov. 22. Also, with variations, in the Legenda Aurea, ed. Græse, 2nd ed. p. 771; with which compare the translation in Caxton's Golden Legend. See also Altenlische Legenden, Neue Folge, ed. Horstmann, p. 159; The South-English Legendary, pp. ix, 490; and, in particular, Chaucer's Second Nun's Tale, concerning the sources of which see Chaucer's Works, ed. Skeat, vol. iii. p. 485.

25. Quoted from the account given in the Legenda Aurea.

32. Cf. "angelum Dei habeo amatorem"; Leg. Aurea. "I have an angul that loueth me"; Caxton.

52. Pope Urban I; pope from 223 to 230.

Homily XXXV: Chrysanthus and Daria.

From the unique copy in A.

For the Latin life, see De Vitis Sanctorum, ed. Lipomansus, vol. 5, fol. 335, back, under the date Oct. 25 (not Nov. 29). The title is, "Sanctorum Chrysanthi et Dariae historia, scripta a Varino et Armenio. Habetur in Metaphraste; consentiuntque antiqui MS. codices Latinii." The account in the Aurea Legenda is very brief, and of little service. King Ælfric's Book of Martyrs alludes to them under Nov. 28; see The Shrine, ed. Cockayne, p. 152. See also the Acta Sanctorum, under the date Oct. 25 (as above).

Homily XXXVI: St. Thomas.

From MS. A., collated with U. and K. MS. U. omits the Latin introduction (II. 1-12). The copy in V. is burnt.

There is a short life of St. Thomas, under the date Dec. 22, in De Vitis
Sanctorum, vol. 6, fol. 300; entitled—"Commentarius rerum gestarum sancti et gloriosi apostoli Thomae, authore Simeone Metaphraste." Another life is in The Legendae Aurea, ed. Grässe, 2nd ed. p. 32. The latter agrees with Ælfric's version very closely, and gives the name of the Indian king as Gundoforus (cf. l. 18). It also explains the allusion in the Latin introduction as to the story concerning a "pincerna" (l. 3), to which St. Augustine and Ælfric very properly took objection, as it is of a highly unchristian character, and displays a shockingly revolting vindictiveness, such as would disgrace a heathen. Caxton's version of the incident is as follows:—

"And they departed and sayldel til they cam in a cyte, where the kyng made a weddyyng of hys daughter, and had do crye that all the people shold come to this feste of this marriaige, or elles he wold be angry. And it so happed that the prouost [Abbanes] and Thomas wente thyder, and an Hebrewe mayde ha pype in her hande, and preyed euerich with somme lawde or preysyng. And whan she sawe the appostle, she knewe that he was an Hebrewe by cause he ete not, but had alwey his eyen ferme toward heuen. And as the mayde songe to-fore hym in Hebrewe, she said, The god of heuen is one only god, the whiche created all thynges and founded the sees. And thappostle made her to saye thys wordes agayn. And the botylle behelde hym, and sawe that Thomas ete not ne dranke not, but alway lokd vpward to heuen. And he cam to thappostle and smote hym on the cheeke, and thappostle said to hym, that in tyme to come it be pardonned to the, and that now a wounde transitorye be gyuen to the, and said, I shal not aryse fro this place tyll the honde that hath smeten me be eten with dogges. And anon anfter, the boteler wonte for to fetche water at a welle, and there a lyon cam and slewe hym and dranke his blood, and the houndes drewe his body vnto pieces in suche wise that a black dogge brought the right arme in-to the halle in the myddle of the dyne. And whan they sawe this, alle the companye was abashed, and the mayde remembred the wordes, and threwe doun her pype or floyte, and fylle doun atte feet of thappostle. And this vengeaunce blameth Saynt Austyn in his book of Faustyn 1, and saith that this was sette in of somme fals prophetes 2, for thysh thyng might be suspecyonnus vnto many thynges."  

Other writers have shown less taste than Ælfric. There are at least three Middle-English versions of the story. See Altenlische Legenden, Neue Folge, ed. Horstmann, p. 19; Barbour's Legendensammlung (same editor), p. 62; and the South-English Legendary (same editor), p. 376.  

The brief account in Ælfrid's Book of Martyrs (in The Shrine, ed. Cockayne, p. 155) gives an outline of the story about Gundofurus, but omits all mention of the fate of the butler.

**Homily XXXVII: St. Vincent.**

On fol. 283 of the same MS. (II. 1. 33) is the "Passion of St. George," for which see the present edition, vol. i. pp. 306–319; and p. 549. There is a good deal of similarity between the two poems. The story of St. Vincent's martyrdom, in English rimed verse, occurs in MS. Laud. 108, fol. 91–93; see the South-English Legendary, p. 184.

1 "In libro contra Faustum."  
2 "Manichæi."
The legend of St. Vincent is given, in various forms, in the Acta Sanctorum, under Jan. 22. See also the "Passio Sti Vincentii" at p. 125 of Monumenta Sacra et Profana, &c., tom. 1, fascic. ii; Mediolani, 1866. The latter is printed from a MS. at Milan. Hence I add a few notes.

98. Cf. "in eculeo suspendite et torquite" (sic), Mon. Sacra, &c.
271. The widow's name was Ionica, or Ionice. "Passus est beatus Vincentius lenita in ciuitate valentina [Valentia in Spain], die undecimo Kal. febru. sub datiano preside."—Mon. Sacra.
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Aelfric's Lives of Saints.
Agents for the sale of the Early English Text Society's Publications.

DUBLIN: WILLIAM McGee, 18 Nassau Street.
EDINBURGH: T. G. STEVENSON, 22 South Frederick Street.
GLASGOW: OGLE & Co., 1 Royal Exchange Square.
NEW YORK: C. SCRIBNER & Co.; LEYPOLDT & HOLT.
PHILADELPHIA: J. B. LIPPINCOTT & Co.
Aelfric's Lives of Saints,

BEING

A Set of Sermons on Saints' Days formerly observed by the English Church,

EDITED FROM MANUSCRIPT JULIUS E. VII IN THE COTTONIAN COLLECTION, WITH VARIOUS READINGS FROM OTHER MANUSCRIPTS,

BY THE

REV. WALTER W. SKEAT, Litt.D., D.C.L., LL.D., Ph.D.,

Elrington and Bosworth Professor of Anglo-Saxon in the University of Cambridge.

VOL. II.—CHAPTERS XXIIIb—XXXVII.

Þā hāłgan wēras, þe gōde weorc be-ðodon,
heora gemynd þurhwunað nū Æ tō worulde.


LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.
PATERNOSTER HOUSE, CHARING CROSS ROAD, W.C.

M DCCCC.
114.

OXFORD

HORACE HART, PRINTER TO THE UNIVERSITY
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1 St. Lucy is associated with St. Agatha; hence the date of her day is omitted.
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In the 'Preliminary Notice,' prefixed to vol. i, I explained that the present series of Homilies, on the Lives of the Saints, is supplementary to the two Series of Homilies which were edited by Thorpe, in 1844–6.

§ 1. Account of the Manuscripts.

Some account of the MSS. consulted is given in the Notes to vol. i, at p. 543; and again, in the Notes near the end of the present volume, at p. 445. I here give a somewhat fuller account of them.

1. The MS. adopted as the basis of the text throughout is the Cotton MS. Julius, E. 7; usually denoted by 'A.', but occasionally by 'Jul.'

This MS. is fully described by Wanley, in the third volume of Hickes' Thesaurus, at p. 186. Wanley quotes the Latin and A.S. Prefaces (as printed in vol. i. pp. 2, 4); and then gives a summary of the book, under 48 headings. The numbering of these headings is somewhat misleading, as the real number of independent articles is only 39\(^1\), exclusive of one Homily (no. 23 b), which did not originally belong to the set; see vol. ii. p. 446. The reason for the discrepancy is that Ælfric has sometimes treated two or three subjects in the course of a single Chapter, as we learn from the Table of

\(^1\) The thirty-ninth article is only inferred from the MS. Table of Chapters; the MS. is incomplete at the end, having lost art. 39 and a part of art. 38.
Chapters given in the MS. itself, and printed in vol. i. pp. 8–10. The scribe who compiled this Table made a curious double mistake, as explained in the footnotes 1 and 2 on p. 8. He counted Chapters VIII and IX as one, but afterwards missed counting in Chapter XVIII, so that the numbering comes right again with Chapter XIX. We must therefore ignore this double error, and treat the Chapters as if he had numbered them correctly.

It is then easy to collate Wanley's headings with the Chapters in the MS.; with the following results:—

ACCOUNT OF THE MANUSCRIPTS.


The three remaining Chapters do not form a necessary part of the Homilies on the Saints’ Lives, and are therefore omitted from the present collection 1. They are as follows: XXXVII. The Questions of Sigewulf (Wanl. XLVII.) XXXVIII. Of False Gods (Wanl. XLVIII). XXXIX. Of the Twelve Abuses, not numbered by Wanley, because the MS., being imperfect at the end, no longer contains it.

Wanley’s note, as to the conclusion of the MS., is as follows: ‘XLVIII. fol. 236. De falsis Diis. [beginning] O fratres dilectissimi, &c., ut in pag. 43. Incip. Eala ge gebroðra ða leofestan þæt godcunde gewrit us tæhte þone biggeng anes sopes godes. Truncat hæc homilia, nam post hæc verba Hi worhton eac anlicynssa þà arwurðum godum. sume of smatum omnia desiderantur, una cum homilia de XII Abusivis, quam in hoc Codice primitus extitisse, ostendit Prefatus Index Capitulorum. Quarum tamen jacturam suppleunt multi alii Codices, supra memorati.’ He ends by describing the MS. as ‘Codex Ælfrici temporibus competens, pulchre et accurate scriptus in folio minori.’

That the MS. is well and (on the whole) accurately written may be readily granted, but it is doubtful whether it goes back to the lifetime of Ælfric, or whether we may place it in the earlier half of the eleventh century 2. At any rate, it

---

1 Yet they were probably written by Ælfric, and at the same time, being added as an Appendix. See Anglia, vi. 442.

2 However, Dr. Mac Lean places it, at the latest, ‘in the second quarter of the eleventh century’; Anglia, vi. 443.
exhibits several examples of somewhat late spellings, and the
inflexions are often confused and uncertain.

Chapter XXXVII is entitled, in the Table of Contents,
‘De Interrogationibus Sigewulfi Presbyteri.’ It was first
printed, from the MS. here described, at p. 17 of a publica-
tion entitled ‘S creadunga,’ i.e. Fragments, edited by K. W.
Bouterwek, Elberfeldæ, 1858; and was reprinted, together
with the Latin original of Alcuin, by G. E. Mac Lean, in
and of the various MSS., also by G. E. Mac Lean, is given in
Anglia, vol. vi. pp. 425–473; to which the reader is par.
ticularly referred. See also Wülker’s Grundriss zur Geschichte

Chapter XXXVIII is entitled ‘De Falsis Diis,’ and is
incomplete, as noted above. A considerable portion of the
latter part of it is printed (from the MS. here described) in
Kemble’s Solomon and Saturn, pp. 120–125; and the whole of
the fragment was printed (in 1846) by C. R. Unger, in Annaler
for nordisk Oldkyndighed, udgivne af det kongelige nordiske
Oldskrift Selskab; Kjøbenhavn. See Wülker (as above),
p. 462. It is somewhat differently worded from the Homily
with the same title printed by Napier, in his edition of
Wulfstan’s Homilies, pp. 104–107; but both versions seem
to have been made from the same original. Kemble’s extract
begins with l. 32, p. 105, of Wulfstan (Napier’s ed.); and the
two versions run parallel as far as l. 108 in Kemble, within
10 lines of the close of the piece.

Chapter XXXIX, entitled ‘De xii Abusiuis,’ is lost from
the MS.; but its contents can be inferred by reference to the
Homily ‘De Octo Uitiis et de Duodecim Abusiuis,’ printed in
Appendix II to Morris’s Old English Homilies, First Series, pp.
296–304, from MS. Corp. Christi Coll. Camb. S. 6 (now no. 178),

1 The nature of such inflexions is easily understood by comparing the
spellings of Homily XXXII (St. Edmund) with the normalized text in
Sweet’s A. S. Primer.

2 Napier duly notes (Pref. p. viii) that this Homily, though found
amongst Wulfstan’s, is really Ælfric’s.
p. 73; which is our MS. H. (no. 8 below). Dr. Morris also printed a later version of the same, pp. 101-118. The ‘De Duodecim Abusiuis’ is only a portion of the Homily, omitting the ‘De Octo Uitiis.’ This portion begins with the words ‘Nu synd twelf abusiua’ (see Morris, Old Eng. Hom., as above, p. 299, line 1), and occurs separately from the other portion in at least three MSS., viz. in Junius 23 (fol. 116), MS. Corp. Chr. Coll. Camb. S. 17 (p. 296), Cotton, Vesp. D. 14 (fol. 17). Indeed, the last of these MSS. contains both portions of the Homily, but in the reverse order, the latter portion coming first.

It will thus be seen that the present work contains Chapters I-XXXVI only, which form the whole of the third set of Ælfric’s Homilies, and is here entitled Ælfric’s Lives of the Saints. Most of these are now printed for the first time, though a few of them have been previously printed from single copies, without collation. These I now proceed to indicate; cf. Wülker’s Grundriss, p. 462.

