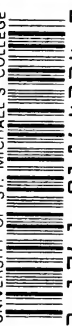


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Ælfric's Lives of Saints.

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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, M.A.

Elrington and Bosworth Professor of Anglo-Saxon in the University of Cambridge.

LONDON:

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MDCCCLXXXI.

76.

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PRINTERS TO THE UNIVERSITY.

PRELIMINARY NOTICE.

ÆLFRIC'S Lives of Saints, now for the first time printed, may practically be regarded as forming a 'third series' of Ælfric's Homilies. The first series was printed for the Ælfric Society in 1844, with the title—'The Homilies of the Anglo-Saxon Church. The First Part, containing the Sermones Catholici, or Homilies of Ælfric, in the original Anglo-Saxon, with an English Version. Vol. I. By Benjamin Thorpe, F.S.A.' The second series was printed for the same society in 1846, with precisely the same title, excepting only the substitution of 'Vol. II.' for 'Vol. I.'

The use of the phrase 'The First Part' in the above title is remarkable, since we are not told what the 'Second Part' was to be, nor did any 'Second Part' ever appear. However, in the list of Ælfric's works given in the Preface to vol. i., there is mention of 'A Collection of Homilies on the Saints' days observed by the Anglo-Saxon Church.' It would therefore seem as if Mr. Thorpe had at one time the intention of publishing a second part, which most likely would have contained the Lives which I have now undertaken to edit for the Early English Text Society.

Instead of 'second part,' I employ the term 'third series,' because it better describes the exact state of the case. Mr.

Thorpe's first volume gives us a 'first series,' extending over nearly a whole year, from Christmas to the second Sunday in Advent. His second volume gives us a 'second series,' again commencing at Christmas, and coming down to the Deposition of St. Martin (Nov. 11); followed by a few occasional homilies and some prayers. This enables us at once to understand Ælfric's allusion to his 'two former books' in his own preface to the present work; see page 3, l. 7. In like manner, the Lives of Saints are arranged nearly in the order of the calendar, and present us with a 'third series'; though they were doubtless intended to constitute an independent work, and are written, on the whole, in a more poetical and less didactic style.

There is only one good MS. which could be taken as the foundation for the text, to which I have, accordingly, adhered throughout. This is the MS. marked Julius E. vii, in the Cottonian collection in the British Museum. But I have taken the opportunity of collating other MSS., wherever any other copies of the Lives exist, giving all the various readings in foot-notes, with the exception of a few late spellings that are, comparatively, of no value. The number of copies of each Life is given at the head of each, with an explanation of the symbols denoting the MSS¹.

I have to remark that MS. O. (Otho, B. x) and MS. V. (Vitellius, D. xvii) are both very much injured by fire, many leaves being lost and destroyed. By help of the printed text, I have been enabled to give several good readings from them in passages which, without such assistance, are hardly legible. Many of the Lives are written in a loose sort of alliterative

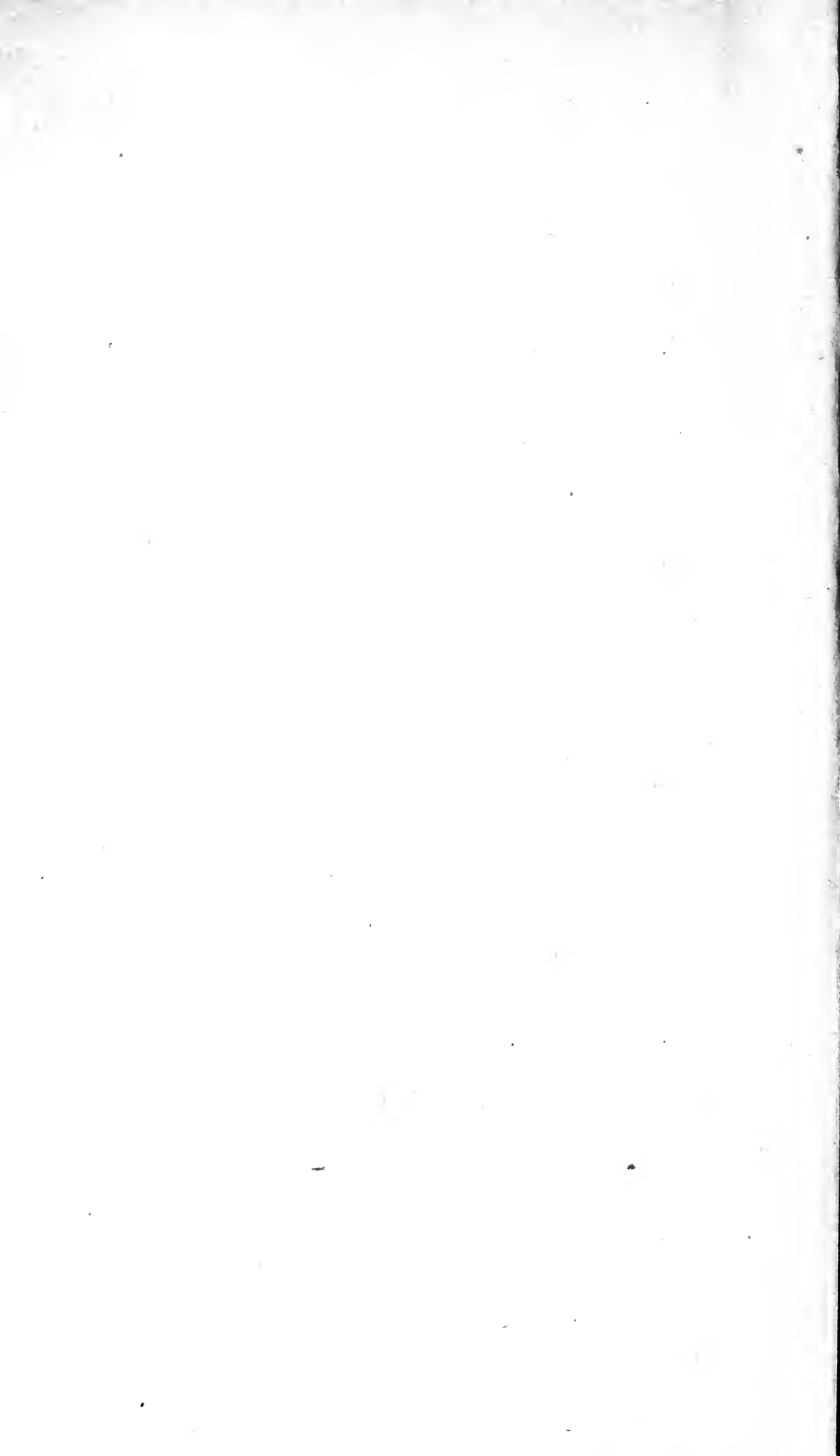
¹ Tables exhibiting *all* the copies of *all* of Ælfric's Homilies are printed in the Seventh Report of the E. E. T. S. for 1871. In the table of Homilies in MS. Julius, E. vii., the first homily is marked as being 'unique.' But it appears that this is not exactly the case, since the homily in MS. Bodley 343, no. lxxv, fol. 155 (Wanley, p. 24), though beginning with different words, is practically the same thing. It is, however, a very late and inferior copy, from the various readings in which little is to be gathered. Yet I was glad to see that it contains the word *wile*, which, at p. 20, l. 170, I had inserted, by conjecture, to complete the sense.

verse; and, as the scribe, in general, has taken pains to mark off the lines by the insertion of points, I have printed them accordingly. The attempt to introduce alliteration has affected the style, and it is worth while to point this out by a different mode of printing. Those who prefer to consider the text as being all equally in prose can do so, by disregarding the division into lines. In the *first* homily (for such it is), there is no attempt at verse of any kind; but in most of the narratives some attempt at embellishment is very evident.

The text is printed precisely as it stands in the MS., unless in any case express notice to the contrary is given. This remark applies particularly to the accents and the punctuation. The very few contractions are expanded in the usual manner, the expansions being denoted by the use of italic letters. The sole exception to this rule is that the word 'and' is printed in roman type, though in the MS. it is always denoted by the usual symbol. Moreover, Latin quotations are printed in italics for the sake of distinctness, though written, in the MS., in the same characters as the rest of the text.

The modern English version of the Homilies, though revised by myself, is almost entirely the work of Miss Gunning, of Cambridge, and Miss Wilkinson, formerly of Dorking, who with great perseverance have translated not only most of the text as contained in this first part, but nearly all of the remaining Lives belonging to the same series¹. For their kind and valuable assistance I am very grateful, as it has enabled me to proceed with the work in the midst of many other engagements.

¹ For the translations of the Lives of St. Eugenia, St. Julian, St. Lucy, and some others (as elsewhere noted), I am wholly responsible.



ÆLFRIC'S HOMILIES.

THIRD SERIES.

ÆLFRIC'S HOMILIES.

[Cotton MS. Julius E. VII, leaf 1.]

INCIPIIT PRAEFATIO HUIUS LIBRI.

HUNC QUOQUE CODICEM TRANSTULIMUS DE LATINITATE AD usitatam¹ Anglicam sermocinationem, studentes aliis prodesse edificando ad fidem lectione huius narrationis quibus-cumque placuerit huic operi operam dare, siue legendo, seu Audiendo; quia⁴ estimo non esse ingratum fidelibus. Nam memini me in duobus anterioribus libris posuisse passiones uel uitas sanctorum ipsorum, quos gens ista caelebre colit cum ueneratione festi diei, et placuit nobis in isto codicello ordinare passiones etiam uel uitas sanctorum⁸ illorum quos non uulgus sed coenobite officiis uenerantur. Nec tamen plura promitto me scripturum hac lingua, quia nec conuenit huic sermocinationi plura inseri; ne forte despectui habeantur margarite christi. Ideoque reticemus de libro uitae¹ patrum, in¹² quo multa subtilia habentur quæ non conueniunt aperiri laicis, nec nos ipsi ea quimus implere. Illa uero que scripturus sum suspicor non offendere audientes, sed magis fide torpentes recreare hortationibus, quia martyrum passiones nimium fidem erigant¹⁶ languentem. Unum cupio sciri hoc uolumen legentibus, quod nollem alicubi ponere duos imperatores siue cesares in hac narra-

¹ MS. usitatem.

² MS. uita.

ÆLFRIC'S HOMILIES.

HERE BEGINNETH THE PREFACE TO THIS BOOK.

THIS book also have I translated from the Latin into the usual English speech, desiring to profit others by edifying them in the faith whenever they read this relation, as many, namely, as are pleased to study this work, either by reading or hearing it read; for I think it is not displeasing to the faithful. For I call to mind that, in two former books, I have set forth the Passions or Lives of those saints whom that illustrious nation celebrates by honouring their festival, and it has [now] pleased me to set forth, in this book, the Passions as well as the Lives of those saints whom not the vulgar, but the monks, honour by special services. I do not promise, however, to write very many in this tongue, because it is not fitting that many should be translated into our language, lest peradventure the pearls of Christ be had in disrespect. And therefore I hold my peace as to the book called *Vite Patrum*, wherein are contained many subtle points which ought not to be laid open to the laity, nor indeed are we ourselves quite able to fathom them. But I think that those things which I am now going to write will not at all offend the hearers, but will rather refresh by their exhortations such as are slothful in the faith, since the Passions of the Martyrs greatly revive a failing faith. I desire that one point should be especially noted by them that read this book, viz. that I do not like in any passage to speak of *two* emperors or Cæsars in the story *at the same time*,

tione simul, sicut in latinitate legimus; sed unum imperatorem in persecutione martyrum ponimus ubique; Sicut gens nostra uni regi subditur, et usitata est de uno rege non de duobus loqui. Nec potuimus in ista translatione semper uerbum ex uerbo transferre, sed tamen sensum ex sensu, sicut inuenimus in sancta scriptura, diligenter curauimus uertere Simplici et aperta locutione quatinus proficiat Audientibus. Hoc sciendum etiam quod prolixiores passiones breuiamus uerbis, non adeo sensu, ne fastidiosis ingeratur tedium si tanta prolixitas erit in propria lingua quanta est in latina; et non semper breuitas sermonem deturpat sed multotiens honestiorem reddit. Non mihi inputetur quod diuinam scripturam ¹nostrae linguae infero, quia arguet me praecatus multorum fidelium et maxime æpelwerdi ducis et æðelmeri nostri, qui ardentissime nostras interpretationes Amplectuntur lectitando; sed decreui modo quiescere post quartum librum A tali studio, ne superfluous iudicer.

ÆLFRIC GRET EADMODLICE ÆDELWERD EALDORMAN and ic secge þe leof. þæt ic hæbbe nu gegaderod on þyssere béc þæra halgena þrowunga þe me to onhagode on englisc to awendene. for þan þe ðu leof swiðost and æðelmær swylcera gewrita me bædon. and of handum gelæhton eowerne geleafan to getrymmenne. mid þære gerecednysse. þe ge on eowrum gereorde næfdon ær. þu wast leof þæt we awendon on þam twam ærrum bocum þæra halgena þrowunga and lif. þe angel-cynn mid freols-dagum wurpað. Nu ge-wearð us þæt we þas bók be þæra halgena ðrowungum and life. gedihton þe mynster-menn mid heora þenungum betwux him wurðiað.

Ne secge we nán þincg niwes on þissere gesetnysse. forþan ðe hit stod gefyrn awriten on ledenbocum peah þe þa læwedan men þæt nyston.

¹ leaf 1, back.

as we read of in the Latin; but I everywhere speak of *one* emperor as being concerned in the persecution of the martyrs; just as our own nation is subject to *one* king, and is accustomed to speak of one king, and not of two. Nor am I able, in this translation, to render everything word for word, but I have at any rate carefully endeavoured to give exact sense for sense, just as I find it in the holy writing, by means of such simple and obvious language as may profit them that hear it. It is to be further noted that I abridge the longer narratives of the Passions, not as regards the sense but in the language, in order that no tediousness may be inflicted on the fastidious, as might be the case if as much prolixity were used in our own language as occurs in the Latin; and we know that brevity does not always deprave speech but oftentimes makes it more charming. Let it not be considered as a fault in me that I turn sacred narrative into our own tongue, since the request of many of the faithful shall clear me in this matter, particularly that of the governor Æthelwerd, and of my friend Æthelmer, who most highly honour my translations by their perusal of them; nevertheless I have resolved at last to desist from such labour after completing the fourth book, that I may not be regarded as too tedious.

Ælfric humbly greeteth alderman Æthelwerd, and I tell thee, beloved, that I have now collected in this book such Passions of the Saints as I have had leisure to translate into English, because that thou, beloved, and Æthelmær earnestly prayed me for such writings, and received them at my hands for the confirmation of your faith by means of this history, which ye never had in your language before. Thou knowest, beloved, that we translated in the two former books the Passions and Lives of the saints which the English nation honoureth with festivals; now it has seemed good to us that we should write this book concerning the sufferings and lives of the Saints whom monks in their offices honour amongst themselves.

We say nothing new in this book,
because it has stood written down long since
in Latin books, though lay-men knew it not.

Nelle we eac mid leasungum þyllic liccetan .
forþan þe geleaffulle fæderas and halige lareowas
hit awriton on leden-spræce . to langum gemynde .
and to trymmincege þam towerdum mannum .

52

Sum witega clypode þurh þone halgan gast and cwæð . *Mirabilis
deus in sanctis suis . et cet.* Wundorlic is god on his halgum .
he sylf forgifð mihte and strengðe his folce . gebletsod is hé god .
We awritað fela wundra on pissere béc . forþan þe god is wundor- 56
lic on his halgum swa swa we ær sædon . and his halgena wundra
wurðiað hine . forþan þe hé worhte þa wundra þurh hí .

An woruld-cyningc hæfð fela þegna
and mislice wicneras . he ne mæg beon wurðful cyningc
buton he hæbbe þa gepincðe þe him gebyriað .
and swylce þening-men . þe þeawfæstnysse him gebeodon .
Swa is eac þam ¹ælmihtigan gode þe ealle þingc gesceop .

60

him gerisð þæt he hæbbe halige þenas
þe his willan gefyllað . and þæra is fela
on mannum anum þe he of middan-earde geceas .

64

þæt nan bocere ne mæg þeah he mycel cunne .
heora naman awriten . forþan þe hí nat nan man .

68

Hí synd ungeryme swa swa hit gerisð gode .
ac we woldon gesettan be sumum þas bóc .

mannum to getrymmince . and to munde us sylfum .
þæt hí us þingion to þam ælmihtigan gode .

72

swa swa we on worulde heora wundra cyðað .

Ic bidde nu on godes naman gif hwa þas bóc awritan wille .
þæt he hí wél gerihte be þære bysne . and þær namare betwux
ne sette þonne we awendon .

76

UALE IN DOMINO .

¹ leaf 2.

Neither will we feign such things by means of falsehoods, because devout fathers and holy doctors wrote it in the Latin tongue, for a lasting memorial, and to confirm the faith of future generations.

A certain prophet cried by the Holy Ghost, and said '*Mirabilis Deus in Sanctis suis,*' *et cetera* : 'wonderful is God in His Saints; He shall give power and strength unto His people; blessed is God.' We shall describe many wonders in this book, because God is wonderful in His Saints, as we said before, and the miracles of His Saints glorify Him, because He wrought them by their means.

An earthly king hath many servants and divers stewards; he cannot be an honoured king unless he have the state which befitteth him, and as it were serving-men, to offer him their obedience. So likewise is it with Almighty God who created all things; it befitteth Him that He should have holy servants who may fulfil His will, and of these there are many even amongst mankind whom He chose out of the world, so that no scribe, though he know much, may write their names, because no man knoweth them. They are innumerable, as befitteth God; but we desire to write this book concerning some of them, for the encouragement of other men and for our own security, that they may intercede for us with Almighty God, even as we on earth make known their miracles.

I pray now in God's name, if any man desire to transcribe this book, that he correct it well according to the copy; and set down therein no more than we have translated.

Farewell in the Lord.

[leaf 2, back.]

INCIPIUNT CAPITULA.

- I. DE NATIUITATE *CHRISTI*.
 II. De *Sancta Eugenia*.
 III. De *Sancto Basilio*.
 IIII. DE *Sancto Iuliano et basilissa*.
 V. DE *Sancto Sebastiano*.
 VI. DE *Sancto Mauro*.
 VII. DE *Sancta Agnete*.
 VIII. DE *Sancta Agatha*.
 [IX.] Et *sancta lucia* ¹.
 VIIII. [X.] DE *Cathedra sancti petri*.
 X. [XI.] DE xl. militibus.
 XI. [XII.] DE capite Ieiunii.
 XII. [XIII.] DE *Oratione moysi*.
 XIII. [XIV.] DE *Sancto Georgio*.
 XIII. [XV.] DE *Sancto Marco euangclista*.
 XV. [XVI.] DE *Memoria sanctorum*.
 XVI. [XVII.] DE *Auguriis*.
 XVII. [XVIII.] DE libro regum.
 XIX ². DE *sancto Albano*.
 XX. DE *Sancto æðeldryða*.
 XXI. DE *Sancto swyðuno*.
 XXII. DE *Sancto Appollonare*.
 XXIII. DE VII.tem *Dormientium (sic)*.
 XXIII. DE *Abdone et senne*.
 XXV. DE *Machabeis*.
 XXVI. DE *Sancto Oswoldo*.
 XXVII. DE *Sancta cruce*.
 XXVIII. DE *Legione thebeorum*.
 XXIX. DE *Sancto Dionisio*.

¹ These two, St. Agatha and St. Lucy, are counted as one, which throws out the numbering as far as Chapter XVIII.

² Here a number is missed, but it brings the numbering right again.

HERE BEGIN THE CHAPTERS.

- I. OF THE NATIVITY OF CHRIST. (Dec. 25).
- II. Of Saint Eugenia. (Dec. 25).
- III. Of Saint Basil. (Jan. 1).
- IV. Of Saint Julian and Basilissa. (Jan. 9; *called* Jan. 13).
- V. Of Saint Sebastian. (Jan. 20).
- VI. Of Saint Maurus. (Jan. 15).
- VII. Of Saint Agnes. (Jan. 21).
- VIII. Of Saint Agatha; (Feb. 5).
- VII. OF SAINT PETER ~~WEDNESDAY~~ (Feb. 22)
- IX. and Saint Lucy. (Dec. 13).
- X. Of the chair of Saint Peter. (Feb. 22).
- XI. Of the Forty Soldiers. (Mar. 9).
- XII. Of the beginning of the Fast. (Ash Wednesday).
- XIII. Of the Prayer of Moses.
- XIV. Of Saint George. (Apr. 23).
- XV. Of Saint Mark the Evangelist. (Apr. 25).
- XVI. Of the memory of the Saints.
- XVII. Of Auguries.
- XVIII. Of the Book of Kings.
- XIX. Of Saint Alban. (June 22).
- XX. Of Saint Æðeldryða. (June 23).
- XXI. Of Saint Swythun. (July 2).
- XXII. Of Saint Apollinaris. (July 23).
- XXIII. Of the Seven Sleepers. (July 27).
- XXIV. Of Abdon and Sennes. (July 30).
- XXV. Of the Machabees. (Aug. 1).
- XXVI. Of Saint Oswald. (Aug. 5).
- XXVII. Of the Holy Cross. (Sep. 14).
- XXVIII. Of the Theban Legion. (Sep. 22).
- XXIX. Of Saint Dionysius (Denis; Oct. 9).

- XXX. DE *Sancto* Eustachio.
 XXXI. DE *Sancto* Martino.
 XXXII. DE *Sancto* Eadmundo.
 XXXIII. DE *Sancta* eufrosia (*sic*).
 XXXIII. DE *Sancta* cæcilia.
 XXXV. DE Crisanto et daria.
 XXXVI. DE *Sancto* Thoma Apostolo.
 XXXVII. DE Interrogationibus sigewulfi *presbyter*[i].
 XXXVIII. DE Falsis diis.
 XXXVIII. DE xii. Abusiuis.

I.

[leaf 3, back. There seems to be no other copy of this Homily.]

UIII KALENDAS IANUARIJ. NATIUITAS DOMINI
 NOSTRI IESU CHRISTI.

MEN ÐA LEOFESTAN HWILON ÁER WE SÆDON EOW HÚ URE hælend
 crist on þisum dæge on soðre menniscnysse acenned wæs of
 þæm halgan mædene marian. Nu wylle we swa þeah for ðyses
 dæges mærdæ eower mód mid þære gastlican lare onbryrdan eow tó 4
 blisse þurh gód¹. Sume gedwól-ménn wæron þuruh deoful beswic-
 ane swa þæt hi cwædon þæt crist godes sunu nære æfre mid þam
 halgan fæder wuniende . ac wære súm tíma . ær þan þe he acenned
 wære . ac þæt halige godspéll hæfð oferswiðod swylcera gedwolena 8
 andgit for-oft. Ða iudeiscan axodon crist hwæt he wære. Ða
 andwyrde he him þus. Ego súm principium . qui et loquor
 uobis. Ic eom angínn . þe eow to spræce. Nu ge habbað gehered
 hu se hælend be him sylfum spræc . þæt hé is ordfruma . and angin 12
 ealra þinga . mid his heofonlican fæder . and mid þam halgan gaste.
 Se fæder is angin . and se sunu ís angin . and se halga gást ís angin .
 ac hí ne synd na þreo anginnu . ac hí ealle þry synden án angin .

¹ Probably an error for god.

- XXX. Of Saint Eustace. (Nov. 2).
 XXXI. Of Saint Martin. (Nov. 11).
 XXXII. Of Saint Edmund. (Nov. 20).
 XXXIII. Of Saint Euphrasia. (Feb. 11).
 XXXIV. Of Saint Cecilia. (Nov. 22).
 XXXV. Of Crisantus and Daria. (Dec. 1).
 XXXVI. Of Saint Thomas the Apostle. (Dec. 21).
 XXXVII. Of the Questions of Sigewulf the Priest.
 XXXVIII. Of False Gods.
 XXXIX. Of the Twelve Abuses.

I.

DECEMBER 25. THE NATIVITY OF OUR
LORD JESUS CHRIST.

MEN beloved, we told you erewhile how our Saviour Christ was on this day born in true human nature of the holy Virgin Mary. Nevertheless, we now desire, for the honour of this day, to stir up your minds by ghostly teaching for your happiness, by the grace of God. There were certain heretics beguiled by the devil, so that they said that Christ the Son of God was not eternally dwelling with the Holy Father, but there was a certain time (period) before He was born; but the holy Gospel hath full oft surpassed the understanding of such heretics. The Jews asked Christ who He was; then answered He them thus: *Ego sum principium qui et loquor vobis*: 'I who speak unto you am the beginning.' Now have ye heard how Jesus spake of Himself, that He is the Originator and Beginning of all things, together with His Heavenly Father and with the Holy Ghost. The Father is the Beginning, and the Son is the Beginning, and the Holy Ghost is the Beginning; they are not three Beginnings, but they all three are one Beginning, and One

and án ælmihtig god æfre únbeginnen . and úngeændod . ac se man 16
wét¹ þe wyle habban ænig þing ær anginne . forþan ðe seo halige
þrynnes . is anginn . and án scyppend ealra gesceafta and nan þing
næs ne nys wuniende þe se an wyrhta ne gesceope; Gif hwylc gedwola .
oððe awoffod man . wyle furðor smeagen and þæt anginn oferstígan . 20
mid dysilicere dystignesse . þonne bið he þam men gelíc þe arærþ
sume heage hlæddre . and stihð be þære hlæddre stapum . oðþæt he to
ðæm ænde becume . and wylle þonne git stígan ufor . astihð þonne bu-
ton stapum . oð þæt he stedeleas fylþ mid mycclum wýrsan fylle swa 24
he furðor stáh. Ðreo þing synd on middanearde . án is hwilwend-lic .
þe hæfð ægðer ge ordfrumman ge ende . þæt synd nytenu . and
ealle sawul-lease þing þe on-gunnan þa þa hí god gesceop . and æft
geændiað and to nahte² gewurðað. Oðer þing is ece . swa þæt hit 28
hæfð ordfruman . and næfð nenne ende . þæt synd ænglas and manna
saula . þe ongunnen ða þa hí god gesceop . ac hí ne ge-endað næfre.
Ðridde þing is ece . swá þæt hit næfð naðor ne ordfruman ne ende .
þæt is se ána ælmihtiga god on þrynnesse . and ón annysse . æfre 32
wuniende un-asmeagendlic . and un-asægendlic. Se fæder is angin .
of nanum oðrum . and se sunu is angin . æfre of þam fæder acenned .
and se halga gast is angin . æfre of þam fæder . and of þam sunu . na
acenned ac forð-stæppende forðan þe se sunu is þæs fæder wísdom . 36
of him . and mid him . and se halga gast is heora begra wylle . and
lufu . of him bam . and mid him bam. On ðisne enne god wé sceolon
geleafan . and hine mid weorcum wurðian . forðan . þe ealle þa
halgan béc ægðer ge on þære ealdan . æ . ge on þære níwan soðlice 40
sprecað be þere halgan ðrynnysse . and soðre annysse. Þæs án scyp-
pend wát ealle þing . and gesihð ge þæt gedón is . ge þæt þe nú is .
ge þæt ðe to-weard is . ne he nán þing ne for-gít . ne him nan þing
ætfeon ne mæg. Ne ón-dret he him nanes þinges . forðan þe he 44
næfð nenne riccran . ne furðon nanne him gelicne. Symble he bið
gyfende . and he ne wanað swa-þæh nan þing hís . ne him nanes
þinges nis neod-þearf. Symble he bið ælmihtig god . forðan ðe he

¹ MS. wát, *alt.* to wát; *read* wét; *not* wát (knows).

² leaf 4.

Almighty God, ever unbegun and unended. But the man is mad who wishes to have anything before a beginning; because the Holy Trinity is the Beginning and the One Creator of all creatures, and there never was nor now exists anything that the One Worker hath not created. If any heretic or frenzied man seek to enquire further and go beyond the beginning with foolish presumption, he is like unto a man who reareth a high ladder, and climbeth by the steps of the ladder until he be come to the end; and then, desiring to climb yet higher, he climbeth without the steps until that, having no standing-place, he falleth with so much the worse a fall as he further clomb.

There are three things on this earth: one is transitory, which hath both beginning and end; such are beasts and all soulless things which began when God created them, and afterward come to an end and turn to nothing. The second thing is eternal, so that it hath a beginning and hath no end; such are angels and souls of men, which began when God created them, but they never end. The third thing is eternal, so that it hath neither beginning nor end; such is the One Almighty God in Trinity and Unity, who continueth ever unsearchable and unspeakable. The Father is the Beginning, of none other; and the Son is the Beginning, eternally begotten of the Father; and the Holy Ghost is the Beginning, eternally of the Father and of the Son, not begotten, but proceeding; because the Son is the Father's Wisdom, of Him and with Him; and the Holy Ghost is the Will and the Love of Them both, of Them both and with Them both. In this One God we must believe, and honour Him with our works, because all the holy books, both in the Old Law and in the New, speak indeed concerning the Holy Trinity and Very Unity. This One Creator knoweth all things, and seeth both that which hath been, and that which now is, and that which is to come; neither forgetteth He anything, nor may anything escape Him. Neither is He afraid of anything, because He hath none more powerful than Himself, nor even any equal to Him. He is ever bestowing, yet never loseth any part of Himself, neither is anything needful to Him. He is ever Almighty God, because that He ever willeth good and never

symble wyle gód . and næfre nán yfel . ác he hatað þá yfel- 48
 wýrcendan . and þá unriht-wisan . Ðá gesceafta þe þæs án scyppend
 gescéop synden mænig-fealde . and mislices hiwes . and úngelíce farað .
 Sume sindon ungesewenlice gastas . butan lichoman swá swá synd
 ænglas on heofonum . Sume syndan creopende on eorðan . mid 52
 eallum lichoman . swá swá wurmas doð . Sume gað on twam
 fotum . sume on feower fotum . Sume fleoð mid fyðerum . sume on
 flodum swimmað . and hí ealle swa-þæh alotene beoð ¹ to þære
 eorðan weard . and þider wilniað . oððe þæs þe him lyst . oððe þæs 56
 þe hí beþurfon . ác se mán ana gæð úprihte . þæt getacnað . þæt hé
 sceall má þæncan úpp . þonne nyðer . þelæs þe þæt mód sy neoðer .
 þonne se lichoma and he sceal smeagen embe þæt æce líf . þe hé to
 gesceapen wæs . swiðor þonne embe þa eorðlican þing . swá swá hí 60
 wæstm him gebicnað . Ealle þás gesceafta habbað anginn . and sume
 eac ende swá swá we ár cwædon . ác se soða scyppend næfð nán
 angin . forðan þe he ís him sylf angin . na gesceapen . ne geworht .
 Se geworhte ealle þing . and wunað . á . ón ácnýsse . Hine ne 64
 mihte nán þing gewyrcean . for ðon þe nán þing næs ær hé .
 and gif hé geworht wære ne wurde hé næfre ælmihtig god .
 Æft gif hwylc gewytleas man . wenð þæt he hine sylfne ge-
 worhte . þonne axie wé hú hé mihte hine sylfne gewyrcean gif 68
 he ár nés . He wæs æfre úngeworht . and æfre wunað un-ge-endod .
 His we magon wundrian . and wé ne magon . ne ne motan . ná furðor
 embe þis smeagen . gif we nellað us sylfe for-þæran . Seo sunne þe
 onliht ealne mid-eard ís godes gesceaft . and we magon understandan 72
 þæt hyre leoht ís of hyre . ná heo of þam leohte . and seo hætu gæð of
 þære sunnan . and of hire leohte gelíce . Swá eac þæs ælmihtigan
 godes sunu ís æfre of þæm fæder acenned . soð leoht . and soð
 wisdom . and se halga gast ís æfre of him bam . na acenned . ác 76
 forðsteppende . and sé sunu ána . under-fæng menniscnýsse and on
 þisum dege wearð to menn geboren . to þí þæt hé wolde ús to hí
 ríce gefæccan . Nis nanum menn on ðisum deadlican life libben-
 dum nanes þinges . swa mycel neod . swa him biþ þæt he cunne 80
 þonne ælmihtigan god mid geleafan . and siþpan his agene sawle :
 We habbað eow oft gesæd eowerne geleafan ² þe þære halgan ðryn-

¹ leaf 4, back.² leaf 5.

evil, but hateth the evil-doers and the unrighteous. The creatures whom this one Creator created are manifold, and of various form, and move diversely. Some are invisible spirits without body, as are the angels in Heaven; some creep on the earth with their whole body as worms do; some go on two feet, some on four feet, some fly with wings, some swim in the waters, and yet all these are bowed down earthward, and thither is their desire, either because it pleaseth them or because they needs must; but man alone goeth upright, which signifieth that his thoughts should be more upward than downward, lest the mind be lower than the body; and that he ought to seek after the eternal life for which he was created rather than after earthly things; even as his form showeth him. All these creatures have a beginning, and some also an end, as we before said, but the true Creator hath no beginning, because He is Himself the beginning, neither created nor made. He made all things and continueth from everlasting to everlasting; nothing could make Him, because nothing was before Him; and if He had been made, then could He never have been Almighty God. Again, if any witless man think that God made Himself, we ask him how He could have made Himself if He existed not before? He was ever unmade, and ever continueth unending; we may wonder at Him, but we may not, and must not, enquire further concerning this, if we would not lose ourselves. The sun which lighteth up the whole earth is God's creature, and we can understand that her light is from herself and not she from the light, and the heat proceedeth equally from the sun and from her light. So likewise the Son of Almighty God is eternally begotten of the Father, true light and true wisdom; and the Holy Ghost is eternally of Them both, not begotten, but proceeding; and the Son alone took human nature, and on this day was born as man, to the end that He might fetch us to His kingdom. There is nothing so needful to any man living in this mortal life as that he should know the Almighty God by faith, and afterwards [know] his own soul.