Of Chapter XIII, the Prayer of Moses, portions were printed in Wheloc’s edition of Beda’s Eccl. History (Cambridge, 1643), pp. 309-10, from MS. W. (Camb. II. 4. 6). These portions correspond to ll. 28-68, 87-90, and 216-8.

Homily XIX (St. Alban) was printed by Wheloc in the same volume, pp. 36-40, from MS. U. (II. i. 33); and reprinted by Ettmlüller (following Wheloc) in his Engla and Seaxna Scōpas and Bōceras, Leipzig, 1850, pp. 61-3.

Homily XXVI (St. Oswald) was printed in Sweet’s A.S. Primer (of which the first edition appeared in 1882) from MS. A.

Homily XXVII (The Holy Rood) first appeared in Morris’s Legends of the Holy Rood (E. E. T. S., 1871), pp. 98-107, and was printed from MS. A. It was accompanied by a translation, which (with a few slight alterations) I have adopted.

Homily XXXII (St. Edmund) was printed in Thorpe’s Analecta Anglo-Saxonica, London, 1834 (2nd ed. 1846), from MS. B. (Bodley 343). Thorpe remarks, at p. ix of ed. 1846 that ‘manuscripts of the homily are extant in pure Anglo-
Saxon; but the present text is given as an interesting specimen of the dialect of East Anglia. It is from MS. Bodley N. E. F. 4. 12 [= Bodley 343], and was apparently written at Bury; see p. 125. It is alliterative.' And he adds in a footnote: 'Of the East Anglian dialect the most remarkable deviations are: b for f, as ob for of, libgende for lifigende, hiabenlic for heafonlic; e for æ, as þet for þæt; æ for e, as wæl for wel; u for v and b, as suin for swin, uene valete for bene valete; i for e and a for o, as sia for seo, wiarald for weorold; l for hl, as laford for hlaford; i for ge, prefix.' The reference to 'p. 125,' as proving that the MS. was written at Bury, is somewhat extraordinary. His p. 125 simply contains lines 228–270 of the Homily, and we must suppose that he refers, in particular, to lines 247–258. But as these lines stand in the same words in all four copies (A., U., V., and B.), the inference is, either that all four copies were written at Bury, or that there is no real reason for supposing that any of them were especially connected with that place; and the latter of these alternatives is doubtless the correct one. Thorpe seems to have looked upon spellings as 'East-Anglian' which were, in fact, only due to lateness of date. Such changes as the putting of e for æ, as þet for þæt, l for hl, and i- for ge- (prefix), are common enough in the twelfth century, and need no illustration. Some of the other changes are more remarkable, but it may greatly be doubted if there is anything to connect them with East Anglia; particularly when it is remembered that similar changes occur in other parts of the Bodley MS., as may be seen from the footnotes to the long life of St. Martin. But the most bewildering and extraordinary part of the matter is that many of his alleged examples do not occur in his own text! I can neither find b for f, nor suin for swin, nor uene valete for bene valete. On the contrary, I only find of (as in l. 21), not ob; only lyfigenden (as in l. 272, footnote), not libgende; only eo, as in leofode (l. 25), deofel (l. 30, footnote), not liafode, diafel; and still less liabode, diabel. In fact, the principal tests which are thus supposed to prove that
the dialect is East Anglian have the misfortune to be conspicuously absent; and it suffices to refer to Napier's edition of The History of the Holy Rood-tree (E. E. T. S., no. 103), p. lvii, where the dialect of this MS. is shown to be pure West Saxon.

2. MS. B.—MS. Bodley N. E. F. 4. 12 (now Bodley 343); described by Wanley, p. 15. Collated for Hom. X, XXXI, XXXII; it also contains Hom. I, as I afterwards discovered; see note in vol. i. p. 544. This is the MS. referred to just above, as being of a late date; it belongs, according to Wanley, to the time of Henry II, i.e. to the latter part of the twelfth century. On account of this lateness, its various readings are numerous, since it usually presents later inflexions than those in the text; and its variations are of some interest and value, as we can thus see the precise way in which the language was affected. There is (as shown at p. xii) no reason for assigning its dialect to East Anglia. The Life of St. Martin in this MS. is much shorter than that in MS. A.

According to Wanley's enumeration, it contains no less than 82 articles; out of which 49 belong to Ælfric's first and second series of Homilies, and 4 to his Saints' Lives. The remaining 29 are nos. 6–9, 11, 15, 23, 27, 28, 36, 50, 53, 60, 63, 64, 65–71, 76–82. Nos. 36, 65, 68, 69, 70, and 71 are homilies by Wulfstan, and correspond to nos. LVI, V, VIII, XIII, XII, XVI, XXXIII and II in Napier's edition 1.

3. MS. C.—MS. Corpus Chr. Coll. Camb. S. 8 (now no. 198); described by Wanley, p. 125. Collated for Hom. V, XV, XXV. According to Wanley, this MS. contains 71 [72] articles, of which 51 belong to the first and second series of Homilies, and 4 to the Saints' Lives. The remaining 17 are nos. 1, 7, 16, 20–3, 26–9, 57–8, 63–4, 67, 71. The MS. is a good one, and well written, but in several hands.

4. MS. D.—MS. Corpus Chr. Coll. Camb. S. 17 (now no. 303); see Wanley, p. 133. Collated for Hom. XII, XIII, XVI, XVII, XIX (latter part), XXV. It contains 74 articles;

1 No. 69 is divisible into three parts, and so corresponds to Wulfstan's Homilies, nos. XIII, XII, and XVI.
of which 44 belong to the two other series, and 7 to the Saints' Lives. Three more, nos. 64, 66, and 67, correspond to Chapters XXXVII–XXXIX of MS. A.; and the remaining 20 are nos. 3, 8, 10, 14, 16, 17, 22, 23, 26, 27, 35, 40–2, 44–6, 65, 70, 74. It is a well-written MS.; but, according to Wanley, written after the Conquest.

5. MS. E.—MS. Corpus Chr. Coll. Camb. S. 9 (now no. 302); see Wanley, p. 128. Collated for Hom. XII, XVII. It contains 34 articles, of which 20 belong to the two other series, and 2 to the Saints' Lives. The remaining 12 are nos. 1, 5, 9–12, 14, 21, 24, 27, 31, 33. No. 33 is a Homily by Wulfstan, viz. no. XLIX in Napier's edition. Written after the Conquest.

6. MS. F.—MS. Corpus Chr. Coll. Camb. S. 5 (now no. 162); see Wanley, p. 116. Collated for Hom. XIII. It contains 56 articles, of which 31 belong to the two other series, and 1 to this. The remaining 24 are nos. 4, 5, 11, 13, 16, 18–20, 22–4, 26, 28, 30–4, 37–40, 53, 56; of which no. 11 contains the Interrogationes Sigewulfi. Written before the Conquest.

7. MS. G.—The Gloucester fragments, edited by Professor Earle. They contain a part of Hom. XXI, and a part of Hom. XXIII b; the latter of which was not written by Ælfric. See further in vol. i. p. 552.

8. MS. H.—MS. Corp. Chr. Coll. Camb. S. 6 (now no. 178). This contains Homilies XVII and XXV (last part only, ll. 812 to the end). I have collated the latter. It also contains the Homilies De Falsis Diis, and on the Twelve Abuses, and fifteen of the Homilies in the first and second series.

9. MS. J.—MS. Junius 23, in the Bodleian Library; see Wanley, p. 36. Collated for Hom. XVIII and XIX (latter part). It also contains Hom. XVII, and the concluding lines (812–862) of Hom. XXV; but I omitted to collate it, having already sufficient MSS. from which to form the text. It contains 39 articles; of which no. 3 corresponds with Hom. XX in the first series, whilst 7–10 and 19–24 correspond to 10
Homilies in the second series. No. 15 is a homily by Ælfric, printed as no. VIII in Napier's edition of Wulfstan. The remaining 23 are nos. 1, 2, 4, 6, 12–4, 16, 17, 25–30, 32–9. Written soon after the Conquest.

10. MS. K.—MS. Cotton, Caligula A. 14. This MS. is fragmentary; it contains a part of St. Martin (Hom. XXXI), beginning at l. 374, and Hom. XXXVI on St. Thomas; see Wanley, p. 190. The only other piece in the MS. is an imperfect life of St. Mildred, of which there appears to be no other copy. The readings given from this MS. are very few in number, on account of the extreme closeness with which it agrees with MS. A., of which it is, practically, a duplicate, as far as it goes. It is very neatly and regularly written, somewhat earlier than the Conquest. See further at p. 452 below.

11. MS. O.—MS. Cotton, Otho B. 10; see Wanley, p. 190. Once a valuable MS., but now much burnt and partially destroyed. Such various readings as can be made out are duly given, and they are often of considerable service, especially in the corrupt passages in Hom. XXIII b and XXXIII. When perfect, it contained Hom. II–VII, XIV, XX, XXI, XXIII, XXIII b, XXXII, XXXIII. It should be noticed that St. Julian (vol. i. p. 90) is Hom. no. 5 in this MS.; but Wanley accidentally gives the same no. (viz. 5) to the next Homily also, viz. St. Sebastian, after which he divides the Homily following this—which happens to be St. Agnes (vol. i. p. 170)—into two parts, corresponding to ll. 1–295, and ll. 296–429. Further, the Life of St. Æthelthryth formerly occupied sections 18 and 32 of the MS., owing to a misplacement of the leaves. Four of the articles belong to the first and second series of the Homilies.

Since the MS. was burnt, some of the leaves have been collected and bound up, but are much out of order and partially destroyed; and most of those that can be partly read are much charred and blackened. The leaves have been renumbered in their present hap-hazard order, as this is the best that can now be done; hence all my references
are to the present numbering, the old numbering, as partly preserved in Wanley, being no longer of use. I have made a few notes as to the present state of the MS., and possess some that were made by Mr. Cockayne. These I throw together, as well as I can.


Leaf 3—Leaf 6. Parts of St. Basil (Hom. III). Collated where practicable; see vol. i. pp. 50-62, 70-74. As noted at p. 70, one of the leaves in this MS. (leaf 50) does not belong to the MS. at all, so that the collations are here marked with the symbol O. It is easy to see whence the leaf came, viz. from the other much burnt Cotton MS. with similar contents, i.e. from MS. V. (Vitellius D. 17).

Leaf 7. Part of St. Julian (Hom. IV). See vol. i. pp. 92, 94; lines 28-86.

Leaves 8, 9. From St. Agnes (Hom. VII); see vol. i. pp. 170, 172, and 190-194.


Leaf 13 (inside out) ends St. Eugenia, and begins St. Euphrosyne.

Leaf 15. From St. Mary of Egypt (Hom. XXIII b); beginning with gehyrde, vol. ii. p. 32, l. 484, and ending at l. 528.

Leaf 16. From the same, but earlier; beginning with fram me on by gemete, vol. ii. p. 22, l. 318, and ending at l. 360.

Leaf 17. Continues the same, from l. 360 to l. 401.

Leaves 18-22. From the Seven Sleepers (Hom. XXIII); see vol. i. pp. 516-539; lines 470-647, 773-818. Cf. note to l. 560 (p. 532), and see the remark at p. 553, that the correct order of the leaves is 21, 19, 20, 22, 18.

Leaves 37-41. Part of St. Swithhun (Hom. XXI), lines 17-440, not collated; see a remark to this effect, in vol. i. p. 552.
Leaves 42-44. Part of St. Edmund (Hom. XXXII); see vol. ii. pp. 314-325; from l. 1 to l. 154; mostly illegible. Hence come the following readings: behydd in l. 128, hyra in l. 152, and clupunge in l. 153; all from Leaf 44.

Leaf 45. From St. Æthelthryth (Hom. XX); see vol. i. pp. 436-440; ll. 68-122.

Mr. Cockayne printed, from this MS., seven lines on the 'Worship of Springs, Trees, and Stones,' in The Shrine, p. 162.

Not only have several leaves of this MS. been destroyed, but some fragments went astray; as Prof. Napier has discovered that a leaf of it came into the possession of Thomas Hearn, the antiquary, who wisely deposited it in the Bodleian Library, where its class-mark is 'MS. Eng. th. e. 1.' The contents of this leaf were printed by Prof. Napier in Modern Language Notes, no. 7, Nov. 1887. It contains ll. 204-260 of Hom. III (St. Basil); see vol. i. pp. 62-66. I am therefore now enabled to add the following various readings to those already given:—


12. MS. U. —MS. Camb. Univ. Library, marked li. i. 33; see Wanley, p. 162. Collated for Hom. X, XIV, XV, XVI, XIX, XX, XXIV, XXV (of which ll. 1-318 are lost), XXVI, XXVII, XXIX, XXXII (except ll. 1-12), XXXVI (except ll. 1-12). Moreover, I now observe that this MS. contains a large part of Hom. XVII (De Auguriis), beginning with l. 67. I have omitted to collate this with MS. U., though it has been collated with D. and E. Further, Hom. XIX forms two articles in U., and so does Hom. XXV; so that 16 articles b
are thus accounted for. It also contains 9 articles belonging to the first series, and 9 articles belonging to the second, which brings the whole number of articles belonging to the three series up to 34; the whole number of articles in the MS. being (according to Wanley) 44. Of the remaining 10 articles, one is the Homily De Falsis Deis, which follows the Interrogations of Sigewulf in MS. A. The 9 remaining articles are nos. 1, 8, 22, 37, 40–44. No. 22 is the unique Homily on St. Vincent, privately printed by myself several years ago; and, as it has never been published, I take the opportunity of reprinting it now, as an Appendix to the present collection; see p. 426. It will be observed that it is in Ælfric's alliterative manner, and seems to have been written by him 1.