We have often spoken to you of your faith concerning the Holy Trinity; now will we, if we can, briefly tell you something about

nysse. Nu wylle we eow sum þing be eowre sawle sæccgan . sceort-
 lice gif wé magon. Ealle þa geleaffullan fæderas þe godes lare 84
 awriton . sædon untwylice . and gēpwærlehton on þam anum . þæt
 god gescypð ælces mannes sawle . and seo sawl nis na of godes
 agenum gecynde. Gif heo wære of godes gecynde genumen .
 witodlice ne mihte heo singian. Þam men is gecyndelic þæt hé 88
 lufige þæt þæt gód is. Hwæt is gód butan gode anum se þe is
 healic godnisse . butan þam ne mæg nan man nan þing godes habban .
 Ðas godnysse we sceolan simble lufian þe ús ælc gód ofcymþ . ac
 þissere godnysse lufu ne mæg beon butan on þære sawle . and seo 92
 án sawul is æðelboren þe ðonne lufað þe heo fram com . þe hí
 þyllice gescéop þæt heo on hire andgyte habban mihte godes ánic-
 nesse and gelicnesse . and þæs wyrðe wære . þæt hyre gód on-
 wunode. Upwytan sæcgað . þæt þære sawle gecynd is ðryfeald . 96
 An dæl is on hire gewylnigend-lic . oðer yrsigend-lic . þrydde ge-
 sceadwislic. Twægen þissera dæla habbað deor and nytenu mid ús .
 þæt is gewylnunge and yrre. Se man ana hæfð gesceád . and ráð .
 and andgit. Gewylnung is þam menn forgifen to gewilnienne þa 10
 ðing þe him fremiað to nit-wyrðum þingum and to þære ecan hæle .
 Þonne gif seo gewylnung mis-went . þonne acenð he gyfernesse .
 and forlygr and gitsunge. Yrre is ðære sawle forgifen . to ðy þæt
 heo yrsige ongean leahtres . and ne beo na synnum under-þeodd . 10
 for þan ðe crist cwæð . ælc þara þe synna wyrð . is þæra synna
 ðeow. Gif þæt yrre bið on yfel awend . þonne cymð of þam un-
 rotnisse . and æmylnysse. Gescead is ðære sawle forgifen to
 gewyssienne and tó styrenne hire agen lif . and ealle hire dæda. 10
 Of þam gesceade gif hit miswænt . cymð modignysse and ydel gylp.
 Gescead wexð on cildrum na seo sawul . and seo sawul pilþ on mæg-
 enum . and ne bið namare þonne heo æt fruman wæs ac bið betere
 ne heo ne underfæhð lichomlice mycelnysse. Seo sawul hæfð swa 11
 swa we áér cwædon on hire gecynde . þære halgan þrynnysse anlic-
 nysse . on þan þe heo hæfð gemynd . and andgit . and wyllan. An
 sawul is . and án lif . and án edwist . þe þas ðreo þing hæfð on hire .
 and þas ðreo þing na synd na ðreo lif ac án . ne þreo ædwiste ac án. 11

your own souls. All the orthodox fathers who wrote God's lore, spoke undoubtingly and unanimously agreed in this, that God createth each man's soul, and the soul is not of God's own nature. If it were taken from God's nature, evidently it could not sin. It is natural to man that he should love that which is good; who is good but God only, who is supreme goodness, without whom no man can have anything that is good? This goodness, from which cometh to us every good thing, we must ever love, but the love of this goodness cannot exist except in the soul, and only that soul is nobly-born that loveth Him from whom it came, who created it such that it might have God's image and likeness in its understanding, and might be worthy of this thing, viz. that God should dwell in it. Philosophers say that the soul's nature is threefold: the first part in her is capable of desire, the second of anger, the third of reason. Two of these parts, beasts and cattle have in common with us, that is to say, desire and anger; man only hath reason and speech and intelligence. Desire is given to man to desire that which profiteth him, both in things needful and for everlasting salvation; but if the desire be perverted, it begetteth Gluttony, and Lechery, and Avarice. Anger is given to the soul to the end that it may be angry against vice, and be subject to no sins, because that Christ said, 'Whosoever committeth sins is the servant of sins.' If anger be turned to evil, then cometh therefrom Wrath and Sloth. Reason is given to the soul to direct and govern its own life and all its deeds; from reason, if it be perverted, proceed Pride and Vainboasting [Envy]. Reason, not the soul, waxeth in children; and the soul increaseth in virtues, yet is it no larger than it was at the beginning; but becometh better, though it receiveth no bodily increase.

The soul hath (as we before said) in its nature a likeness to the Holy Trinity, in that it hath memory, understanding, and will. It is one soul, and one life, and one substance, which hath in itself these three things; and these three things are not three lives, but one; not three substances, but one. The soul, or the life, or the

Seo sawul . oððe þæt lif . oððe seo edwist . synd gecwædene to hyre sylfra . and þæt gemynd . oððe þæt andgit . oppe seo wylla . beoð gecwædene to sumum þinga . ed-lesendlice . and þas ðreo þing habbað annysse him betwynan . Ic undergyte . þæt ic wylle undergytan and ge-munan . and ic wylle þæt ic under-gyte and gemune . þær þær þæt gemynd bið . þær bið þæt andgyt and se wylla . Uton nu behealden þá wundorlican swyftnyssse þære sawle . heo hæfð swá mycele swyftnyssse þæt heo on ánre tíde gif heo swá wyle . besceawað heofonan and ofer sá flyhð . land . and burga geond-færð . and ealle þas þing mid gepochte on hire sihðe gesæt . and swa hraðe swa heo gehyrð þære burge naman . þe heo áer cuðe . swá hraðe heo mæg þa burh on hire gepochte gescyppan hwyle heo bið . Eal swá be gehwylcum oðrum þingum þe heo áer cuðe . oððe ne cuðe . heo mæg on hire mode gescyppan . þonne heo gehyrð be þam spræcan . And swá styrigende ís seo sawul . þæt heo furðon ón slæpe ne gestylþ . ac ðonne hé smeað be rome byrig ne mæg heo þá hwíle smeagen be hierusalém . oððe þonne heo smeað be anum þing . ne mæg heo þa hwyle be oðrum þinge smeagen . ac biþ gebysgod mid þam anum ðinge oðþæt þæt gepocht gewyte . and oðer cume . Witodlice god ælmihtig wát ealle þing togædere . and ealle þing hæfð on his andwerdnysse . and hí æfre beoþ ón his gesihþe . and næfre him úncupe . and þis ís þæt gecwæden ís þæt god ís æghwær eall . forðan ðe ealle þing þe æfre wæron oððe nú synd . oppe ða þe towearde synd . ealle hí synd on godes gesihðe . an-wearde . na áene . ac æfre . Seo sawul soðlice ís þæs lichoman lif . and þære sawle líf ís god . Gif seo sawul forlæt þonne lichoman þonne swælt seo lichoma . and gif god forlæt þa sawle for ormættum synnum . þonne swælt heo on þam sælran dæle swá þæt heo bið for-loren þam ecan life . and swá þeah næfre ne ge-endað on þam ecan wytum . Þes² dæð hire gelimpð . gif heo læt rixian on hire þá gewilnunge and þæt yrre . swiðor þonne þæt gescead þe hí gewysigen sceall to wel-dædum . á . Ðuruh þæt gescead ána we synd sælran þonne þa unge-sceadwysan nytenu . Mid twam wurðscipum ge-glængde se ælmihtiga scyppend þæs mannes sawle . þæt ís mid eccnyssse³ . and eadignysse . Ac heo

¹ Leaf 6.² MS þæs, alt. to þes.³ æccnysee, alt. to eccynsse.

substance are considered by themselves separately ; and the memory, or the understanding, or the will, are considered relatively to certain things, and these three have unity amongst themselves. I understand that which I will to understand and remember, and I will that which I understand and remember. Wherever memory is, there is understanding and will. Let us now consider the wonderful swiftness of the soul : it hath so great swiftness that at the same time, if it so will, it contemplateth heaven and flieth over sea, traverseth countries and cities, and in thought disposeth all these things in its vision ; and as soon as it heareth the name of the city that it knew before, so soon can it in thought create that city, whatsoever it be. So also, as to every other thing that it before knew or knew not, it can create them in the mind whenever it heareth them spoken of. So active is the soul, that even in sleep it resteth not ; but when it thinketh of the city of Rome it cannot at the same time think of Jerusalem, neither when it is thinking about one thing can it at the same time think of another, but is busied with that one thing until that thought depart and another come. Verily God Almighty knoweth all things at the same time, and hath all things present to Him, and they are ever in His sight, and never unknown to Him, and this is that which is said, that ' God is, everywhere, all things ' ; because that all things that ever were, or now are, or are to come, are all present to God's sight, not once but alway. The life of the body is the soul, and the life of the soul is God. If the soul leave the body, then the body dieth ; and if God leave the soul because of very grievous sins, then dieth it in its better part, so that it is lost to the eternal life ; but nevertheless it never cometh to an end in its eternal punishment.

This death betideth the soul if it allow desire and anger to reign in it, rather than reason, which should ever direct it to good deeds. Through reason alone are we better than the irrational beasts. With two dignities Almighty God adorned man's soul ; that is to say, with immortality and happiness : but it lost happiness

for-leas þa eadignysse þa ða hé agylte . and heo ne mihte þa ec-
 nysse for-leosan forðan þe heo ne ge-endað næfre . Þære sawle
 wlyte is . þæt heo hæbbe mihte . swá þæt heo leahtres forbúge .
 and heo bið atelic þurh leahtras gif he him under-lið . Ðære sawle
 mihta syndon þas feower fyrmestan . and sælestan . prudentia .
 þæt is snoternysse . þurh þa heo sceal hyre scippend under-standan .
 and hine lufian . and tosceaden (*sic*) god fram yfele . Oðer mægen
 is . Iustitia . þæt is rihtwisnys . þurh þa heo sceal god wurðigan .
 and rihtlice libban . þæt ðrydde mægen is . temperantia . þæt is
 gemetegung . mid þære sceall seo sawul ealle þing gemætegian . þæt
 hit to swiþe ne sy . ne to hwonlice . forðan þe hit is awryten . Om-
 nia nimia nocent . þæt is ealle ofer-done ¹ þing dæriað . Witodlice
 gemetegung is eallra mægena modor . þæt feorðe mægen is . For-
 titudo . þæt is strængð . oððe ánrednyss . þurh þá sceal seo sawul
 for-bæran earfoðnysse mid ánredum mode . for godes lufan . and
 næfre þam deofle ne abúgan to forwyrde . Ðas feower mægenu
 habbað ænne kynehelm . þæt is seo soðe lufu . godes . and manna .
 forðan þe seo sawul is gesælig . ðe þonne scyppend lufað þe hí
 gescéop . and hire gefæran . and him fremian [wile] swa heo fyrrest
 mæge . Seo sawul is gesceadwis gast . æfre cucu and mæg under-
 fón ge godne wyllan . and yfelne . æfter agenum cyre . Se wél-
 willende scyppend læt hí habben agenes cyres gewæld . þá wearð
 heo be agenum wyllan gewæmmed þurh þæs deofles lare . Heo
 wærð æft alysad þuruh godes gife . gif heo gode gehyrsumað .
 Heo is unge-sæwenlic . and ún-lichomlic . butan hæfe and butan
 bleo . mid þam lichaman befangen . and on eallum limum wunigende .
 Ne heo ne mæg be hyre agenre mihte of þam lichoman gewytan . ne
 æft ongean cyrran . butan se wylle þe hi geworhte . and ón þonne
 lichaman asænde . Heo is on bocum manegum naman gecyged . be
 hyre weorces þenungum . Hyre nama is anima þæt is sawul and seo
 nama gelympð to hire life . And *spiritus* gast . belimpð to hire ymb-
 wlátunge . Heo is sensus . þæt is andgit . oððe fel-nyss . þonne heo
 gefret . Heo is animus . þæt is mód . þonne heo wát . Heo is mens .
 þæt is mód þonne heo under-stent . Heo is memoria . þæt is gemynd .
 þonne heo gemanð . Heo is ratio . þæt is gesceád . þonne heo

¹ Leaf 6, back.

when it sinned; yet immortality it cannot lose, because it shall never end. The beauty of the soul is to have power, so that it may eschew evil; and it will be deformed through vices if it be subject unto them. The soul's powers are these four foremost and best ones; *Prudentia*, that is Prudence, whereby it must understand its Creator and love Him, and discern good from evil. The second virtue is *Justitia*, that is, righteousness [Justice], whereby it must worship God and live uprightly. The third virtue is *Temperantia*, that is moderation [Temperance], whereby the soul must measure all things, that it sin not by excess or by defect, because it is written, *Omnia nimia nocent*: 'All excesses [lit. things overdone] are hurtful.' Verily moderation is the Mother of all virtues. The fourth virtue is *Fortitudo* [Fortitude], that is, strength or constancy, whereby the soul should, with steadfast mind, endure hardness for God's love, and never yield to the Devil to its own destruction. These four virtues have one crown, that is, the true love of God and Man, because the soul is blessed that loveth the God who created it and its fellow-pilgrims, and [desireth] to do good to them to its utmost power. The soul is a rational spirit, which liveth for ever, and is capable of following either a good or an evil desire according to its own choice. The benevolent Creator letteth it have the command over its own choice; then became it corrupt by its own free-will, through the Devil's teaching; but it shall again be delivered through the grace of God, if it obey Him. It is invisible and incorporeal, without weight and without colour, clothed upon with the body, and dwelling in all the limbs. It cannot depart out of the body by its own power, nor return thither again except He who made it and sent it into the body should so will. It is called by various names in books, according to its offices. Its name is *Anima*, that is, Soul, and the name befitteth its life; and *Spiritus*, that is Spirit, which appertaineth to its contemplation. It is *Sensus*, that is, perception or sensation, when it perceiveth. It is *Animus*, that is, intellect, when it knoweth. It is *Mens*, that is, mind, when it understandeth. It is *Memoria*, that is, Memory, when it remembereth: It is *Ratio*, that is, Reason, when it reasoneth. It is *Voluntas*, that is

tó-*scæt* . Heo ís uoluntas . *þæt* ís wylla . þonne heo hwæt wyle . Ac swa þeah ealle þas naman syndon sawul . ælc sawul ís gást . ¹ác swá þeah nis na ælc gast sawul . Se apostol paulus tó-twæmde þæs gastes naman . and þæs modes þus cwæðendē . *Psallam spiritu psallam et mente* . *Þæt* is ón ænglisc . Ic singe mid gaste . and íc singe mid mode Se singð mid gaste . se ðe clypað þa word mid muðe . and ne under-stænt þæs andgites getacnunge . and se singð mid mode se ðe þæs andgites getacnunge understænt . Seo sawul is þæs lichoman hlæfdige . and heo gewissað þa fif andgitu þæs lichaman . swá swá óf cyne-*sætle* . Þá andgitu sint gehatene þus . *Uisus* . *þæt* ís gesihð . *auditus* . hlyst . *Gustus* . swæc² on þam muðe . *Odoratus* . stánc . on þæra nosa . *tactus* . hrepung . oððe grapung . on eallum limum . ác þeah gewunelicost on þam handum . Ðas fif andgitu gewisseð seo sawul to hire wyllan . and hyre gedafnað *þæt* heo swá swá hlæfdige . geornlice foresceawige hwæt heo gehwylcum lime bebeode to donne . oððe hwæt heo gehwylcum lime gefafige on gewylnunge his gecyndes . *þæt* þær nan þing unþæslice ne gelympe on nanes limes þenunge . Swá swá god ælmihtig oferstihð ealle gesceafta . swá oferstihð seo sawul ealle lichamlice gesceafta mid wurðfulnyse hyre gecyndes . and nán lichamlic gesceaft ne mæg beon hyre wið-meten . We cwaðden ær *þæt* heo wære butan bleo . forþan ðe heo nis na lichamlic . On lichaman bið bleoh . and seo sawul bið swá ge-wlitegod . swa heo on worulde ge-earnode . Be þam cwæp crist on his godspelle . *Tunc iusti fulgebunt sicut sol in regno patris eorum* . *Þæt* ys on ænglisc . þonne scinað þa riht-wisan swá swá sunne on heora fæder rice . Witodlice þa árleasan beoð heora yfelum weorcum gelíce . Nis seo orþung þe wé ut blawaþ . and in ateoð oþþe ure sawul ³ác ís seo lyft þe ealle lichamlice þing on lybbað . butan fixum anum þe on flodum lybbað . Oft bið seo sawul ón anum þinge . oððe on anum gepohte . swá bysig *þæt* heo ne gymð hwá hyre gehende bið . þeah ðe heo ón-locie . ne þeah heo sume stemne gehyre . heo hit ne understent . ne þeah hí hwá hreppe heo hit ne gefret . Hwilon heo besargað hyre lichoman sarnissa . hwilon heo gladað on godum gelimpum . hwilon heo

¹ Leaf 7.² MS. spræc, alt. to swæc.³ Leaf 7, back.

Will, when it willeth anything; nevertheless all these names are one soul. Every soul is a spirit, but nevertheless every spirit is not a soul. The Apostle Paul distinguished between these names of spirit and mind, thus saying—*Psallam spiritu, psallam et mente*. That is, in English, ‘I will sing with the spirit, and I will sing with the mind.’ He singeth with the spirit who uttereth the words with his mouth and understandeth not the signification of their meaning; and he sings with the mind who understandeth the signification of their meaning. The soul is the mistress of the body, and governeth the five senses of the body, as out of a royal throne. These senses are thus named: *Visus*, that is, Sight; *Auditus*, Hearing; *Gustus*, Taste with the mouth; *Odoratus*, Smelling with the nose; *Tactus*, Touching or feeling with all the limbs, but most usually with the hands.

The Soul directeth these five senses according to its will, and it behoveth it that, as a mistress, it should carefully consider what it will command each limb to do, or what it permitteth to each limb as regards its natural desire, that nothing unseemly should befall by means of any limb’s service.

Like as God Almighty excelleth all creatures, so excelleth the soul all created bodies by the dignity of its nature, and no bodily creature may be compared with it. We said before that the soul was without colour, because it is incorporeal. A body hath colour, and the soul will be adorned according as it hath merited on earth; of this spake Christ in His Gospel, *Tunc justi fulgebunt sicut sol in regno patris eorum*. That is, in English, ‘Then shall the righteous shine as the sun in their Father’s kingdom.’ Verily the wicked shall be like their own evil deeds. It is not our breath [*spiritus*] or our soul that we blow out and draw in, but air, in which all bodily things live, except only fishes that live in the waters. The soul is often so busy about one thing or one thought, that it heedeth not who may be near at hand, though it may be looking at him; and though it hear a voice, it understandeth it not; though any touch it, it feeleth him not. Sometimes it sorroweth for its body’s pains, sometimes it rejoiceth in good fortune; sometimes it thinketh of things that it knew before;

þæncð þa ðing þe heo ær cuðe . hwilon heo wyle wytan þa
 ðing þe heo ær ne cuðe . Sume þing heo wyle . sume ðing heo
 nele . and ealle lichamlicra þinga hiw heo mæg on hyre sylfre 22
 gehiwian . and swá gehiwode on hyre mode gehealden . Ðære
 sawle wlyte is þæt heo wisdom lufie . ná ðone eorðlican wisdom be
 þam þe þús awriten is . Sapientia huius mundi . stultitia est apud
 deum . Þysses middan-eardes wysdom . is stuntnis ætforan gode . 22
 Ac þonne wisdom heo sceal leornian . þæt heo lufie góð . and hine
 æfre wurðige on eallum hyre weorcum . and þa þing leornige þe
 gode liciað . and þa þing forlæte þe him laðe syndon . Þæs
 wisdom is awryten on halgum bocum . and be ðam is þus ge- 43
 cwæden . Omnis sapientia a domino deo est . Ælc wisdom is of
 gode . Is nú forðy ælc man eadig and gesælig . se ðe for gode
 wis bið . and gif heo his weorc mid wisdom gefadað . Be þæm
 cwæð se ædiga iób . Þæs mannes wisdom is árfæstnys . and 23
 soð ingehyd . þæt heo yfel forbúge . Witodlice þæt is soþ wysdóm .
 þæt man gewylnige þæt soðe lif on þam þe he æfre lybban mæg
 mid gode on wuldre gif hé hit on þyssere worulde ge-earnað . To
 þám us ge-læde seo leofa drihten crist . se ðe is soð wysdom . 24
 and sawla lif . se ðe mid his ecan fæder . and mid þam halgan
 gaste . á on ecnyssse leofað . AMEN.

II.

EODEM DIE NATALE SANCTE EUGENIE UIRGINIS.

[Another copy, much burnt and nearly useless, is in MS. Otho, B. 10, fol. 10.
 I give a few various readings, marked 'O.']

MÆG GE-HYRAN SE ÐE WYLE BE þAM HALGAN ¹mædene .
 eugenian philippus dæhter .
 hū heo ðurh mægðhád mærllice þeah .
 and þurh martyr-dóm pisne middan-eard ofer-swað . 4
 Sum æpel-boren þægn wæs philippus gehaten .
 ðone asende se casere commodus
 þe on ðam dagum rixode . fram rome byrig
 to ðære byrig ðe is gehaten alexandria . 8
 and he hine gesette to heah-gerefan

¹ Leaf 8.

sometimes it desireth to know those things that it before knew not. Some things it willeth, some things it willeth not; and every form of corporeal things it can shape within itself, and so shaped retain them in its mind. The soul's beauty consists in loving wisdom; not that earthly wisdom of which it is thus written, *Sapientia hujus mundi stultitia est apud deum*: 'The wisdom of this world is foolishness before God.' But this wisdom it should learn—to love God, and ever honour Him in all its works; to learn those things which please God, and forsake those things which are displeasing to Him. This wisdom is written of in Holy Scripture; and it is said of it, *Omnis sapientia a Domino Deo est*: 'Every wisdom is of God.' Wherefore every man is happy and blessed who is wise toward God, and if he order his deeds by the aid of wisdom. Concerning this spake blessed Job, 'Man's wisdom is righteousness, and his true knowledge is to depart from evil': Verily this is true wisdom, that a man desire the true life wherein he may live for ever with God in glory, if he merit it in this world. To this may our dear Lord Christ bring us, who is the true Wisdom, and the Life of souls, who with His Eternal Father and with the Holy Ghost liveth for ever and ever. Amen.

II.

DECEMBER XXV. ST. EUGENIA, VIRGIN.

He who wishes it, may hear concerning the holy maiden Eugenia, the daughter of Philip;
 how she by her virginity gloriously flourished,
 and by martyrdom overcame this world.
 A certain nobly-born thane was named Philip,
 whom the emperor Commodus sent—
 he who in those days ruled—from the city of Rome
 to the city which is named Alexandria;
 and he appointed him as chief ruler

ofer alexandrian . and ægyfto lande.
 and hét pæt he heolde þa romaniscan gesætnyssc.
 Ðæs ðægn philippus . næs na gefullod on gode . 12
 forþan þe cristendóm næs þagyt geond eall cuð .
 and seo reþe æhtnyss þágyt næs gestylled.
 His wíf wæs gecyged claudia
 be þære he gestrynde twægen suna . 16
 auitum . and særgium . and ane dohtor
 eugenia . þe wé embe spræcap.
 Ða befæste se fæder philippus tó lare .
pæt heo ón woruld-wysdome wære getogen . 20
 æfter greciscre uðwytegunge . and lædenre getingnyssc.
Eugenia þa pæt æðele mæden .
 wel þeah ón wisdome . and ón uðwytegunge .
 Ða becom hyre on hand þæs halgan apostoles lár 24
 paules þæs mæran ealles manncynnes lareowes.
 Þá wearð hyre móð mycclum on-bryrd
 þuruh þá halgen lare . þeah ðe heo þá gyt hæðen wære.
 Heo bæd þa hyre fæder pæt heo færen moste 28
 geond his hames on alexandiscra scyre .
 wolde swá cepan þære cristenra lare .
 forðan þe heo næfde on ðære byrig nænne
 geleaffulne mann þe hí læren cupe . 32
 forðan philippus aflygde þá cristenan
 óf alexandrian . ealle on ár.
 Hwæt þa EUGENIA ardlice færde .
 oð pæt heo becóm þær ða cristenan sunge 36
 mid mycelre blisse þus mærsigende gód.
 Omnes dii gentium demonia . dominus autem cælos fecit.
 Ealle þære hæðenra godas syndon deoffla .
 and dryhten soðlice heofonas geworhte . 40
 Eugenia þa mycclum wearð ¹ ónbryrd
 and mid wope gespræc hire twægen cnihtas .
 þære naman wæron . protus . et iacinctus .
 þá wáron gelærede on leden . and on grecisc . 44

over Alexandria and the land of Egypt,
and commanded him to observe the Roman law.
This thane Philip was not baptized unto God,
because Christianity was not yet known everywhere,
and the cruel persecution was not yet stilled.

His wife was named Claudia,
on whom he begat two sons,
Avitus and Sergius, and one daughter,
Eugenia, of whom we now speak.

Then her father Philip put her to school
that she might be educated in worldly wisdom
according to the Greek philosophy and Latin eloquence.

Eugenia then, that noble maiden,
well increased in wisdom and in philosophy.

Then came into her hands the holy apostle's doctrine,
[the words of] St. Paul, the famous teacher of all mankind.

Then was her mind greatly aroused
by the sacred doctrine, though she was still a heathen.

Then prayed she her father that she might go
away from his house in the city of Alexandria;
she thus desired to seek after the Christians' doctrine,
because she had no one in that city,
no believing man who could instruct her,
seeing that Philip drove away the Christians
from Alexandria beforehand, all of them.

So then Eugenia quickly journeyed
until she arrived where the Christians were singing
with great joy, thus glorifying God :

Omnes dii gentium demonia; dominus autem celos fecit :

'All the gods of the heathen are devils,
and verily the Lord created the heavens.'

Eugenia then was greatly stirred,
and with weeping addressed her two servants,
whose names were Protus and Jacinctus,
who had been instructed in Latin and in Greek,

mid eugenian mid woruld-licra lare .
 and wæron eunuchi . þæt synt belisnode .
 and wæron heora hlæfdige holde and ge-trywe.
 Ða nam eugenia hí on sundor-spræce . 48
 hét hí gebroðra . and bæd þæt hí
 hyre fæx forcurfon on wæpmonna wysan .
 and mid wædum gehiwodon . swylce heo cniht wære .
 wolde ðam cristenan genéalecan 52
 ón wærlicum híwe . þæt heo ne wurde améldod.
 Hí færdon ða þry . and heora gefæran forleton .
 oðþæt hí becóman to ðære cristenra wununge.
 Þær hí dæges and nihtes heora drihten heroden. 56
 On ðam ylcan dæge com sum bisceop
 helenus gehaten . haliges lifes .
 mid mycelre meniu . án-modlice singende.
 Uia iustorum recta facta est . et iter sanctorum preparata est. 60
 Þæt is þæra rihtwisra wæg . is geriht-læced .
 and þæra halgena siðfæt is gegearcod.
 Þes bisceop worhta fæla wundra þuruh god .
 and him wearð geswutelod ón swæfne be þy-sum . 64
 and call þæs mædenes móð him wearð ameldod.
 Ðá gespræc þæt mæden sumne messe-preost.
 Eutropius gehaten þæt he hyre ærende
 abude þam bisceope . þysum wordum geornlice . 68
 wé ðry gebroðra wyllað gecyrran
 fram þam fulan hæðen-scype . tó hælende criste .
 and we nellað nátes hwon . ús næfre tó-tweman.
 Þá þæs ón mergen se mæsse-preost 72
 abead þæs mædenes word . þam mæron bisceope.
 Þa hét se bisceop hí gelangian .
 mycclum þanciende þam ælmihtigan gode .
 þæt hé wolde hím onwreon þæs mædenes wyllan. 76
 Hé genám hí þá onsundron . and sæde hyre gewislice .
 hwæt heo man ne wæs . and hwylcere mægpe .
 and þæt heo þurh mægð-¹ háð mycclum gelicode .

¹ Leaf 9.

together with Eugenia, in worldly doctrine,
and were *eunuchi*, that is to say, castrated,
and were to their mistress true and faithful.
Then Eugenia took them apart in conversation,
called them brethren, and besought that they
would shear her hair after the fashion of men,
and disguise her with garments as if she were a boy.
She desired to approach the Christians
in the garb of a man, that she might not be betrayed.
Then went these three, and left their companions,
until they arrived at the Christians' abode,
where they praised their Lord by night and by day.
On that same day came a certain bishop,
Helenus by name, of holy life,
with a great multitude, unanimously singing—

Via iustorum recta facta est, et iter sanctorum preparata est :

that is to say, 'The way of the righteous is guided,
and the path of the saints is prepared.'

This bishop wrought many miracles by God's help,
and it was revealed to him in a vision concerning this matter,
and all the maid's intent was made known to him.

Then the maiden addressed a certain mass-priest,
Eutropius by name, in order that he might declare
her errand to the bishop, speaking eagerly in these words :

'We three brethren are desirous to turn
from foul heathendom to Jesus Christ,
and we desire on no account to be separated from each other.'

When therefore in the morning the mass-priest
reported the maid's message to the famous bishop,
then the bishop bade her be called,

greatly thanking Almighty God,
that He had been pleased to reveal to him the maiden's will.

Then he took her asunder, and said to her assuredly
how she was no man, and of what kindred she was,
and how she, by the virginity which she had chosen,

þam heofon-lican cyninge . þe heo gecoren hæfde . 80
 and cwæð þæt heo sceolde swiðlice æht-nyssa .
 for mægð-hade ðrowian . and þeah beon gescyld
 þurh þone soðan drihten . þe ge-scyld his gecorenan.
 To hire twam cnihtum . he cwæð þæt hí heoldan 84
 æpel-borennysse ón mode . þeah þe hí mannum þeowdon .
 and cwæð þæt hí crist gespræce þysum godspellicum wordum.
 Ne hate ic eow na þeowan . ác gé synd mine freond.
 Ða be-bead se biscop þam gebógenan mædene . 88
 þæt heo swá þurh-wunade . on þam wærlicum híwe .
 oppæt hí on fante gefullode wurdon .
 and mynster-licre drohtnunge . dearnunge ge-þeodde.
 Eugenia þa wunode on þam mynstre 92
 mid wærlicum mode . þeah þe heo mæden wære .
 mid hyre twam cnihtum . úncuð gehwám .
 And heold on hyre þeawum halige drohtnunge .
 ðurh modes lipnesse . and mycelre eadmodnesse . 96
 and þurh halige mægnu . þam hælende ge-cwæmde.
 Heo þeah on lare . þæs rihtan geleafan .
 and ón godcundlicum gewrytum mid góðum wyllan .
 and wearð awend of wulfe to sceaþe. 100
 Hyre ge-euenlæhton . eac hyre cnihtas .
 protus . et iacinctus . on synderlicre drohtnunge .
 and hyre digol-nysse eallum be-dyrndon.
 Philippus ðá se fæder forwearð on mode . 104
 and séo modor claudia . mid murecnunge wæs for-numen .
 and eall seo mægð ón mode wearð astyred .
 and sohten þæt mæden mid mycelre sarnysse.
 Hi axoden æt wyccum and æt wisum dryum . 108
 eac æt heora leasum godum . be þære godes þinene.
 Him wearð þá gesæd to soþum þinge.
 þæt ðá godes hí ge-gripon for hyre godnyesse .
 Ðá gelyfde se fæder þære leasunga 112
¹and lét asmiðigen . of smætum golde

greatly pleased the heavenly King;
and said, that she should extremely suffer persecutions
because of her virginity, and should yet be preserved
by help of the true Lord, who shields his chosen ones.
To her two servants he said, that they ought to preserve
true nobility in their minds, though they served men,
and said that Christ addressed them in these gospel-words,
'I call you not servants, but ye are my friends.'
Then the bishop bade the converted maiden
still to continue in the man's apparel,
until they had all been baptized in the font,
and to join secretly in the service in the minster.
Eugenia then dwelt in the minster
with a man's mind, though she were a maid,
with her two servants, unknown to every one,
and observed in her conduct the holy service
with gentleness of mind and great humility,
and by her holy virtues pleased the Saviour.
She increased in the doctrine of the true faith,
and in divine writ, with a good will,
and was changed (as it were) from a wolf to a sheep.
Her servants also imitated her, Protus and Jacinctus,
in private devotion, and wholly kept her secret.
Philip then, her father, was disordered in mind,
and her mother Claudia was seized with murmuring,
and all her kindred were stirred up in their minds,
and sought for the maiden with much sorrow.
They enquired of witches and of wise sorcerers, ✓
and eke of their false gods, concerning God's handmaid.
Then it was reported to them for a true tale,
that the gods had taken her for her goodness.
Then the father believed the lying tale,
and bade men fashion, out of beaten gold,

hyre anlycnysse . and þá wurðode
 swá swá halige gydenan . ac hit wæs gold swá þeah.
 Ða æfter þrym gearum . þæs þe heo gecyrrad wæs 116
 gewát se abbod þe ¹hyre ealdor wæs .
 and þá gebroðra sona ceosan ongunnen .
 eugenian to abbude ² . for hyre árfæstan life .
 and nyston þæt heo wæs wimman swa þeah. 120
 Ða wearð þæt mæden mycelum hoh-ful .
 hú heo æfre wæras wissian sceolde.
 Ne dorste swá þeah hí ealle gedréfan .
 and hyra geþealt forseon . ac fæng to ðam hade. 124
 Hwæt ða eugenia hym callum gebysnode ³
 mid goddre gedrohtnunge . tó godes þeowdome .
 and mid cárfulnysse . þonne hyred gewissode.
 Hyre ge-uðe þá se ælmihtiga wealdend. 128
 þæt heo untrume menn mihte gehælan .
 swá hwylcne swá heo geneosode licgende on sare.
 Heo aflygde eac swylce þá fulan deofla .
 fram ofsættum mannum . þurh soðne geleafan . 132
 Ða wæs sum wíf wælig ón æhtum .
 melantia gecyged . swiðe pearle ge-dreht .
 mid lang-sumum feofore . and com tó ðære femnan .
 Eugenia þá hí gesmyrode . mid gehalgodum ele . 136
 and eac gemearcode mid rode-tacne .
 and heo þæt reðe attor eall út aspáw . þe hyre dærede .
 and wearþ gehæled þurh þæt halige mæden .
 þa bead seo wydewe þam mædene sceattas 140
 for hyre hæle . ac heo hí forsóc .
 and tihte ðá opre þæt heo hí dælde .
 þearfum and wædlum for ðam gewissan eadlean.
 Ðá gewænde seo wydewe ham to hyre agenum 144
 and com siððan gelóme . mid leasum mode
 to þam wlytegan mædene . wende þæt heo cniht wære .
 and mænig-fealde sceattas hyre unmæðlice bead .
 ac þa þa heo geseah . þæt seo soðfæste fæmne 148

¹ See MS. Otho B. x. fol. 10 (as now numbered). ² abbode O. ³ bysnode O.

an image of her, and then worshipped it
as a holy goddess; but it was gold still.
Then after three years since her conversion,
the abbot, that was her elder, departed this life,
and the brethren immediately began to choose
Eugenia as their abbot, for her devout life,
and knew not that she was a woman all the while.
Then became the maiden extremely anxious
how she was ever to direct men;
yet durst she not offend them all
and despise their election, but accepted the office.
Well then, Eugenia set an example to them all
with good devotion to God's service,
and with carefulness governed the community.
Then the Almighty Ruler granted her,
that she might heal infirm men,
whom ever she visited, as they lay in sickness.
She drove away also foul devils
from possessed men, through the true faith.
Then was there a certain woman, wealthy in possessions,
by name Melantia, very sorely afflicted
with a long-lasting fever, and she came to the woman.
Eugenia then besmeared her with hallowed oil,
and moreover marked her with the sign of the cross,
and she vomited out all the evil venom that was harming her,
and was healed by means of the holy maiden.
Then the widow offered treasures to the maiden
for her healing, but she refused them,
and persuaded the other to distribute them
to poor people and beggars, for sake of the sure reward.
Then the widow returned home to her own,
and afterwards came often, with a false mind,
to the beauteous maiden; for she thought she was a youth,
and wickedly offered her manifold treasures.
But when she perceived that the virtuous woman

hyre laca ne rohte . ne hyre ru'nunga .
 þá wearð heo mid yfele . eall afylled .
 and gebræd hí seoce mid bysmor-fullum geþance .
 ² Heo bæd þá eugenian . þæt heo hí geneosode³ . 152
 and ongan hyre sæcgan hyre sweartan geþohtas .
 cwæð þæt heo wære wydewe on þam geare .
 and hyre wer læfde unlytle æhta
 on lande . and on feo . and ón fore-wyrcendum⁴ . 156
 and unc næs gemæne . man on ðysum lyfe .
 Nu⁵ ís mín mod awend mycclum to ðe .
 þæt þu hlaford beo þæra æhta and mín .
 Ic wene þæt hit ne sy únrihtwisnysse⁶ . ætforan gode 160
 þeah ðe þú wifes brúce . and blysse⁷ on lífe .
 Ða andwyrde eugenia þyssere olecunge .
 and cwæð to þam wífe . mid þisum ingehyde .
 þæt ða gewylnunga⁸ þissere andweardan⁹ worulde . 164
 synt¹⁰ swiðe swicole . þeah þe hí geswæse beon .
 and þæs lichoman lustas gelóme be-þæceð .
 and tó sarnissum gelædað þa þe hi swiðost lufiað .
 Æfter þissere tihtinge and on oðrum larum . 168
 beclypte seo myltestre¹¹ þæt clæne mæden¹¹ .
 and wolde hí¹² gebygan to bismorlicum hæmede .
 Hwæt ða eugenia . hí gebletsode .
 and cwæð to ðære sceande . þæt heo soðlice wære 172
 galnysse ontendnyss . and gramena mæge .
 þeostra gefæra . and mid sweartnysse afylled .
 Deaðes dohtor and deofles fætels .
 Habban þine æhta þine gelícan . 176
 wé habbað ealle ðing mid þam ælmihtigan drihtne .
 Ðá wearð melantia micclum of-sceamod .
 wende þæt heo wolde hyre word ameldian .
 buton heo sylf on ár hit openlice cydde . 180

¹ Leaf 10.

² See MS. Otho, B. x. fol. 10, back.

³ geniosode O.

⁴ wyrcendum mannum O.

⁵ O. *inserts* hlaford.

⁶ unrihtwisnys O.

⁷ blissie O.

⁸ gewilnunge O.

⁹ O. *om.* andweardan.

¹⁰ sind O.

¹¹-¹¹ þone abbod.

¹² hine O.

recked not of her gifts, nor of her whisperings,
then was she wholly filled with evil,
and feigned herself sick with deceitful intent.
She then besought Eugenia to visit her,
and began to speak to her her dark thoughts,
saying that she had been a widow for a year,
and her husband had left her not a little property
in land and in cattle, and in domestic servants;
'and we two had' (said she) 'no communion in this life.
Now is my mind much inclined towards thee,
that thou mayst be lord of my goods and of me.
I ween it is no unrighteousness before God
though thou shouldst enjoy a wife and happiness in this life.'
Then Eugenia replied to this flattery,
and spake to the woman to this intent,
that the desires of this present world
are extremely deceitful, though they be pleasant,
and the lusts of the body oftentimes seduce
and bring them to sorrow who love them most.
After this persuasion and amongst other teaching,
the wanton woman embraced the pure maiden,
desiring to incline her to shameful adultery.
Lo! then Eugenia blessed herself,
and said, to her shame, that she verily was
a kindler of lust, a child of wrath,
a companion of darkness, and filled with blackness,
a daughter of death, and the devil's vessel.
'Let them that are like thee possess thy goods,
we possess all things together with Almighty God.'
Then was Melantia greatly ashamed,
and supposed that she would betray her conversation,
unless she herself beforehand made it publicly known.

Færde þá ardlice tó alexandrian byrig .
 to þam heah-geræfan . þe wæs ge-haten philippus .
 eugenan fæder . þeah seo fule þæt nyste .
 and begann hí tó wrægenne . and wolde forsæcgan . 184
 cwæð þæt heo eode to hyre licgendre .
 on læces híwe . and hí wolde for-lycgan .
 gif heo þæt bysmor forberan wolde .
 ác ic hrymde sona mid sarlicre ¹ stæmne 188
 oppæt an minra wimmanna ² me wið hine ahredde .
 Ða gelyfde philippus þære facen-fvllan ³ segene .
 and swiðe gehát-heort . ⁴ hét hí ge-fæccan ⁴ .
 and eac ða ge-broðra . ealle gebundene . 192
 and heold hí on bendum . and on blindum cwearterne .
 oðþæt he mid wytum . þæt wíf gewræce .
 Þá com se dæg þe se dema gesætte .
 and wæron gegeorcode (*sic*) þá reðan wyta . 196
 and wurdon gefætte æt-foran þam deman .
 þa úncildigan cristenan . on swærtum racentægum .
 Ða cwæð . philippus . mid fullum gramam .
⁵ to eugenan his agenre dehter ⁵ . 200
 Sege þu forscyldeguda hwí woldest ðu beswican
 þæt mære wíf melantian mid forligre ⁶
 and on læces híwe hí forlicgan woldest .
 Ða cwæð eugenia ⁷ . þæt heo ⁸ eape mihte . 204
 þæs forlyres ⁹ un-hlisan hí beladian .
 and melantian onsage mid soðe ofer-drifan .
 gif philippus wolde gefæstnian mid aþe .
 þæt seo lease wrægistre ne wurde fordæmed . 208
 Ðá swór philippus þæt he friðian wolde .
 þa leasan wudewan . ðeah þe heo gelignod wurðe .
 þa bæd eugenia ⁷ þæt seo wyln sceolde
 sæcgan þam deman hú hit gedón wære . 212
 and hu heo hyre hlæfdian wið hyre lustas ahrædde .

¹ Leaf 10, back.² See MS. Otho, B. x. fol. 11.³ facen-fullan O.⁴ het gefeccan þone abbod O.⁵⁻⁵ to þam abbode þe wæs his agen dohtor O.⁶ forligere O.⁷ se abbod O.⁸ he O.⁹ forligeres O.

Then went she quickly to the city of Alexandria,
to the chief ruler, who was named Philip,
Eugenia's father, though the wicked one knew it not,
and began to accuse her, and wished to speak falsely,
saying, that she [Eugenia] came to her as she lay in bed
in a physician's garb, and desired to lie with her,
if she would put up with that shameful deed.
'But I cried aloud quickly with sorrowful voice,
until one of my women delivered me from him.'
Then Philip believed the deceitful story,
and very angrily bade her be fetched,
and the brethren likewise, all bound,
and kept them in bonds, and in a dark prison,
until he with torments might avenge the woman.
Then came the day when the judge took his seat,
and the cruel tortures were made ready,
and then there were brought before the judge
the guiltless Christians, in black fetters.
Then quoth Philip with great anger
to Eugenia, his own daughter,
'Say, thou condemned one, why wouldst thou betray
the illustrious woman, Melantia, to adultery,
and, in the garb of a physician, wouldst lie with her?''
Then quoth Eugenia that she could easily
clear herself from the disgrace of adultery,
and overcome by the truth Melantia's accusation,
provided that Philip would assure her by an oath
that the false (female) accuser should not be condemned.
Then swore Philip that he would let go free
the false widow, though she should prove to be perjured.
Then Eugenia besought that the servant should
relate to the judge how it came to pass,
and how she preserved her mistress against her [Eugenia's] de-
sires.

and se gerefa hét eac þá cnihtas . melantian hyredes .
 cyðan be ðison gif hí þís gehyrdon .
 Ða cwæð seo wyln . þæt heo wyste . gefyrn . 216
 hú eugenia¹ ferde fracodlice on forlygre .
 and wolde þá æt nehstan . hyre hlæfdian gebysmrian .
 butan heo mid hreambe . hyre hræddinge ofclypode .
 þis witan (*sic*) þás hyred-men . þe ic þider clypode . 220
 Ða sædon þa hyred-menn þæt hit soð wære .
 and ealle mid aðe eugenan² forlutan .
 Ða wearð se geræfa . þearle gebolgen .
 and axude eugenan . hu heo ana mihte . 224
³ ealle þa gewytan awægan ⁴ mid aðe .
 oððe þurh ænige swutelunge hí sylfe aclænsian .
 Hwæt ðá eugenia seo æpele fæmne .
 cwæð þæt heo wolde hi sylfe be-diglian . 228
 and criste anum hyre clænnysse healdan .
 on mægðhade wuniende . mannum uncuð .
 and forðy underfænge⁵ æt fruman þa gyrlan .
 wær-lices hades . and wurde ge-efsod⁶ . 232
 Æfter þysum wordum heo to-tær hyre gewædu .
 and æt-æwde⁷ hyre breost . þam breman philippe .
 and cwæð him tó⁸ . þu eart mín fæder .
 and þin gebædda claudia . gebær mé tó mannum . 236
 and ðás ðine gesætlan synd mine gebroðra .
 auitus . and særgius . and ic soðlice eom
 eugenia gehaten . þin agen dohtor .
 and ic for cristes lufe . forlæt⁹ eow ealle . 240
 and middan-eardlice lustas ¹⁰ swá swá meox forseah¹⁰ .
 Her synd eac þá cnihtas . þe ic cydde mine digolnysse .
 protus . et iacinctus . þine fostereyld .
 mid ðam ic becóm to cristes scole . 244
 and þær ón drohtnode oð þisne andwærden dæg .
 and ðam ic wylle æfre oð ende þeowian .

¹ se abbod O. ² þone abbod O. ³ Leaf 11. ⁴ See MS. Otho,
 B. x. fol. 11, back. ⁵ underfeng O. ⁶ ge-efesod O. ⁷ æt-eowde O.
⁸ O. om. him tó. ⁹ forlet O. ¹⁰⁻¹⁰ ic forseah swa swa meox O.

Moreover the judge commanded the servants of Melantia's household

To declare this matter, if they had heard it.

Then said the servant that she long ago knew

how vilely Eugenia practised adultery,

and at last endeavoured to violate her mistress,

but she, with her screaming, cried out for her help;

'this these servants know, whom I called thither.'

Then said the servants that it was true,

and all with an oath lied against Eugenia.

Then was the governor greatly incensed,

and asked Eugenia how she, by herself, could

turn aside with an oath all these witnesses,

or by any manifestation clear herself wholly.

Well then, Eugenia, the noble woman,

said that she had desired to keep herself secret,

and to preserve her purity to Christ alone,

living in virginity, unknown to man,

and therefore at the first had assumed the robes

of a man's garb, and had had her hair shorn.

After these words she tare apart her robes,

and revealed her breast to the angry Philip,

and said unto him: 'Thou art my father!

and thy spouse Claudia bore me as a child,

and these that sit beside thee are my brethren,

Avitus and Sergius, and verily I am

named Eugenia, thine own daughter.

And I, for Christ's love, abandoned you all,

and despised as dung the lusts of the world.

Here are also the servants to whom I told my secret,

Protus and Jacinctus, thy foster-children,

with whom I went to the school of Christ,

and therein have ministered unto this present day,

and Him will I serve ever, even unto the end.'

Ðá oncneow philippus swá swá fæder eugenian .
 and auitus . and særgius . hyra agene swyster . 248
 and hyra hyred-cnihtas . hí eadmodlice cyston .
 þis wearð sona gecyð . claudian . ¹þære mæder¹ .
 and heo mid wundrunge wearð befangen .
 and tó eugenian² cóm mid ealre blysse . 252
 Hi þá gefretewodon . þa fæmnan mid golde
 hyre un-pances . and úp³ gesætton to hím .
 Þa clypode þæt folc . þæt crist wære soð god .
 and hí ealle herodon þonne hælend mid wuldre . 256
 Eugenia hæfde ær geþingod .
 þære leasan melantian to hyre leofan fæder .
 þæt heo mid wytum ne awræce hyre welhreowan ehtnyse .
 ac crist sylf⁴ asende swægende fýr 260
 ufan of heofonum . þæt menn onhawoden
⁵to melantian botle . and hit mid ealle forbernde .
 swá þæt ðár næs to lafe nanðing þe hyre wæs .
 Þa wurdon gefullode . philippus . and claudia . 264
 and heora twægen suna . mid soðum geleafan .
 and seo mæste mæniu . þæs mennisces gebeah .
 to cristes bigengum . and þá cristenan gegododon .
 Ðá wurdon geædniwode on ðam eahteoðan geare . 268
 þá for-lætenan cyrcan . and seo geleaffulnyss weox .
 Philippus þa asende tó seuéro þam casere .
 and sæde þæt þá cristenan swiðe fremoden .
 his cyneríce . and romaniscere leode . 272
 and hí wæl wyrðe wæron . þæt hí wunodon butan æhtnyse
 on ðære ylcan byrig . þe hé hí ær of adræfde .
 Þa gefafode se casere þæt ðam geræfan .
 and alexandria seo burh sona wearð afylled 276
 mid mycclum cristen-dome . and manegum cyrcum .
 and ón ge-hwylcum burgum . blissoden þá cristenan .
 and mid wurðfulnyse . god wurðodon .
 Eac for þysum intingan . þæt ægyptisce folc . 280

¹⁻¹ hire meder O.
 the fragment in MS. O.

² hire dohtor O.

³ hi up O.

⁴ Here ends

⁵ Leaf 11, back.

Then Philip, as a father, recognised Eugenia,
and Avitus and Sergius knew their own sister,
and her household-servants humbly kissed her.

This was soon told to Claudia her mother,
and she was seized with wonder,
and came to Eugenia with all joy.

Then they adorned the virgin with gold,
though she was unwilling, and set her up beside themselves.

Then the people exclaimed that Christ was true God,
and they all praised the Saviour with glory.

Eugenia ere this had already interceded
for the false Melantia to her dear father,
(saying) that she would not avenge with torments her cruel
persecution.

But Christ himself sent a rushing fire
from heaven above, which all men saw,
to the house of Melantia, and burnt it all up,
so that there was left nothing that was hers.

Then were Philip and Claudia baptized,
and their two sons, with true faith.

And a very great multitude of the people were converted
to Christ's service, and enriched the Christians.

Then were restored, in the eighth year,
the deserted churches, and the faith increased.

Then sent Philip to Severus the emperor,
and said that the Christians greatly benefited
his kingdom and the Roman people,
and they were well worthy of living unpersecuted
in the very city whence he before had banished them.

Then the emperor granted this boon to the governor,
and Alexandria city was soon filled

with much Christian people, and many churches;

and in every town the Christians rejoiced,

and with due worship honoured God,

as well as for this cause, that Egyptian folk,

for-lætenum gedwylde . gelyfde ón drihten .
 And philippus forgeaf fæla eahta þam cristenum .
 him to gemænan brice . and hí gemundode .
 Æfter þisum gelamp . þæt ða leasan hæðenan . 284
 wrægdon philippum . to ðam fore-sæden casere
 sædon þæt hé forléte þa lifigendan godas .
 and ealle þa burh-waræ ge-bigde to criste .
 þá wearð se casere sona ge-yrsoð . 288
 and bebead philippe . þæt he buge to his godum .
 oððe wære be-næmed . wurð-scipes . and æhta .
 Þá dælde philippus digollice his æhta .
 geond ealle þa scyre cyrcum . and þearfum . 292
 and þurh mycelne geleafan . manega oðre getrymode .
 swá þæt ða cristenan hine gecuron tó bisceope .
 Ðá æfter twælf monðum gemunde se casere
 hwæt him gesæd wæs . and sænde fram rome . 296
 oðerne gerefan . mid reðum bebode .
 swá þæt hé ¹hét acwellan þone cristenan philippum .
 gif hit soð wære . swá him gesæd wæs .
 Ða com se geréfa . and hine acwællan ne dorste . 300
 on þæs folces gewytnysse for heora freond-rædene .
 ác asende sume . þe sædon þæt hí wæran
 on criste ge-lyfede . ác hí lugon swá þeah .
 Ðá eoden tó cyrcean mid swiðlicum facne . 304
 and ðone mæran biscop . on his ge-bædum ofslogan .
 ác hé wunade swá ðeah on þam wundum cucu .
 geond þreora daga fæc . and gefrefrode þa cristenan .
 and swá mid martyr-dome . siþþan gewát . 308
 to ðam lifigendan drihtne þe he on life wurðode .
 Eugenia hæfde . ær þán asteald
 mynecena mynster . mid mycelre gehealdsumnysse .
 and seo modor claudia . hit micclum gegodode . 312
 and hí þær be-byrgdon þone bisceop philippum .
 and hí siþþan ealle endemes færdon .
 seo modor . and seo dohtor to ðære mæran rome byrig .

¹ Leaf 12.

having forsaken their error, believed in the Lord. And Philip gave the Christians many possessions for their common use, and well protected them. After this it came to pass that the false heathen accused Philip to the aforesaid emperor, and said that he renounced the living gods, and inclined all the citizens unto Christianity. Then was the emperor forthwith enraged, and commanded Philip to worship his gods, or he should be deprived of honour and goods. Then Philip secretly distributed his goods throughout all the province, to churches and needy men, and by his great faith confirmed many others, so that the Christians chose him as bishop. Then after twelve months the emperor remembered what had been told him, and sent from Rome another governor, with a severe command, so that he bade him kill the Christian Philip, if it were true, as had been told him. Then came the governor, and durst not kill him in the witness of the people, because of their friendliness; but he sent (to him) certain men, who said they were believers in Christ; nevertheless they lied. Then went these men to church with great deceit, and slew the illustrious bishop at his prayers. Nevertheless he remained alive after the wounds for the space of three days, and comforted the Christians, and so, with martyrdom, he afterwards departed to the living Lord, whom he worshipped in his life. Eugenia ere this had already founded a minster for nuns, with much devotion, and her mother Claudia enriched it greatly; and there they buried Philip the bishop; and afterwards they all departed together, mother and daughter, to the great city of Rome,

- and ðá gebroðru samod . særgius . and auitus . 316
 and þa romaniscan wytan . hí wél under-fængon .
 and for þære ealdan cyððe þæs æðelan philippes .
 Þa gesætton þá wytan sona þa cnihtas .
 on *twam* heafod-burgum . on *healicum* wurð-mynte . 320
 ænne on *affrican* . and oðerne on *cartagine* .
 Eugenia þá wunode ón rome .
 and hire coman to gehwylce mædenu .
 and heo hí gebegde mid hyre gebysnunge tó criste . 324
 and hí ón mægð-hade wunodon . þurh hyre mynegunge .
 Þa wás on rome byrig sum cyne-boren mæden .
 basilla gehaten . on hæðen-scype wunigende .
 seo wolde gehyran þá halgan lare . 328
 of eugenia muþe . ác heo ne mihte hire genealecean .
 forðan þe cristen-dóm wás . þær ónscunigend-lic .
 Ða sende eugenia þa twægen hal¹gan .
protum . and *iacinctum* . to ðam hæðenen mædene . 332
 Hwæt þá basilla mid blysse . hí under-fæng .
 and deges . and nihtes mid þam deorwurðum halgum
 godes lare be-eode . and hyre gebæda ne ge-swác .
 oððæt *cornelius* . þæra cristenra biscop 336
 hi dearnunga gefullode . fram eallum fulnyssum .
 Þa wurdon gelome þa leofan mædenu .
 Eugenia . and basilla . and eac se biscop .
 on sunder-spræce . swiðe gebysgode . 340
 and digel-lice on nihtum . hi symble . geneosodon
 and hæfdon heora gerihtu . mid þam halgen biscope .
 Þurh ðas twá mædena . manega oðre becoman
 to cristes geleafan . and tó clænre drohtnunge . 344
 Ðurh *claudian* becoman eac clæne wudewan .
 mid *godum* wyllan . to godes geleafan .
 and fæla cnihta on crist gelyfden .
 þurh ðá twægen halgan . *protum* . et *iacinctum* . 348
 Basilla hæfde enne hæðene wogere .
pompeius gecýged . swiðe æðel-boren .

¹ Leaf 12, back.

and the brothers also, Sergius and Avitus.
And the Roman senators well received them,
as well as for their old acquaintance with the noble Philip.
Then very soon the senators appointed the youths
to two chief cities, in conspicuous honour,
one in Africa, and the other in Carthage.
Then Eugenia dwelt in Rome,
and there came to her many maidens,
and she, by her example, converted them to Christ,
and they dwelt in virginity, by her exhortation.
Then was there a maiden in Rome, of royal birth,
named Basilla, living in heathendom,
who desired to hear the holy lore
at the mouth of Eugenia, but she could not approach her,
because Christianity was there held in abhorrence.
Then Eugenia sent the two saints,
Protus and Jacinctus, to the heathen maid.
Well then, Basilla received them with joy,
and, day and night, with the love-worthy saints,
learnt God's lore, and never ceased from her prayers,
until Cornelius, bishop of the Christians,
secretly baptized her, [washing her] from all filth.
Then were frequently the dear maidens,
Eugenia and Basilla, and likewise the bishop,
much employed in private conversation,
and secretly by night they often visited him,
and performed their duties with the holy bishop.
By means of the two maidens many others turned
to faith in Christ, and to a pure service.
By Claudia's means also pure widows
turned with good will to faith in God;
and many youths believed in Christ
by means of the two saints, Protus and Jacinctus.
Basilla had a heathen suitor,
named Pompeius, of very noble birth,

þam ge-uðe sé casere . þæt kyneborene mæden .
 ác heo hæfde gecoren crist hyre tó bryd-guman . 352
 and þone hæðenan wogere forþí habban nolde .
 Þá gesohte se cniht þæs kaseres fétt .
 and þa romaniscan wytan mid wop-licre ceorunge
 him mid spræcon . and Ðá mædena wregdon . 356
 eugenian . and basillan . biddende his fultumes .
 Hwæt þá se casere cwæð him tó andsware .
 þæt basilla sceolde gebúgan to Ðam cnihte .
 oppe hí mán to-heowe . mid heardum swurde on twá . 360
 And eugenian hé hét his godum geoffrian .
 oððe hí man mid wýtum wélreowlice acwealde .
 He hét eac acwællan . ealle þa cristenan .
 gif hí noldon búgan to Ðam bysmorfullum hæðen-scepe . 364
 Þá nolde basilla . brydguman geceosan .
 nænne butan crist þe heo gecoren ¹hæfde .
 and wearð þá gemartyrod . for hyre mægðhade .
 æt hám on hire huse . mid heardum sweorde . 368
 Æfter þysum wordum . þa twægen godes halgan .
 protus . and iacinctus . wurdon sona gelæhte .
 and hí sceoldon geoffrian . heora lác þam godum .
 oððe hí sylfe sceoldon . him beon geoffrode . 372
 Hi wurdon þá gelædde . tó þære laðan ánlicnyssse .
 ác heo to-feol sona tó heora fotum for-molsnod .
 swá raðe swá þá halgan hi to gode gebædon .
 Þa cwæp se déma . þæt hí mid dry-cræfte . 376
 þá anlicnyssa tó-wurpon . and wearð ge-bolgen .
 Hét þá be-hæfdian Ða halgan cyðeras .
 and hí swá ferdon . mid síge tó criste .
 Ðás martyras næron næfre on life 380
 purh wíf besmytene . ác hí wunedon on clænnysse .
 oð heora lifes ænde . mid mycclum geleafan .
 Æfter þysum wearð ge-leaht seo geleaffulla eugenia .
 and to þam hæðenan temple getogen mid ge-ðreate . 384
 þæt heo þære gydenan diane . godes wurðmynt gebude .

¹ Leaf 13.

to whom the emperor granted the royal maid.
But she had chosen Christ for her bridegroom,
and therefore would not accept the heathen suitor.
Then the youth sought the feet of the emperor,
and the Roman senators, with tearful complaint,
and communed with them, and accused the virgins,
Eugenia and Basilla, praying for his aid.
Well then, the emperor said to him in answer,
that Basilla would have to incline to the youth,
or men, with a hard sword, should hew her in twain.
And he bade Eugenia offer sacrifice to his gods,
or men, with torments, should cruelly kill her.
He also bade all the Christians be slain,
if they would not return to vile heathendom.
Then would not Basilla choose as her bridegroom
any other but Christ, whom she had chosen,
and thereupon was martyred for her virginity
at home in her house, with a hard sword.
After these words the two saints of God
Protus and Jacinctus, were soon caught,
and they had to offer their sacrifice to the gods,
or else they must themselves be offered unto them.
Then were they led to the loathsome idol,
but it at once fell at their feet, as if crumbled to pieces,
as soon as the saints said their prayers to God.
Then said the judge that they by the aid of sorcery
had overthrown the images, and was much incensed.
Then he bade the holy witnesses be beheaded,
and quickly they departed victoriously to Christ.
These martyrs were never, throughout their lives,
defiled with women, but continued in purity
unto their lives' end, with much faith.
After this the faithful Eugenia was caught,
and dragged, with threatening, to the heathen temple,
that she might offer the worship, due to God, to the goddess
Diana.