This is rather a late MS., written, according to Wanley, long after the Conquest; but it is nevertheless a fairly good one, and of considerable service.

13. MS. V.—MS. Cotton, Vitellius D. 17; see Wanley, p. 206. It is much burnt, and partially destroyed; and the leaves that remain are misplaced. It once contained 59 articles, which Wanley counts as 60, as he accidentally omits to insert a no. 45. It is an early MS., and, if preserved, would have been of great value; its injury is much to be deplored. I here add some notes as to its present state, because it is very difficult to find one's place in it. I give the numbering of the leaves as now renumbered.

Leaves 1, 2, 3 are in Latin, and belong to articles 1–3 in Wanley. Leaf 2 was, originally, fol. 10.

Leaves 5 and 6 are illegible and uncertain.

Leaf 7, back, has—'an blac prostle flicorode ymbe his neb.' This leaf, which has been reversed, contains an extract from the Hom. on St. Benedict; see Hom. ed. Thorpe, ii. 156, ll. 11–158, l. 32.

1 Collation of this Homily with others would soon prove the point. Thus l. 31—Hwæt þa datianus se deofellica eawellere—is parallel to V. 447 (vol. i. p. 144)—þa beæah dieclitianus se deofollica eawellere.
Leaf 8 contains nearly the whole of the Invention of the Holy Cross; see Thorpe (as above), ii. 302-6.

Leaf 9 (back) has—‘anceran to his swuran’; see Hom. on St. Clement, in Thorpe, i. 562 (l. 29)-566 (l. 13). The leaf is reversed.

Leaf 10 belongs to St. Oswald. This is our homily no. XXVI; ll. 155-236.

Leaf 11 belongs to St. Cecilia. This is our homily no. XXXIV; ll. 230-301. And we see that a leaf holds from 70 to 80 lines.

Leaves 13 and 12 belong to St. Apollinaris. This is our homily no. XXIX; lines 13-80 and 154-188.

Leaf 14 (reversed) is from the Assumption of St. Mary, near the end. Cf. Thorpe, as above, i. 448 (l.13)-452 (9).

Leaf 15 has—‘mid snode mid ealle,’ from St. Stephen. See Thorpe, ii. 28 (22)-30 (34).

Leaf 16 has—‘seo cwaciende swustor’; from the same. See Thorpe, ii. 30 (35)-34 (11).

Leaf 17 belongs to St. Peter and St. Paul. See Thorpe, i. 374 (l.10)-378 (3).

Leaf 18 belongs to St. Philip and St. James; Thorpe, ii. 294 (l.14)-298 (8). Leaf 19 to St. James; id. ii. 298 (8)-300 (33).

Leaves 20 and 21 end St. James and begin St. Bartholomew; Thorpe, ii. 302 and i. 454 (l.10)-456 (14).

Leaves 22 and 23 end St. Simon (Thorpe, ii. 498) and begin St. Mark. This is our homily no. XV; ll. 1-96. And Leaves 24 and 25 belong to the concluding portion of the same; ll. 97-213.

Leaves 26-35 contain two portions of the Nativity of St. Stephen, Thorpe, ii. 24-26 (8), and ii. 34 (l.12)-36 (l.17); the Passion of St. Stephen, Thorpe, i. 44 (7)-end of 56; and two portions of the Holy Innocents, Thorpe, i. 76-78 (24), and 82 (8)-88 (26).

Leaves 36-40 belong to St. Sebastian, which is our homily no. V, and really begins on Leaf 35, back. See vol. i. p. 116; ll. 1-333, and 459 to the end.
Leaves 41-49 belong to St. Pantaleon. This is a unique copy, but injured and imperfect, ending on Leaf 50.

The rest of Leaf 50 and Leaves 51-53 belong to St. Matthew, which ends on Leaf 54. See Thorpe, ii. 468-480.

Leaves 54-57 belong to St. Benedict, like Leaf 7 above and Leaf 64 below. The order of leaves is 54, 7, 57, 55, (gap), 64, (gap), 56, 58 (on which it ends).

Leaves 58-63 belong to St. Martin; see Thorpe, ii. 498-518.

Leaves 54-57 belong to St. Benedict, like Leaf 7 above and Leaf 64 below. The order of leaves is 54, 7, 57, 55, (gap), 64, (gap), 56, 58 (on which it ends).

Leaf 64 has—'swa swa ic eow on swefne dihte.' From St. Benedict; Thorpe, ii. 172 (16)-176 (3).

Leaf 65 is from St. Gregory; Thorpe, ii. 130 (14). It is from the end of that homily, as St. Michael (Thorpe, i. 502) begins on Leaf 65, back.

Leaves 66 and 67 are from Sts. Alexander and others; Thorpe, ii. 308-312; with part of St. Andrew, i. 586 (28)-588 (16).

Leaves 68-70 are from St. Lawrence; Thorpe, i. 416, &c.

Leaf 71 belongs to St. Clement, like Leaf 9 above.

Leaves 72 and 92 belong to St. Eustace. This is our homily no. XXX; see ll. 121-167, and 226-8.

Leaf 73 mentions Hermogenes and Philetus; from St. James; Thorpe, ii. 416 (13)-418 (33).

Leaves 74 and 75 belong to the Exaltation of the Cross. This is our homily no. XXVII; see ll. 66-205.

Leaf 76; from the Nativity of Many Apostles; Thorpe, ii. 528-530 (20).

Leaf 77; from the Nativity of One Confessor; see Wanley, p. 207, art. 42. [Not as in Thorpe, ii. 548, &c.]

Leaf 78, back; Dedication of a Temple begins; Thorpe, ii. 574.

Leaf 79; St. Edmund. This is our homily no. XXXII; see from l. 249 to the end.

Leaves 80-82. From St. Basil, which begins on Leaf 79, back. This is our homily no. III; from l. 1 to l. 309.
Leaves 83-87 are chiefly from St. Paul; Thorpe, i. 384-400.
Leaves 84 and 85, and again Leaves 86 and 87, have been transposed; so that St. Paul ends on Leaf 86, back.
Leaf 86, back, begins the Maccabees. This is our homily no. XXV; first 29 lines.
Leaf 88 is from the Nativity of One Confessor; Thorpe, ii. 556-558.
Leaves 89-91 belong, I believe, to the Dedication of a Temple, like Leaf 78 above. For Leaf 89, see Thorpe, ii. 578, 1. 8 ; &c.
Leaf 92 belongs to St. Eustace, like Leaf 72 above.

I think there can be little doubt that, with the exception of articles 1-3, which are in Latin, and were only accidentally associated with this MS. (as Wanley notes), the whole of this once valuable MS. was filled with works by Ælfric. There are 56 such articles, of which all but 3 are found in the first, second, or third of our series. The remaining three are (1) the Life of St. Pantaleon (unique copy); (2) De Uno Confessore (five other copies); and (3) the last article, on the Burial-places of Saints (unique copy). Besides those Saints' Lives already mentioned above, the MS. once contained others belonging to the same set of which I now find no trace; these are Homilies nos. VII, VIII, IX, X, XIV, XIX, XX, XXIV, XXVII, XXIX, and XXXVI; eleven in all. Of the remaining 10, only scraps remain; these are nos. III, V, XV, XXII, XXV, XXVI, XXVII, XXX, XXXII, XXXIV.

14. MS. W.—MS. in the Camb. Univ. Library, marked Ii. 4. 6; see Wanley, p. 160. This contains nos. XII and XIII. It also contains 25 homilies belonging to the first and second series. The articles not included in these sets are nos. 4, 11, 25, 26, 28, 31, 33, 34, 35.

15. MS. in Corp. Chr. Coll. Camb. S. 14 (now no. 419); see Wanley, p. 132. This contains our Homily no. XVII (De Auguriis), but I have not collated it. The first 11 articles are homilies by Wulfstan, all printed by Napier. The 12th is our Hom. XVII, and there are three more articles in the MS.; of these, two are entitled 'Lar-spell,' and the third 'De Virginitate.'
16. MS. Cotton, Faustina A. 9; see Wanley, p. 199. The 18th article is our Hom. XIII (The Prayer of Moses); but I have not collated it, having three other good MSS. at hand in Cambridge. It also contains 11 Homilies of the first series, and 12 Homilies of the second series. The remaining articles are nos. 3-6, 8, 14, 20, 23, 24, 31, 33, 34, 36, 38.

17. MS. Junius 22, in the Bodleian Library; see Wanley, p. 31. This contains our Hom. XIII (The Prayer of Moses); which I have not collated; see just above. It also contains 25 articles belonging to the first and second series, and three homilies by Wulfstan; see Napier’s edition. There are 12 other articles, nos. 8, 9, 13, 16-18, 33, 34, 38-40, 42.

18. MS. Junius 24, in the Bodleian Library; see Wanley, p. 40. This MS. contains yet another copy of Hom. XVII, which occurs so frequently. It also contains all three of the additional articles following Hom. XXXVI, viz. the Interrogations of Sigewulf, De Falsis Diis, and the Twelve Abuses; and 14 of the articles in the first series. Art. 1 is the Life of St. Chad, printed by Prof. Napier in Anglia, x. 141. The remaining 9 articles are nos. 10, 11, 18, 19, 24-28. MS. Junius 104, in the Bodleian Library (see Wanley, p. 98), is merely a transcript of the Interrogations of Sigewulf, from an older MS. There are also copies of the homily on the Twelve Abuses in MS. Cotton, Vesp. D. 14, and in the Lambeth MS. 487; the latter is printed in Morris’s O. Eng. Homilies, i. 100.

§ 2. Some Account of Ælfric.

With regard to the personality of Ælfric several writers have recorded notions that are now known to be erroneous. An excellent summary of his life and works is given in Wülker, Grundriss zur Geschichte der angelsächsischen Literatur; Leipzig, 1885, pp. 452-481; to which the reader is specially referred. A similar account is given, in English, by Prof. A. S. Cook, Biblical Quotations in Old English Prose Writers, pp. lxiv-lxxv. Both accounts are from the same source, viz. the excellent, careful, and exhaustive article
by Dr. E. Dietrich, of Marburg, who has left little more to be said upon the subject. This article is divided into 4 sections, which discuss, respectively, (1) Ælfric's Writings; (2) The Teaching (according to Ælfric) of the Anglo-Saxon Church; (3) Ælfric's acquirements and character; (4) his Life. Sections I and II appeared in Niedner's Zeitschrift für historische Theologie, vol. xxv, for the year 1855, pp. 487-594; and Sections III and IV in the same, vol. xxvi, for the year 1856, pp. 163-256.

Dietrich proves, conclusively, that Ælfric was a distinct personage from Ælfric, archbishop of Canterbury, who died in 1005, whereas Ælfric's Life of Æthelwold is dedicated to bishop Cenwulf, who became bishop of Winchester when his predecessor Ælfheah succeeded Ælfric of Canterbury in the archiepiscopal see (p. xxxv). Neither is he to be confounded with Ælfric Putta, archbishop of York from 1023 to 1051, who had no reputation for learning, and is described by William of Malmesbury (Gesta Pontificum, l. iii. p. 270, ed. 1601) as a man of fierce and violent character.

Among later writers, the theory which identified our author with 'Alfric of Canterbury' was adopted by Thomas Wright, in his Biographia Britannica Litteraria (Anglo-Saxon Period), 1842, p. 480; whilst Thorpe identified him with Ælfric Putta (though our Ælfric had no such surname) on the strength of an article to that effect in Henry Wharton's Anglia Sacra (London, 1691), i. 125-134, which was contradicted by E. R. Mores in a book published posthumously by Thorkelin in 1789. As Wright and Thorpe wrote before the publication of Dietrich's article, they were unaware of the cogency of the

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1 This identification appears in Bale, who was followed by Pits, Camden, Usher, Junius, Wanley, Elstob, and others. It has been erroneously stated that there is MS. evidence for this view; but this merely means that, when Junius made a transcript (now MS. Jun. 45 in the Bodleian Library) from MS. Corp. Chr. Coll. Cam. S. 18 (now no. 201), he added a rubric on his own account, beginning—'Insigne fragmentum Epistolæ ab Ælfrico Episcopo scriptæ,' &c.; which is of no authority.

2 There is nothing to show that our Ælfric survived the year 1020; and in 1051 he would have been about 96 years old.
producible evidence; but the account of Ælfric in the Dictionary of National Biography is likewise hesitative, so that the writer cannot have seen Dietrich's article. Indeed, Niedner's Zeitschrift is not a very obvious book to consult for an account of an Old English author.

It is worth notice that Mr. Cockayne, in the Preface to vol. iii. of his Leechdoms, pp. xiv–xxix, published in 1866, seems likewise to have overlooked Dietrich's article. This is important, as it shows that he had arrived, independently, at the same results in several noteworthy particulars. He observes, for example, that the Ælfricus Abbas, who wrote the Life of Æthelwold in 1006, could not have been the archbishop of Canterbury who died in 1005; and adds—'there never was any passable authority for the misstatement.' Again, he says (p. xxv) that 'some people want to make him archbishop of York, who was known for Ælfric Puttuc or Putta, as much as to say, quite a different Ælfric'; &c. Other points as to which Cockayne is in perfect accord with Dietrich are such as these: that his first book was a collection of Homilies (as published by Thorpe), of which the first volume was finished about 994, and that he was then a priest and had taken the monastic vows; that the Lives of the Saints were written soon afterwards; that he became abbot before 1006; that he was probably 'the first abbot of Eynesham on the Thames (now Isis) near Oxford'; that he wrote the treatise on the Old and New Testament after his rise to an abbacy; that he strongly advocated the celibacy of the clergy; that he wrote a piece addressed to Wulfgeat, and another addressed to Wulfstan, archbishop of York; and that he certainly was never bishop of Peterborough, according to a wild suggestion put forward by the anonymous author, in 1830, of Ancient History, English and French, exemplified in a Regular Dissection of the A. S. Chronicle.