Ðá gebæd eugenia . hi to ðam ælmihtigan gode .
 and þæt deofles tempel . grund-lunga to-feoll .
 and on eorðan besanc . mid eallum his anlicnyssum . 388
 Þá hét se casere . ahón anne weorc-stán .
 on hyre halgan swúran . and hí bescufan on ða ea .
 Eac sé stán to-bærst . and heo sæt up on þam wætere .
 þæt ðá cristenan tócnewan þæt crist wæs mid hyre . 392
 seðe hwilon ær þone halgan petrum .
 be ðære handa gelædde . úpp on þam heagan brymme .
 þæt þæt ða sælican yða hine forswelgan ne mihton .
 Ðá hét se casere hí siððan bescufan 396
 ón byrnende ofen . þær þær hate baðu wæron .
 ac þæt fyr wearð acwænced . and þá baðu acolode .
 and ealle ða ontendnyssa . mid hyre to-cyme adwæsete .
 Heo wearð þá gebroht . into blindum cwearterne . 400
 and geond twæntig ¹ daga . hyre næs getyðod
 æniges big-leofan binnan ðam þeostrum .
 ac se hælend com mid heofonlicum leohte .
 and brohte ðam mædene . mærne big-leofon . 404
 snaw-hwitne hláf . and on-lihte ðæt cweartern .
 þa cwæð se hælend to ðam halgan mædene .
 Eala ðú eugenia . ne beo þú afyrht .
 Ic com þin hælend . þe þu healice wurðost . 408
 and mid eallum mode . and mægne lufast .
 On þam dæge þa scealt cuman to me . þe ic com tó mannum .
 and on minre gebyrd-tide . ðú bist on heofonum gebroht .
 Þá cóm se cwællere . on cristes akenned-nysse dæge . 412
 ásend fram þam casere . and he þæt mæden acwealde .
 Heo wearð þa gemartyrod . and cristene menn hí bebyrgdon .
 Ða weop seo modor . mid mycelre sarnysse .
 æt hyre byrgene . oþ þæt heo hí geseah . 416
 on gastlicre gesihðe . mid golde gefrætewode
 mid ðam heofonlicum werode . þus hí frefrigende .
 Mín modor claudia . me hæfð gebroht
 min hælend crist . to his halgena blysse . 420

¹ Leaf 13, back.

Then prayed Eugenia to the Almighty God,
and the temple of the devil fell utterly to the ground,
and sank into the earth, with all its idols.

Then the emperor bade men hang a hewn stone
about her saintly neck, and throw her into the river.

Even the stone brake in twain, and she sat upon the water,
that the Christians might know that Christ was with her,
even He who whilom led the holy Peter

by the hand along, over the lofty surge,
that the ocean billows might not swallow him up.

Then the emperor bade men next to cast her
into a burning oven, where were hot baths,
but the fire was quenched, and the baths cooled down,
and all the conflagration was extinct at her coming.

Then was she thrown into a dark prison,
and for the space of twenty days there was not granted her
any sort of sustenance, amid the darkness.

But the Saviour came, with a heavenly light,
and brought the maiden abundant sustenance,
a snow-white loaf, and illuminated the prison.

Then said the Saviour to the holy maiden,
'Behold! Eugenia! be not thou affrighted.

I am thy Saviour, whom thou highly honourest
and whom with all thy mind and strength thou lovest.

On that day shalt thou come to me, when I became man,
And on the day of My nativity thou shalt be brought to
heaven.'

Then came the executioner, on the day of Christ's birth,
sent from the emperor, and he killed the maiden;
so was she martyred, and Christian men buried her.

Then wept her mother with much sorrow
at her burial, until at last she saw her
in a ghostly vision, adorned with gold,
with the heavenly host, thus comforting her:

'My mother Claudia, me hath my Saviour
Christ brought to the bliss of His saints,

and minne fæder gelogode on þære heah-fædera getele .
 and þu cymst tó ús . nú on sunnan-dæg .
 Seo modor gewát ða of worulde to heofonum
 on ðam sunnan-dæge . and þa suna hí be-stodon . 424
 Sergius . and Auitus . and hí siððan þurh-wunodon .
 on ðam soðan geleafan . oð heora lifes ende .
 Sy wuldor . and lóf . þam wel-wyllendan drihtne .
 on ealra worulda woruld . ealra hís wel-dæda . AMEN. 428

III.

KALENDAS IANUARIJ. DEPOSITIO SANCTI BASILII
EPISCOPI.

[Various readings are given from O (MS. Otho, B. x, fol. 3, &c.) and from V (MS. Vitellius, D. xvii. fol. 79, back, &c.); see also the note to l. 334, p. 70. Both MSS. are much injured by fire.]

BASILIVS WES GE-HATEN¹ SVM HALIG BISCOP² .
 se wæs fram cyld-hade . swiðe ge-healdsum .
 peah þe he to langum fyrste . ún-ge-fullod wære .
 His fæder . and his frynd hine be-fæstan tó³ lare 4
 to woruld-wis-dome . ða þa he syfon wyntre wæs .
 forþan þe on þam tíman ne teah nan æðel-borennysse .
 nænne man to wurð-scype . butan he wisdom .
 ær ðam lange leornode æt gelæredum uðwytum . 8
 Þa wunode se cnæplinge on cappadoniscre byrig .
 fif gear on lare . and færde to grecum .
 tó atheniscre byrig . seo wæs þá bremost⁴ on láre .
 and eubolus se uð-wyta . þe þær yldost wæs on wysdome . 12
 undercfæng⁵ þonne cnapan . swá swá he frymdig wæs .
 tó larlicre scole . and he leornode þá
 swá þæt ða uðwytan . his andgytes wundrodon .
 On þære ylcan scole wæs seo wæltreowa iulianus . 16
 cristen fram cyld-hade . se wearð casere siððan .
 and awearp his ge-leafan . and ge-wende to deofle .
 Eac þær leornode . on þære ylcan scole .

¹ haten O.² bisceop O.³ Leaf 14.⁴ brymest V.⁵ undercfeng V.

and hath placed my father among the number of the patriarchs, and thou shalt come to us, now on Sunday.'

Then departed the mother from the world to heaven on the Sunday, and her sons stood beside her, Sergius and Avitus, and they afterwards continued in the true faith, unto their lives' end.

Be glory and praise to the gracious God, world without end, for all His benefits. Amen.

III.

JANUARY I. SAINT BASILIUS, BISHOP.

A certain holy bishop was named Basil, who from childhood was very continent, although for a long period he was unbaptized.

His father and his friends committed him to learning and to worldly wisdom when he was seven years [old], because at that time no nobility exalted

any man to honour, unless he had learned wisdom for a long time beforehand of learned philosophers.

Then the stripling dwelt in the Cappadocian city five years while learning, and went to Greece

to the Athenian city, which was then the most famous in learning.

And Eubolus the philosopher, who was there the foremost in wisdom,

received the boy, because he was inquisitive, into his erudite school, and he learned there so well that the philosophers wondered at his understanding.

In the same school was the cruel Julian,

a Christian from childhood, who afterwards became Emperor, and renounced his faith, and turned to the devil.

Also there learned in the same school

se æðela Gregorius se ðe eft wearð biscop . 20
 and fæla¹ wundra worhta (*sic*) . swá swá wyrd-wryteres secgað .
 Basilius ða wunode mid þam up-wytan
 on lare ealles fiftyne gár .
 and ealne² þone wysdom wundorlice asmeade . 24
 þe grecisce larewas³ him læran cuðan .
 Ac seo lár ne mihte . þe butan ge-leafan wæs .
 þam cneorð-læcendum cnihte cyðan be his scyppende .
 þonne þe he sohte . þeah þe heo him secgan ne cuðe⁴ . 28
 Him becom þá on mód þurh mynegunge godes .
 þæt heo⁵ sceolde secan þa soðan lare .
 on cristenum bocum . be his scyppende .
 Hwæt þá basilius . bliðlice⁶ ferde . 32
 to egypta lande . and þær leornode twelf monað .
 on halgum bocum . be þæs hælendes fære .
 hu he þisne middan-eard mid him sylfum alydde .
 Æfter geares fyrste . ferde him eft ongean : 36
 to his ealdan lareowe . and lærde hine be criste
 hú mild-heart-lice he alydde mancynn⁷ on rode .
 and hú hé of deaðe arás . on ðam þridan dæge :
 and to heofonum astáh . to his halgan fæder . 40
 Eubolus⁸ se uðwyta⁹ þá wearð
 swá mycclum of-lyst . basilies lare .
 þæt him ne hlyste¹⁰ nanes metes .
 ác hí smeadon . ðry dagas . swiðe smea-þancollice . 44
 ymbe þæt éce líf . and ætes ne gymdon .
 Þá gelyfde se uðwyta . ón þonne ælmihtigan gód .
 and be-tæhte his æhta . ealle basilie .
 cwæð þæt hé æfre wolde wunian mid him . 48
 Basilius þá herede þone hælend mid wordum .
 and cwæð to eubole his ealdan lareowe .
 Uton nú aspendan . úre spéda on þearfum .
 and swá mid ge-bylde bugan tó fulluhte . 52

¹ feola V. ² ealne V. ³ lareowas V. ⁴ cuðen V. ⁵ he V.

⁶ bliðelice V. ⁷ Leaf 14, back. ⁸ V. *inserts* ða. ⁹ uðwite V.

¹⁰ lyste V (*correctly*).

the noble Gregory, he who afterwards became bishop,
and wrought many miracles, even as historians relate.
Then Basil dwelt with the philosopher
during his learning, fifteen years in all,
and wonderfully searched into all the wisdom
which the Greek doctors knew how to teach him.
But the teaching which was without faith could not
inform the studious youth concerning his Creator
whom he was seeking, though that teaching could not tell him.
It came then into his mind, through the warning of God,
that he ought to seek the true lore
concerning his Creator in Christian books.
Whereupon Basil blithely departed
to the land of the Egyptians, and there learned twelve months
in holy books concerning the Saviour's life,
how He redeemed this world by Himself.
After the space of a year he returned again
to his old master, and taught him concerning Christ,
how compassionately He redeemed mankind on the cross,
and how He arose from death on the third day,
and ascended to Heaven to His Holy Father.
Then Eubolus the philosopher became
so greatly desirous of Basil's doctrine
that he had no wish for any meat,
but they meditated three days very searchingly
about the eternal Life, and took no heed of food.
Then the philosopher believed on the Almighty God,
and delivered all his property to Basil,
saying that he desired ever to dwell with him.
Basil then praised the Saviour with words,
and said to Eubolus, his old master,
'Let us now bestow our goods on the poor,
and then with boldness submit to baptism,

alycde fram bendum . pissere leasan worulde .
 Ðá dydon ða wytan . swá swá him bam ge-wearð .
 dældon heora æhta . ealle pearfum .
 and ferdon to hierusalem . fulluht secende . 56
 and manega hæðena manna . þurh hí
 ge-bugan . to drihtne . mid ge-leafan on-bryrde .
 Hi coman ða siððan to ðære fore-sædan byrig
 hierusalem . þær se hælend ðrowade¹ . 60
 and ge-sohtan² þone biscop . þe ða burh bewyste .
 bædon fulluhtes . æt his fotum licgende .
 Se biscop wæs halig wær . ge-haten maximinus .
 and wel-wyllend-lice hym ge-tyðode . þæs ðe hí ge-wylnodon . 64
 and sona hym mid ferde . to þære [flowendan³] éa
 iordanis ge-haten . on þære wæs seo⁴ hælend ge-fullod .
 Hwæt ða basilius hine to eorþan astræhte .
 and mid wope gewylnode . sum gewis tacen æt gode . 68
 his geleafan to trymninge . and alede his ræf .
 on þæra éa ofre . & eode in nacod .
 Þá ge-nealæhte seo biscop . and mid bletsunge hine gefullode .
 Efne þa færlice . com fyr of heofonum . 72
 and án scinen⁵de culfre . scæt⁶ of þam fyre .
 into ðære éa . and astyrede ðæt wæter .
 fleah siþþan úpp . forðrihte to heofonum .
 and basilius eode . of þæm fant-baðe sona . 76
 and seo biscop hine be-wæfde . wundriende þæs taenes .
 He gefullode eac siððan . þonne fore-sædan eubolum .
 and hí begen gesmyrode mid gehalgudum ele .
 and eac gehuslode . mid þæs hælendes gerynum . 80
 Hí wunodon þá begen mid þæm biscope ofer gear .
 and siðan gewendon tó anre wid-gyllan byrig .
 antiochia gecíged⁷ . seo soðlice wæs mid cristendóme .
 afylled . gefyrn on eald-dagum . 84
 Ða gehadode seo biscop . basilium tó diacone .

¹ ðrowode V.
flowendan O.
⁷ gehaten V.

² gesohton V.
⁴ se OV (*correctly*).

³ *Nearly erased*; flowendan V;
⁵ Leaf 15. ⁶ sceat V.

being delivered from the bonds of this lying world.'
Then the wise men did even as they both had agreed,
distributed all their property to the poor,
and journeyed to Jerusalem, seeking baptism ;
and many heathen men, through their means,
inclined to the Lord, inspired with faith.
They then came afterward to the aforesaid city,
Jerusalem, where the Saviour had suffered,
and sought the bishop who presided over the city,
and besought baptism, lying at his feet.
The Bishop was a holy man, called Maximinus,
and benignantly granted them that which they desired,
and immediately went with them to the flowing river,
called Jordan, wherein the Saviour was baptized.
Lo then ! Basil prostrated himself to the earth,
and with weeping desired some certain sign from God
to confirm his faith, and laid aside his garments
on the river-bank, and went in naked.
Then the Bishop approached, and with blessing baptized him.
Behold ! then suddenly fire came from heaven,
and a shining dove darted out of the fire
into the river, and stirred the water,
and afterward flew up straightway to Heaven,
and Basil went immediately out of the font-bath,
and the bishop clothed him, wondering at the sign.
He baptized also afterward the aforesaid Eubolus,
and anointed them both with hallowed oil,
and also houseled them with the Saviour's mysteries.
Then they both dwelt with the bishop over a year,
and afterward went to a large city
called Antioch, which truly was filled
with Christianity long ago, in olden days.
Then the bishop ordained Basil as a deacon,

and hé æfter fyrste . ferde mid eubole .
 tó his agenum æpele¹ . þe he ón ge-boren wæs .
 Ðá mid þam þe hí cóman² tó cappadoniscre scyre 88
 and eodon into þære byrig þá wearð þam biscope geswutelod³ .
 on gastlicre gesihðe . be ðam godes mannum .
 and þæt basilus sceolde beon biscop æfter him .
 Þá awóc eusebius . þære ceastra biscoep . 92
 and asende his preostas . sona him to-geanes .
 lét him gelangian . þa gelyfeden men tó .
 and sæde his ceaster-ge-warum . hwæt hé geseah be hím .
 Hi wurdon ðá under-fangene mid fulre estfulnessse . 96
 and seo halga biscoep . hí heold arwurðlice .
 þearle wundriende heora . wysdomes deopnysse .
 Þá æfter lytlum fyrste . forð-ferde seo biscoep⁴ .
 and basilus sé bylewitta⁵ wearð to biscoepe gehalgod . 100
 and ón his setle ahafen . swá swá hé geseah on aér .
 þurh godes awrygnysse þa þa hí wið his werd⁶ wæron .
 Hwæt ðá basilus his biscoep-dom ge-heold .
 mid mycelre arwurð-nysse . þurh þæs ælmihtigan wissunge . 104
 and godes gelapunge . ⁷ mid lare ge-trymde .
 Hé bæd þonne ælmihtigan god . þæt hé hím ge-wissode .
 þæt hé mid agenre spræce . hím offrian mihte .
 ðá lyflican on-sægednisse . mid soð-fæstre þenunge . 108
 Æfter þam gebede . he wearð swiðe on-bryrd .
 þurh þone halgan gast . & se hælend hím com tó
 on sumere nihte . mid his apostolum .
 and awrehte basilium . cwæð þæt he his bena ge-hyrde . 112
 þa stóð se hælend sylf . æt þam halgan weofode .
 and mid his halgum handum . husel senode .
 and þam biscoepe tæhte . þæs þe hé biddende wæs .
 He cwæð to basilie . beo þín muð afylled⁸ 116
 mid haligre herunga . æfter þinre béna⁹ .
 þæt ðu mid agenre spræce geoffrian mæge .
 þá liflican onsægednysse . mid soðre þenunge .

¹ epele V. ² comon V. ³ geswutoled V. ⁴ se biscop V.
⁵ bylewytta O. ⁶ weard V. ⁷ Leaf 15, back. ⁸ afilled O. ⁹ bene OV.

and he after a space went with Eubolus to his own country, wherein he was born. Then when they had come into the Cappadocian province, and gone into the city, then it was revealed to the bishop in a ghostly vision concerning those servants of God, and that Basil should be bishop after him. Then Eusebius the bishop of the city awoke, and immediately sent his priests to meet them, bade summon to him those Christian men, and told his citizens what he had seen concerning them. Then were they received with great kindness, and the holy bishop entertained them honourably, exceedingly wondering at the deepness of their wisdom. Then after a little space the bishop died, and the virtuous Basil was consecrated as bishop, and raised to his see, even as he had seen formerly through God's revelation, when they were coming towards him. Lo then ! Basil governed his bishopric with great honour, by the Almighty's guidance, and confirmed God's church with his doctrine. Then he prayed Almighty God to show him how he might offer to Him, with His own form of words, the living sacrifice with true service. After the prayer he became greatly inspired through the Holy Ghost, and the Saviour came to him one night, together with His apostles, and aroused Basil, saying that He had heard his prayer. Then the Saviour Himself stood at the holy altar, and with His sacred hands consecrated the house, and instructed the bishop in that for which he had prayed. He said to Basil, 'Be thy mouth filled with holy praise, according to thy prayer, that thou, with My own form of words, mayest offer the living sacrifice with true service.'

þa wearð se bisceop mycclum ablicged . 120
 and genam þæt husel þe se hælend ge-bletsode .
 tó-bræc on þreo . and ón-byrgede¹ anes dæles .
 þone oðerne dæl hé dyde gehealden
 mid hím tó be-byrgenne . æfter his forð-siðe . 124
 þone ðryddan dæl he dyde on-sundor² .
 and het hím smiðian on³ smætum golde .
 anre culfran anlicnyse . and þá úp-ahéng .
 bufan þam altare . and þær ón ge-dyde . 128
 þone ðryddan dæl . þæs deorwurðan husles .
 and seo culfra⁴ siþpan . simle hí astyrede .
 æt basilies messan þriwa mid þam húsle .
 Eubolus se uðwyta . and þá yldostan⁵ preostas . 132
 stoden æt þæra dura . stariende on þæt leoht .
 and be-heolden þa apostolas . þe mid þam hælende coman .
 mid wuldre ge-frætewode . and hí wurdon áfyrhte .
 Hi ge-hyrdon þa stemne þæs halgan sanges . 136
 and basilium gesawon . binnan æt þæm weofode .
 and feollan tó his fotum mid fyrhte fornumene .
 þa ða hé út-eode . and him eall sædon . hwæt⁶ hí þær gesawon .
 Se bisceop þæs ðancode . mid blyðum mode . 140
 and þam folce sæde siððan lár-spell .
 Witodlice basilius . ge-byld⁷ þurh his drihten
 be ende-byrdnyss awrát . ealle ða þenunga
 þæra halgan mæssan . swá swá hit healdað grecas . 144
 He awrát eac munuc-regol . mid mycelre gehealdsumnyse .
 þone þe ðá easternan . and eac swylce grecas
 ánmodlice healdað . peah þe he hefegra⁸ sy .
 þonne se ðe benedictus siþpan ús gebysnode . 148
 swylce tó anginne . agenre ge-cyrrednyse .
 ác he tilhte us . on æftewardan þæs ylcan regoles .
 to geðungenra lareowa . lifes drohtnungum⁹ .
 and tymde to þam regole . þe basilius gesette . 152
 Sum Iudeisc man wolde . ge-wytan to soþan

¹ onbyrigde V. ² onsundron OV. ³ of V. ⁴ culfre OV.
⁵ yldestan V. ⁶ Leaf 16. ⁷ gebild O. ⁸ hefegra V. ⁹ drohtnunga V.

Then the bishop was greatly astonished,
 and took the housel which the Saviour had blessed,
 brake [it] in three, and consumed one portion;
 the second portion he caused to be kept
 to be buried with him after his departure;
 the third portion he caused to be set apart,
 and bade to be wrought for him in beaten gold
 the likeness of a dove, and then hung it up
 above the altar, and put therein
 the third portion of the precious housel;
 and the dove ever after stirred herself
 at Basil's mass, thrice, at the time of houselling,
 Eubolus the philosopher, and the principal priests,
 stood at the door, staring at the light,
 and beheld the apostles who came with the Saviour
 adorned with glory, and they were affrighted.
 They heard the voice of the holy song,
 and saw Basil within at the altar,
 and fell at his feet, seized with fear,
 as he came out, and they related to him all that they had seen
 there.

The bishop gave thanks for this with blithe mind,
 and afterward preached a sermon to the people.
 Verily Basil, bold through his Lord's aid,
 wrote in due order all the service
 of the Holy Mass, even as the Greeks keep it.
 He wrote also a monastic rule with great purity,
 which the Easterns, and moreover the Greeks,
 observe unanimously, although it is severer
 than that which Benedict afterward gave us example of,
 as it were at the beginning of his own conversion;
 but he exhorted us, in the after part of the same rule,
 to the habits of life of illustrious teachers,
 and recommended the rule which Basil had established.

A certain Jewish man desired to know for a truth

be ðære halgan mæssan . hwylce mihte heo hæfde .
 and be ðam halgan husle . þeah þe he hæðen wære .
 Eode þá to mæssan mid oðrum mannum . 156
 and hlosnode georne be ðære lifican onsægednysse .
 Þá mid ðam þe basilius . to-bræc þæt husel .
 þa þuhte þam Iudeiscan . swylce he tó-dælde án cyld .
 eode swá þeah mid oðrum mannum earhlice tó husle . 160
 and him wearð ge-seald an snæd flæsces .
 and he sáep¹ of ðæm calice eac swylce blóð .
 Heold swá þeah sumne dæl hám to berenne mid him .
 and æt-æwode² his wife . and ge-wis-lice sæde . 164
 hwæt hé sylf ge-seah . and siððan þæs³ on mergen .
 com tó basilie⁴ biddende fulluhtes⁴ .
 Hwæt þá se biscop hine blipelice gefullode .
 and ealle his hiwan on þæs hælendes naman . 168
 He eode æfter mæssan út . of þam temple .
 and efne þa sona hine ge-sohte an wíf
 biddende his þingunge to anum ge-þungenum ealdor-men .
 Basilius þá awrát þa earman wife án ge-wryt 172
 to þæm ealdormenn on þisum andgite⁵ .
 Þis earne wíf me ge-sohte .⁶ sæde þæt ic mihte hyre
 to ðe ge-þingian . þonne cyð þu nu ic bidde
 gif ic swá wél⁷ wið þe mæg⁷ . swá þæt wif truwað . 176
 Þa rædde se aldorman þæt ærend-gewrit .
 and sende him ongean sona on gewryte .
 cwæð þæt hé wolde þam wífe gemyltsian .
 for his þingunge . ac hé swá þeah ne mihte 180
 þæt gafol alecgan . þe heo ge-læstan sceolde .
 Þa asende se bisceop to þam foresædon ealdormenn .
 eft oðer gewryt . mid þysum andgyte .
 Gif þú woldest myltsian . and swá þeah ne mihtest . 184
 þær is sum beladung on þære sægne⁸ .
 Gif þu þonne mihtest myltsian . and noldest .
 ge-bringe þe se hælend to hyre hafen-leaste .

¹ seap OV. ² æt-eowde OV. ³ V om. þæs. ⁴⁻⁴ fulluhtes biddende O.
⁵ andgitum V. ⁶ Leaf 16, back. ⁷⁻⁷ mag wið ðe V. ⁸ segene O.

concerning the holy mass, what power it had,
and concerning the holy housel, although he was a heathen.
Then went he to mass with other men,
and waited eagerly for the living sacrifice.
Then, while Basil divided the housel,
it seemed to the Jew as if he were severing a child ;
nevertheless he went with other men fearfully to the housel,
and a piece of flesh was given to him,
and he sipped moreover as it were blood from the chalice.
Nevertheless he kept a portion to bear home with him,
and showed it to his wife, and related truly
what he himself had seen, and after this in the morning
came to Basil, requesting baptism.
So then the Bishop blithely baptized him,
and all his household, in the Saviour's name.

He went after mass out of the temple,
and behold ! there immediately a woman sought him,
beseeching his intercession with a distinguished alderman.
Basil then wrote for the poor woman a writing
[addressed] to the alderman, with this purport :
' This poor woman sought me, saying that I could
intercede for her to thee, therefore shew now, I pray,
if I may [prevail] as well with thee as the woman trusteth.'
Then the alderman read the letter,
and sent to him in return immediately in writing,
saying, that he would pardon the woman
for his intercession, but nevertheless he could not
remit the tax which she had to render.
Then the bishop sent to the aforesaid alderman
again another writing, with this purport :
' If thou wouldst pity and nevertheless couldst not,
there is some excuse in thy assertion ;
but if thou couldst pity, and wouldest not,
may the Saviour bring thee to poverty like hers,

þæt þu ne mæge myltsian þeah þú wylle . *188
 Ða æfter sumum fyrste him wearð swiðe gram
 se healica casera . and hét hine ge-bindan .
 and ¹him to ge-bringan ¹ bysmorlice on hæfte .
 Ða asende se ealdorman sona to basilie . 192
 biddende earmlice . þæt he þone geysodon casere
 þurh his ge-bedu ² ge-liðgode . and hit gelamp swá .
 Ða ymbe ³ syx dagas . se casere het sendan
 ongean þone ge-swæncten ealdormán . 196
 of þæm nearwum bendum . and him þá bliðe wæs .
 Ða com se ealdorman to þam arwurðan biscope .
⁴ þancode his þingunge . and þam earmum wife
 be twifealdum forgeald . þæs þe he hyre benam . 200
 Þes ylca bisceop . þe we ymbe ⁵ sprecað
 sæde be him sylfum on sumne timan .
 þæt hé næfre on his lífe ne come neah wífe .
 þurh hæmed-þing . ac heold his clænnysse . 204
 On sumum dege ⁶ ferde . seo ⁷ fore-sæda bisceop .
 þa rád Iulianus se arlease casere .
 mid mycelra fyrdinge . swiðe fús to wíge .
 and ge-cneow basilium . and cwæð him sóna tó . 208
 Ic hæbbe þe ofer-þogen . on ge-þun⁸genre lare .
 and on uðwytegunge . Him and-wyrde se bisceop .
 Forgeafe god ælmihtig . þæt ðu fyligdest wysdome .
 and bead him mid þam worde pry berene hlafes ⁹ . 212
 swylce for bletsunge . þæs þe he sylf bræc ¹⁰ .
 Ða hét se arleasa onfón þæra hlafa .
 and syllan þam godes menn . gærs to-geanes .
 and cwæð mid hospe . horse mete is bere . 216
 þæt hé ús forgeaf . underfó hé gærs .
 Ða underfæng ¹¹ se halga . þa handfulle and cwæð .
 We budon þé casere . þes þe wé sylfa brucað .
 and þú sealdest ús to-geanes . þæt þæt ðe unge-sceadwyse nytena 220

¹⁻¹ hine tobringan V. ² gebede V. ³ embe V. ⁴ O inserts and.
⁵ embe O. ⁶ dæge V. ⁷ se V. ⁸ Leaf 17. ⁹ hlafas V.
¹⁰ breac V. ¹¹ under-feng V.

that thou mayest not be able to pity though thou will.'

Then after some interval the august emperor became very angry with him [the alderman] and commanded to bind him,

and to bring him ignominiously into captivity.

Then the alderman sent immediately to Basil, praying lamentably that he would appease the incensed emperor by his supplications; and so it befell.

Then in about six days the emperor bade send away home again the afflicted alderman

out of the strait bonds, and he was blithe thereat.

Then the alderman came to the venerable bishop, thanked [him] for his intercession, and to the poor woman repaid by twofold that which he had taken from her.

This same bishop, of whom we are speaking, said concerning himself on a certain occasion, that he never in his life came near a woman by cohabitation, but kept his virginity.

On a certain day the aforesaid bishop was journeying, where rode Julian the wicked emperor, with a great army, very eager for battle, and he knew Basil, and instantly said to him, 'I have surpassed thee in excellent learning, and in philosophy.' The bishop answered him, 'Would that God Almighty might grant thee to follow wisdom!'

and offered him, with these words, three barley loaves, as if for a blessing, such as he himself partook of.

Then the wicked man bade [his men] receive the loaves, and give to the man of God grass in return, and said contemptuously; 'Barley is horsemeat, which he hath given us; let him receive grass.'

Then the saint received the handful, and said,

'We offered thee, Emperor, of that which we ourselves eat, and thou hast given us in return that which irrational beasts

habbað him to big-leofan . gebysmriende ús .
 Ða ge-bealh hine se casere . and cwæð . mid ge-beote .
 þonne ic eft ge-cyrre . sigefæste fram fyrde .
 Ic aweste þinne buruh . and gewyrce tó yrð-lande . 224
 Ic wát þine dyrstignysse . and þine burh-wara .
 þe tó-bræcon þa anlicnysse . þi ic sylf arærde .
 and mé to þære gebæd ge-bygdum cneowum .
 Æfter þysum worde hé gewende to persum . 228
 and basilius cydde . his burh-warum þis .
 and nam him to ræde þæt hí þone reðan casere
 mid sceattum gegladodon . þonne he of þam siðe come .
 Hwæt þa seo burh-ware bliðelice ge-gaderode 232
 un-gerim feos . æt-foran þam biscope .
 Ða bead he þam folce þreora daga fæsten .
 and hét hí astígan úp to anre sticolre dune .
 on þære wæs gefyrn . fore-mære tæmpl . 236
sancte marian ge-halgod . mid healicum wurð-mynte .
 and hí æt þære halgan stowe þone hælend bædon .
 þæt he hraðe to-wurpe þæs wæl-reowan andgyt .
 and hí ahrædde wip ðone reðan casere . 240
 Ða ge-seah se biscop . þá þá hí swiðost bædon .
 on sumere nihte . *sancta* marian cuman .
 mid heofonlicum werode¹ to þære halgan² stowe .
 and cwæð . to ðam halgum . þe hyre gehendost stodan³ . 244
 Clypiað þone martyr *mercurium* to mé .
 þæt hé arðlice fare . to þam arleasan Iuliane .
 and hine acwelle . for þan þe he criste wið-sóc .
 and be minum sunu . þam soðan gode . 248
 tæl-lice spreop . mid to-þundenum mode .
 Ða com *mercurius* . to ðære mæran cwene .
 mid his ge-wæpnunge . and wearð sona asend .
 fram cistes meder . to þæs caseres slæge . 252
 Ða wearð *basilius* . þearle⁴ afyrht .
 and eode mid eubole eft to ðære byrig .
 and sippan to ðan *sancte* . þe on⁵ ðæra cyrcean⁵ læg .

¹ weorodum V.² Leaf 17, back.³ stodon V.⁴ swyðe V.⁵⁻⁵ ðære cyrcean V.

have for their sustenance, thus mocking us.'
Then the emperor was angry, and said threateningly,
'When I return again victorious from the expedition,
I will lay waste thy town, and make it into plough-land;
I know thy presumption, and that of thy citizens,
who destroyed the image which I myself set up,
and whereto I prayed on bended knees.'

After this saying he departed to the Persians,
and Basil showed this thing to his citizens,
and took counsel with them that they should gladden
the cruel emperor with treasures when he came from the
journey.

Lo! then the citizens blithely gathered
countless treasures before the bishop.

Then he enjoined for the people a three-days' fast,
and bade them mount up to a steep hill,
on which aforetime a famous temple
had been dedicated to saint Mary with high honour;
and they entreated the Saviour at the holy place,
that He would soon defeat the bloodthirsty man's purpose,
and deliver them from the cruel emperor.

Then the bishop saw, when they were praying most earnestly
one night Saint Mary come

with a heavenly company to the holy place,
and [she] said to the saints that stood close to her,

'Call the martyr Mercurius to me,
that he may go quickly to the wicked Julian,
and kill him, because he hath denied Christ,
and concerning my Son, the true God,
he speaketh blasphemously with inflated mind.'

Then came Mercurius to the illustrious queen
with his armour, and was sent immediately
by Christ's Mother to kill the emperor.

Then became Basil exceedingly afraid,
and went with Eubolus again to the city,
and afterward to the saint who lay in the church,

mercurius . se martyr mid mycclum wurð-mynte . 256
 and sohte his wæpnu . ac hé ne ge-seah hí na hwær .
 Þá axode hé þone cyrcweard . be þæs sanctes wæpnum .
 and hé swór þæt hí wæron ge-wyslice . þær on æfen .
 Þá on-cneow se bisceop . cuðlice his ge-sihðe . 260
 and eode eft to ðam munte . mid mycelre blysse .
 Kydde þam folce þæt se casere wæs of-slegen .
 on þære ilcan nihte . swá swá him æt-ewod wæs .
 He eode eft ongean to þam arwurðan sancte . 264
 wolde ge-wytan . gif his wæpnu coman .
 Ðá stóð his franca þær . fula be-gleddod .
 mid Iulianes blode . binnan þam gesceote .
 Efne þæs ymbe seofan niht . com to þære ylcan ceastre . 268
 án þæs caseres þegna . and cydde þære burh-ware þis .
 Iulianus wycode wið þá éá eufraten .
 and him ofer-wacedon syfan-fealde weardes .
 þa com sum cempa . uncuð us eallum . 272
 swípe ge-wæpnod . and hyne sona þurh-þydde .
 mid egeslicum onhræse . and ne æteowde siððan .
 þa hrymde Iulianus mid hospe .
 and earmlice ge-wát . on ure ge-wyt-nysse . 276
 Ðus cydde se cempa . and ge-cneowode to þam bisceope
 ful¹luhtes biddende . and se bisceop him þæs ge-tyðode
 þa bead basilus ²þære burh-wara ²heora feoh .
 ac hí ealle cwædon mid anre stemne . 280
 gif we þam dædlicam ³þas cyste ge-uðan .
 þæt hé ne tó-wurpe ure wynsuman burh .
 myccele swiðor we sceolan þam soðfæstan gode .
 þas lac ge-offrian . þe us alysde fram deaðe . 284
 Ðu hæfst þæt feoh mid þé . ge-fada embe loca hu þu wylle
 Ðá nydde ⁴se bisceop þæt hí namon þæne þryddan dæl .
 and þa twegen dælas . he dyde to þære cyrcean .
 and to þæs mynstræs neode . mid mænig-fealdum cræftum . 288
 Twa gear ríxode þæs reða Iulianus .
 and nolde ge-healdan his preost-had on riht .

¹ Leaf 18. ²⁻² ðam burh-ware V. ³ *Ræd* dædlicum. ⁴ nedde V.

Mercurius the martyr, with great veneration,
and sought his weapons, but he saw them nowhere.
Then he asked the church-keeper about the saint's weapons,
and he swore that they were certainly there in the evening.
Then the bishop truly understood his vision,
and went again to the mountain with great joy,
and made known to the people that the emperor was slain
on that same night, as had been shown to him.
He went again to the venerable saint,
desiring to know if his weapons had come back.
Then stood his javelin there, foully stained
with Julian's blood, within the chancel.
Behold, about seven days afterwards came to the same city
one of the emperor's knights, and made this known to the
citizens :

'Julian was encamped by the river Euphrates,
and a sevenfold guard watched over him ;
then came a warrior unknown to us all,
strongly armed, and immediately pierced him through
with awful assault, and was not seen afterward ;
then Julian cried out with blasphemy,
and miserably died, as we can testify.'
Thus the soldier related, and kneeled to the bishop,
praying baptism, and the bishop granted him this.
Then Basil offered the citizens their property,
but they all said with one voice,
'If we granted these costly things to the mortal [man],
that he might not destroy our winsome city,
much rather ought we to offer the treasure
to the true God who has delivered us from death ;
thou hast the property with thee, dispose of it, lo ! how thou wilt.'
Then the bishop compelled them to take the third part,
and the other two parts he gave to the needs of the church,
and of the minster, for manifold uses.
Two years the cruel Julian reigned,
and would not keep his priesthood in righteousness,

ac truwode on þone hæðen-scype . þe hine to helle ge-brohte .
 Eft on sumne tíman . wearð se arfæsta wér 292
 for ðan soðan ge-leafan . leaslice ge-wregeð .
 to ualens þam casere . þe ða cyne-domes geweold .
 Se wæs on criste gefullod . ac he ne cupe his geleafan .
 ac folgode gedwylde . þurh gedwolmanna tihtinge . 296
 þa hét se casere þone halgan ge-feccan .
 tó antiochia þære ænlican byrig .
 þa mid þam þe se gedwola . embe his deað smæda (*sic*) .
 þa wearð his agen sunu yfele¹ geuntrumed . 300
 and orwena lifes . læg æt forð-siðe² . .
 þá eode seo cwén to ðam casere and cwæð .
 yfela þu gefadast for gode þinne ræd
 nu swelt uncer sunu for ðan soð-fæstan men . 304
 þá clypode se casere . and cwæð to basilie .
 gif þin lar is soð . and heo gode gelicað .
 gebide for mine sunu . þæt his yfel beo afliged .
 Ða cwæð basilius . beald-lice to þam casere . 308
 gif þu wylt onriht gelyfan . ³ þonne lifað þin sunu .
 He be-hét þæt hé wolde . and se halga ge-bæd .
 for þæt seoce cyld . and him wæs sona bet .
 þa cwædon þa ge-dwól-men . þe dwelodon þone casere . 312
 þæt hé ne sceolde búgan . for basilies lare .
 of his agenum andgyte fram heora æwfæst-nysse .
 and sædon þæt his sunu wære gesundful þurh hí .
 Mid þam þe þa dwól-men . hine bedydrodon þus . 316
 þa forð-ferde þæt cyld . færlice on heora handum .
 Eft on oðrum timan . se únge-lyfeda ualens .
 genam godes circean . of þam godes þeowum .
 and for-geaf þam gedwól-mannum . þe hine bedydrodon . 320
 Ða ferde basilius . to ðam fore-sædan casere .
 and mende þæt unriht . þe ða yfelan hine ongebrohton .
 swá þæt se casere æt nextan . betæhte to his dome .
 Hwæt þa basilius . to þære byrig ferde . 324
 nícea ge-haten . on þæra wæs gehæfd

¹ *Vom.* yfele.² *End of fragment in V.*³ Leaf 18, back.

but trusted in the heathenism which brought him to hell.

Again on a certain occasion the pious man was falsely accused, for the cause of the true faith, to Valens the Emperor, who then ruled the kingdom. He was baptized into Christ, but he knew not His faith, but followed heresy through the persuasion of heretics. Then the Emperor commanded to fetch the saint to Antioch, the beautiful city.

Then while the heretic was considering about his death, his own son became grievously sick, and hopeless of life, lay at [the point of] death.

Then the queen went to the emperor, and said, 'Evilly thou disposest thy purpose in God's sight; now our son is dying on account of the just man.'

Then the emperor cried and said to Basil, 'If thy doctrine is true, and it is pleasing to God, pray for my son that his malady be put to flight.'

Then said Basil boldly to the emperor, 'If thou wilt believe aright, then shall thy son live.'

He promised that he would, and the saint prayed for the sick child, and he was instantly better.

Then said the heretics, who misled the emperor, that he ought not to depart, on account of Basil's teaching, from their religion, of his own mind, and said that his son should be whole by their means.

While the heretics thus deceived him, the child died suddenly in their hands.

Again at another time the unbelieving Valens took God's church from the servants of God, and gave it to the heretics who deceived him. Then went Basil to the aforesaid emperor and complained of the wrong which the evil men had brought upon him,

so that the emperor at last gave in to his judgment. So then Basil went to the city, called Nicea, in which was situated

þæt fore-sæde mynster . þe ða manfullan abædon .
 æt þam unriht-wisan casere . and þa cristenan to-dræfdon .
 þa cwæp basilius . Uton be-lucan þas circan . 328
 and þæt loc ge-inseglan . and ge ealle siðþan
 waciað þreo niht wunigende on gebedum .
 and gif seo cyrce bið geopenad . þurh eowre ge-bena .
 habbað hí eow æfre siððan . and ne sæcgað us nenne þanc . 332
 Gif þone se ælmihtiga god nelle hi eow geopenian .
¹ þonne wacie wé ane niht . þone ælmihtigan biddende .
 þæt he us geopenige þa ge-insæglodan -cyrcean .
 and gif heo bið swa geopenad ² . heo bið siðþan ure . 336
 and gif heo þonné ne biþ . ne bidde we hyre næfre .
 Ða ge-licode þam gedwolum . þæs bisceopes dóm .
 and wacodon þa þreo niht . and on þam þriddan dege ³
 stodan æt þæra cyr⁴can dura ⁵ . singende ealle 340
 fram ærne mærien . oð ofer midne dæg .
 Ac hi crist ne gehyrde . for þan þe hi ne cuþon hine .
 Þa wacode basilius . on ge-bedum ane niht
 mid þam geleaffullan folce . and fængon on ærne mærgen ⁶ 344
 ealle to clypienne . Kyrrieleyson .
 mid hludre ⁷ stemne . to ðam leofan hælende .
 Þá com færlíce mycel wynd . and wearp upp þa duru .
 þæt ðá scytelses ⁸ to burston . and heo slóh on þone weall . 348
 Hi eodon þa in . þone ælmihtigan herigende .
 and se bisceop messode ⁹ . and bletsode þa ge-leaffullan .
 and fæla þára gedwól-manna . fengon to geleafan .
 Ðá ne mihte se casere . wið-cweþan þam dome . 352
 ác lét þa godas ¹⁰ þeowas . þæt godes templ bugian .
 and þæra áre brucan þe him ge-ahnod wæs .
 þá fore-sædan gedwól-men . wæron gefullode on gode .
 ac hí ne gelyfdan onriht . on þone lifigendan ¹¹ crist . 356
 ac mid manegum gedwyldum dwelodan ¹² þá cristenan .

¹ Besides the copy in MS. O, fol. 6 (as now numbered), another different copy exists in the same MS., fol. 50. I give a few various readings below, marked O₂.

² geopenod O.

³ dæge O.

⁴ Leaf 19.

⁵ duru O.

⁶ merien O.

⁷ hludere O.

⁸ scittelsas O.

⁹ mæssode O.

¹⁰ Sic; real godes.

¹¹ lyfiendan O₂.

¹² dweledon O₂.

the aforesaid minster, which the wicked men had begged of the unrighteous emperor, driving out the Christians. Then said Basil, 'Let us lock up this church, and seal the lock, and do ye all afterward watch three nights, continuing in prayer, and if the church be opened through your prayers, ye shall have it ever afterward, and give no thanks to us. If the Almighty God will not open it to you, then we will watch one night, praying to the Almighty, that He will open to us the sealed church, and if it be thus opened, it shall afterward be ours, and if it is not then [opened], we will never ask for it.' The proposal of the bishop pleased the heretics, and they watched there three nights, and on the third day stood at the church door, all singing, from early morning till over mid-day. But Christ heard them not, because they knew Him not. Then Basil watched in prayers one night with the faithful people, and in the early morning, all began to cry, *Kyrie, eleison*, with loud voice to the dear Saviour; Then suddenly came a great wind, and threw open the door, so that the bolts burst, and it struck against the wall. Then went they in, praising the Almighty, and the bishop said mass, and blessed the faithful, and many of the heretics received the faith. Then the emperor could not gainsay the decision, but let the servants of God inhabit God's temple, and enjoy the property which was made their own. The aforesaid heretics were baptized into God, but they did not believe aright in the living Christ, but with many heresies deceived the Christians.

Sum arwurpe þegn hæfde aue dolter .
 þá he wolde gebringan . binnan sumum mynstre .
 and criste be-tæcan . to his clænan þeowdome . 360
 þa wearð an his cnapena . to cuð þam mædene .
 and þurh deoffles tihtinge . hí digollice lufode .
 ác hé ne dorste ameldian his ungemetegodan lufe .
 Eode þá to anum drymen þe deoffles cræft cuðe . 364
 and behét him sceattes . gif hé mid his scyn-cræfte¹
 him þæt mæden mihte ge-macian to wífe .
 Þa ge-brohte se dry-man . þone cnapan . to his deoffle .
 and se deofol befrán . þone dweligidan cnapan . 368
 gif hé wolde ón² hine gelyfan . and his hælende wiðsacen .
³ wið þam³ þe he gefremode his fulan galnysse .
 Þa stod se earming . æt-foran þam arleasan deoffle .
 þær hé healice sa't mid his hel-cnihtum . 372
 and cwæð he wolde wið-sacan his criste .
 and gelyfan on hine gif he his lust gefremode .
 Þa cwæð se sceocca eft . Ge synd swiðe ungetreowa⁴ .
 þonne ge mín be-hofiað . þonne ic helpe eow . 376
 and gé wipsacað me eft . and cyrrað to eowrum criste
 seþe is swiðe myld-heort . and myldelice eow under-fehp .
 ac wryt⁵ me nú sylf wylles . þæt þú wið-saca⁶ criste .
 and þinum fullulhte . and ic ge-fremme ðinne lust . 380
 and þu beo on domes dæge . fordemed mid me .
 Ða awrát se earming mid his⁷ agenra hande⁷
 swá swa se deofol . him gedihte þone pistol .
 and se deofol sona sænde to ðam mædene . 384
 his fulan gastas . þe galnysse styriað .
 and ontendan⁸ þæt mæden . to þæs mannes lustum .
 Heo wearð þa geangsumod mid þæra ormætān ontendnysse .
 and feoll adúne færlice hrymende . 388
 Eala þú min fæder . gemyltsa þinre dehter .
 and for-gif me þam men . þe min mód me to spenð .
 elles ic mót sweltan . sarlicum deaðe .

¹ scin-cræfte O.² Leaf 19, back.³⁻³ sippan O.⁴ ungetriwe O.⁵ wryt O.⁶ wipsace O.⁷⁻⁷ agenræ handa O₂.⁸ ontende O₂.

An honourable thane had a daughter
 whom he wished to bring within a minster
 and commit to Christ, to His pure service.
 Then one of his youths became known to the maiden, ✓
 and through the instigation of the devil loved her secretly,
 but he durst not announce his inordinate love.
 Then he went to a sorcerer who knew the devil's craft,
 and promised him treasure if he, by his magic,
 could make the maiden become his wife. ✓
 Then the sorcerer brought the youth to his devil, ✓
 and the devil asked the erring youth
 if he would believe on him, and deny his Saviour,
 as soon as he had furthered his foul lust.
 Then stood the miserable one before the wicked devil,
 where he sat exalted with his hellish servants,
 and said he would renounce his Christ,
 and believe on him, if he would perform his desire.
 Then said the fiend again, 'Ye are very unfaithful;
 when ye have need of me, then I help you,
 and afterwards ye renounce me and turn to your Christ,
 who is very merciful and mercifully receiveth you.
 But write me now, of thy own will, that thou renoucest
 Christ
 and thy baptism, and I will perform thy desire, ✓
 and thou shalt be condemned with me at Doomsday.'
 Then the wretch wrote the document with his own hands
 even as the devil dictated it to him;
 and the devil immediately sent to the maiden
 his foul spirits, who stir up lust,
 and enkindled the maiden to the man's desires.
 Then she became vexed with the exceeding burning,
 and fell down suddenly, exclaiming loudly,
 'O, thou my father! have pity on thy daughter,
 and give me to the man to whom my mind enticeth me,
 else I must die a sore death.'

Ða weop se fæder . wolde hí ge-fræfrian ¹ . 392
 and cwæð mid mycelre sarnysse . to þære seocan dehter ² .
 Ic wolde mid clænnysse . criste þe be-weddian
 to engla gefæredena . to frofre minre sawle .
 and þu þus wodlice wilnast ceorles . 396
 Heo ne rohte his worda for þæra wodlican ontendnysse .
 and cwæð þæt heo sceolde sweltan for-raðe .
 gif se fæder nolde ge-fremman hyre wyllan .
 Se fæder þa ³æt nextan . be his freonda ræde . 400
 forgeaf þa earman dohter þam deofles cnihte .
 mid mycclum æhtam (*sic*) . and his mán nyste .
 Ða nolde se deofles cniht . cuman næfre to circan .
 ne godes word ge-hyran . ne þa halgan messan . 404
 Wearð þa ge-openad his earman wife .
 his manfullan be-hát . þam hetolan deofle .
 and heo mid mycelre angsumnysse . arn to basilie .
 and cydde him be ende-byrdnysse hyre cnihtes wiper-sæc . 408
 Ða hét se halga wer . hine to him gefeccan .
 and be-frán gif hit swá wære . swa his wif him sæde .
 and he sæde mid wope hú hé beswican wearð .
 Ða axode se bisceop . wylt þú bugan eft to *christe* . 412
 Se wipersaca cwæð . ic wylle georne leaf .
 ac ic ne mæg . þeah ic wylle . forþan þe ic wið-sóc criste .
 and on ge-wryte afæstnode þæt ic wære þæs deofles .
 Se halga wer him cwæð tó . Ne hoga þu embe þæt . 416
 ure hælend is swiþe wel-wyllende . and wyle þe eft under-fon .
 gif þu mid soðre dædbote gecyrst eft to him .
 Hwæt þa basilius gebletsode þone cniht .
 and be-leac hine on-sundron . on sumere digelre stowe . 420
 and tæhta (*sic*) him bota . and ge-bæd for hine .
 Com eft ymbe ðry dagas . axode hú hé mihte .
 Ða cwæð se dæd-beta . þa deoflu cumað to me .
 and me swiðe ge-egsiað . and eac swylce torfiað . 424
 and habbað him on hande min agen hand-ge-wryt .
 cweðað þæt ic come to him and na hí to me .

¹ gefrefrian O₂.² dohter O₂.³ Leaf 20.

Then the father wept, desiring to comfort her,
and said with great grief to the sick daughter,
'I desired through chastity to wed thee to Christ,
to the company of angels, for the comfort of my soul,
and thou thus madly desirest a husband.'

She recked not of his words on account of the mad burning,
and said that she must die very quickly,
if the father would not accomplish her will.

Then the father at last, by his friends' advice,
gave up the poor daughter to the devil's servant,
with much property, and knew not his sin.

Then the devil's servant would never come to church,
nor hear God's word, nor the holy mass.

Then was revealed to his poor wife
his wicked promise to the hateful devil;
and with great anguish she ran to Basil,
and made known to him, in order, her husband's apostacy.

Then the holy man bade him be fetched to him,
and enquired if it were even as his wife had told him;
and he said, with weeping, how he had been led astray.

Then the bishop asked, 'Wilt thou again submit to Christ?'

The apostate said, 'I earnestly desire it, my lord;
but I cannot though I wish, because I denied Christ,
and confirmed in writing that I was the devil's.'

The holy man said to him, 'Be not anxious about that;
our Saviour is very benign, and will receive thee again,
if thou with true repentance wilt turn again to Him.'

Lo! then Basil blessed the youth,
and locked him up apart in a certain secret place,
and enjoined him penances, and prayed for him.

He came again after three days and asked how he was.

Then said the penitent, 'The devils come to me,
and terrify me greatly, and also, as it were, shoot at me,
and have in their hands my own handwriting,
saying, that I shall come to them and not they to me. ✓

Basilius him cwæð to . ne beo ðú afyrht .
 gelyf soðlice on god . and sénode hine eft . 428
 be-leac eft þá duru . and lede him his mete .
 He com eft ymbe feawa daga . and cunnode þæs mannes .
 Se cniht ¹ cwæð to ðam halgan were . ic ge-hyra (*sic*) þa deofflu
 feorran .
 and hyra egslican þiwracan . ac ic hí ne-ge-seo . 432
 He beleac hine eft on þa ylcan wysan .
 oð þone feower-teoðogan dæg . and fandode his siððan .
 Þa sæde se cnapa . þæt he swiðe wél mihte .
 nu to dæg ic seah . hú ðu ofer-swiðdest þone deofol . 436
 Basilius þa on mergen . gebrohte þone cnapan
 Into godes húse . and hét gegaderian þæt folc .
 and bæd hí ealle wacian . þær on niht mid him .
 and ðingian þam earman men . to þam ælmihtigan gode . 440
 Mid þam þe hí swiðost bædon . binuan þæra cyrcan .
 Þa com se wæl-reowa deofol . wolde geniman þone cnapan .
 of basilius handum . hetolice teonde .
 and cwæð to ðam halgan . þæt he hine be-rypte . 444
 ne sohte ic na hine . ac hé sylf com to me .
 her ic habbe his hand-ge-wryt . þæt ic hit ge-healde mid me
 to þam ge-mænelican dome . on þam mycclum dæge .
 Ða cwæð se halga wer . we clypiað to ðam hælende . 448
 up-ahafenum handum oð þæt þu þæt hand-ge-wryt agife .
 Ða clypodon hí ealle . kyrrieleyson .
 up ahafenum handum . wið heofonas weard .
 and efne þa æfter fyrste . feol þæt ylce gewryt . 452
 ufon of þære lyfte . to ðam geleaffullan biscope .
 He þancode þa gode . mid gast-licra blysse .
 and axode þone cnapan gif hé on-cneowe þæt ge-wryt .
 He cwæð ic on-cnawe þas cartan fulgeare . 456
 þis ic sylf awrát . þam awyrgedan deoffla .
 Hwæt þa basilius . hí sona totær .
 and gehuslode þone cnapan . and þam hælende betæhte .
 and lærde hine georne . hú hé lybban sceolde . 460

¹ Leaf 20, back.

Basil said to him, 'Be not thou affrighted,
believe truly in God;' and signed him [with the cross] again,
and locked the door again, and brought him his food.
He came again after a few days, and examined the man.
The youth said to the holy man, 'I hear the devils afar,
and their awful threats, but I see them not.'
He locked him up again in the same manner
until the fourteenth day, and examined him afterward.
Then said the youth that he was very well,
'Now to-day I saw how thou overcamest the devil.'
Then Basil in the morning brought the youth
into God's House, and bade gather the people,
and besought them all to watch there at night with him,
and intercede for the poor man to the Almighty God.
While they prayed most fervently within the church,
there came the bloodthirsty devil, desiring to snatch the youth
from Basil's hands, pulling vehemently, ✓
and said to the saint that he had robbed him ;
'I sought him not, but he himself came to me,
here I have his handwriting that I may keep it by me
to the general judgment at the great day.'
Then said the holy man, 'We will cry to the Saviour
with uplifted hands, until thou givest up the writing.'
Then they all cried, *Kyrie, eleison,*
with hands uplifted toward heaven ;
and lo then ! after a space the same writing fell
from above out of the air down to the faithful bishop.
Then he thanked God with ghostly bliss,
and asked the youth if he recognized the writing.
He said, 'I recognize this paper full well,
this I wrote myself for the accursed devil.'
Lo, then, Basil immediately tore it in pieces,
and received the youth to communion, and committed him to
the Saviour,
and taught him zealously how he should live

¹ on cristes geleafan . oð his lifes ende .
 Basilius se mæra . wearð mycclum on-bryrd .
 and mid godcundre beorhtnysse ge-blyssod . for-pearle .
 eode þa ardllice to anes preostes huse . 464
 and het his gebroðra beon his geferan .
 Anastasius wæs gehaten se arwurþa mæsse-preost
 þe se bisceop to fundode swá færllice mid gange .
 Mid þam wunode án mæden mærllice drohtnigende . 468
 geond feowertig geare fec fægre gehealden .
 Heo wæs mannum geþuht swylce heo his gemæcca wære .
 Wytodlyce se messe-preost wyste his to-cyme .
 þurh þone halgan gast . and wolde hine be-hydan . 472
 ac se bisceop wyste hwær he wæs ful geare .
 and hét hine mæssian for his mærlican drohtnunga .
 Ða æt þære messan . wearð his mærd geswutelod .
 swá þæt se halga gast hine ealne befeng . 476
 on fyres gelycnysse . þær hí onlocoden .
 Se messe-preost leofode be hláfe and be wætere .
 and symle he fæste buton on freols-dagum .
 He hæfde ænne lic-ðrowere . be-locen on anum clyfan 480
 egeslice to-swollen . and un-sprecende fornean .
 and hine ðær afedde un-afunden oð þæt .
 Ða eode basilius . to ðam clyfan .
 ac se preost nolde undón þá duru mid cæge . 484
 ac se bisceop hi ge-openade . eaðelice mid his worde .
 and wacode ealle þa niht . mid þam wædlían hreoffian .
 biddende þone hælend . þæt he hine gehæleda (*sic*) .
 and gelædde hine on mergen forð . swiðe fægres híwes . 488
 buton ælcum womme . and wél sprecande .
 Ðus wearð geopenad sé árwurðe mæsse-preost .
 and þæt halige mæden . ² þe his huses gymde .
 and se bisceop gewende mid his ge-broðrum hám . 492
 Effrem wæs gehaten sum swiðe halig abbod .
 on wæstene wunigende . fela wundra wyrcente .
 and manegum oðrum ge-bysnode . þa þe bugan to lare .

¹ Leaf 21.² Leaf 21, back.

in Christ's faith, until his life's end.

Basil the Great was much encouraged,
and was gladdened exceedingly with divine light.
He went then quickly to a priest's house,
and bade his brethren be his companions.
Anastasius was the name of the venerable mass-priest,
to whom the bishop went so quickly in his journey.
With him dwelt a virgin, living virtuously,
about the space of forty years, of good repute;
it seemed to men as if she were his wife.
Verily the mass-priest knew his coming
through the Holy Ghost, and desired to hide himself;
but the bishop knew where he was full readily,
and bade him say mass on account of his excellent life.
Then at the mass his virtue became manifested,
so that the Holy Ghost encompassed him all over
in the likeness of fire, as they were looking on.
The mass-priest lived on bread and water,
and he fasted ever, save on festival days.
He had a leper shut up in a cave,
fearfully swollen, and almost speechless,
and had fed him there undiscovered until then.
Then Basil went to the cave,
but the priest would not undo the door with a key;
but the bishop opened it easily by his word,
and watched all the night with the destitute leper,
praying the Saviour that He would heal him,
and led him forth in the morning of a very fair aspect,
without any spot, and speaking well.
Thus was made manifest the venerable mass-priest,
and the holy virgin who took care of his house;
and the bishop went home with his brethren.

A certain very holy Abbot was called Ephrem,
dwelling in the desert, working many miracles,
and set an example to many others who submitted to his
teaching.

Da ge-hyrde hé be þam wundrum þe basilius worhte . 496
 and bæd gelóme æt gode . þæt he him geswutelode
 hwylc basilius wære on wurð-scype mid him .
 Ða wearð þam abbode æt-eowed . án fyren swer .
 se stód úp aþenod . oð þá steapan heofonan . 500
 and him com stemn ufan þus clypiende hlude .
 Eala þu effrem eall swylc ís basilius
 swylce þes fyrena swér . þe þu ge-syhst hér standan .
 Ða gewende effrem of þam westene sona 504
 to ðam halgan biscope þæt hé hine ge-spræce .
 and basilius (*sic*) sende sona him to-geanes .
 and hine wylcumode . swá swá hé wyrðe wæs .
 and þa halgan him betweonan embe þæt heofonlice líf . 508
 geornlice smeado . swyðe smeapancollice .
 Æfter þæra halgan messan . mid þam þe hí gereordodon
 cwæð se halga effrem . to þam arwurðan biscope .
 Ic bidde þe arwurða fæder þæt þu me anes þinges tyðige . 512
 ic wát þæt þu byst tyða . swa hwæs swa þu bytst æt gode .
 Bide nú æt gode . þæt ic grecisc cunne .
 Ða cwæð se biscop him tó . þú bæde ofer mine mæðe .
 ac uton swa þeah biddan þas bena æt gode . 516
 Hí feollan þa on gebedum . and basilius cwæð .
 Hwi nelt þu lá effrem . nu ðu swá arwurðe eart .
 beon mæsse-preost and se oðer him cwæð tó .
 forðan þe ic eom synful . Ða sæde se biscop . 520
 eala gif ic hæfde ¹ þine synna ana ² .
 Hi cneowdon þa æft . and æffrem þa spræc
 mid greciscum gereorde . god herigende .
 and se halga biscop hine hadode to messe-preoste . 524
 and his wealh-stód to diacone . and hí wendon eft on-gean
 to þam wid-gyllan westene . wuldrigende gód .
 Sum swiðe welig wíf wæs . swylce on wudewan hade
 ac heo lyfde sceand-lice . swá swá swín on meoxe . 528
 and mid healicum synnum hí sylfe fordyde .

¹ Leaf 22.² ane, *alt.* to ana.

Then he heard of the wonders which Basil wrought, and frequently besought God that He would reveal to him what manner of man Basil was in honour [as compared] with himself.

Then was shown to the Abbot a fiery column which stood up extending even to the high heaven, and a voice came to him from above, thus crying aloud, 'O, thou Ephrem! Basil is even such as is this fiery column which thou seest standing here.' Then Ephrem departed immediately from the desert to the holy bishop, that he might speak with him, and Basil sent straightway to meet him, and welcomed him, forasmuch as he was worthy; and the saints betwixt themselves, concerning the heavenly life, devoutly meditated, very studiously.

After the holy mass, while they broke their fast, the holy Ephrem said to the venerable bishop, 'I pray thee, venerable father, to grant me one thing; I know that thou art a dispenser of whatsoever thou askest of God.

Pray now to God that I may know Greek.' Then said the Bishop to him, 'Thou hast asked beyond my power, but let us, nevertheless, ask this boon of God.' They fell then to prayers, and Basil said, 'Behold! why wilt thou not, Ephrem, since thou art so worthy, become a mass-priest?' And the other said to him, 'Because I am sinful.' Then said the bishop, 'Oh, if I had but thy sins only!'

Then they knelt again; and Ephrem then spake in the Greek tongue, praising God, and the holy Bishop ordained him as mass-priest, and his interpreter as deacon, and they went back again to the wide-stretching desert, glorifying God.

A certain very wealthy woman was living as if in widowhood, but she lived shamefully, even as swine on a dunghill, and was destroying herself by deadly sins;

Heo wearð swa þeah æt nehstan wundorlice onbryrd .
 þurh godes mynegunge . and ealle hyre manlican dæda .
 awrát on anre cartan . and be-worhte mid leade . 532
 gesohte þá basilium biddende and cweðende .
 Eale þu godes halga be-seoh me to are .
 Ealla mine synna . ic synfulle awrát .
 on þissere cartan . and ic com to þe leof . 536
 and ic bidde þe for godes lufan þæt þú mé unlyse þa insæg-
 lunge .
 ac adylega þa synna . to dryhtne me þingiende ,
 se god þe me forgeaf þis gode geþanc .
 sé wyle þe ge-hyran me þingiende to him . 540
 Ða genam basilius se biscop þa cartan .
 and be-seah to heofonum . and cwæð to þam hælende .
 Ðin agen dæd is drihten . þæt þú adylegie synna .
 þu þe middan-eardes synna myld-heort-lice æt-brytst . 544
 eaðelice þu miht þyssere anre sawle synna .
 adylegian . þu soðfæsta drihten .
 Ealle ure synna synd mid þe awrytene .
 ac þín myld-heortnys is swiðe mycel . and ún-asmægendlic . 548
 Git þa basiliius gebæd for þæt wíf .
 waciende þa niht . and þæt ge-wryt ageaf
 þam fore-sædan wífe . and þá wæron þa synna
 ealle adilegode butan anre synna . 552
 Seo wæs seo mæste . and heo wearð þa æmod .
 biddende¹ mid wope þone halgan wer .
 þæt he þa mycclan synne mild-heort-lice adilegode .
 swá swá he dide þa oðre . þurh his drihtnes unnan . 556
 þa cwæð se erce-biscop . Ic eom eac synful .
 and myltse behofige . þæs heofonlican dryhtnes .
 Ac far þe to westene . and þú fintst anne wer
 haliges lifes . se hatte effrem . 560
 agif him þas cartan . and cyp him ymbe þe .
 and he mid gebedum gegladap god ælmihtigne .
 þæt wif gewende þa to ðam westene swiðe .