In order to make more sure of his results, Dietrich goes over some of the ground twice; that is, by way of analysis and by way of synthesis. He first draws up a rather long
list of Ælfric's works, from which he extracts such passages as contain allusions to the author and his friends and furnish chronological data; after which, he constructs from these hints an account of Ælfric, and rearranges his writings in what is probably their chronological order. It is sufficient to give the results; for which purpose it is convenient to consider Ælfric's writings first, and his life afterwards.

His writings are easily divided into two sets: those which he wrote whilst still a monk, and those which he wrote after he became abbot. The chronological order separates these at once; and all that it is necessary to observe is that the earliest work in which he calls himself abbot is that which is described below as being number VI.

§ 3. List of Ælfric's Writings.

I. Liber Sermonum Catholicorum Anglice; commonly known as Ælfric's Homilies. The edition by Thorpe for the Ælfric Society, London, 1844-6, is well known and complete. Several of the Homilies have been published separately (see Wülker).

Dietrich, like Ælfric himself, counts this work as being two distinct books; but it is more convenient to consider it as one book in two volumes, since the second volume succeeded the first almost immediately. The full title of vol. 1 is—

'Liber Catholicorum Sermonum Anglice, in ecclesia per annum recitandorum'; and of vol. 2 is—'Liber Sermonum Catholicorum Anglice, in anno secundo.' In other words, vol. 1 contains a set of sermons suitable for the principal Sundays and Festivals throughout the year; and vol. 2 contains a similar set, for a second year.

Vol. 1 contains a Latin Preface and an English Preface. In the former we read—'Ego Ælfricus, alumnus Adelwoldi, benevoli et venerabilis Presulis, salutem exopto Domino Archi-episcopo Sigerico in Domino.' He adds that his object is the edification of the unlearned; that he follows Latin originals by Augustine, St. Jerome, Beda, St. Gregory, Smaragdus, and
Haymo; that the collection contains forty distinct sermons; and that he proposes to write a second set of a similar kind. In the latter (I cite Thorpe's translation) he says—'I, Ælfric, monk and mass-priest, although more weakly than for such orders is fitting, was sent, in king Æthelred's day, from bishop Ælf[eh]eah, Æthelwold's successor, to a minster which is called Cernel [Cerne in Dorsetshire], at the prayer of Æthelmær the thane, whose birth and goodness are known everywhere. Then it occurred to my mind, I trust through God's grace, that I would turn this book from the Latin language into the English tongue; not from confidence of great learning, but because I have seen and heard of much error in many English books, which unlearned men, through their simplicity, have esteemed as great wisdom: and I regretted that they knew not nor had not the evangelical doctrines among their writings, those men only excepted who knew Latin, and those books excepted which King Ælfred wisely turned from Latin into English, which are to be had. . . . It appeared to me that I should not be guiltless before God if I would not declare to other men, by tongue or by writings, the evangelical truth which he himself spake, and afterwards to holy teachers revealed. Very many I know in this country more learned than I am, but God manifests his wonders through whom he will.'

The allusions to Æthelwold and others will be considered below, in the account of his life; it is only necessary to remark here that the apologetic tone of the Prefaces suggests that this was his first work; and that, as both volumes are dedicated to Sigeric, who was archbishop only from September, 989, to 995, and was absent on a visit to Rome till about the end of 989, Ælfric must have been at work upon these two large volumes during the period from 990 to 995. We may confidently date this first work as being completed about 994 or 995. This is confirmed by the Latin Preface to the second volume, where we read—'Ælfricus, humilis servulus Christi, honorabili et amando Archiepiscopo Sigerico perpetuam sospi-
tatam optat in Domino’; and adds, with reference to his former volume—‘licet multis injuriis infestium piratarum conceutiebamur, postquam praefatum libellum tuae Sanctitati transmisimus, tamen nolentes repperirii falsidici promisores, dolente animo hoc opus perfecimus.’ This obviously refers to the Danish occupation of Southampton in 994, as mentioned in the A. S. Chronicle; which must have been sufficiently disturbing to Ælfric, as he was then resident at Winchester, where he had been brought up.


In the A. S. Preface to the Grammar, Ælfric expressly says that he translated it from Latin soon after he had completed his two books of Homilies. Our busy author lost no time, and we can hardly be far wrong, judging from the works that follow, in dating this work about 995.

III. ÆLFRIC’S LIVES OF SAINTS; as now first edited. The first volume was issued in two parts, in 1881 and 1886; and the second likewise in two parts, in 1890 and 1898.

In the Latin Preface, vol. i. p. 2, he refers to his two former books of Passions or Lives of Saints, i. e. to the two volumes of Homilies which formed his first work; and he apologizes for translating sacred narratives into the vulgar tongue, saying that he did so at the express desire of Æthelweard and Æthelmær. In the last sentence he says—‘I have resolved at last to desist from such labour after completing the fourth book [i. e. the fourth of which he was author, the Homilies being counted as two], that I may not be regarded as too tedious.’

The probable date of this work is 996 or 997. It was not dedicated to Sigeric, like the former collection, because he had died in 995. Again, this work was not written earlier than 996, because (according to Dietrich, in Niedner’s Zeitschrift, vol.
that was the year when Æthelwold was canonized, and Ælfri here speaks of him as 'the holy bishop, who now worketh miracles'; see vol. i. p. 265, l. 65. Neither could it have been later than 997, as it was soon followed by other works, as shown below. We should particularly note the allusions to bishop Ælfstan (Hom. xii. 41) and to Æthelwold, bishop of Winchester from 963 to 984 (Hom. xii. 65; xxi. 16, 28, 37, 83, 223, 460); the life of St. Swithun of Winchester (Hom. xxi.), wherein Ælfri, then resident at Winchester, sometimes speaks from personal knowledge (see l. 456); the lives of St. Alban, St. Æthelthryth, and St. Oswald (Hom. xix, xx, xxvi); and the life of St. Edmund (Hom. xxxii), in the Preface to which Ælfri says that he translated it, 'within a few years' of the time of its appearance, from Abbo of Fleury, who wrote it in 985, three years before the death of St. Dunstan. Cf. p. 315 below.

III B. THE INTERROGATIONS OF SIGEWULF; ON FALSE GODS; AND THE TWELVE ABUSES. Appended to these Lives of the Saints are the three Homilies numbered XXXVII, XXXVIII, and XXXIX in the Table of Contents in vol. i. p. 10. These are also probably by Ælfri, and have been discussed above, at p. x.


The A. S. Preface to the Book of Genesis begins with the words—'Ælfri the monk humbly greets Æthelward the
alderman. Thou didst pray me, friend, to translate the Book of Genesis from Latin into English. Then it seemed to me wearisome to accede to thee in this matter, and thou saidst that I need only translate the book as far as to the account of Isaac, son of Abraham, because some other man had already translated the book for thee from that point to the end. Nevertheless, we afterwards find him speaking, in his Treatise on the Old Testament, of having translated Leviticus, Numbers, and Deuteronomy. It is most likely that Ælfric translated at least the first twenty-four chapters of Genesis, and revised and corrected the work of a predecessor who had translated the rest of the book and other parts of the Pentateuch as well. This will account for the use of expressions different from those which we should otherwise expect from him. The probable date of this work is about 997. See further in Prof. Cook’s Biblical Quotations in Old English Prose Writers, pp. lxx–lxxiii.

That there is an evident connexion between this translation of the Book of Numbers and Ælfric’s metrical Homily on the Judges, appears from comparing the following passages:

Æfter þam þe Moyses se mæra heretoga
mid Israhela folce, swa swa him bebead god,
ofer ja readan sæ ferde and Pharaoh adrenced wæs
and sitðan se ælmihtiga god him æ gesett hæfde; &c.

Numbers, xiii. 1.

Æfter þam þe Moyses se mæra heretoga
þæt goddes folc gelædde of Pharaohes þeowette
ofer ja readan sæ and god him æ gesette; &c.

Preface to Judges.

IV b. Judges. The translation from the Book of Judges is really a distinct work, and is rather to be considered as a metrical (or alliterative) Homily. This was pointed out

1 MS. Camb. Univ. Library, li. 1. 33, begins with Ælfric’s translation of Gen. i–xxiv, with a short note at the end to the effect that Ælfric implores the alderman to ask him for no more translations. But he was evidently one of those who decline to do a thing, and then do it nevertheless. I may add that this note verbally agrees with ll. 26–34 (ed. Grein) at the end of Ælfric’s A.S. Preface to Genesis.
by Dietrich (in Niedner’s Zeitschrift, vol. xxv. p. 496). It is printed as prose by Thwaites and Grein; but the latter afterwards arranged it as verse, in which form it was printed, after his death, by Prof. Wulker, in Anglia, vol. ii. pp. 142–152.

The number of lines in this piece is 480. It is clearly a companion piece to the ‘Sermo Exceptus de Libro Regum,’ which appears as Homily XVIII in the present collection, and, curiously enough, likewise runs to just 481 lines; and to Homily XXV, taken from the two Books of Maccabees.

IV c. Job, Esther, and Judith. A translation of the Books of Job, Esther, and Judith. The Book of Job is only given in an epitome. That it is Ælfric’s is clear from the fact that it coincides, almost word for word, with the Homily entitled ‘Dominica Prima in Mense Septembri, quando legitur Job,’ as printed in Thorpe’s Homilies,* vol. ii. pp. 446 to 460, beginning with l. 7 (Sum wer wæs geseten), and ending at p. 460, l. 3 (heahfædere). The variations are due to the fact that Thwaites and Grein follow a transcript made by W. L’isle, whereas Thorpe follows MS. Gg. 3. 28 in the Camb. Univ. Library. It seems to me to be quite a mistake to regard this Homily (for such it really is) as being anything new. It was one of the first things that our author ever wrote 1.

1 [I leave this remark (with the following note) as I wrote it. But Prof. Napier points out that the same observation has already been made by Max Förster; see Anglia, xv. 473–7.]

Dietrich seems to regard W. L’isle’s transcript as representing ‘a second edition’ of the Homily on Job. And here I think he is, for once, mistaken. Ten Brink follows suit, and says that ‘it much resembles the homily on Job.’ But collation shows that the sole differences are due to the fact that L’isle omitted just a few sentences, one of the omissions being due to accident, whilst the rest were probably intentional, and are almost justifiable. The omissions are these:—

1. The first six lines of Preface (Thorpe, ii. 446).
2. A Latin note:—‘Una translatio dicit filii Dei, et altera dicit angeli Dei’; id. 446. And this note is retained in L’isle’s transcript!
3. A needless remark:—‘We have said to you, and will yet say, that we cannot recount to you all this narrative in detail, because the book is very great, and its hidden sense is above our capacity to investigate’; Thorpe’s translation, p. 457.
4. A needless note:—‘It was usual in old days, that men offered such
The same remark does not apply, however, to the Books of Esther and Judith. Concerning these Prof. Cook says (Biblical Quotations, p. lxxiii): 'The Esther and Judith are published in Assmann's Angelsächsische Homilien und Heiligenleben (Bibliothek der Angelsächsischen Prosa, iii), Kassel, 1889; the Esther occupying pp. 92—101, and the Judith pp. 102—116... The Esther is edited by Assmann from L'isle's copy, no original MS. being known to exist. This copy is MS. Bodley, Laud E. 381. The Judith is edited by Assmann from MS. Corp. Chr. Coll. Cam. 303, formerly S. 17 (see Wanley, p. 137), and MS. Cotton, Otho B. 10 (see Wanley, p. 192). In the former the end of the Judith is lost: of the latter, which suffered in the fire of 1731, only two leaves are preserved, containing ll. 62—123 and 384—445 of Assmann's edition.' The article on Esther had previously appeared in Anglia, ix. 25; and that on Judith in the same, x. 76.


The short Latin Preface begins with the words 'Ælfricus humilis frater venerabili episcopo Wulfsino salutem in Domino.' It ends—'Nos vero scriptitamus hanc epistolam, quæ Anglice sequitur, quasi ex tuo ore dictata sit, et locutus esses ad clericos tibi subditos, hoc modo incipiens.'

gifts to God of living cattle, and then slew them; but that offering is now unallowable after Christ's passion'; id. p. 457.

5. A remark that is not called for:—'Though Job's countenance was horribly swollen, and all his body swarmed with worms, it is nevertheless written, that the Almighty accepted his countenance, when he prayed for his friends'; id. p. 459. To omit this was in accordance with good taste.

6. A moral remark:—'By this is to be understood, that he who prays for others profits himself greatly, so as the holy writ says, that when Job prayed for his friends, God turned to pity on him, and as easily healed him again, as he had before with disease afflicted him'; id. p. 459. The latter part of this sentence is a repetition of a preceding paragraph.