¹ Leaf 22, back.

however, she became at last wonderfully moved
 through God's warning, and wrote all her wicked deeds
 on a paper, and sealed it with lead;
 Then she sought Basil, praying and saying,
 'Oh, thou saint of God! Look on me with mercy;
 all my sins I, a sinner, have written
 on this paper, and I have come to thee, beloved one,
 and I pray thee, for God's love, to unloose for me this seal,
 and blot out the sins, interceding for me to the Lord;
 the God who gave me this good thought,
 He will hear thee, interceding to Him for me.'
 Then Basil the bishop took the paper,
 and looked up to heaven, and said to the Saviour,
 'Thine own deed, Lord, is it to blot out sins;
 Thou who mercifully takest away the sins of the world,
 easily Thou canst blot out the sins
 of this one soul, Thou righteous Lord!
 All our sins are written down with Thee,
 but Thy mercy is very great and unsearchable.'
 Still Basil prayed for the woman,
 keeping vigil that night, and gave back the writing
 to the aforesaid woman, and then were the sins
 all blotted out, save one of the sins,
 which was the greatest, and she became then disheartened,
 praying, with weeping, the holy man,
 that he would mercifully blot out the great sin,
 even as he did the others through his Lord's grant.
 Then said the archbishop, 'I also am sinful,
 and need mercy of the heavenly Lord;
 but go thou to the desert, and thou shalt find a man
 of holy life, who is called Ephrem;
 give him this writing, and make known to him concerning thy-
 self,
 and he with prayers shall gladden Almighty God.'
 The woman then went to the desert quickly¹;

¹ There is an abrupt transition here, but nothing is lost; see l. 633.

and basilius wearð gebroht on legere 564
 to his forðsiðe . fore-wittig swa þeah .
 AN æpele læce wæs wunigende on þære byrig .
 IOSEF gehaten . hæðen and Iudeise .
 se cuðe to-cnawan gif he cunnode þæs mannes . 568
 be his ædrena hrepunge . hweðer he hraðe swulte .
 and BASILIUS wiste þurh godes onwrigennysse .
 þæt hé sceolde þone læce to ge-leafan bringan
 and on fante fullian . ær his forð-siðe . 572
 þa lufode he hine forði . and gelome hine ge-spræc .
 tihtende to ge-leafan . þeah þe he lange wið-soce .
 Ða on sumum dæge sende basilius .
 æfter ðam ylcan læce swylce he his lacnunga gyrnde . 576
 and het hine sceawian be his seocnysse .
 axude þa hu him þuhte . and se oðer him andwyrde .
 Gearciað þa þing . þe eow gewunelice synd .
 to bebyrigunge . þes biscop gewit hraðe . 580
 Ða cwæð se erce-biscop . to ðam æðelan læce .
 nastu hwæt þu sægst . þeah þu swá ne wene .
 Se læce him cwæð to . Ne lyfastu oð æfen .
 þa cwæð basilius . hwæt gif ic bide merigenes . 584
 Se ebreisca cwæp eft . Ne bið hit swa langsum .
¹ Ane tíð ic wene . þæt þin sawul wunige on þe .
 ac gefada þine þing . for þan þe ic þe sæcge .
 þæt þes dæg ne ge-endað ofer ðe cucena . 588
 Ða cwæð basilius mid blyðum mode him to .
 Hwæt destu gif ic to mergen mid-deges gebíde .
 Se ebreisca cwæð . sylf ic swelte þonne .
 Se halga wer sæde . þu scealt sweltan synna . 592
 and criste lybban . þurh geleafan awend .
 Se læce him andwyrde . and cwæð . þæt he gelyfan wolde .
 and his wyllan gefreman . gif he wunode of² mid-dæg .
 He be-hét þa mid aðe þæt he to þam hælende gebuge . 596
 and fulluht under-fenge . gif se halga fæder leofode .

¹ Leaf 23.² Read oð.

and Basil was brought by disease
near to his departure, foreknowing it however.

A noble leech was dwelling in the city,
called Joseph, a heathen and a Jew ;
he knew how to distinguish, if he examined a man,
by the feeling of his veins (pulses), whether he would die
soon ;

and Basil knew, through God's revelation,
that he should bring the leech to the faith,
and baptize him in the font ere his departure ;
he loved him therefore, and frequently spake with him,
persuading him to the faith, though he long opposed it.

Then on a certain day Basil sent
after the same leech, as if he required his healing,
and bade him examine concerning his sickness :
then he asked how it seemed to him, and the other answered him,
'Prepare the things which are customary amongst you
for burial ; this bishop will soon die.'

Then said the archbishop to the noble leech,
'Thou knowest not what thou sayest, though thou wene it not.'

The leech said to him, 'Thou wilt not live till evening.'

Then said Basil, 'What if I bide till morning ?'

The Hebrew said again, 'It will not be so long ;
for one hour, I think, thy soul shall remain in thee ;
but set in order thy affairs, because I say to thee
that this day will not close over thee alive.'

Then said Basil with blithe mood to him,
'What wilt thou do if I bide till to-morrow at mid-day ?'

The Hebrew said, 'I myself will die then.'

The holy man said, 'Thou shalt die to sin
and live to Christ, converted through faith.'

The leech answered him, and said that he would believe
and perform his will, if he lived until mid-day.

He promised too with an oath, that He would submit to the
Saviour,

and receive baptism, if the holy father lived.

Hwæt ða basilius bæd þone ælmihtigan god
 þæt he his lif gelengde þam læce to hæle .
 Se biscop þa leofode swa swa he bæd æt gode .
 and on mergen ge-langode þone læce him to .
 Se iudeisca þa com . and cwæð mid wundrunge
 mid ealre heortan . Ic sæcge þæt crist is soð god .
 and heonan-forð wið-sace mid soðum ge-leafan
 þam hatigend-licum bigengum . þe ða Iudeiscan healdað .
 Hat me nu fullian . and mine hiwan ealle
 on þæs hælendes naman . buton elcunge .
 Se ærce-biscop cwæð . Ic eow ealle fullige .
 mid minum agenum handum . ðine hiwan . and þe .
 þa grapode se læce his lima eft . and cwæð .
 Ðin mægn is aterod . and þa mihte þu næfst .
 Basilius him cwæð to . We habbað þone scyppend .
 þe þæt gecynd gescéop . and se us ge-strangað .
 He arás ða mid þam worde . and eode to cyrcean .
 and ætforan þam folce gefullode þone Ioseph .
 mid eallum his hiwum . and ge-huslode hí siððan .
 and lærde hí georne . be ðam ecan life .
 Sippan he messode mannum to nones .
 and lærde hi georne . and luflice hí cyste .
 and genam ðone dæl þæs deorwurðan husles .
 þe se hælend gehalgode . þe he heold oð þæt .
 and æfter þære huslunge . mid herunga ge-wát .
 to þam lifigendan gode . þe he mid geleafan wurðode .
 mid þam he wunað on blysse . á butan ende. AMEN.

Hwæt þa se læce þe ðær gelyfed wæs .
 feoll uppon his breost . mid flowendum tearum .
 and cwæð mid wope . wella basilius .
 gif ðu sylf noldest . nære þu git forð-faran .
 þa com mycel meniu on mergen to ðam lice .
 and Gregorius bisecop . þe mid basilie leornode .
 and oðre fela biseopas . and gebrohten þæt lic .

¹ Leaf 23, back.

So then Basil prayed the Almighty God,
that he would lengthen his life for the salvation of the leech.
Then the Bishop lived even as he had besought of God,
and in the morning summoned the leech to him.
Then the Jew came, and said, with astonishment,
'With all my heart I say that Christ is true God,
and henceforth renounce with true faith
the hateful rites which the Jews practise;
command me to be baptized, and all my household,
in the Saviour's name without delay.'

The archbishop said, 'I will baptize you all
with mine own hands, thy household and thee.'
Then the leech felt his limbs once more and said,
'Thy strength hath failed, and thou hast no power.'
Basil said to him, 'We have the Creator,
Who created nature, and He will strengthen us.'
Then with that saying he arose and went to church,
and, before the people, baptized Joseph
with all his household, and received them afterwards to communion,
and taught them zealously concerning the eternal life.
Afterward he said mass for the people until noon,
and taught them zealously, and lovingly kissed them,
and received the portion of the precious housel
which the Saviour had consecrated, which he had reserved until
then,
and after the houselling, departed with praises
to the living God whom he had worshipped faithfully,
with whom he dwelleth in bliss ever without end. Amen.

Lo! then the leech who had there become a believer,
fell upon his breast with flowing tears,
and said with weeping, 'Alas, Basil!
if thou thyself hadst been unwilling, thou wouldst not yet have
departed.'

Then came a great multitude in the morning to the corpse,
and bishop Gregory, who had learned with Basil,
and many other bishops, and brought the corpse

mid gastlicum sangum . Into godes cyrcean . 632
 We wyllað nu ful sæcgan be ðam synfullan wife .
 þe basilius sende . mid þære anre synne
 to effremme þam abbude . þæt he ða án adylogode .
 Ðæt wif becom æt nextan þurh þæt widgylle westen . 636
 to ðam halgan effrem . and he wiste hyre fæár .
 Ðuruh godes onwrigennysse . and hwæt heo wolde þær .
 and cwæð hire sona to . ic eom synful mann .
 Heo awearp þa cartan ða . and cwæð to effremme . 640
 Se ærce-biscop me sende soðlice to ðe .
 þæt þu ðas ane synne . þe on þyssere ymlan stent .
 þurh þine ge-bedu adilige . swa swa he dyde þa oðre .
 Se halga effrem cwæð . nese nese dohtor . 644
 ac se ðe þa manega synne mihte adilegian .
 þurh his þing-rædene ða þa ðu hine bæde
 se mæg bet þone ic biddan for ðære anre .
 Gang ongean hraðe to ðam godes menn . 648
 þæt ðu hine befó ær his forðsiðe .
 þa arn þæt earme wif ofer þæt westen swiðe .
 oð þæt heo to þære byrig be-com . þær man bær basilium .
 and feoll ða to eorðan . flitende wið þone halgan . 652
 þæt he hi asende . fram him sylfum to westene .
 on swa mycelne weg . and ne wearð gefrefrod .
 Heo wearp þa mid þam þæt gewryt on ða bære .
 and cydde þam mannum be hyre misdædum . 656
¹ þa wolde an ðæra preosta . wytan þa synne .
 and sceawode þa cartan . and clypode to ðam wífe .
 To hwi swincst þu la wíf . þeos carte is adilegod .
 Seo syn wearð þa adilegod . þurh drihtnes mildsunge . 660
 swa swa basilius wolde . þe ða wuldrode mid gode .
 Ða fægnode þæt wif . and þæt folc wuldrode .
 þone lifigendan god . þe lyfað on ecnysse .
 His líc wearð be-byrged on cessariam byrig 664
 cappadoniscre scyre . þær þær he sylf biscop wæs .

¹ Leaf 24.

with ghostly songs into God's church.

We will now relate fully concerning the sinful woman whom Basil sent with the one sin

to Ephrem the abbot, that he might blot out that one.

The woman came at last through the wide desert to the holy Ephrem, and he knew all about her life through God's revelation, and what she desired there, and said to her instantly, 'I am a sinful man.'

Then she drew out the paper, and said to Ephrem,

'The archbishop sent me verily to thee,

that thou mightest blot out this one sin, which standeth in this scroll,

through thy prayers, even as he did the others.'

The holy Ephrem said, 'Nay, nay, daughter,

but he who could blot out the many sins

through his intercession, when thou didst beseech him,

he can, better than I, pray for this one:

Go again quickly to the man of God

that thou mayest reach him before his death.'

Then ran the poor woman over the desert swiftly,

until she came to the city where they bare Basil,

and fell then to the earth, chiding with the saint,

that he had sent her from himself to the desert

on so great a journey, and she had not been comforted.

Then with that she threw the writing on the bier,

and told the men concerning her misdeeds.

Then one of the priests desired to know the sin,

and looked at the paper, and cried to the woman;

'Wherefore labourest thou, oh woman? this paper is blotted out.'

So the sin was blotted out through the Lord's mercy, even as Basil desired who was then in glory with God.

Then the woman rejoiced, and the people glorified the living God who liveth in eternity.

His body was buried in the city of Cæsarea,

in the province of Cappadocia, where he himself had been bishop;

manegum fremiende . mid mycelre lare .
 and he sylf wolde sweltan for rihte
 ær ðam þe he for-suwode þone soðan gelyfan . 668
 betwux þam gedwol-mannum þe hine drehton for-offt .
 for ði he wuldrað nú . á . to worulde mid gode. AMEN. 670

IV.

IDVS IANVARII. PASSIO SANCTI IULIANI ET SPONSE
EIVS BASILISSE.

[Another copy, much burnt and very defective, is in MS. Otho, B. x. fol. 7.
 See l. 27. I give the various readings, marked 'O.']

IULIANVS WÆS GEHATEN . SUM ÆÐELE GODES ÐEGN .
 I ON egypta lande . on antiochian þære byrig .
 Se wæs æðel-boren of æwfestum magum .
 and on cristes lare ge-læred . fram geogþe. 4
 Ða wolde his fæder . and his frynd ealle .
 þæt he wifian sceolde þa ða he eahtetyne gæra wæs .
 ac iulianus cwæð þæt he cunnian wolde
 his drihtnes wyllan hu he wolde be him . 8
 He wearð þa ge-bysgod on his ge-bedum seofan niht .
 bæd þone ælmihtigan crist þæt he his clænnysse geheolde .
 Ða æt-eowde se hælend hine sylfne on swefne
 þam æpelan cnihte on ðære eahteoðan nihte . 12
 and cwæð þæt he sceolde soðlice underfon mæden
 him to gemacan . þe hine ne moste ascyrian
 fram his clænan lufe þe he gecoren hæfde .
 Se hælend him cwæð to . Ic beo sylf mid þe . 16
 and on þe adwesce ealle ontendnysse .
 and þæt mæden ic ge-bige . eac to minre lufe .
 and on eowrum bryd-bedde . ic beo eow æt-eowed .
 and þurh eow me bið ge-halgod manegra oðre clennysse 20
¹and ic þe under-fo mid ðinum mædene to heofonum .

¹ Leaf 24, back.

profiting many by his great learning,
 and he himself desired to die for the right,
 ere he would be silent concerning the true faith
 amongst the heretics who very often vexed him.
 Therefore he is now in glory for ever with God. Amen.

IV.

JAN. 9¹. PASSION OF ST. JULIAN AND HIS WIFE
 BASILISSA.

A certain noble servant of God was called Julian
 in the land of Egypt, in the city of Antioch,
 who was nobly born of pious parents
 and instructed in Christ's lore from his youth.
 Then his father desired, and all his friends likewise,
 that he should marry, when he was eighteen years old.
 But Julian said that he wished to find out
 his Lord's will, how He willed concerning him.
 Then was he busied in his prayers for seven nights,
 and prayed the almighty Christ that He would preserve his
 chastity.

Then the Saviour shewed himself in a dream
 to the noble knight on the eighth night,
 and said that he must verily take a maiden
 as a mate for himself, who would not sever him
 from his pure life, such as he had chosen.
 Jesus said to him, 'I myself will be with thee,
 and will quench in thee all desire,
 and will incline the maiden also to love of Me.
 And in your bride-bed I will be manifested to you,
 and through you the purity of many others shall be hallowed
 unto Me,
 and I will receive thee, with thy maiden, to heaven.'

¹ The Ides of January correspond to Jan. 13. The right day is Jan. 9.

Ða awóc Iulianus gewyssod þurh his drihten .
 cwæð to his freondum . þæt he on-fon wolde .
 mæden him to gemacan . and hi mycclum þæs fægnodon . 24
 Ða fundon his magas sum æðel-boren mæden
 basilissa gehaten . and him þa begeaten .
 Ða wurdon gegearcode þa gyftu æfter gewunan .
¹and hí butu coman on anum bedde to-somne . 28
 Hwæt ða iulianus hine georne ge-bæd .
 to ðam hælende criste . þæt he hine geheolde .
 wið ealla ontendnyse . and yfele costnunga .
 Ða wearð þæt bryd-bed mid bræðe afylled . 32
 swylce þær lægon . lilie and rose .
 Ða cwæð basilissa to þam clænan brydguman .
 Hit is winter-tid nu and ic wundrie þearle
 hwanon þes wyrð-bræð þus wynsumlice steme . 36
 and me nu ne lyst . nanes synscipes .
 ac þæs hælendes gepeodnyse mid ge-healdenre clennisse .
 Iulianus andwyrde þam æðelan mædene .
 þes wynsuman bræð þe ðu wundrast þearle . 40
 næfð nan angin . ne eac nænne ænde .
 þes bræð is of criste seðe is clænnysse lufigend .
 gif wit þurh-wuniað on ansundum ² mægð-hade .
 and hine clænlice lufiað . þonne cume wit ³ to his rice . 44
 and wit ⁴ ne beoð to-twæmede . ac á ⁵ to worulde blyssiað .
 Basilissa cwæð . þæt heo on clænum mægð-hade
 þurh-wunian wolde . for ðam wynsuman behate .
 and habban þæt ece lif . and ðone hælend to bryd-guman . 48
 Ða clypode iulianus on cneow-gebedum ðus .
Confirma hoc deus . quod operatus es in nobis . et reliqua.
 Gefæstna þis hælend . þæt þæt ðu on ús gewyrcest .
 and basilissa sona swa ge-lice dyde . 52
 Ða astyrede þæt bryd-bed . and beorht leoht þær scéan .
⁶and ⁷crist wearð ⁷ gesewen mid scinendum werode .
 and his modur maria mid hyre mædenlicum heape .

¹ See MS. Otho B. x. fol. 7 (as now numbered). ² anwealgum O. ³ we O.
⁴ wyt O. ⁵ O om. á. ⁶ Leaf 25. ⁷⁻⁷ crist sylf wearð þær O.

Then awoke Julian, instructed by his Lord,
and said to his friends that he would take
a maiden for his spouse; and they were greatly glad of it.
Then his kinsmen found a certain nobly-born maiden,
named Basilissa, and obtained her for him.
Then was prepared the marriage, according to custom,
and they two came into one bed together.
Well, then! Julian eagerly prayed
to Jesus Christ, that He would preserve him
against all desire and evil temptation.
Then was the bride-bed filled with fragrance
just as though a lily and a rose were lying there.
Then said Basilissa to the pure bridegroom,
‘It is now winter-time, and I greatly wonder
whence this fragrance of flowers thus wonderfully rises;
and now I have no desire for any sinfulness,
but (feel) only desire for the Saviour, with preserved chastity.’
Julian answered the noble maiden,
‘This winsome fragrance, at which thou greatly wonderest,
hath no beginning, nor eke any end.
This fragrance is from Christ who is lover of purity;
if we two continue in unbroken chastity
and purely love Him, then shall we come to His kingdom,
and we two shall never be severed, but shall rejoice for ever.’
Basilissa said that she desired to continue
in pure maidenhood, because of that winsome promise,
so as to have the life eternal, and the Saviour for her bride-
groom.’
Then cried Julian on his knees, in his prayers, thus:
‘Confirm this, O Lord, that thou hast wrought in us,’ &c.,
Confirm this, Saviour, that thou workest in us.
And soon Basilissa did even the like.
Then the bride-bed shook, and a bright light shone there,
and Christ was visible, with a shining host,
and His mother Mary with her virgin train.

Crist clypode þa to ðam clænan cnihte . 56
 and cwæð þæt he hæfde oferswiðod
 woruldlice gælsan . and þone gramlican feond .
 Of marian werode wæs þus geclypod .
 Eadig eart þu basilissa . forþan þe þu gebygdest 60
 þin mod to halwendum mynegungum .
 and middan-eardlice swæsnyse mid ealle forsiht .
 and þe sylfe gearcost to wuldre .
 Þa com to ðam bedde boc fram þam hælende . 64
 and twegen his halgan mid twam cynehelnum .
 arærdan hi þa úpp . and heton hí rædan .
 Ða rædde iulianus þas word on þære béc .
 Se þe for minre lufe middan-eard forsihð . 68
 he bið soðlice geteald to þam unbesmitenum halgum .
 þe næran on heora life besmitene mid wifum .
 Basilissa bið geteald to þæra mædena getæle
 þe marian folgiað þæs hælendes meder . 72
 Æfter þissere rædinge . and oðrum tihtingum .
 ge-wendon þa halgan to þam hælende úpp .
 Hwæt þa iulianus ungewæmmede heold his bryde .
 and hi wæron geðeodde mid soðre clænnysse 76
 gastlice þeonde on godes gewytnysse .
 Heora fæderas wæron gefyrn cristene .
 Hit gelamp þa raðe¹ . þæt hi of life gewytan .
 and læfdon heora æhta þam æðelum mannum . 80
 Iulianus þa dælde . be his drihtnes wyssunga²
 heora land are . þe him læfed wæs .
 and arærde him mynster and his mædene oðer .
 He wearð þa fæder ofer fæla³ muneca . 84
 and basilissa modor ofer manega mynecena .
 and hí þa gastlican werod under gode⁴ gewyssodon .
 on dæg-hwanlicre lare to heora dryhtnes wyllan .
 oþ þæt se reðe æhtnyse on egypta lande becom . 88
 fram þam⁵ wel-hreowan casere þe wæs geciged dioclytianus .
 Þa gebædon . þa halgan hí to þam hælende .

¹ hraþe O. ² willan O. ³ fela O. ⁴ O inserts well. ⁵ Leaf 25, back.

Christ called out then to the pure knight,
and said that he had overcome
worldly luxury and the angry fiend.

By Mary's host it was thus spoken,
'Blessed art thou, Basilissa, because thou didst incline
thy mind to salutary admonitions,
and wholly despisest worldly delight,
and preparest thyself for glory.'

Then came to the bed a book from the Saviour,
and two of His saints, with two crowns,
then raised them up, and bade them read.
Then read Julian in the book this word,
'He that for my sake despiseth the world
he verily shall be counted among the unsullied saints
that never in their lives were polluted with women.
Basilissa shall be counted among the number of virgins
who follow Mary, the Saviour's mother.'

After this reading and other persuasions
the saints returned back to the Saviour.

Thus Julian kept his bride unpolluted,
and they were associated in true chastity,
increasing in the spirit, in testimony to God.

Their parents had been Christians long before;
and it soon happened that they departed this life,
and left their possessions to the noble pair.

Julian then distributed, by the Lord's instruction,
the wealth of their land that was left to them,
and reared for himself a minster, and for his bride another.

Then he became a father over many monks,
and Basilissa a mother over many nuns,
and they, under God, instructed the ghostly host
in daily lore according to their Lord's will,
until the cruel persecution came upon the land of Egypt
from the bloodthirsty emperor, who was named Diocletian.
Then prayed the saints to the Saviour,

and he him asende þisne frofer þus cwæðende .
 Eala þu basilissa þine gebedu synd gefyllede 92
 þæt ealle þine mædenu of middan-earde gewitað
 ær ðan þe seo arlease ehtnys . ofer eow be-cume .
 þæt ge ne beon ge-wem-mede . þurh ða wodan ehteras .
 Hit wearð þa gefylled . swa swa him fore-sæde god , 96
 þæt ealle ða femnan þe folgodon basilissan
 gewytan of worulde to þam wuldor-fullan hælende ,
 and basilissa siððan soðlice gelaðod .
 gewat on mægðhade of middan-earde to criste . 100
 and iulianus mid blisse hí bebyrgde mid his munecum .
 And he abád on life mid his leofan gebroðrum
 tihtende hí geornlice . to ðam to-werdan gecampe .
 Ða com martianus se man-fulla cwællere . 104
 Into antiochian þære egyptiscan byrig .
 mid ormettre ehtnysse . fram þam arleasan casere .
 He sette ða gebann þæt nan mann bigan ne moste .
 oððe ænig þing syllan buton he onsæged-nysse . 108
 geoffrode þam leasum deofol-gyldum . and his drihten wið-soce .
 Him wearð þa ge-sæd . be ðam soðan geleafan .
 þe Iulianus heold mid his halgum gebroðrum .
 and sende to ðam heape het hi gebugan 112
 to his deofolgyldum . þe læs þe hí for-demede wurdon .
 Ac Iulianus ne rohte þæs reðan þywrace .
 ne nan his geferena forht næs on mode .
 ac wæron lust-bære for þone leofan drihten 116
 wita to þrowienne . and eac wælhreowne deað .
 Þa ge-cyrde se ærendraca . and þis sæde þam deman .
 Martianus þa het þone halgan Iulianum
 him to ge-langian to langsumum wytum . 120
 and het siððan for-bernan ealle his gebroðra .
 samod biinnan ¹ þam ylcan huse . þe hi heora beda be-eoden .
 Þa wearð se halga heap þam hælende ge-offrod .
 and þurh þæt hate fýr to heofonan rice becóm . 124
 On ðere stowe beoð gehælede . gehwilce untrume .

¹ Leaf 26.

and He sent them this comfort, thus saying :
 ' Ho ! thou Basilissa, thy prayers are fulfilled,
 that all thy maidens shall depart from the world,
 before the cruel persecution shall come upon you,
 that ye be not polluted by the mad persecutors.'
 It was soon fulfilled, even as God foretold to them,
 that all the women that followed Basilissa
 departed from this world to the glorious Saviour,
 and Basilissa afterward, truly invited,
 departed in virginity from the world to Christ,
 and Julian, with joy, with his monks buried her,
 and himself continued in life with his dear brethren,
 eagerly persuading them to the future conflict.

Then came Martianus the wicked tormentor
 into Antioch, the Egyptian city,
 with immeasurable cruelty, from the impious Emperor.
 He made a decree, that no man might buy
 or sell anything, unless he offered sacrifice
 to the false idols and forsook his Lord.

Then was (all) told him about the true belief
 that Julianus held, together with his holy brethren ;
 and he sent to that company, and bade them bow down
 to his idols, unless they were to be judged guilty.

But Julianus recked not of the savage threat,
 nor was one of his companions afraid in his mind,
 but (all) were desirous, for their dear Lord,
 to suffer torments, and even cruel death.

Then returned the messenger, and told this to the judge.
 Martianus then bade the holy Julianus
 to be sent for to himself, for lingering tortures,
 and then commanded all his brethren to be burnt together
 within the very house wherein they offered their prayers.
 Then was the holy company offered up to the Saviour,
 and went to the kingdom of heaven through the hot fire.
 On that spot are healed any sick people (that come)

þurh þæra martyra ge-earnunga . þe on þære stowe ðrowodon .
 Hwæt ða martianus se manfulla cwellere .
 hæfde langsum gewinn . wið þone æðelan Iulianum . 128
 and cwæð þæt he geara wiste his æðelborennysse .
 and ic þe for-ði tihte . þæt ðu þam godum ge-offrige .
 æfter þinre gebyrde . þæt hi þe blyðe beon .
 Iulianus him sæde . þu eart soðlice ablend 132
 mid þinre yfelnyssse . and for-þi me þus olæcst .
 Ge habbað manega godas . and manega gydena .
 we soðlice wurðian ænne soðne god .
 Eower godas synd agotene . oððe agrafene . 136
 hu magon hi beon ge-gladode . þurh ænige bigencgas .
 oppe þam gemyltsian . þe hí mid ge-dwyldre wurðiað .
 Deos race is swiðe lang-sum fullice to gereccenne .
 ac we hit sæcgað eow on þa scortostan wisan . 140
 Hwæt þa martianus . het his manfullan cwelleras .
 þone halgan beatan mid heardum saglum .
 Þa bærst sum sagol into anes beateres eagan .
 swa þæt his eage wand út mid þam slæge .
 Se man wæs þam deman þearle nyd-behefe . 144
 and cuð þam casere . and him eallum ge-cweme .
 Ða cwæð martianus mid mycelum gramam .
 swa micel is þin dry-cræft . þæt ðu þas dyntas naht ne gefretst .
 and þærto eacan ablendst . þone þe þe beaton (*sic*) sceolde . 148
 Iulianus þa cwæð . to þam wel-hreowan þus .
 Clypiað to eowrum godum . and to eallum gydenum .
 þæt hí nu gehælan . þises hæðenan eage .
 and gif hí ne magon . ic hine gehæle þurh crist . 152
 Þa coden þa hæðen-gyldan . ¹into heora temple .
 clypigende hlude . to ðam leasan gode .
 Ða andwerdan þa deofla . of þam dædan anlicnyssum .
 Gewitað fram us . we synd wraðe ge-swæncte 156
 and mid fyre for-numene . for Iulianes intingan .
 æfre fram ðam dæge þe ge hine ærest dræhton .
 Hú mage wé blinde þone blindan ge-hælan .

¹ Leaf 26, back.

through the merits of the martyrs who suffered in that place.

Well, then, Martianus, the evil tormentor,
had a long contest with the noble Julianus,
and said that he had formerly known his high rank,
'and I therefore exhort thee, offer to the gods
according to thy quality, that they may be kind to thee.'

Julianus said to him, 'Thou art verily blinded
by thy evil mind, and therefore dost thus flatter me.

Ye have many gods and many goddesses ;
we however honour one true God only.

Your gods are cast in a mould or sculptured,
how can they be gladdened by any acts of worship ?
or how shall they show mercy on them that erroneously honour
them ?'

(This story is very tedious, to tell it all,
but we tell it you in the briefest way.)

Well, then, Martianus had his wicked tormentors
beat the saint with hard rods.

Then one of the rods broke into a beater's eye,
so that his eye rolled out, by means of the stroke.

This man was very necessary to the judge,
and well-known to the emperor, and well-pleasing to them all.

Then said Martianus in great anger,

'So great is thy sorcery that thou feelest these strokes not at all,
and moreover thou blindest him who is told to beat thee.'

Julianus then spake thus to the cruel one,

'Cry to your gods and to all your goddesses
that they will now heal this heathen's eye !

And if they cannot, I will heal him through Christ.'

Then went the idol-worshippers into their temple,
crying aloud to the false god.

Then answered the devils, out of the dead images,

'Depart from us, we are fiercely tormented
and consumed with fire, for Julian's sake,

ever since the day that ye first vexed him.

How can we blind ones heal the blind ?'

Ða cwæð Iulianus þe þæt eal wyste . 160
 to martiane . mid micelre blisse.
 Gang into þinum godum þe hí clypiað to him .
 Ða eode se ehtere into ðam temple .
 and ge-seah þa anlicnyssa calle to-cwysede 164
 gyldena and sylfrena . and sume of smyltinga .
 Sume of cristallan to-brytte mid ealle .
 Ða sæde martianus þæt ða soðfæstan godes
 mid gepyldre for-bæron . þone bysmorfullan teonan . 168
 þæt hí swa Iulianum to him ge-bigan mihton .
 He bæd swa þeah Iulianum . þæt he his ge-beot gelæste .
 and þæs cnihtes eage þurh his crist ge-hælde .
 Ða mærcode Iulianus þæs mannes eage . 172
 mid cistes rode-tacne . and se cniht wearð ge-hæled .
 swylce his eage nære næfre ær gederod .
 Ða clypode se cniht . and cwæð to martiane .
 Se god is to gelyfanne . þe ða cristenan ongelyfað . 176
 and þine godas synd soðlice deoflu .
 Martianus þa hét hine be-heafdian .
 forðan þe he gelyfde . on þone lyfigendan god .
 þe his eage onlihte . and eac his heortan . 180
 He het eac geswencean mid swarum witum .
 þone halgan Iulianum . and het hine lædan
 geond ealle þa burh gebundene mid racen-teagum .
 Martianus hæfde his sunu ær befæst . 184
 to woruld-licre lare . and to uðwitegunge .
 on þære ylcan byrig . þe se gebundene eode .
 His nama wæs celsus . and se ge-seah þone halgan .
 and hu godes ¹ænglas him mid flugon . 188
 awarep þa his lár-bóc . and mid geleafan arn
 to þam halgan were . and his fét gesohte .
 cwæð þæt he wiðsoce þam sceand-licum godum .
 and crist andette mid ealre heortan . 192
 Ne mihte hine nan man of þam geleafan gebringan .
 ne fram Iuliane . þurh ænig þing ateon .