7. A necessary sentence, omitted by mere accident, owing to the repetition of 'eft he cweæ':—'Again he said, Have mercy on me, Lord; my days are not naught'; p. 457.
The person addressed is Wulfsige, bishop of Sherborne from 993 to 1001. Ælfric is still only 'humilis frater,' not 'abbas.' Dietrich suggests, as a probable date, the year 998; in any case, it was before 1001. Ælfric was certainly abbot in 1005; but can hardly have been appointed much earlier, as we shall see hereafter. It is worth notice, that the arbitrary date 1000 fairly divides the works of Ælfric when a monk from those which he wrote when an abbot.

VI. ABRIDGEMENT FROM ÆTHELWOLD. An Abridgement (in Latin) from the work 'De Consuetudine Monachorum' of bp. Æthelwold of Winchester, who died in 984. This is contained in MS. Corp. Chr. Coll. Cam. K. 2 (now 265). Wanley has printed the Latin Preface, which is of much interest:

'Ælfricus Abbas Egneshamensibus fratribus salutem in Christo. Ecce uideo, uobiscum degens, uos necesse habere, quia nuper rogatu Æpelmeri ad Monachicum habitum ordinati estis, instrui ad mores Monachiles dictis aut scriptis. Ideoque hæc paucia de libro Consuetudinum, quem Sanctus Æpelwoldus Uintoniensis Episcopus cum Coepiscopis et Abbatibus tempore Eadgari felicissimi Regis Anglorum undique collegit ac Monachis instituit observandum, scriptitando demonstro . . . . nec audeo omnia uobis intimare quae in scola eius degens multis annis de moribus seu consuetudinibus didici;’ &c.

Ælfric was now an abbot, and writing to the monks of Eynesham or Ensham (near Oxford), amongst whom he was then living. In fact, he was Abbot of Eynesham, as we shall see below, having been elected abbot in the year 1005 or in the year before it. The date of this work is clearly 1005, or very near it.

Observe (remarks Dietrich) that Æthelwold is called Sanctus, and that he was not canonized till 996; so that Mr. T. Wright is obviously incorrect when dating this work before 995, and in making Ælfric archbishop of Canterbury in 995. In fact, it

1 Printed, together with an A. S. version, in Anglia, xiii. 365.
is obvious that he was not even an abbot in that year, and that he was never archbishop of Canterbury at all.

Observe also that Ælfric had spent many years in the school of Æthelwold at Winchester.

VII. Letter to Wulfgeat at Ylmandun. Printed by Assmann (cf. no. X below); contained in MS. Laud E. 19 (see Wanley, p. 69); part of it occurs in the form of a Homily on Matt. v. 25 in MS. Junius 121 (see Wanley, p. 58). It begins: ‘Ic Ælfric abbod on ðisum Engliscum gewrite freondlice grete, mid Godes gretinge, Wulfget aet Ylmandune.’

This Wulfgeat was probably a favourite thane of king Æpelræd II, who was driven from his honours and had his goods seized in 1006 (A. S. Chron.), by the influence of a new favourite named Eadric (Freeman, O. E. Hist., 1875, p. 214). The letter was probably written just before Wulfgeat’s disgrace. The phrase ‘to Ylmandunes gemaere’ occurs in the boundaries of some property situate near Tredington in Worcestershire; see Kemble, Cod. Dipl. no. 620. It is the modern Ilmington, due west of Tredington, not far from Shipston-on-Stour, and about 30 miles from Ensham.


There is a note at the beginning, to this effect: ‘This writing was composed for the use of one man, but it may nevertheless be profitable to many.’ The dedication is: ‘Ælfric abbod gret freondlice Sigwerd æt East-healon’; Ælfric the abbot sends friendly greeting to Sigwerd [= Sigeweard] at East-healas. And he goes on to say that he had once paid a visit to Sigeweard, then in his own home, when that thane besought him to send him some of his writings.

Dietrich points out that East-healas is mentioned in Kemble, vi. 113 (line 1); that some land near it was granted to the monks of Abingdon, not far from Ensham; and that, ac-
cording to Domesday Book, there is an Esthale in Oxfordshire. I suspect that this is the modern Asthal, situate hardly more than twenty miles from Abingdon, and only about twelve miles from Ensham. Sigeweard is a common name; but the person here meant was probably one of the two thanes named Siward who signed the Ensham charter in 1005 (Kemble's Cod. Dipl. iii. 345), in which the names of Æthelweard and Æthelmaer are so conspicuous; especially as 'Ælfric abbas' and 'Wulfgeat minister' are also found among the witnesses.

The date of this piece is of course later than 1005, but probably not much later; say, 1008. It is further interesting as containing allusions to some of his previous works; as, for example, his translation of a part (at least) of the Pentateuch (see Grein's ed., p. 5, l. 43); of Joshua, which he translated at the request of Æthelweard the alderman (id. p. 6, l. 8); of Judges (id. p. 6, l. 27); of stories from the Books of Kings (id. p. 8, l. 4); of Job, 'concerning whom I formerly translated into English a certain Homily' (sumne cwide, id. p. 11, l. 1); of Esther (p. 11, l. 14); of Judith (p. 11, l. 17); and of the Maccabees, viz. in his Lives of Saints (p. 12, l. 1). In his Introduction to the New Testament (p. 13, l. 45), he says that he had written forty homilies, and more too, taken from passages out of the four Gospels; whence we may safely conclude that he was not the author of the literal translation of the four Gospels which was made, about the same time, by another hand. In fact, when we compare his quotations with those in the complete version, we usually find a wide difference.

In a curious passage, just at the end, he reminds his friend Sigeweard how he had tried to make him (Ælfric) drink more than was his wont, for the sake of conviviality; and he reminds him that whoever constrains another to do this is wholly responsible for any mischief that may come of it.

It should also be observed, that this work is almost wholly alliterative, though printed by Grein as prose. Thus it begins:—

'Ic seege þe to sóðan—
ær se bie ðwip swiðe wís, se þe mid weorcum sprican,
and se hef forgang, for gode and for worulde,
sé þe mid gódum weorcum hine sylfne geglengð;
and þæt is swiðe geswutelod on hál gum gesætissum,
þæt þá hál gan weras þe gðe weore be-odon,
þæt hí wurðfulle wáron on þissere worulde,
and nú hálige sindon on heofenan ríces mírhðe,
and heora gemyn þurh wunað nú a tó worulde
for heora ánraednisse and heora trywðe wið god.’

IX. ÆLFRIC’S LIFE OF ST. ÆTHElwOLD; written in Latin. Printed in the Chronicon Monasterii de Abingdon, ed. Stevenson, ii. 255–266. Mabillon, in his Acta Sanctorum ordinis S. Benedicti, sec. v. p. 606, quotes the Preface only. Mabillon also printed a Latin Life by Wolstan [Wulfstan], in the same volume; see T. Wright, Biographia Britannica Literaria, A. S. Period, pp. 471–4. The latter seems to be little more than a copy from Ælfric’s work, with several additions.


This dedication to Kenwulf, bishop of Winchester, settles the date as being 1006. For Kenwulf died in that year (see the A. S. Chron.), not many months after his election.

For a short life of St. Æthelwold, see Alban Butler’s Lives of the Saints. He was a native of Winchester, and was brought up under St. Dunstan. He was made abbot of Abingdon in 947, and bishop of Winchester in 963. He died Aug. 1, 984, and was canonized in 996. There are numerous allusions to him in the present work, in the Homily on St. Swithhun (vol. i. p. 440); see p. xxviii above, line 7.

X. A Homily on the text Matt. xxv. 13 (Vigilate ergo); entitled SERMO IN NATALE UNIUS CONFESSORIS. Distinct from the Homily In Natale Unius Confessoris, as printed in Thorpe’s edition of Ælfric’s Homilies, ii. 548. It occurs in MS. Corp. Chr. Coll. S. 7 (now 188), p. 451; and begins: ‘Matheus se godspellere us sede on ðysum godspelle þæt ure hælend crist’ (Wanley, p. 125). It was added to the set of Homilies at a much later date, as appears from a note in the MS. emanating from Ælfric himself: ‘Hunc sermonem nuper rogatu venerandi

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Episcopi Athelwoldi, scilicet iunioris, Anglice transtulimus, quem huius libelli calci inscribi fecimus; ne nobis desit, cum ipse habeat.’ On which Wanley remarks, that this particular MS. must once have been in Ælfric’s own possession.

The date is to be inferred from the fact that it was written for Æthelwold II, bishop of Winchester from 1006 to 1013; probably not far from the year 1008. It was obviously written after Nov. 16, 1005, the date of the death of Ælfric, archbishop of Canterbury. This homily is printed in Assmann’s Angelsächsische Homilien und Heiligenleben (Kassel, 1889), p. 49.

X B. A Homily on the Birthday of St. Mary. This Homily occurs in MS. Corp. Chr. Coll. Cam. S. 7 (now 188), p. 357; and in other MSS. (This is the same MS. as that mentioned just above, as containing the Homily on the text Matt. xxv. 13.) It is in two parts, as is more clearly shown in MS. Corp. Chr. Coll. Cam. S. 17 (now 303), p. 132; the latter part being headed — De Sancta Virginitate. It is in Ælfric’s alliterative style, and there can be little doubt as to its authenticity. It has been printed by Assmann (as above).

There are probably a few more Homilies of the like kind, also by Ælfric, some of which are mentioned below. A complete list of Ælfric’s genuine Homilies will be given hereafter by Professor Napier.

XI. Pastoral Letter, written for Wulfstan; with an epistle entitled Quandò dividìs chrìsmà. Printed in Wilkins, Leges Anglo-Saxonicae, 1721, p. 171; and in Thorpe, Ancient Laws and Institutes, ii. 364-393.


Wulfstan was archbishop of York from 1002 to 1023, and during part of the time he was also bishop of Worcester, viz. from 1002 to 1016. In the latter capacity he would sometimes be in the neighbourhood of Ælfric, who was resident at
Ensham after 1005. We may therefore date this work in the period between 1005 and 1016. Dietrich sees in it an allusion to a council held by Æthelred in 1014, which brings the probable date near to the year 1015. It is the last work of which we have any clear trace, in the order of dates.

Besides the above, there are several others, the dates of which are indeterminate. These are as follows:—


It is in Ælfric's usual alliterative manner, though the editor prints it as prose. Though it does not bear his name, there is no doubt as to its authenticity. It occurs at the beginning of Ms. Corp. Chr. Coll. Cam. S. 7 (now 188), and is there immediately followed by a long series of Ælfric's Homilies. In the very first line there is an allusion to one of these: 'In another discourse we said sometime since,' &c.

XIII. A. S. version of St. Basil's Admonitio Ad Filium Spirituale. Edited, with an E. translation, by the Rev. H. W. Norman, in the same volume as the above, pp. 32-57. It is incomplete at the end.

In Ælfric's usual alliterative manner throughout, though the editor prints it as prose. It begins: 'Basil the blessed, concerning whom we have formerly written'; &c. That is to say, it was composed later than the Homily on St. Basil, printed in the present work; vol. i. p. 50. Near the beginning he remarks: 'Basil wrote a certain wonderful book . . . called the Hexameron'; but he does not proceed to remark, as is usual with him, that he had translated that book into English. This would lead us to suppose that he translated the Hexameron at a later date. See further below.

XIV. A. S. version of Beda's De Temporibus. Printed in T. Wright's Popular Treatises on Science, 1841, pp. 1-19; with an E. translation; also in C. W. Bouterwek, Scredunga, 1858, pp. 23-31; and in Cockayne's Leechdoms, Wortcunning and Starcraft, iii. 231-281, with an E. translation.
Dietrich points out that a passage in Ch. 6 (De Equinoctiis) discusses the Lenten equinox, saying that "it belongs rightly to the eighth day before the kalends of April, i.e. the mass-day of Mary [March 25]; but all the Easterns and Egyptians, who are best acquainted with arithmetic, reckoned that the Lenten equinox is certainly on the twelfth day before the kalends of April, i.e. on the mass-day of St. Benedict' [March 21]. This is repeated in Ælfric's Homilies, ed. Thorpe, i. 100, where we read: 'Now the Hebrews begin their year on the day when all the seasons were appointed, that is, on the fourth day of the world's creation, and the doctor Beda reckons, with great discretion, that that day is the twenty-first of March, the day which we celebrate in honour of the holy man Benedict.' Observe the direct reference to Beda. It is a fair inference that, when Ælfric wrote his Homilies, he was already well acquainted with Beda's treatise.

Many other arguments are adduced to show that this treatise is really Ælfric's. For example, it is worth notice that, if Thorpe had only printed the MS. which he followed throughout the Homilies (MS. Camb. Univ. Library, Gg. 3. 28) without any omission, we should have had before us the text of this treatise. He follows the MS. exactly as far as vol. ii. p. 594, corresponding to p. 492 of the MS., but then proceeds (on p. 596) to p. 505 of the same, silently omitting the intervening pages, on which the A. S. version of Beda's De Temporibus occurs. As far as this MS. is concerned, there is another omission at the end of the book; for the last piece printed by Thorpe is there immediately followed by a copy of Ælfric's Canons. In fact, the whole of the MS. contains writings by Ælfric, and nothing else.

There is plenty of internal evidence tending to the same result. I will give one instance which I have observed for myself. In the sixth sentence in this treatise occurs the statement that the heaven, i.e. the firmament, belyceth lyre bosme ealne middan-card, and heo æfre tyrd on-butan us, swiftre bonne ænig mylyn-hwecol, call swa deop under ñyssre cordan swa heo is
But in the A. S. version of the *Hexameron*, ch. v (ed. Norman, p. 8), we read that the same firmament *belycð on his bosme calle cordan bradnyse... and he æfre geð abutan swa swa yrndene huecowol... se geð under ðas eordan ealsa swa deop swa bufan.

**XV. ÆLFRIC’S COLLOQUY.** This Latin Colloquy was composed by Ælfric for the purpose of assisting boys in learning Latin, and was afterwards augmented (to what extent is uncertain) by a pupil of his named Ælfric Bata. This we learn from the title in MS. Cotton, Tib. A. 3. In another copy in St. John’s College, Oxford, is a similar title, in these words: ‘Hanc sententiam Latini sermonis olim Ælfricus abbas composuit, qui meus fuit magister, sed tamen ego Ælfric Bata multas postea huic addidi appendices.’ The use of the word *olim*, and the fact that the pupil added to the master’s treatise, suggest that he did so after his master’s death; and further, that our Ælfric never acquired a higher title than that of *Abbas*.

This favourite piece has been often printed; as, e.g. in Thorpe’s *Analecta Anglo-Saxonica*, 2nd ed., 1846, pp. 18–36; and in Wülker’s edition of T. Wright’s *Vocabularies*, 1884, vol. i. pp. 89–103. The copy in MS. Tib. A. 3 is accompanied with an Anglo-Saxon gloss, added at a later date. The original copy was ‘sententia *Latini sermonis*’; and the fragment in MS. Addit. 32246 (Brit. Mus.) is not glossed.

**XVI.** A treatise concerning Purity (emb clænnysse). Not printed. This is an alliterative Homily, beginning with the words: *Ure Hælend Crist cydde ðæt he lufode. ða halgan clænnysse on his þeowum swutelice*; see Wanley, pp. 128, 199, 202, 210, 239. In MS. Cotton, Vesp. D. 16, at fol. 3,

1 At the same time, there seems to be a distinct break, and an alteration both in manner and plan at the end of the Counsellor’s speech (Wülker’s ed. of Wright’s *Vocabularies*, p. 100, l. 30); which closes with a moral sentiment, completing the piece. Then Ælfric Bata speaks in his own person: ‘O pueri, quomodo ubis placet *ista locutio*?’ And the pupils reply that it is too difficult for them, and they want something easier. They are then asked how they spend the day, and what they eat and drink.
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back, it is entitled: 'Embl Clymysse p[e] gehadalde man
healden sceal'; and it is preceded by a dedication to one
Sigeferd, of whom nothing is known: 'Elfric Abbo y
Sigeferth freondlice' (quoted in full in Wanley, p. 199, col. 2).

It was therefore written after Elfric became abbot.

XVII. PRAYERS AND CREEDS IN ENGLISH; AND A HOMILY ON PENITENCE.

These are printed at the end of Thorpe's edition of Elfric's Homilies, vol. ii. pp. 596-608. They are found in the same contemporary MS., viz. MS. Cam. Univ. Library, Gg. 3. 28. They are in Elfric's manner, and there is no reason for doubting their genuineness. The translation of the Lord's Prayer agrees verbally with that in the Homilies, vol. i. p. 258, except in two trivial points, viz. the use of 'gecume' for 'cume', and the use of 'swa swa on heofenum swa eac on eorctan instead of 'on eor$an swa swa on Jieofenum.' In the Homily on Penitence occurs one of Elfric's most characteristic remarks: 'Of this we have written in another place; let him read it who will' (pp. 605-606). In Napier's edition of Wulfstan's Homilies, pp. 50-56, there is a similar homily, evidently of later date, expressed in similar terms and obviously founded upon it; but with several interpolations and an additional passage at the end. The writer has disregarded Elfric's alliterative arrangement and turned it into prose by the method of amplification. In Elfric's

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SOME EVENTS IN THE LIFE OF ÆLFRIC.

Homily, for example, we find the following passage (p. 57, l. 16):

'and se hæfð modes strengœœ, þe micel mæg forberan,
and on eallum earfoðnyssum æfre bið geþylðig,
and eft on gōðum gelimpum ne forlæt his anrædnyss.'

This becomes, in the later imitation: 'and se hœfð modes strengœœ þurh godes gyeœ þe micel mæg forberan and geþolian,
and on eallum earfoðnyssum æfre bið geþylðig, and eft on gōðum gelimpum ne forlæt his anrædnesse, ac bið āða gefædd on æghwyloc wisan, swa þæt he ne bið ne on gefœan to fœgen ne on wecan to ormod' (p. 51, l. 20). Cf. Anglia, vii. 535.

The above list contains all Ælfric's principal works, which sufficiently evince his amazing industry.

§ 4. SOME EVENTS IN THE LIFE OF ÆLFRIC.

As Ælfric's name occurs at the beginning of many of his writings, and there are frequently some hints as to the circumstances under which they were produced, it is not difficult to draw up an outline of his life, which Dietrich has done with much success. I only note here some of the chief results.

He was born, probably, about 955, a few years before the commencement, in 959, of the reign of Edgar. He refers with satisfaction, in the present work (vol. i. p. 295), to the peace which the kingdom enjoyed under that king, before the time of the famine in 976, and the attack made by the Danes on Southampton in 981; cf. also Hom. XXI. II. 1–3 (vol. i. p. 441).

His youth was spent in the Benedictine monastery at Winchester, under Æthelwold, who was bishop from 963 to 984. Hence he describes himself as 'Wintoniensis alumnus' in his Preface to the Life of St. Æthelwold; and in his Preface to the abstract of Æthelwold's De Consuetudine Monachorum he says that he had lived many years in that teacher's school¹, i.e. in the 'old monastery' to which he refers several times in

¹ So also in the Latin Preface to his Grammar: 'sicut didicimus in scola Æðelwoldi, ucnerabilis praesulis, qui multos ad bonum imbuit.
his Life of St. Swithun (Hom. XXI. 28, 89, 118; vol. i. pp. 443, 447, 449). Many of the allusions in this Life were doubtless derived from personal knowledge; on which account it has a peculiar interest. He had no very high opinion of the master who undertook to teach him Latin; see his Preface to Genesis, l. 13 (ed. Grein, p. 22). He was already a priest, and therefore over 30 years of age, when he was sent by bishop Ælfheah, Æthelwold's successor, to Cerne Abbas in Dorsetshire: probably at the time of its endowment by the thane Æthelmaer in 987, or soon after; see Homilies, i. 3. He frequently alludes to Æthelmaer as his patron, by whom he was evidently much esteemed. It was during his residence there (as he tells us) that he planned his first book, a great collection of forty Homilies. It is not probable that he remained at Cerne Abbas very long; it is supposed that he soon returned to Winchester, and there completed his first set of Homilies about 993, and the second set about 995. Being now desirous of a change of work, he compiled his Latin Grammar and Glossary, which he completed without loss of time; and then again returned to his Homilies, producing the third series, or Lives of Saints, about 996 or 997.

Next followed, without intermission, his versions of extracts from the Pentateuch and the Book of Joshua. The alliterative Homily containing stories from the Book of Judges was written somewhat later.

Soon after this he wrote his Canons, with a letter to Wulfisge, bishop of Sherborne (993–1001). The date of this work must be about 998–1000. In it he still describes himself as frater, i.e. monk; but he speaks with some authority, seeing that he was now well known as being an experienced writer.

The most important event in Ælfric's life was his appointment as abbot of Eynesham, in 1005. That he was made abbot of Eynesham (Ensham) is easily inferred from his address to the monks of Eynesham, prefixed to the extracts from St. Æthelwold's De Consuetudine Monachorum, in which
he describes himself as living amongst them. His promotion was doubtless due to his patron Æthelmær, who in the year 1005 established a fraternity of monks under the Benedictine rule at Eynesham, as he had previously done at Cerne Abbas in 987.

By good fortune, the very charter, granted by king Æthelred in 1005, is still extant; and is printed in Kemble's Codex Diplomaticus, iii. 339. In this the king, at the request of his most faithful and beloved Æthelmær, grants full privileges to the new monastery near the Thames, at the place vulgarly called 'Egnesham.' It is expressly stated (p. 340) that Æthelmær proposed to reside with the monks of Eynesham himself, and that he had appointed the first abbot; and (at p. 344) that the monks are to be under the Benedictine rule; to which he adds: 'And I desire that the elder (i.e. abbot) who is now there shall preside over them as long as his life shall last.' Among the witnesses are the names of Wulfstan, archbishop of York, Ælfheah, bishop of Winchester, the thane Æthelmær and his son-in-law Æthelweard, all of whom were well known to Ælfric. We also find, twice over, the signature 'Ego Ælfric abbas'; and it cannot be doubted that one of these refers to our author.

This elevation of Ælfric to the dignity of abbot was accompanied by another great change in his life, viz. his removal from the familiar and famous city of Winchester to an obscure village beyond the boundary of Wessex, in the province of Mercia. It is a curious reflexion that the famous author, speaking the Wessex dialect in its most elegant and polished form, must have had frequent intercourse with some peasant who could only address him in the comparatively rude dialect of Mercia. Great would have been the astonishment of the two interlocutors in such a conversation if it could have been revealed to them that a time would come when the Mercian dialect would be familiar all over the world, whilst the polished Wessex would be regarded as a comparatively negligible form of speech.
Ælfric's promotion to the abbacy still left him some leisure for authorship, and we possess several writings in which 'Ælfricus abbas' is conspicuous at the commencement. Among these may be specially mentioned his Letter to Wulfgæat at Ylmandun (about 1006); his Introduction to the Old and New Testaments (about 1008); his Latin Life of St. Æthelwold, dedicated to Kenwulf, bishop of Winchester, in 1006; and his Pastoral Letter or Wulfstan, archbishop of York, which may have been written as late as 1015. In a charter of Æthelred, dated 1012, which relates to Whitchurch in Oxfordshire, not 30 miles from Eynesham, we again find the names of Wulfstan, archbishop of York, of the thanes Æthelmær and Æthelward, and of Ælfricus Abbas (Kemble, Cod. Dipl. vi. 165). It is not improbable that this relates to the abbot of Eynesham, who was then hardly 60 years old. The name of 'Ælfric abbot' occurs still later, in the will of Æfelflæd (id. iv. 304), which is to be dated about 1020, as it contains also the names of Æthelnoth, archbishop in 1020, and of Ælfwine, apparently an error for Ælfwine, bishop of London. If this also refers to our abbot, he may have lived till 1020, when he was probably about 65 years old.

§ 5. ÆLFRIC'S ACCOMPLISHMENTS AND SOURCES.

Dietrich gives an excellent summary of Ætlric's accomplish- ments and merits, for which the reader must consult his pages; from which I here throw together a few notes.

He was educated in the usual learning of the age, in the trivium and quadrivium; and was fairly skilled in grammar and rhetoric. As to the former of these, his treatise on Latin Grammar deserves especial notice. His Latin is not classical, neither is it barbarous; it is simple and clear. He was ignorant of Hebrew and of Greek. Thus, in his Homilies (ed. Thorpe, i. 492), he follows Beda in explaining Nain (or Naim) as meaning 'inundation' or 'agitation'; and further (i. 390) explains Ananias as meaning 'sheep.' In another passage
(ii. 118), he says that 'Gregorius is a Greek name, which in the Latin tongue signifies Vigilantius, that is, More Watchful'; and again (i. 50) says that the Greek name Stephanus is equivalent to the Latin coronatus, or crowned with glory.

Of astronomy he probably knew more than did many of his time; as is shown by his version of Beda's De Temporibus. He was fairly proficient in such history and theology as were then usually taught. Among the theological authors whom, and writings which, he consulted we may especially notice Abbo of Fleury, from whom he derived the Life of St. Edmund; the fabulous letter of Christ to Abgarus (p. 59 of the present volume); the bishop Abdias, who wrote the story of St. Simon and St. Jude, which was afterwards translated into Greek by his disciple Eutropus, and by Africanus (Homilies, ii. 499); Alcuin's work on the Interrogationes of Sigewulf the priest; St. Ambrose, who is his authority for the Life of St. Agnes (Lives of Saints, i. 171); and St. Augustine, in several of his Homilies. From St. Basil he made the version of the Hexameron and the Admonitio ad Filium; and he gives a Life of St. Basil among his Lives of Saints (ch. III). From Beda he compiled his version of the De Temporibus; and drew various material for some of his Homilies, such as that on St. Gregory (Hom. ii. 116), the Life of St. Cuthberht (ii. 132), the Vision of Drihthelm (ii. 348), the Sermon on the Efficacy of the Mass (ii. 356); and for some of his Lives of Saints, such as that of St. Alban (ch. XIX), St. Æthelthryth (ch. XX), and St. Oswald (ch. XXVI); besides quoting from him on other occasions. For some points, he consulted Cassianus, De Institutionis Conobiorum. The tract on the Twelve Abuses is from St. Cyprian.