¹ Leaf 27.

Then said Julianus, who knew all that,
to Martianus, with great joy,
‘Go in unto thy gods, they call thee to themselves!’
Then went the persecutor into the temple,
and saw the images all broken in pieces,
both of gold and of silver, and some of amber,
and some of crystal, wholly shattered.
Then said Martianus that the true gods
patiently endured that shameful injury,
that so they might incline Julianus to them.
Nevertheless he prayed Julianus to fulfil his boast,
and to heal the servant’s eye through his Christ.
Then Julianus marked the man’s eye
with the sign of Christ’s cross, and the servant was healed,
just as if his eye had never been hurt.
Then cried the servant, and said to Martianus,
‘That God is to be believed in, on whom the Christians believe,
and thy gods are verily devils.’
Then Martianus ordered him to be beheaded,
because he believed on the living God
who enlightened his eye and his heart also.
He also bad men torture with severe torments
the holy Julianus, and bad them lead him
through all the city bound with fetters.
Martianus had, ere this, committed his son
to worldly instruction and philosophy
in the very town through which the prisoner went.
His name was Celsus, and he saw the saint,
and how God’s angels flew along beside him.
Then he threw away his book of instruction, and with (full)
belief ran
to the holy man, and sought his feet,
and said that he forsook the base gods,
and acknowledged Christ with all his heart.
No man could turn him aside from the faith,
nor by any means withdraw him from Julianus.

- Ða wærð martianus and eac seo modor
 dreorige on mode . and heora men ealle . 196
 and martianus befrán þone mæran Iulianum .
 hwi woldest þu amyrran min ancennedan sunu .
 þurh þinne dry-cræft . and to þinum criste geweman .
 Beheald ure sarnysse . and urne sunu forlæt . 200
 and ic ðe gepingie to urum kasere .
 Celsus se sunu sæde þam swicolan fæder þus .
 Ic wiðsace þe fæder for þinum gedwylde .
 and ic gelyfa on crist þe me gecoren hæfð . 204
 witna gif þu wylle . mid wæl-hreowum tintregum
 þinne agenre (*sic*) sunu . for þinra goda bigencge .
 Gif þu nelle me of-slean . asend me to þam casere .
 þæt ic þær deað þrowige for minum drihtne criste . 208
 Ða halgan wurdon gebrohte on blindum cwearterne syððan
 be martianes hæse þær manna lic lagon .
 þe wæran ær acwealde on ðam cwearterne gefyrn .
 þa weollon eall maðon . and egeslice stuncon . 212
 Ða fore-sceawode godes gifu . þæt þær scean mycel leoht .
 and se stenc wearð awend . to wynsumum bræðe .
 and eall se unwynsumnyss him wearð to blysse .
 Ða cwædon þa cempa þe se cwellere gesette . 216
 þam halgum to weard-mannum . þæra wæron twentig .
 Unrihtlic us bið . þæt we æft gecyrron .
 fram þysum beorhtan leohte . to blindum þystrum .
 fram life to deaðe . fram soðe to leasunga . 220
 Hi feollon þa ealle to Iulianes fotum .
 mid ge-leafan herigende þæs hælendes naman .
 Iulianus þa bæd mid ¹onbryrdnyss his drihten .
 þæt he fore-sceawode hu hi ge-fullode wurdon . 224
 þær wæron binnan þære byrig . seofan gebroðra cristena .
 þæs caseres cynnes . and heora fæder wæs cristen .
 þam alyfde se casere heora cristen-dom to healdenne .
 butan ælcere eht-nysse . for ðam arwurðan cynne . 228
 Hi hæfdon ænne mæsse-preost swiðe mæres lifes .

¹ Leaf 27, back.

Then was Martianus, and also Celsus' mother
sorrowful in mind, and all their men;
and Martianus asked the illustrious Julianus,
'Why wouldst thou destroy my only son
by thy sorcery, and seduce him to thy Christ?
Behold our sorrow, and let our son go,
and I will intercede for thee to our emperor.'
Celsus, the son, said thus to the treacherous father,
'I renounce thee, father, for thy error,
and I believe on Christ who hath chosen me.
Torture, if thou wilt, with cruel torments
thine own son, for the worship of thy gods.
If thou wilt not slay me, send me to the emperor,
that I may there suffer death for my Lord Christ.'
The saints were then cast into a blind prison,
by Martianus' command, where men's bodies lay,
that were long ere this killed in the prison,
which swarmed all with worms, and stank horribly.
Then God's grace provided that there shone a great light,
and the stench was turned into a pleasant fragrance,
and all the unpleasantness turned, for them, into happiness.
Then said the soldiers whom the tormentor set
as guards over the saints, of whom there were twenty,
'It will be wrong for us, if we again should turn
from this bright light to blind darkness,
from life to death, from truth to falsehood.'
Then fell they all at Julianus' feet,
praising with faith the name of Jesus.
Julianus then prayed fervently to his Lord,
that he would provide for their being baptized.
There were within the city seven Christian brothers,
of the emperor's kindred, and their father was a Christian,
whom the emperor had permitted to keep their Christianity
without any persecution, for their noble birth.
They had one mass-priest of very illustrious life,

antonius gehaten . þe him mæssan gesang .
 Ðas gencosode se hælend . and hét hí gan to þam cwearterne .
 mid heora mæsse-preoste . þæt þa men wurdon gefullode . 232
 Hi eoden þa on niht . and godes ængel hí lædde .
 and þæt cweartern geopenade . mid his handa hrepunge .
 Ða sædon þa gebroðra . þæt se hælend hi asende .
 mid heora mæsse-preostæ . þa men to fullienne . 236
 Iulianus þa sona þæs þancode gode .
 and wearð þa ge-fullod se fore-sæda cnapa .
 and his fæder cempan . on cristes naman endemes .
 Ðis wæarð þa ge-cyð . þam cwellere martiane . 240
 þæt þa seofan gebroðra . butan ælcere ehthysse .
 woldan for cristes naman on þam cwearterne þrowian .
 Ða het se cwellere hí . of þam cwearterne gelædan .
 and axode hwi hi woldan butan ehthysse þrowian . 244
 Ða cwæð se yldesta broðor . to þam arleasan deman .
 Andsæte bið þæt treow . þe æfre grewð . on leafum .
 and næfre næune wæstm . his scyppende . ne bringð .
 swa synd we cristene . gif ure cristen-dóm . ne bið acunnod . 248
 Ða het se cwellere hi to þam cwearterne gelædan .
 and sende his gewrit to þam wælhreowan casere .
 Gehelp urum godum . and hát to þe gefeccan .
 þisne dry . Iulianum . þe ure góða anlicnysse . 252
 mid ealle to-brytte . and minne sunu gebygde .
 fram me to his criste . and þa seofan cnihtas .
 þe be þinre leafa lyfedan buton ehthysse
 on þyssere byrig for hyra mycclum¹ gebyrde . 256
 þa asende se casere þisne cwide ongean .
 gif Iulianus þurh-wunað mid his geferum on þysum .
 nim fela tunnan and do hí þær on innan .
 on-æl hi siððan ealle oðrum mannum to bysne . 260
 And gif he þurh his dry-cræft þæt fyr adwescan mæg .
 gewitna hi ealle loca hu þu wylle .
 Ða het martianus þa godes menn gefeccan .
 and axode Iulianum hweðer hí aht smeaddon . 264

¹ Leaf 28.

named Antonius, who sang masses for them.
 These men Jesus visited, and bade them go to the prison together with their mass-priest, that the men might be baptized. They went then by night, and God's angel led them, and opened the prison with the touch of his hands. Then said the brethren, that Jesus sent them with their mass-priest, to baptize the men. Julianus immediately thanked God for it, and the aforesaid young man was then baptized, and his father's soldiers in Christ's name likewise. This was then made known to the tormentor Martianus, that the seven brethren, without any persecution, were willing for Christ's name to suffer in the prison. Then the tormentor bade them be led from the prison, and asked why they wished, without persecution, to suffer. Then said the eldest brother to the impious judge, 'Hateful is the tree that is always sprouting into leaf and never bears any fruit for its Creator; so are we Christians, if our Christianity be not known.' Then bade the persecutor to lead them to prison, and sent his letter to the cruel emperor, 'Help our gods, and command men to bring thee this sorcerer Julianus, who hath utterly broken the images of our gods, and hath perverted my son from me to his Christ, and the seven knights also who by thy permission lived free from persecution in this city, on account of their high rank.' Then sent the emperor this reply in return; 'If Julianus continues in this mind, together with his fellows, take so many tuns, and place them therein, burn them all afterwards, for an example to others. And if by his witchcraft he can quench the fire, torment them all, behold, how thou wilt.' Then Martianus bade them fetch the men of God, and asked Julianus whether they had thought of anything

ymbe hyre agene þearfe . on þære hwile oðþæt .
 Iulianus sæde . ure gepanc is . swa swa hit wæs .
 gif þu ænig wite bepolitest . we synd gearwe to þam .
 Ða mid þyssere spræce . bæron menn on ðære stræt 268
 anes hæðenes mannes líc . and se heard-heorta dema .
 het beran þone deadan . to his dom-setle .
 cwæð þa to Iuliane . Eower crist arærde .
 þa deadan to life . læt nu geswutelian . 272
 gif he soð god sy . and ge þisne aræran .
 Ða and-wyrde iulianus . þam arleasan deman .
 Hwæt fremað þam blindan seo beorhta sun-beam .
 Is swa þeah tima þæt godes miht beo geswutelod . 276
 Iulianus ða hóf to heofonum his eagan .
 biddende his drihten . þæt he þone deadan arærde .
 Ða æfter anre tida . arás se deade .
 and clypode ofer eall . Eala hu andfæncge gebed . 280
 and hu clæne mægð-hád . is on þisum mæran iuliane .
 Eala hwider ic wæs gelæd . and hwanon ic eom nu gebroht .
 Ða het martianus mid his hosp-wordum .
 þæt he ful sæde his sið him eallum . 284
 Ða cwæþ se geeadcucoda . me coman to sil-hearwan .
 atelices hiwes swa heage swa entes .
 mid byrnendum eagum . and egeslicum toðum .
 Heora earmes wæron swylce ormæte beames . 288
 hcora clawa sclarpe . and hi sylfa un-mild-heorta .
 Ðas þyllice me tugon to þære sweartan helle .
 Ða mid þam þe iulianus his drihten gebæd .
 þæt he me eft arærde . þa unrotsodon helware 292
¹and of godes þrym-setle . wearð þus geclypod .
 Beo se man ongean gelæd . for minum leofan iuliane .
 nelle ic hine ge-unrotian on ænigum þinge .
 Ða coman twegen englas . and me of ðam deofflum genamon .
 and me gebrohtan to life . þæt ic nu on god gelyfe . 297
 æfter minum deaðe . þone þe ic ær wiðsóc .
 Ða wearð martianus mycclum gedrefed .

¹ Leaf 28, back.

for their own profit meanwhile, up to the present time.
 Julianus said, 'our opinion is just as it was ;
 if thou hast thought of any torment, we are ready for it.
 Then, with that word, men carried along the street
 a heathen man's body, and the hard-hearted judge
 bade them bear the dead man to his judgment-seat.
 He said then to Julian, 'Your Christ raised up
 the dead to life, let it now be proved
 if He be true God, and do thou raise up this man.'
 Then answered Julianus to the impious judge,
 'What profiteth the bright sun-beam to the blind man ?
 It is, however, time that God's might be made manifest.'
 Then Julianus lifted up his eyes to heaven,
 praying his Lord that He would raise the dead.
 Then, after a time, the dead man arose,
 and cried aloud—'Lo, how acceptable is the prayer,
 and what pure virginity is in this noble Julianus !
 Behold, whither I was led and whence I am now brought !'
 Then Martianus commanded, with contemptuous words,
 that he would fully declare his journey to them all.
 Then said the revived man—'There came to me Ethiopians
 of terrible appearance, as tall as giants
 with burning eyes and horrible teeth.
 Their arms were like immense beams,
 their claws sharp, and themselves merciless.
 These, such as they were, were drawing me to the dark hell.
 Then, even as Julianus was praying to his Lord
 that he would raise me up again, the hosts of hell were grieved,
 and from God's throne were thus addressed :
 'Let the man be led back, for my dear Julian's sake,
 I will not cause him a displeasure on any account.'
 Then came two angels, and took me from the devils,
 and brought me to life, so that I now believe in God,
 after my death, whom I formerly renounced.'
 Then was Martianus greatly troubled,

and het hi ealle gebringan binnan þam cwearterne eft . 300
 and het gearcian ða tunnan to heora bærnette .
 swa swa se kasere hét . þurh his ærend-gewrit .
 Ða wearð se edcucode man be-twux þysum gefvllod .
 binnan þam cwearterne . and gebád mid þam cristenum . 304
 oð þæt martianus hí to þam martyrdome gefette .
 Hi wurdon þa gebrohte gebundene on racen-teagum
 ealle to þam tunnum and to þære ontendnyse .
 Ða cwæð martianus mid mycelre angsumnyse 308
 to þam halgum werum . and to his agenum suna .
 Eala hwile anwilnys and ge-ortruwad wylla .
 þurh ða þeos fægre geogað . nu forwurðan sceall .
 Eala þu iuliane . þe awendest minne sunu . 312
 swa þæt hé mín ne ræcð ne eac þære meder .
 Ða com seo modor mid mycelre sarnyse .
 and ealle hyre hyred-men to þære heofunga .
 and manega oðre menn to þære mycclan wæfer-syne 316
 Ða cwæð þæs deman sunu . to his dreorigan fæder .
 Ne þurfe ge us bemaénan . ne urne siþ bewepan .
 bewepaþ eow sylfe . we siðiaþ to heofonum .
 we farað ðurh þæt fyr unforhte þurh god . 320
 and we ansunde becumað . eft to eowrum gesihþum .
 Ðonne þu me eft gesihst gesundne of þam fyre .
 Gepafa þæt min modor me gespræcan .
 and sume þreo niht on minum ræde beon . 324
 ic wene þæt þu ne forleosa naðor ne hí ne me .
 Ða wearð seo modor on mode geblissod .
 and se fæder cwæð . ¹þæt he þæs cnapan willan
 wolde gefremman . gif he of þam fyre come . 328
 Ða hét se dema his gingran þis dón .
 and eode mid his wife . aweg to his huse .
 for þan þe hé ne mihte geseon hu his sunu forburne .
 Ða hét se under-grefa hí ealle ge-bringan 332
 into ðam tunnum . and ontendan hí mid acuman .

¹ Leaf 29.

and bade them all to be taken back to the prison,
 and bade men prepare the tuns for their burning,
 even as the emperor bade by means of his letter.
 Then was the revived man baptized amongst them,
 within the prison, and abode with the Christians
 until Martianus fetched them out to martyrdom.
 They were then brought, bound in fetters,
 all to the tuns, and to the conflagration.
 Then said Martianus with great anguish
 to the holy men and to his own son,
 'Behold, what obstinacy and desperate self-will is yours,
 whereby this fair youth must now perish!
 Behold, thou Julianus! thou pervertest my son
 so that he accounts not of me, nor even of his mother!'
 Then came the mother with great sorrow,
 and all those of her household to that lamentation,
 and many other men to the great spectacle.
 Then quoth the judge's son to his mournful father,
 'Thou needest not bemoan us, nor weep at our departure;
 weep for yourselves; we journey to heaven.
 We go through the fire intrepidly, by God's help,
 and we shall appear again, unharmed, to your sight.
 When thou shalt see me again, unharmed, out of the fire,
 grant that my mother may speak to me,
 and that she for about three nights may discourse with me;
 I ween that thou wilt lose neither her nor me.'
 Then was the mother joyful in mind,
 and the father said that he would perform
 the young man's will, if he came out of the fire.
 Then the judge commanded his officer to do this¹,
 and went with his wife away to his house,
 in order that he might not see how his son was burnt.
 Then the under-reeve commanded them all to be brought
 (and placed) in the tuns, and to set them on fire with oakum
 (tow),

¹ Obscure. It seems to mean that he commanded the tuns to be set on fire.

and mid wuda belegan . swa þæt se līg astah
 má þone ðryttig fæðma . on þæs folces gesihþe .
 oðþæt þæt ád wæs for-burnen . and ealle þa tunnan . 336
 Ða stodan þa halgan . hale of þam fyre
 glitiniende swa swa gold . þus herigende god .
 Transiuimus per ignem et aquam . et eduxisti nos in refri-
 gerium .
 We ferdon þurh fyr and wæter . and þu us læddest on
 celinge . 340
 Þis ge-axode se dema . and þyder efste mid his wife .
 and æfter langsumre spræce . let þa modor to þam suna .
 on synderlicre clysinge . þæt heo þone sunu gebigde .
 Þa gebædon þa halgan . binnan þam cwearterne . 344
 for þæt hæðene. wif . þæt se hælend hire gemiltsode .
 Ða wearð þær eorð-styrung . and eall seo stow byfode .
 and þær scean mycel leoht . and mære bræð þær stanc .
 swa þæt þæt wif wundrode . þæs wynsuman bræpes . 348
 and cwæð þæt heo næfre ár naht swilces ne gestunce .
 Þa gelyfde heo sona on þone lifigendan god .
 and wearð gefullod æt þam fore-sædan preoste .
 and fullice ge-cyrred . to ðam soðan geleafan . 352
 Þa ge-axode se dema þis þus gedon .
 and het hi ealle gelædan . to his laðan andweardnysse .
 and cwæð to his suna celse mid graman .
 Bæde þu forþi þinre modor spræce . 356
 þæt þu hí gebigdest to þinum bigenge fram me .
 Se cnapa þancode gode . þe hí swa gebigde
 to his soðan geleafan . þæt heo ne losode mid him .
 Þa hét martianus þæt man hi gelæhte . 360
 ac hí ¹ wurdon ablende þe þæt bebod begunnon .
 Æfter þisum hét se heard-heorta dema .
 beheafdian þa ceman . þe on crist gelyfdan .
 and þa seofon gebroðra . he hét ealle forbernan . 364
 and heold gyt þa feower mid þam fore-sædan wífe .
 wolde hi gelædan to his leofestan godum

¹ Leaf 29, back.

and surround them with wood, so that the flame ascended more than thirty fathoms, in the people's sight, until the pile was burnt up, and all the tuns.

Then the saints stood there uninjured by the fire, glittering like gold, and thus praising God:

'Transivimus per ignem et aquam, et eduxisti nos in refrigerium:

We have passed through fire and water, and thou hast led us into a cool place.'

This the judge heard of, and hastened thither with his wife, and after a long discourse let the mother go to her son, into a private apartment, that she might persuade her son.

Then the saints prayed, within the prison, for the heathen woman, that Jesus would pity her.

Then was there an earthquake, and all the place trembled, and there shone a great light, and a great odour was diffused there,

so that the woman wondered at the winsome fragrance, and said that she never before smelt anything like it.

Then soon believed she on the living God, and was baptized by the aforesaid priest, and was fully converted to the true faith.

Then the judge ascertained that this was so accomplished, and commanded them all to be led to his hateful presence, and angrily said to his son Celsus,

'Thou didst ask for a conversation with thy mother, that thou mightest convert her from me to thy worship.'

The young man thanked God, who so inclined her to his true faith, that she might not perish with him (i. e. the judge).

Then Martianus bade that men should seize her, but they that began (to fulfil) his command were blinded.

After this the hard-hearted judge commanded to behead the soldiers who believed on Christ, and the seven brethren he commanded to be all burnt; and still kept the four, with the aforesaid woman, and wished to lead them to his very dear gods

þe him to lafe wæron . þa ða oðre losodon .
 þæt hi huru þam godum heora lác geoffrodon . 368
 He het þa gedæftan . þæt deoffles templ .
 and þa halgan coman þider on bendum .
 and ealle þa hæðen-gildan . þe þæs huses gimdon .
 coman to þam temple . togeanes þam *cristenum* . 372
 Þa bed *Iulianus* gebigedum eneowum .
 mid his *ge-ferum* . þone heofonlican god .
 Þæt he his mihte geswutelode . mannum to geleafan .
 and þæt templ to-wurpe . mid his awyrigedum godum . 376
 Æfter þære bene to-bærst seo eorðe .
 and þæt templ asanc . mid eallum his *sacerdum* .
 and fela þære hæðenra forferdon samod .
 Þa cwæð *Iulianus* . to þam cwellere þus . 380
 Hwær is nu seo fægernys . þines gefrætowodan temples .
 hwær synd þa anlicnyssa . þe þu onwuldrodest .
 Swa swa hí besuncon on ðone sweartan grund .
 swa sceole ge hæðene on helle grund besincan . 384
 þær bið æfre éce fýr . and undeadlic wýrm .
 þe eowre lichaman cywð . and ge þeah ne sweltað .
 ac bið æfre se lichama ge-edniwod to ðam wítum .
 Þær ge biddað mildsunga . ac eow biþ forwyrned . 388
 Git þa *martianus* for his manful-nysse .
 nolde on god gelyfan . ac wearð mid graman afýlled .
 and cwæð þæt hé wolde wrecan his godas .
 Het þa bewindan heora handa . and fét . 392
 mid *gesmyredum* flexe . and fýr under-betan .
 Þa barn þæt fyr . and þa bendas samod .
 and þære halgena lichaman . belifon . unge-derode .
 Þa wolde se man-fulla hi mislice getintregian . 396
 ac god hi ahredde . fram þam reðum wítum .
¹and sume eac ablende . of þam bysmor-fullum þenum .
 Þa geseah se arleasa aidlian his smeagunge .
 and wolde þagyt cunnian anes cynnes wite . 400
 þurh reþe deor . þa þa his reðnyss ne mihte .

¹ Leaf 30.

that were left remaining to him, when the others perished,
that they might at least offer their sacrifices to the gods.

He bade then the devil's temple to be prepared,
and the saints to come thither in bonds,
and all the idol-worshippers that took care of the house
to come to the temple, to meet the Christians.

Then Julianus prayed, on bended knees,
with his fellows, to the God of heaven,
that He would display his might, to make men believe,
and overthrow the temple with its accursed gods.

After the prayer the earth clave asunder
and the temple sank down, with all its priests,
and many of the heathen perished with them.

Then spake Julianus to the tormentor thus :

'Where is now the fairness of thy adorned temple,
where are the images that thou didst glory in ?
Even as they sunk into the dark abyss,
so shall ye heathen sink into the abyss of hell,
where shall ever be eternal fire, and the deathless worm
that shall chew your body, and yet ye shall not die,
but ever shall your body be renewed for the torture.
There shall ye pray for mercy, but it shall be denied you.'

Still Martianus, on account of his evil nature,
would not believe on God, but was filled with anger,
and said that he would avenge his gods.

Then he commanded men to wind round their hands and feet
with greased flax, and to kindle fire thereunder.

Then burnt the fire and the bonds together,
and the bodies of the saints remained unharmed.

Then desired the wicked one variously to torture them,
but God delivered them from the cruel torments,
and even blinded some of the blasphemous servants.

Then the impious one saw his endeavour was frustrated,
and yet desired he to try one (more) kind of torment,
by means of wild animals, when his savageness could not

þurh manna dæda . gedón swa he wolde .
 He hét þa gelædan leon . and beran
 manega and mycele . to þam halgum *martyrum* . 404
 ac þa reðan deor . ne dorston hi reppan .
 ac bigdon heora heafda to ðære halgena fotum .
 and heora liða liccodon . mid liðra tungan .
 Þa hét martianus his manfullan cwelleras . 408
 þa halgan beheafdian . and hí þæs fægnodon .
 þanciende gode . ealra his godnyssa .
 Iulianus þa and se geonga cniht
 martianes sunu . and his modor samod . 412
 antonius se preost . and se ge-edcucode man .
 wurdon to-somme . of-slagene for criste .
 and ferdon mid wuldre . to þam welwillendan hælende
 and to heora geferum þe him fore-stopon . 416
 þæt is basilissa . mid hyre beorhtum *mædenum* .
 and se halga heap . þe on ðam huse for-barn .
 and þa twentig weard-menn . þe se wælhreowa be-heafdode .
 and þa seofan gebroðra . þe he for-bernan hét . 420
 and hi ealle nu mid gode on ecnyse blyssiað .
 Hit gelamp þa sona . swa hí ofslagene wæron .
 þæt mycel líget cóm . ofer þa manfullan hæðenan .
 and swiðlic eorð-styrung . and egeslic þunor . 424
 swa þæt þæra manfulra mycel dæl . for-wearð .
 and nan stow ne æt-stód . mid þam stænenum godum .
 ne nan hæðen-gyld se hagol ne belæfde .
 Þa fleah martianus for nean adyd . 428
 and he wearð fornumen . æfter feawum dagum .
 swa þæt wurmas crupon cuce of his lice .
 and se arleasa ge-wát mid wite to helle .
 Þæra halgan líc . þurh geleaf-fulle menn . 432
 wurdon gebyrigde sona mid blisse . binnan godes cyrcan .
 Sy him á wuldor on ecere worulde . we cwepað . AMEN .

by means of men perform what he would.
 He commanded then to be brought lions and bears,
 many and strong, to the holy martyrs ;
 but the wild animals durst not touch them,
 but inclined their heads to the feet of the saints,
 and licked their limbs with their lithe tongues.
 Then commanded Martianus his wicked tormentors,
 to behead the saints, and they rejoiced thereat,
 thanking God for all His favours.
 Julianus then, and the young knight,
 Martianus' son, and his mother also,
 Antonius the priest, and the resuscitated man,
 were all slain together for Christ's sake,
 and went with glory to the kind Saviour,
 and to their companions who preceded them,
 that is, Basilissa, with her bright maidens,
 and the holy company that were burnt in the house,
 and the twenty warders, whom the cruel one beheaded,
 and the seven brethren, whom he commanded to be burnt ;
 and all they now rejoice before God for ever.
 It happened then, as soon as they were slain,
 that a great lightning-flash fell upon the wicked heathen,
 and a mighty earthquake, and terrible thunder,
 so that of the wicked ones a great many perished,
 and no place remained standing with the gods of stone,
 nor did the hail leave any heathen place of worship.
 Then fled Martianus, very nearly slain,
 and he was consumed (with disease) after a few days,
 so that worms crept alive out of his body,
 and the impious one departed, with torture to hell.
 The saints' bodies by believing men
 were soon buried with gladness within God's church.
 To Him aye be glory for ever and ever ! and we say, Amen !

V.

XIII. KALENDAS FEBRUARII . PASSIO SANCTI
SEBASTIANI MARTYRIS.

[The various readings are from C. = MS. C.C.C. 198; and from V. = MS. Cot. Vitel. D. 17, fol. 35 b.]

[Leaf 30, back.]

SEBASTIANUS HATTE SUM HALIG GODES ðEGN¹.
 S se wæs lange on lare on mediolana byrig .
 and wearð on criste² gefullod . mid fullum geleafan .
 He wæs swiðe snotor wer . and soðfæst on spræce . 4
 rihtwis on dome . and on ræde fore-gleaw
 getreowe³ on neode . and strang fore-þingere⁴
 on godnyse scinende . and on eallum þeawum arwurðful .
 Dæghwamlice⁵ hé gefylde his drihtnes þenunge geornlice. 8
 ac he bediglode swa þeah . his dæda þam casere
 dioclitianæ⁶ se wæs deofles big-gencga⁷ .
 He lufode swa þeah ðone halgan wær⁸ .
 nyste þæt he gelyfde . on þone lifigendan god . 12
 He ge-sette hine to ealdre . ofer an⁹ werod .
 and hét hine symble¹⁰ beon ætforan his gesihðe .
 and ealle þa hyred-menn hine hæfdon for fæder .
 and mid lufe wurðodon¹¹ . forðon þe god hine lufode . 16
 He folgode þam kasere uncuð him swa þeah .
 na swylce he ne dorste for his drihtne ðrowian .
 ac he wolde gehyrta . ða þe se hæðena¹² casere .
 dæghwamlice acwealde . for cristes geleafan . 20
 Ða geseah sebastianus hú sume þa cristenan .
 woldon awácian . for¹³ ðam ormætum witum .
 and gehyrte heora mod . to þæs hælendes geleafan .
 and þa gode gebrohte . þe se deofol æt-bredan wolde . 24
 Ða wæron twegen gebroðra¹⁴ æpelborene¹⁵ for worulde .

¹ C. V. þegen. ² C. om. on criste. ³ C. getrywe. ⁴ V. fore þingum.
⁵ V. Dæghwomlice; and in l. 20. ⁶ C. V. dioclitiane. ⁷ C. bigenga.
⁸ C. V. wer. ⁹ C. anum. ¹⁰ V. symle. ¹¹ C. weorþodon. ¹² C. hæþene.
¹³ V. of. ¹⁴ C. gebroðru. ¹⁵ V. æpelborene.

V.

JAN. 20. PASSION OF SAINT SEBASTIAN, MARTYR.

There was a holy servant of God, called Sebastian,
 who was a long time in the city of Milan for education,
 and was baptized into Christ with full faith.

He was a very prudent man, truthful in word, 4
 righteous in judgment, in counsel foreseeing,
 trusty in need, a prevailing intercessor,
 shining in goodness, and in all his ways honourable.

Daily he fulfilled his Lord's service zealously, 8
 but he concealed, nevertheless, his deeds from the emperor
 Diocletian, who was the devil's worshipper.

He loved the holy man, notwithstanding,
 and knew not that he believed in the living God. 12

He set him as prefect over a cohort,
 and bade that he should always be in his presence;
 and all the household held him as a father,
 and honoured him with love, because God loved him. 16

He followed the emperor, unknown to him, however,
 not as if he durst not suffer for his Lord,
 but he desired to encourage those whom the heathen emperor
 daily killed for their faith in Christ. 20

Then Sebastian perceived how some of the Christians
 were ready to lapse because of the exceeding tortures;
 and strengthened their minds in the faith of Jesus,
 and brought those to God whom the Devil desired to seduce. 24

There were two brothers, nobly born as to this world,

marcus . and marcellianus . mycclum geswencte .
 on bendum¹ and on swingelum² . for ðam soþan geleafan .
 Hi sceoldon þa under-hnigan . ³nacedum swurde³. 28
 ac heora frynd abædon⁴ fyrst . æt þam gerefan
 ðrittigra nihta . þæt hi hi⁵ gebigdon
 to ðam hæðen-gylde . þe hí sylfe wurðodon .
 Þa be-tæhte chromatius . se heah-gerefa þa cnihtas . 32
 sumum þegne⁶ to ge-healdenne . se hatte nicostratus .
 Tranquillinus hatte þyssera halgena fæ⁷der .
 and heora modor wæs martia gecyged .
 hæðena þa gyt . and hi þyder comon 36
 mid mycelre sarnyssa⁸ . þær heora⁹ suna wæron gehæfte .
 and mid mycclum heofungum heora⁹ geleafan
 woldon awendan . and þa wita¹⁰ gestillan .
 Þær comon eac heora magas . and mid manegum tihtingum 40
 þæra cnihta mod fram cristes geleafan .
 woldon aweegan¹¹ . swylce hí wislice dydon .
 heora wíf eac bæron . heora bearn him on handum .
 and axodon mid wope . hwi hi swá wælhreowlice dydon . 44
 þæt hi freonda¹² ne rohton . ne fæder¹³ oððe meder¹³ .
 and heora wíf awurpon¹⁴ . and wiðsocon heora bearn .
 and heora¹⁵ swuran gearcodon sylfwylles to slege .
 Hwæt ða lá ongunnon þa godes ceman hnexian 48
 and heora mod awendon¹⁶ to hyre maga sarnysse .
 Ða geseah sona sebastianus þæt .
 hu þa godes ceman . ongunnon hnexian .
 for þam mycclan gewynne . and wearð him þa tomiddes . 52
 and cwæð to þam cnihtum . mid cenum geleafan .
 Eala ge godes ceman . ge be-comon to sige .
 and nu ge awurpað¹⁷ eowerne cyne-helm .
 for þam earmlican swæsnyssum¹⁸ . þissera heofiendra¹⁹ 56

¹ C. bendum (*with accent ; and so in many other words*). ² C. V. swinglum.
³⁻³ C. nacedum swyrdum. ⁴ C. abædan. ⁵ C. om. 2nd hi. ⁶ C. V. þegene.
⁷ Leaf 31. ⁸ C. sárnysse ; V. sarnysse. ⁹ C. hyra. ¹⁰ C. wítu.
¹¹ V. awegean. ¹² C. freondo (*sic*). ¹³⁻¹³ V. ne moder. ¹⁴ C. for-wurpon.
¹⁵ C. heo (*sic*). ¹⁶ C. awéndan. ¹⁷ C. habbað aworpen ; V. wurpað.
¹⁸ C. swárnyssum. ¹⁹ C. heofiendra.