He made extracts from the treatise De Consuetudine Monachorum, written by his teacher, St. Æthelwold. Eusebius he cites at second hand; that is to say, he was acquainted with

1 Thorpe has 'Watchful,' but the A. S. text has wæocere, in the comparative degree.
his Ecclesiastical History in the Latin version by Rufinus, and with St. Jerome's translation of the Chronicle. He knew some of the works of St. Gregory the Great, whence he took many of his Homilies. He twice cites the name of the Doctor Haymo, or, in the A. S. form, Hægmon (Hom. i. 120, 510). He gives a short account of St. Jerome's translation of the Bible, at the head of his Homily on the Assumption of the Virgin Mary, which is taken from that author (Hom. i. 436); and the same father is his authority for a story about 'a certain faithful woman' and for an account of the Four Evangelists (Lives of the Saints, vol. i. pp. 274, 326). He quotes a treatise attributed to St. Hilarius (Hom. i. 304), by whom (says Dietrich) is meant Hilary of Poitiers; see also the Lives of the Saints, vol. ii. p. 229, l. 133; p. 233, l. 190. The views expressed in his famous Paschal Homily (Hom. ii. 262) are properly taken from Ratramnus. In the Latin Preface to his Homilies he mentions Smaragdus, by whom he probably meant the abbot of a Benedictine monastery in Lorraine, who wrote a treatise on Virtues and Vices. Severus Sulpicius is the authority for his long Life of St. Martin; cf. p. 452 below. To the Life of St. Agnes (see vol. i. p. 186) he appends 'alia sententia quam scripsit Terentianus'; this must refer to the Terentianus who was converted by beholding the constancy of Saints John and Paul during their persecution by Julian the Apostate (see vol. i. p. 195, ll. 409, 417, 428). Alban Butler briefly gives the story under the date of June 26, and refers us to Rondininus.

In Hom. i. 545-7, Ælfric gives some account of the book entitled Vitæ Patrum. Of this work there are many varying forms, so that it is not easy to say which of these came into our author's hands. Dietrich considers this question, and concludes that his copy differed somewhat from the best-known

1 'Haymo was bishop of Halberstadt, about the middle of the ninth century; he compiled, from the works of the fathers, commentaries on almost every part of the scriptures'; Thorpe, pref. to Hom. p. vi.
2 Thorpe describes him as 'abbot of St. Mihiel, a monastery in the diocese of Verdun, in the eighth century'; Hom. i. pref. p. vi.
edition, as printed by Rosweyd in 1615. Dietrich further tells us that he found nearly all of Ælfric's extracts from this work in an undated copy in the library of the university of Marburg, which begins thus: 'Incipit Prologus in vitas Sanctorum patrum: Benedictus deus qui vult omnes homines salvos fieri.' This copy is in five books; and Ælfric's extracts are, nearly all of them, taken from the first book and the last. The problem of determining the precise form of the Vitæ Patrum to which Ælfric had access still awaits solution.

Much more recent than Dietrich's Essay are the two following works, to which the reader is referred for more minute particulars:


I here add the names of the principal works which, according to Ott, should be consulted for comparison with Ælfric's Lives of the Saints (in vol. i. only); and I subjoin, in each case, the number of the Homily which each one illustrates.

Mombritius, Sanctuarium sive Vitæ Sanctorum, Milan, ab. 1480.—II, IV, V, VII b (p. 186), IX, XV, XXII.


Surius, De probatis sanctorum historiis; Col. Agrip. 1570.—III, V, VI, VII, IX, XXII.

1 In the former of these dissertations, p. 38, the author points out an unlucky error of mine in vol. i. p. 252, l. 242. I have here altered the MS. reading we to he; wrongly. The Latin text, in the Acta Sanctorum (March 10, p. 21), has Vidimus. For the phrase gesawe we, compare Sievers, A. S. Grammar, 2nd ed., 1887, § 360. 2.

In vol. i. p. 420, l. 92, he points out that Semunge does not mean 'meal'; and he proposes to translate it by 'attendants.' I would rather translate it by 'attendance.'
Acta Sanctorum, as edited by the Bollandists. — III-VII, VII b (p. 186), VIII, X, XI, XV, XXI-XXIII.

Acta Sanctorum ordinis Sancti Benedicti, ed. Mabillon, 1733.—VI, XXI.

Vincentius Bellovacensis, Speculum Historiale; ii. 13. 131.

Lipsius, Die apokryphen Apostelgeschichten und Apostellegenden; ii. 2. 321.—XV.

Lazius, Abdias; Parisiis, 1560; fol. 132.—XV.

Hieronymus, Liber de viris illustribus.—XV b (p. 326).

Hieronymus, Preface to St. Matthew.—XV b (p. 326).

Isidore, De veteri et novo Testamentis; 88.—XV b (p. 326).

Gregorius, Homilia in Ezech. i. 4.—XV b (p. 326).

Beda, in Natale sancti Matthæi apostoli; in Migne's Cursus Patrologiae, vol. xciv. col. 249.—XV b (p. 326).

Beda, Historia Ecclesiastica, lib. i. c. 6; and lib. iv. c. 19.—XIX, XX.

Rufinus; as in Migne's Cursus Patrol. vol. xxi. 451.—XXI b (p. 470).

Ambrose; as in Migne's Cursus Patrol. vol. xvii. 813.—VII.

This list, together with the few imperfect notes at the end of the present volume (pp. 446-456), will give some idea of the probable sources of the Lives numbered XXIII b—XXXVII.

Besides the above works, Max Förster mentions Fabricius, Codex apocryphus novi Testamenti (cf. Hom. ed. Thorpe, i. 58); Messingham, Florilegium Insulae Sanctorum, Paris, 1624, fol. 379 (cf. Hom. i. 416); Hieronymus, Epistola ad Paulum et Eustochium (cf. Hom. i. 436); Augustinus, De Civitate Dei, lib. xxxi. c. 8. § 8 (cf. Hom. ii. 24); Gregory of Tours, Historia Francorum, lib. x. c. i (cf. Hom. ii. 116); Eusebius, Ecclesiastica Historia, in the Latin version by Rufinus (cf. Hom. ii. 304). At p. 41 of the same dissertation, Förster discusses the various sources of the Life of St. Martin, which Ælfric gives twice over, but not quite in the same form, viz. in his Homilies (ii. 498), and in the present volume (p. 220).

From the discussion of Ælfric's acquaintance with Latin
authors, Dietrich turns to the consideration of his acquaintance with works in English. After observing that he nowhere shows any acquaintance with the poems of Cædmon or of Cynewulf, he quotes a passage from the Homilies (ii. 521): 'The passion of Thomas (says Ælfric) we leave unwritten, because it has long since been turned from Latin into English in song-wise (on leoð-wison).' This is a clear indication of the existence in his days of a poem now lost, similar to the poem on St. Andrew which has only been preserved to us in a single copy.

In his Treatise on the Old Testament (ed. Grein, p. 11) Ælfric refers to a poem on the subject of Judith, which may well be the same as that of which we still possess a fragment. He says: 'This book has also been set forth in English in our manner (on ðære wisan) as an example to you men, that ye may defend your own country with arms against an invading army.' The expression 'on ðære wisan' means in alliterative verse, which is here employed by Ælfric in the original text:—

'sæo is ċac on Englisc  on ðære wisan gesett
eðw mannum tō bysne  þæt ge ðeowerne eard
midd wǣpnum bewerian  wið on-winnendne here.'

He refers more than once to books in English prose as being ignorantly written and likely to mislead. 'I have seen,' he says, 'and heard of much error in many English books... those books excepted which king Ælfred wisely turned from Latin into English, which are to be had' (Hom. i. 3). In another passage (Hom. ii. 333), he speaks of 'the false composition (þa leasan gesetynysse), which they call the vision of Paul'; but whether this refers to a story in Latin or in English we have no means of knowing. Nevertheless, he expressly tells us, with regard to the history of the martyrdom of St. Peter and St. Paul, that 'their passion is everywhere fully set forth in the English tongue' (Hom. i. 371).

He bears direct testimony to Ælfred's translation of Beda's history in his Life of St. Gregory (Hom. ii. 117): 'Many holy books testify his conduct and his holy life, and also the Historia d
Anglorum, which king Ælfric turned from Latin into English. This book speaks manifestly enough of this holy man. We will now briefly relate to you something concerning him, because the aforesaid book is not known to you all, although it is turned into English.' Elsewhere (Hom. ii. 359) he says of pope Gregory's book of Dialogues, that it 'is turned into English.'

§ 6. Ælfric's Alliteration.

It is remarkable how large a quantity of Ælfric's work is in an alliterative verse, of a kind which he seems to have constructed according to rules of his own. Except in the present edition, this fact has been but little noticed by the editors, who do not seem to have been sufficiently aware of the fact. Even in his Homilies, as printed by Thorpe, there are several that are alliterative to a large extent. I can find no clear examples in the first set of Homilies; Dietrich refers to pp. 330, 356, 506, but it is difficult to see in any of these examples even three or four consecutive lines of an alliterative character. But in the second set of Homilies there are at least six Homilies that are alliterative throughout a great part of the narrative. These are: The Deposition of St. Cuthberht (pp. 138–154); Midlent Sunday, second part (212–224); De Passione Domini (240–262); Saints Alexander, Eventius, and Theodulus (308–312); On the Greater Litany (314–332); and St. Martin (498–518). The following extract from the last of these (p. 502) will illustrate this statement, and may profitably be compared with the Life of St. Martin in the present volume, pp. 228, 230, lines 151–160:—

\[
\begin{align*}
\text{'æ } & \text{ça } \text{hæ } \text{com } \text{to } \text{munton}, \\
& \text{jà } \text{gemetton } \text{hine } \text{sceæ} \text{an,} \\
& \text{and } \text{heora } \text{án } \text{hine } \text{sloh } \text{mid } \text{æxe } \text{on } \text{his } \text{heafod.} \\
& \text{He } \text{wearð } \text{jà } \text{gebundon } \text{and } \text{heora } \text{ánum } \text{betaetht.} \\
& \text{Ḍa } \text{befrán } \text{se } \text{sceæ} \text{a } \text{je } \text{hine } \text{on-sundron } \text{heold,} \\
& \text{hwæt } \text{hæ } \text{manna } \text{wære,} \text{ } \text{oðhæ } \text{wære } \text{oðfræd } \text{?} \\
& \text{Martinus } \text{him } \text{to } \text{ewæð } \text{jàet } \text{hæ } \text{eristen } \text{wære,} \\
& \text{and } \text{on } \text{eallum } \text{his } \text{life } \text{næfre } \text{swa } \text{orsorh.'}
\end{align*}
\]

From which it appears that, in the later version, seven lines have been expanded into ten.
There are many alliterative passages in his translation of the Pentateuch, though the lines are not always consecutive, but are used by way of embellishment; see, for example, Genesis, xiv. 12-16, xvi. 10-12, xx. 1-4, 7-14, xxi. 7-11, 14-21; xxii. 3-5, 7-19; Numbers, xiii-xxvi. So also Joshua, ii. 1-6, and several other passages. The Book of Judges is really an alliterative Homily, as has been already noted; and other examples have been given above.

It is easily seen that Ælfric's alliterative lines are rather loosely constructed, and that the alliteration is by no means regular. The usual number of strong accents in a line is four; but there are many lines in which there are five or six. The alliteration often falls on the wrong syllable, and sometimes it is difficult to find any at all. Sometimes a piece contains a large number of alliterative lines, joined together by passages that are really prose. In such cases, I have divided the matter into lines as well as I could, usually following the guidance of the points introduced into the MS. itself; these usually occur at the end of what is meant to be a line, and frequently also at the pause in the middle. If any reader thinks that in many places I have adopted a wrong division, I should not be disposed to dispute the point. I would only urge, in defence, that it is a great convenience to have the lines numbered as if they were verses; and further, that in a considerable number of instances the lines are fairly good ones. There is usually a certain cadence in them that satisfies the ear. It is sufficient to note here a few characteristic lines:

1. The *first* and *third* accented syllables are alliterated:
   and an scinende culfre. sceot of þam þyre; iii. 73.

2. The *first* and *fourth* accented syllables are alliterated:
   gebugan to drihtne. mid geléafan onðyrde; iii. 58.

3. The *second* and *third* accented syllables are alliterated:
   and genám ðæt húsel. þe se hælend geblétsode; iii. 121.

4. The *second* and *fourth* accented syllables are alliterated:
   þa wæorð se bisceop. mýeclum ablégod; iii. 120.
5. The first, second, and third accented syllables are alliterated:—

sæde be him sylfum, on sümme tîman; iii. 202.

6. Or the second, third, and fourth:—

æ ic hrýmde sóna, mid særlícæ stámne; ii. 188.

7. Or all four accented syllables:—

on wæstene wündigenæ, fela wëndra wyrênde; iii. 494.

8. Or none of them:—

and hi bêgon gesmýrode, mid gehálгudum cæ; iii. 79.

In many cases the alliteration is only discoverable by reading the line a second time. In the following example two lines are taken together, and the h and s in the former answer to the s and h in the latter:—

9. Ealle þære hæcena gðas, sýndon dǽofla
and dryhten sœðlice hǽofenas gewórhte; ii. 39.

Great licence is taken when proper names have to be introduced; thus there are two consecutive lines in ii. 41, 42, without alliteration (except that w occurs in both), because the names Protus and Iacinctus have to be mentioned; and similar liberties are taken when Latin quotations are inserted, of which it is desirable that the translation shall be literal. In some cases an initial h appears to alliterate with a vowel.

If it be urged that Ælfric’s lines can hardly be called poetry, it is easy to reply that they constitute excellent and flowing prose. The very fact that he does not go much out of his way to drag in alliteration renders his style easy and pleasing. ‘The English of these Homilies is splendid; indeed, we may confidently say that here English appears fully qualified to be the medium of the highest learning’. In this connexion we may well remember Ælfric’s own words as to the object of his labours: ‘non garrula verbositate, aut ignotis sermonibus, sed puris et apertis verbis linguae huius gentis, cupientes plus prodesse auditoribus simpliciti locutione quam laudari artificiosi sermonis

1 Earle, A. S. Literature, p. 222. See the whole of ch. x (pp. 207-224). Cf. Ten Brink, Early Eng. Literature, bk. i. c. 9.
compositione, quam nequaquam didicit nostra simplicitas.'

Hom. ii. i.

For further remarks on Ælfric's alliteration, see Schipper, Altenglische Metrik, p. 60, and an article by Holthaus in Anglia, vi. part 2. 104.

§ 7. Ælfric's Character.

It is impossible not to see in Ælfric a man of humble, honest, and upright heart; one born to be a teacher, who simply strove, with unflagging industry, to do his duty in instructing men in all such truth as he believed to be for their profit. Avoiding heresies and superstitions, he sets before his readers many valuable and primary truths, in so far as the learning and spirit of his time enabled him to do. He was a true patriot; and we can hardly help seeing that, in describing the exploits of Judith and Judas Maccabeus against their enemies, his thoughts sometimes turned towards the troubles of his native land, then harassed by the invasions of the Danes. His writings were usually addressed to the laity, whom he advises and encourages with careful wisdom. He sets before them the best of examples, the stories of martyrs, and saints, and heroes. Dietrich concludes his excellent and learned essay with just remarks on Ælfric's services and influence, both of which he estimates very highly. Ælfric's endeavour to be popular must have been successful, and his teaching must have been much appreciated; indeed, his Homilies continued to be copied out long after the Norman Conquest. 'Mehr als Beda und selbst als Lanfranc und Anselm glänzt unter den Lehrern seiner Nation, die ihr sich wirklich ganz hingaben, sein Name, nur zu vergleichen mit dem Ruhme eines Aldhelm in früherer und eines Wickliff in späterer, reiferer Zeit.'

§ 8. Conclusion.

In bringing to a conclusion these few imperfect notes concerning a great and important writer, I feel that I owe the
members of the Early English Text Society some words of explanation for the prolonged period over which the work has been extended, as it is now seventeen years since the first Part was published in 1881. Much delay has been caused by the peculiar nature of the work. Each Homily is distinct from the other, in the sense that it is founded on a different set of MSS.; there is only one—that is to say, that taken as the text—which remains the same throughout. Hence the collation required much travelling from place to place, and it was usually necessary to treat each piece separately. Perhaps I may be permitted to plead that I have had much other literary work in hand at the same time, including two Dictionaries, two works on English Etymology, two editions of Chaucer, and some other books; whilst the Early English Text Society has meanwhile received from me Part IV (sect. ii) of the Notes to Piers Plowman, The Wars of Alexander, and Part IV of The Bruce. But the chief delay arose from a misfortune which caused much discouragement and a long delay, and nearly put an end to the work altogether. This was the loss of a considerable part of the transcript of the principal MS., after it had been already prepared for press; so that most of the text in the present volume had to be transcribed all over again, and, in default of other help, I made the transcript of sections 33–36 myself. I derived some assistance from the possession of a transcript of a large portion of the work made by my late friend, Mr. Oswald Cockayne, which was partly collated with other MSS.; but it has two drawbacks. The first is, that it is copied out in the ‘Anglo-Saxon’ characters; and the second, that the marks of contraction have not been regarded. Otherwise, it is extremely correct; as might have been expected.

I have now only to acknowledge, with sincere thanks, the great help and encouragement I have received from many. Amongst these my chief thanks are due to Miss Gunning, of Cambridge, and the late Miss Wilkinson, for the preparation of the greater part of the English translation which accompanies the old text. With great perseverance and care, they
CONCLUSION.

translated nearly the whole of both volumes; the chief exceptions being the Lives of St. Eugenia, St. Julian, St. Lucy, and St. Vincent, and the Homily on the Holy Rood. I afterwards revised the whole of it before sending it to press; but the alterations made were, on the whole, inconsiderable.

I am especially indebted to Professor Napier, who has an unrivalled knowledge of our Anglo-Saxon Homilies, for much valuable advice and generous assistance. Also to the editors who have previously published some of the Lives; viz. to the late Rev. C. Hardwick, editor of St. George; to my late friend Dr. Morris, who edited the Homily on the Holy Cross (with an English translation) for the Early English Text Society in 1871; to the Rev. Professor Earle, who published the Gloucester fragments of the Lives of St. Swithun and of St. Mary of Egypt; and to Dr. Sweet, who printed the Life of St. Oswald in his well-known and most helpful Anglo-Saxon Reader, and the Life of St. Edmund in his Anglo-Saxon Primer. The Rev. W. M. Snell, formerly fellow and librarian of Corpus Christi College, Cambridge, most kindly lent me his carefully prepared transcripts of the copies of the Homily on the Maccabees preserved in the famous library of his college. My thanks are also due, for facilities afforded me, to the authorities of the British Museum; to the late Mr. S. S. Lewis, and his successors in the office of librarian to Corpus Christi College, Cambridge; to Mr. E. B. Nicholson, Bodley's Librarian; to Mr. F. J. Jenkinson, of the Cambridge University Library; and last, but most of all, to his predecessor, the late Henry Bradshaw, for many years my unfailing teacher and guide. Many have mourned his loss; few more than I.

CAMBRIDGE,

March 5, 1898.
I. TABLES OF HOMILIES IN MS. CAMB. Gg. 1. 33.

This MS., printed by Thorpe in the ‘Homilies of the Anglo-Saxon Church,’ consists of two parts. The tables on pp. Iviii–Ix show all the copies of the homilies in both parts. The column of ‘stray copies’ shows the copies of homilies which could not easily be entered in the tables.

The homilies are numbered as in Wanley’s Catalogue. Thorpe’s numbering is different; see pp. Iviii and lxI.

The first table shows, e.g., that of homily V in MS. Gg. 3. 28 there are eight other copies: viz. No. IV. in MS. Bodley NE. F. 4. 10; No. V in MS. C[orpus] C[hristi] C[ollege], Cambridge, class-mark S. 7; and so on.

The MSS. are described in Wanley’s Catalogue at the following pages:—

| Camb. Gg. 3. 28 | p. 153 | C. C. C. S. 13 [421] | p. 131 |
| Bodl. NE. F. 4. 11 | 1 | C. C. C. S 17 [303] | 133 |
| Bodl. NE. F. 4. 10 | 9 | Camb. II. 4. 6. | 160 |
| Bodl. NE. F. 4. 12 | 15 | Camb. II. 1. 33 | 162 |
| Jutinus 22 | 31 | Trin. Coll. Camb. | 166 |
| Jutinus 24 | 40 | Bib. Reg. 7. C. 12 | 174 |
| C. C. C. S. 5 [now 162] | 116 | Faust. A. 9 | 199 |
| C. C. C. S. 6 [now 178] | 120 | Vesp. D. 14 | 202 |
| C. C. C. S. 7 [188] | 123 | Vitel. D. 17 | 206 |
| C. C. C. S. 8 [198] | 125 | Vitel. C. 5 | 208 |
| C. C. C. S. 9 [302] | 128 |

N.B.—It is possible that a few copies may have been missed, and that the tables are not quite exhaustive.
Iviii. I. ÆLFRIC'S HOMILIES, BK. I; ED. THORPE, VOL. I.

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Note.—Thorpe reduces the number of pieces in MS. Gg. 3. 28 (Part I) to 40. His 26 comprises 26 and 27; his 36 comprises 37 and 38; and his 38 comprises 40 and 41.
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<td>A. Otho B. 10; 1—Cleop. B. 13; 3 (pp. 190, 201).</td>
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<td>B. Lambeth 35; 1 (Wanley, p. 266).</td>
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<td>F. Lambeth 35; 2 (Wanley, p. 266).</td>
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<td>G. See also Bodl. NE. F. 4. 11; 2.</td>
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<td>H. Jun. 99; 27. Lambeth 35; 5.</td>
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<td>I. I. Jun. 23; 3 (Wanley, p. 36). See also Gg. 3. 28 (2); 55.</td>
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<td>K. Lambeth 185; 9 (Wanley, p. 267).</td>
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<td>L. Otho B. 10; 19 (Wanley, p. 192).</td>
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<td>M. Otho A. 18; 1 (Wanley, p. 234).</td>
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<td>N. Lambeth 35; 3 (Wanley, p. 266).</td>
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<td>O. Jun. 121 (last part); 6 (Wanley, p. 58).</td>
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<td>P. Jun. 121 (last part); 7 (Wanley, p. 59).</td>
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*Jun. 23 begins at Hom. 23.*

B.—Jun. 85; 5.
C.—Vit. C. 5; 15.
D.—Jun. 53; 1.
II. TABLE OF HOMILIES IN MS. COTTON, JULIUS E. 7. Ixi

Note.—55 pieces in MS. Gg. 3. 28 (Part II), as numbered in Wanley’s Catalogue (see p. ix), answer to 45 pieces in Thorpe’s second volume. His 12 corresponds to Wanley’s 12 and 13; his 18, to 19 and 20; his 28, to 30 and 31; his 36, to 39 and 40; his 37, to 41 and 42; his 39, to 44 and 45; and his 45, to 51, 52, 54, 55, 56. He omits the pieces numbered 53 and 57.

II. TABLE OF HOMILIES IN MS. COTTON, JULIUS E. 7.

The following table (at p. Ixii) shows at a glance where the various copies of the homilies in MS. Julius E. 7 may be found. Each homily is numbered, in the first column, as in the present edition, but in the second column as in Wanley’s Catalogue. Thus of the 12th homily (XIII in Wanley) there are three other copies, viz. one in MS. C[orpus] C[hristi] C[ollege], Cambridge, old class-mark S. 17, new class-mark 303, the number of the homily being LXVIII; another is homily VII in MS. li. 4. 6 in the Cambridge University Library; and a third (as shown by the side-note A) is homily XVII in MS. C. C. C. S. 9. The column of ‘stray copies’ at once shows which homilies are occasionally found quite detached from the rest.

The connexion between the old and new class-marks of the Corpus MSS. is as follows: S. 5 is now 162; S. 6 is 178; S. 8 is 198; S. 9 is 302; S. 14 is 419; and S. 17 is 303.

These MSS. are described in Wanley’s Catalogue at the following pages:—

Bodl. NE. F. 4. 12 15 | C. C. C. S. 17 . 133 | Otho E. 10 . . 190
Jun. 23 . . 36 | Camb. II. 4. 6 . 160 | Vitel. D. 17 . 266

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<td>B. See June 22; 11. C.C.C.S. 5; 6. Faust. A. 9; 18.</td>
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<td>c. Cf. hom. 18 (same MS.). Gloucester MS. Unique.</td>
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<td>E. See Calig. A. 14; 1.</td>
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| 47       | 47             | 47             | 47             | 47             | 47             | 47             | 47             | G. See C. C. S. 5; 11. |
| 48       | 48             | 48             | 48             | 48             | 48             | 48             | 48             | H. See June 24; 20. See June 104. |
| 49       | 49             | 49             | 49             | 49             | 49             | 49             | 49             | I. Lost in July E. 7. |

ERRATA IN VOLUME I.

P. 26, l. 34. For of read of.
P. 62, ll. 207–258. For some more various readings, see vol. ii. p. xvii.
P. 163, footnote. Read See lines 264, 348, 353.
P. 165, l. 275. For large-sized read small-sized.
P. 194, Hom. VIII. l. 1. For GEICGED read GECIGED.
P. 218, last footnote. For 4 U. menn. read 5 U. menn.
P. 222, l. 52. For saroniscan read saroniscan.
P. 232, last footnote. For 8 B. read 8 B.
P. 243, footnote. For guderod read guderyod.
P. 246, note 2. For looks like el, read looks like ie.
P. 250, l. 206. For martyrk read martyrkum.
P. 252, l. 242. For he read we; and delete the footnote.
P. 253, l. 242. Read then we saw the light, and he immediately believed.
P. 269, note to l. 111. Read W.E. un-ateorendlician; &c.
P. 282, l. 5. For feohtende read feohtende.
P. 294, l. 157. For beho' da read bebo'da.
P. 345, note to l. 114. Read U. ge-ea&mette.
P. 368, title to l. 67. For sancto read sancti.
P. 361, note to l. 247. For thrice read twice; and for twice read thrice.
P. 394, l. 180. For cwæ read cwæ$.
P. 398, l. 229. For ferdeswa read ferde swa.
P. 421, l. 92. For meal read attendance (cf. vol. ii. p. xlvii, footnote).
P. 34, l. 29. For purh-wuna read purh-wuna$.
P. 543. Description of MS. O. l. 3. For XV read XIV.
P. 551, l. 5. For XVII read XVIII.

ERRATA IN VOLUME II.

P. 37, l. 561. For song read songs.
P. 219, l. 496. ‘The Kalends’ refers to Nov. 1; but the usual date is Nov. 2.
P. 268, l. 792. The second word is hatte.
P. 282, l. 1030. For cnapan read cnapan.
P. 296, l. 1246. For onstod read on stod.
P. 389, l. 192. The translation of hostige by ‘rough’ is fairly correct. It is clear that hostige is an error for ostige, i.e. knotty, rough. See 6st, 6stig in the A. S. Dictionary.
Aelfric, abbot of Eynsham
Aelfric's Lives of saints.
v.2
fest.2
DATE
Wallace
NAME OF BORROWER