Marcus and Marcellianus, greatly afflicted
with bonds and stripes for the true faith.
They were to undergo the naked sword, 28
but their friends begged of the prefect a respite
of thirty nights, that they might turn them again
to the heathenism, which they themselves honoured.
Then the prefect Chromatius delivered the youths 32
to a certain officer to keep, who was hight Nicostratus.
The father of these saints was named Tranquillinus,
and their mother was called Martia,
heathens as yet, and they came thither, 36
with great sorrow, where their sons were detained,
and, with grievous lamentations,
sought to pervert their faith, and stay the tortures. 39
There came also their kinsfolk, and, with many persuasions
endeavoured to shake the fortitude of the youths
from faith in Christ; as if they were acting wisely.
Their wives also brought their children to them in their hands,
and asked with weeping, why they acted so cruelly, 44
that they recked neither of friends nor father nor mother,
and cast off their wives, and forsook their children,
and obstinately prepared their necks for slaughter.
Well then, behold! God's champions began to yield, 48
and to turn their thought on their kinsmen's anguish.
Then Sebastian soon perceived that,
how God's champions began to yield
by reason of the great conflict, and he was soon in their midst,
and said to the youths with courageous faith, 53
'O ye, God's soldiers, ye are come to the victory,
and now do ye cast aside your crown from you,
for the miserable blandishments of these wailers. 56

Ne awurpe¹ ge ic bidde eowerne beorhtan sige .
 for wifa swæsnyssum² . oððe for cyldra tearum .
 Arærað eower sige-becn³ . fram eorð-licum ge-wilnungum .
 and onginnað eower gefeoht . ongean ða unge-sewenlican⁴ fynd .
 Þas þe hér nú wepað . woldon mid eow blissian . 61
 gif hi geara⁵ wiston . þæt þæt ge nu witon .
 hi wenað to soþum⁶ . þæt þis lif ana sy .
 and ne cunnon þæt oðer . þe æfre endeleas bið . 64
 Þis lif is swa swicol þæt hit symble bepæcð⁷ .
 þa ðe hit swiþost lufiþ . and geleafan him to habbað .
 Ðises lifes gewilnung . ge-læt þa unstæððian⁸
 to manegum Leahtrum . and to mislicum⁹ freced¹⁰nyssum 68
 He cwæð þa to þam magum . ðe þa martyras mis-tihton .
 Gif nu þas gebroðra . be eowrum benum gebugað .
 fram heora hælende¹¹ to eowrum hæðenscype .
 ðonne beoð hí mid eow on sceortere blysse . 72
 and beon¹² siððan ascyrede . swa þæt ge hí næfre ne geseoð .
 buton on reðum witum . on þam widgyllan¹³ fyre .
 þær dracon¹⁴ and næddran . mid deofollicum¹⁵ toðum .
 þæra hæðenra breost . biterlice ceowað . 76
 Þær is wóp . and wanung . and þæs ne wurð¹⁶ nan ende .
 Gefafiað ic bidde þisum gebroþrum nú .
 þæt hí þas witu for-bugan¹⁷ . and beo¹⁸ ge embe þæt ylce .
 lætað hí nu faran . to ðam forestihtan¹⁹ kynehelme²⁰ . 80
 and ne beo ge ofdrædde . ne beoð hí fram eow ascyrede .
 ac hí farað to heofonum . to²¹ hælende criste .
 and²² rodorlice wununga²³ witodlice under-foð .
 on þam ge sylfa²⁴ moton mid him æfre wunian . 84
 ælces yfeles orsorge on ecere²⁵ blysse .
 Æfter þissere lare . and oðrum langsumum spræcum .

¹ C. awyrpe. ² V. swæsnessum. ³ C. -beacn. ⁴ C. -licum. ⁵ V. geara.
⁶ C. V. soðan. ⁷ V. bepæcð symle. ⁸ C. unsceppian; V. unsceððigan.
⁹ C. V. mistlicum. ¹⁰ Leaf 31, back. ¹¹ V. hælende heora. ¹² V. beoð.
¹³ C. V. wfdgyllum. ¹⁴ C. V. dracan. ¹⁵ C. deoflicum (sic). ¹⁶ C. wyrð.
¹⁷ V. for-bugon. ¹⁸ V. beon. ¹⁹ C. fore-stihtum. ²⁰ V. cynehelme.
²¹ C. to ðam. ²² C. and to. ²³ V. wununge. ²⁴ C. sylfe. ²⁵ C. ælcere.

Cast not away, I entreat you, your glorious victory
for wives' caresses, or for children's tears.

Raise your standard of victory above earthly desires,
and begin your fight against the invisible fiend. 60

Those who here now weep, would rejoice with you,
if they assuredly knew that which ye now know;
of a truth they think that there is this life alone,
and know not that other which will be everlasting; 64
this life is so false that it ever deceiveth

those that most love it, and have trust in it.
'This life's desire leadeth the unstable (*or* innocent)
into many sins, and divers perils.' 68

Then said he to the kinsfolk who were seducing the martyrs,
'If now these brothers, at your prayers,
turn back from their Saviour to your heathenism,
then they shall be with you in a short bliss, 72
and afterwards will be parted, so that ye shall never again see
them

except in fierce torments in the vast fire,
where dragons and adders with devilish teeth
horribly chew the breasts of the heathen; 76
there is weeping and wailing, and of this will be no end.

Grant, I pray you, now to these brothers
that they may avoid these torments, and endeavour ye to do
the same.

Let them now go to the predestined crown, 80
and be ye not afraid; they shall not be divided from you,
but they shall go to heaven to Jesus Christ,
and receive verily celestial dwellings,
in which ye yourselves may ever abide with them, 84
secure from every evil in eternal bliss.'

After this exhortation, and other lengthy counsels,

eom leoht of heofonum . to ðam halgan wære¹ .
 and mid þam leohte æt-cowde² . an engel wið hine . 88
 Ða wurdon hí ealle . þurh þæt wundor ablicgede .
 and þæs þægnes ge-bedda . ðe þa ge-bropra³ heold .
 wæs for six gearum . for swiðlicre untrumnsse .
 hire spræce be-næmed . and heo hnáh adune 92
 to sebastianes fotum mid fullum geleafan .
 Ða cwæð sebastianus . gif ic soð godes þeow⁴ eom .
 and gif þæt is soð þæt ic eow sæde .
 ge-openie⁵ þonne se ælmihtiga hælend⁶ 96
 þises wifes muð . þæt heo mæge spræcan⁷
 seðe Zacharian muð his mæran witegan .
 mid witegunge geopenade⁸ þa ða he awrat Iohannes .
 Ða spræc þæt dumbe wíf . hire nama wæs Zoe . 100
 and cwæð þæt heo⁹ gesawe . þone scinendan ænggel¹⁰ .
 cumende of heofenum¹¹ . to þam halgan wære¹² .
 and heold ane búc . æt-foran his eagum .
 and be þære béc . sæde sebastianus þa lare . 104
 Ða cwæð Zoe to sebastiane¹³ eft .
 Eadige synd¹⁴ þa þe pinum wordum gelyfað .
 and þa beoð awyrigde þe þises twyniað .
 swa swa dægred to-dræfð þa dimlican þystra¹⁵ . 108
 and manna eagan¹⁶ onlyht þe blinde wæron on niht¹⁷ .
 Swa adræfle þin lár þa geleaf-leaste fram me .
 and minne muð geopenode . and min mod onlihte .
 Hwæt ða nicostratus wearð swiðe afyrht . 112
 þa ða he þæt wundor ge-seah . on his wife gedon .
 and feol adune sona . to sebastianes fotum .
 biddende forgyfennysse¹⁸ . þæt he þa broðra¹⁹ heold .
 and únbánd heora handa . and bæd þæt hí awæg²⁰ eoden . 116
 ac hi²¹ þurh-wunodon swa þeah on þam gewinne oð deað .

¹ C. were. ² C. æt-ýwde. ³ C. ge-broðru. ⁴ C. V. þeowa. ⁵ V. geopenige, *alt.* to opinige. ⁶ V. wealdend. ⁷ C. V. spreca. ⁸ V. geopenode, *alt.* to openode. ⁹ C. hi. ¹⁰ C. V. engel. ¹¹ C. heofonum. ¹² C. V. were.
¹³ Leaf 32. ¹⁴ V. synt. ¹⁵ C. þeostu. ¹⁶ C. *om.* eagan. ¹⁷ C. *om.* on niht.
¹⁸ C. forgyfe-nesse; V. forgyfnesse. ¹⁹ C. ge-broðru. ²⁰ C. V. awæg. ²¹ C. heo.

came a light from heaven to the holy man,
and with that light appeared an angel opposite him. 88
Then they were all astonished at that miracle;
and the wife of the officer, who had charge of the brothers,
for six years, through a severe sickness,
had been deprived of her speech, and she fell down 92
at Sebastian's feet, with full faith.
Then said Sebastian, 'If I am God's true servant,
and if that is true which I have said to you,
then may the Almighty Saviour open 96
this woman's mouth, that she may speak,
He (I mean) who opened His great prophet Zechariah's mouth
by a prophecy, when he wrote "John."
Then spake the dumb woman, her name was Zoe, 100
and said that she had seen the radiant angel
coming from Heaven to the holy man;
and that he held a book before his eyes,
and from that book Sebastian taught the lore. 104
Then again said Zoe to Sebastian,
'Blessed are those that believe thy word,
and those are accursed that doubt this.
Even as the dawn driveth away the dim dusk, 108
and enlighteneth men's eyes that were blind in the night,
so did thy teaching drive away the unbelief from me,
and opened my mouth and enlightened my mind.'
Then Nicostratus was greatly afraid, 112
when he saw the miracle wrought on his wife,
and straightway fell down at Sebastian's feet,
praying forgiveness, that he had detained the brothers;
and unbound their hands, and begged that they would escape,
but they nevertheless continued in that warfare till death. 117

þa ongunnon¹ heora magas mycclum be-hreowsian .
 þæt hi æfre þa martyras mis-læran woldon .
 and ²ge-lyfdon þa² ealle³ . endemes⁴ on crist . 120
 Ða hét sebastianus þone hæðenan þegn⁵ .
 þæt he þa hæftlingas . þe hé heold on þam cwearterne
 gebrohte to his spræce . wolde hi ge-bigan⁶ to criste⁷ .
 Ferde þa siððan . and ge-fette ænne mæsse-preost . 124
 policarpus gehaten . halig wær and snotor .
 þæt he þa nige-hwyrfedan⁸ mid fulluhte aþwoqe .
 Ða wearð gefullod se fore-sæda⁹ nicostratus .
 mid his wife . Zoe . and þrym and ðrittigum mannum 128
 þe him ær folgodon . and¹⁰ mid him gefullode wæron .
¹¹Æfter þisum wearð gefullod þæra martyra fæder
 tranquillinus mid blysse . and his gebedda martia .
 mid heora hiwum . and heora suna wifum . 132
 Æfter þysum¹² þa hæft-lingas þe sebastianus¹²
¹³hét lædan of þam hæftum ealles¹³ sixtyne .
 Ðæra martyra fæder marcellianes . and marces .
 wæs¹⁴ endlyfan¹⁵ gear ær his fulluhte ge-untrumed¹⁶ 136
 þurh þa mycclan fót-adle . and nahte his fæðes¹⁷ geweald
 ne furðon¹⁸ ne mihte his mete him aræcan¹⁹ .
 for þam ægeslican²⁰ wearrum . þe on his limum weoxon .
 ac sona swa hé andette²¹ mid ealre heortan 140
 þa halgan þrynnysse on þam fulluht-baðe .
 þa wearð he ge-hæled . fram eallum his sarnyssum²² .
 and herede þone hælend . þe him his hæle forgeaf .
 Ðær wæron eac untrume . oðre twægen²³ cnapan . 144
 oðer wæs wæter-seoc . oðer eall on wundum .
 ac hi wurdon gehælede . fram heora untrum-nysse²⁴
 mid þam þe se mæsse-preost . hí mid þam fulluhte aþwóh .

¹ V. ongunnan. ²⁻² C. hi þa gelyfdon. ³ V. om. ⁴ V. endemes.
⁵ C. V. þegen. ⁶ C. gebigean. ⁷ C. crist. ⁸ C. nighwyrfedan (*sic*);
 V. nighwerfdan. ⁹ C. fore-sáde. ¹⁰ V. om. ¹¹ V. omits ll. 130-132.
¹²⁻¹² C. sebastianus . het lædan þa hæftlingas. ¹³⁻¹³ C. of þæm hæftum . ealle.
¹⁴ V. wæron. ¹⁵ C. endlyfon; V. ændlyofon. ¹⁶ V. geuntrumod. ¹⁷ C. feþes.
¹⁸ V. *inserts* he. ¹⁹ C. ræcan. ²⁰ C. V. egeslicum. ²¹ Leaf 32, back.
²² V. sarnys. ²³ C. V. twegen. ²⁴ C. V. untrum-nyssum.

Then began their kinsmen sorely to repent,
that they had ever wished to misteach the martyrs,
and in the end they all believed in Christ. 120

Then Sebastian bade the heathen officer
bring the captives whom he held in the prison,
to his instruction, desiring to convert them to Christ.

Afterwards he went and fetched a mass-priest, 124
hight Polycarp, a holy man and wise,
that he might wash the new converts by baptism.

There were baptized the aforesaid Nicostratus,
with his wife Zoe, and three and thirty men, 128
who had followed them before, and were baptized with them.

After this were baptized, with joy, the martyr's father
Tranquillinus, and his wife Martia,
with their household, and their son's wives; 132
next, the captives whom Sebastian
had bidden to bring out of the prison, sixteen in all.

The father of the martyrs Marcellianus and Marcus,
was afflicted for eleven years before his baptism 136
with a grievous foot-disease, and had no power of walking,
nor even could he lay hold of his food for himself,
by reason of the horrible knots which grew on his members;
but as soon as he confessed with all his heart 140
the Holy Trinity, in the baptismal font,
then was he healed of all his pains,
and praised the Saviour who had granted him his health.

There were likewise two other afflicted youths, 144
one was dropsical, the other all over sores,
but they were healed of their disease
at the moment when the mass-priest washed them with the
baptismal water.

Hi wurdon þa calle . þurh þa wundra onbryrde . 148
 and on godes herungum¹ hí sylfe gebysgodon .
 and gearcodon heora mod . to ðam martyr-dome .
 cáflice to campienne . for cristes geleafan .
 Hwæt þa chromatius se mihtiga gerefa² . 152
 þe romana byrig . under þam casere geweold .
 het tranquillinum . þæt he him to come
 wolde witan æt him . hwæt his suna hræddon³ .
 binnan þam ðrittigum⁴ nihtum . þe he him lét fyrste . 156
 hwæðer hí gebugan⁵ woldon . to ðam bysmor-fullum godum .
 oððe þurh-wunian on ðam witum . for criste .
 He com ða gehaten to þam heah-gerefan .
 and eac ne be-diglode . þæt he on⁶ drihten gelyfde⁶ . 160
 þa cwæð se heah-gerefa . þe þa git hæðen wæs .
 and eall swa yfele ge-tucod . swa tranquillinus wæs ær .
 Me þincþ þæt þu bæde þinum bearnum fyrstes .
 to þí þæt þu gelyfdest . heora leasum gedwyldum . 164
 þa cwæð tranquillinus . to chromatia⁷ þus .
 þa godas þe ge wurðiað . wæron arlease menn⁸ .
 yfele geborene . and bysmor-fulle on life .
 mid facne afyllede . and forð-ferdon earmlice . 168
 Cwyst⁹ þu lá þæt nære¹⁰ nan lyfigende¹¹ god .
 ær þan¹² ðe saturnus his suna abite .
 and heora¹³ flæsc æte on þam Ig-lande créta¹⁴ .
 Eft his sunu¹⁵ Iouis . þe gé wurðiað for god . 172
 se wolde acwellan his unclænan fæder .
 þe abát his gebroðra þa¹⁶ hi geborene wæron .
 se iouis wæs afylled . mid fulre galnysse .
 and nam his agene swystor¹⁷ . to his¹⁸ fulum synscype¹⁸ . 176
 swa swa ge rædað on eowrum gerecednyssum .
 La hú ne dwælast¹⁹ ðu . þe on þysum gedwyilde gelyfst .

¹ C. heofungum. ² V. gerefe. ³ C. V. ræddon. ⁴ C. þrittig.
⁵ V. gebugon. ⁶⁻⁶ V. drihtenne gelefde. ⁷ C. V. chromatie. ⁸ C. men.
⁹ C. cweþst. ¹⁰ C. næfre. ¹¹ V. lyfigenda. ¹² V. þam. ¹³ C. heo.
¹⁴ C. créta. ¹⁵ C. suna. ¹⁶ Leaf 33. ¹⁷ V. swustor. ¹⁸⁻¹⁸ C. fulum
 scinscipum; V. fulan scinscype. ¹⁹ C. V. dwelast.

Then all were encouraged by these miracles, 148
 and occupied themselves in God's praises,
 and prepared their minds for martyrdom,
 boldly to contend for the faith of Christ.

Then Chromatius, the powerful prefect, 152
 who governed the Roman city under the emperor,
 bade Tranquillinus to come to him,
 desiring to know of him what his sons had decided on
 during the thirty nights that he had allowed them for respite;
 whether they would bow to the infamous gods, 157
 or remain in the tortures for Christ's sake.

He came thus summoned to the prefect,
 and moreover concealed not that he believed in the Lord. 160

Then said the prefect, who was yet a heathen,
 and quite as badly tormented as Tranquillinus was before,
 'Methinketh that thou askedst the respite for thy children
 to the end that thou mightest believe their lying heresies.' 164

Then spake Tranquillinus to Chromatius thus,
 'The gods whom ye worship were wicked men,
 evilly born, and infamous in life,
 filled with crime, and died miserably. 168

Lo! thou sayest that there was no god living
 before Saturn devoured his sons,
 and ate their flesh in the Island of Crete.

Again, his son Jove, whom ye worship as a god, 172
 who desired to kill his unclean father
 that devoured his brothers as soon as they were born,
 this Jove was filled with foul lust,
 and took his own sister to his unclean wedlock, 176
 even as ye read in your histories.

Look whether or no thou errest, who believest in this deceit,

and þas arleasan ¹menn arwurðast¹ for godas .
 þu for-lætst þone ælmihtigan god . þe eardað on heofonum . 180
 and cwæðst² to þam stane . ðu eart min god .
 Ða ge-wende tranquillinus . awæg³ æfter þysum .
 ac se heah-ge-refa . hét hine gefeccan
 dearnunga on niht . and him digellice bead 184
 anne⁴ gyldene wecg . wið þam þe he him tæhte
 þone mæran læce-cræft . þe hine swa ⁵mihte-lice gehealde⁵ .
 Ða cwæð tranquillinus . þæt mann⁶ cristes gife .
 ne moste syllan wið sceattum . oppe swa ge-bicgan . 188
 ac gelyf on þone hælend and þu bist swa hál swa ic⁷ .
 Chromatius þa bæd þæt he him gebrohte⁸ ðone mann⁹ .
 þe hine gefullode . and fram þære coðe gehælde .
 Tranquillinus ða eode to ðam arwurðan preoste . 192
 sæde¹⁰ hú hí spræcon . and hine sona gelædde .
 to þam heah-ge-refan . and he cwæð him tó .
 Þeah þe þæs kaseres ehtnys þa cristenan gedrecece .
 þeah for minre hæle . ic sylle eow¹¹ healfne dæl 196
 ealra minre¹² æhta . gif gé mine atelican lima .
 þurh ænig þing ¹³gehælen magon¹³ . fram þysum heardum
 wearrum .
 Ða hlóh policarpus . and cwæð to þam untruman .
 crist mæg þine nytennysse¹⁴ . þurh his miltsunge onlihtan . 200
 and eaðelice æt-eowian¹⁵ . þæt he is þin ed-stapeligend .
 Se ðe sceattas under-fehð . and sylð godes gife¹⁶ .
 se for-deð¹⁷ his sawle¹⁸ . and se seoca ne bið gehæled .
 ác gelyf on þone hælend . and læt þe fullian . 204
 and þu bist swa gesund . swa þæs¹⁹ tranquillinus .
 þa bead policarpus him þreora daga fæsten .
 and þis ²⁰sona sæde²⁰ ²¹sebastiane .

¹⁻¹ C. men árwyrdast. ² C. cwyþst; V. cweðst. ³ C. V. aweg. ⁴ C. V. ænne.
⁵⁻⁵ C. mihtlice gehælde; V. mihtlice gehælde. ⁶ C. V. man. ⁷ V. ic eom.
⁸ V. brohte. ⁹ C. man. ¹⁰ C. and sæde him. ¹¹ C. om. eow.
¹² C. V. minra. ¹³⁻¹³ C. gehálan magan. ¹⁴ C. nyte-nesse; V. nyte-nysse.
¹⁵ C. æt-eowan. ¹⁶ V. gifu. ¹⁷ C. deð for. ¹⁸ V. sawla.
¹⁹ C. V. þes. ²⁰⁻²⁰ C. sæde sona; V. sona cyðde. ²¹ Leaf 33, back.

and honourest these wicked men as gods;
 thou forsakest the Almighty God who dwelleth in Heaven, 180
 and sayest to the stone, 'Thou art my god.'

Then turned Tranquillinus away after this,
 but the prefect bade men fetch him
 privily by night, and offered him in secret 184
 a golden wedge, if only he would teach him
 the great leech-craft which had so mightily healed him.
 Then said Tranquillinus, 'that Christ's gift
 might not be given in exchange for money, nor thus bought;
 but believe in Jesus, and thou shalt be as whole as I.' 189

Chromatius then begged him to bring him the man
 who had baptized him and healed him from the disease.
 So Tranquillinus went to the venerable priest, 192
 told how they had conversed, and brought him at once
 to the prefect, and he [Chromatius] said to him [Polycarp]:
 'Though the emperor's persecution vexeth the Christians,
 yet for my healing I will give you half 196
 of all my possessions, if ye can by any means
 cure my deformed limbs of these hard knots.'

Then laughed Polycarp, and said to the sick man,
 'Christ can enlighten thy ignorance through His mercy, 200
 and easily manifest that He is thy Restorer.
 He that receiveth money, and selleth God's gift,
 he destroyeth his own soul, and the sick is not healed;
 but believe in Jesus, and let thyself be baptized, 204
 and thou shalt be as sound as this Tranquillinus.'

Then Polycarp enjoined on him a three days' fast,
 and he straightway told the same to Sebastian.

hi ða begen bædon binnon þam¹ fyrste god . 208
 þæt he his geleafan² geswutelode þam seocan to hæle .
 Coman³ him siððan to and hine swæs-lice gretton .
 Þa cwæð sebastianus betwux⁴ oðrum spræcon⁵ .
 ne scealt þu for þinre hælðe anre . to ðam hælende gebugan .
 ne for ðinum lichaman anum þe lætan fullian . 213
 ac swiðor for hihte þære ecan hælðe .
 and for þam ece⁶ life . ðu scealt gelyfan on god .
 Do þín mod hluttur⁷ þæt þu leornian⁸ mæge⁹ 216
 þurh soð-fæst ge-scead hwa þín scyppend sy .
 ne miht þu elles habban þa hæle þe þu secst¹⁰ .
 Chromatius þa¹¹ cwæð . sume cristene synd .
 to þam bilewite menn¹² . þæt ðu ne miht afindan 220
 of anum þusende anne¹³ þe mæge¹⁴
¹⁵ þe eawfæst-lice¹⁵ spræce sprecan¹⁶ oððe leornian .
 hu mihton þas becuman to cristes geleafan ?
 Sebastianus cwæð . crist geceas . fram frymðe 224
 hyrdas . and yrðlingas¹⁷ . and an-fealde fisceras .
 and hí siððan gelærde and to lareowum gesette .
 Þu wurðast manega godas . and manega gydenan .
 butan¹⁸ þu hí awurpe . ealle fram þinre heortan . 228
 and þone soðan god . þe ðé gesceop . oncnæwst¹⁹ .
 ne miht ðu hæle habban . ne þæt heofonlice lif .
 ac læt ús nu secan²⁰ þine sceandlican²¹ godas .
 and to-brecon þa stænenan . and for-bernan²² þa treowenan . 232
 amyltan þa sylfrenan . and eac swilce ða gyldenan .
 dælan siððan wædligum²³ . þa amoltenan wæcgas²⁴ .
 Chromatius cwæð ne cume ge to þam teonan .
 ac ic bebeode minum þeowum . þæt hi hi ealle to-bryton²⁵ . 236

¹ V. om. ² V. geleafon. ³ C. V. Comon. ⁴ C. be-tweox.
⁵ C. V. spræcum. ⁶ C. V. ecan. ⁷ V. hluttur. ⁸ C. leornigan.
⁹ V. mage. ¹⁰ C. sécest. ¹¹ C. V. om. þa. ¹² C. men. ¹³ C. V. æne.
¹⁴ V. mage. ¹⁵⁻¹⁵ C. þeaw-fæstlic (*rightly*). ¹⁶ V. sprecon. ¹⁷ C. hyrð-lingas.
¹⁸ V. buton. ¹⁹ C. oncnæws (*sic*). ²⁰ C. secean. ²¹ C. scandlican.
²² C. for-bárrnan. ²³ C. wædlicum. ²⁴ C. V. wecgas. ²⁵ C. to-brytan ;
 V. tobrecan.

Then they both prayed to God during that space, 208
 that He would make manifest His truth in the sick man's
 healing.

Afterwards they came to him, and kindly greeted him ;
 and Sebastian said amongst other words,
 'Thou must not for thy health's sake alone turn to the Lord,
 nor for thy body only let thyself be baptized ; 213
 but rather for hope of the eternal health,
 and for everlasting life, thou must believe on God.
 Make thy mind pure, that thou mayest learn 216
 through true discernment who is thy Creator ;
 else thou canst not have the healing that thou seekst.'

Then said Chromatius, 'Some Christians there are,
 men simple to that degree, that thou canst not find 220
 one in a thousand who is able
 fittingly to speak their speech or to learn.
 How should these come to the faith of 'Christ?'

Sebastian said, 'Christ chose, from the beginning, 224
 shepherds and husbandmen, and simple fishers,
 and afterwards taught them, and set them for teachers.
 Thou worshippest many gods, and many goddesses ;
 unless thou cast them all out of thy heart, 228
 and acknowledge the true God who created thee,
 thou canst not have healing, or the heavenly life.
 But let us now seek thy shameful gods,
 and break in pieces the stone ones, and burn up the wooden
 ones, 232
 and melt down those of silver, and likewise the golden,
 and afterwards deal to the poor the molten masses.'

Chromatius said, 'Go ye not into harm,
 but I will command my servants that they break them all in
 pieces.' 236

Sebastianus cwæð . hí ne cunnon ðone geleafan .
 ne eac hí gebletsian . and bið se deofol gear¹ .
 hu he him derige . for sumum dyrnum² gylte³ .
 and cwæðap⁴ þa hæðenan . þæt hi wurdon gehynde⁵ 240
 forþan⁶ þe hí þa anlicnyssa⁷ ⁸æfre to-brecan dorston .
 Þa þe habbað geleafan . and leornodon to campienne⁹ .
 ongean þone swicolan feond . unforhte þurh¹⁰ god .
 and habbað cristes byrnan . hi magon to-brecan ða godas . 244
 Chromatius ða cwæð . to þam cenum godes þegnum .
 gewurðe godes willa¹¹ and eower eac æt þysum .
 Hi þa sona begen be-gyrndon¹² (*sic*) hí caffice .
 and to gode gebædon . and to-bræcon ða anlicnyssa 248
 má þone¹³ twa hund . micclum gode þanciende¹⁴ .
 Chromatius hæfde behydd¹⁵ . on his digolnysse .
 án wurð-lic¹⁶ weorc . on mechanisc . geweorc¹⁷ .
 of glæse . and of golde . and of glitiniendum¹⁸ cristallan¹⁹ . 252
 Se cræft sceolde wissian . gewisslice²⁰ be steorrum .
 hwæt ge-hwilmum menn²¹ gelumpe on his lifes endebyrdnyse .
 ac hit wæs swa gehiwod . æfter hæðenum gedwylde .
 Þa com sebastianus . and se sacerd policarpus . 256
 æft²² to chromatie . and ge-metton hine untrumne .
 and cwædon þæt he²³ sum þing hæfde²³ untobrocen .
 þe his hæle hremde²⁴ þurh reðe wiglunga²⁵ .
 He cwæð þa ic hæbbe on minum hord-cleofan²⁶ . 260
 an wundorlic weorc me to ge-wissunge²⁷ .
 æfter steorrena gesetnyssum . swa swa hi standað on heofonum .
 on þam cræfte aspende tranquillinus min fæder .
 of readum golde anum . má þonne twa hund punda . 264
 Þa cwæð sebastianus . se ge-sæliga martyr .

¹ C. V. gearo. ² V. dyrne. ³ C. gyltum. ⁴ C. cweþað.
⁵ C. gehýnede; V. gehenede. ⁶ C. forðam. ⁷ C. anlycnysse. ⁸ Leaf 34.
⁹ C. campigenne. ¹⁰ C. wip. ¹¹ C. wylla. ¹² C. gegyrdon; V. begyrdon.
¹³ V. þonne. ¹⁴ C. þáncigende. ¹⁵ C. V. behyd. ¹⁶ C. V. wundor-lic.
¹⁷ V. geworc. ¹⁸ C. glitigendum. ¹⁹ C. cristellum. ²⁰ V. gewisslice.
²¹ C. men. ²² C. V. eft. ²³⁻²³ C. hæfde sum þing; V. hafde sum þinc.
²⁴ C. hernde. ²⁵ V. wiglunga. ²⁶ C. -clyfan. ²⁷ V. gewissunga.

Sebastian said, 'They know not the faith,
 nor even how to sign themselves; and the devil will be ready
 (seeking) how he may injure them, for some secret guilt;
 and the heathen will say that they were hurt 240
 because they durst ever break in pieces the images.

Those that have faith, and have learned to fight
 fearlessly against the treacherous fiend by God's help,
 and have Christ's armour, they may break in pieces the gods.'
 Then said Chromatius to the brave servant of God, 245
 'God's will, and yours also, be done in this.'

Then forthwith they both begirt [*begyrdon*] themselves vigorously,
 and prayed to God, and brake in pieces the images, 248
 more than two hundred, greatly thanking God.

Chromatius had hidden in his secret chamber
 an excellent work of mechanical contrivance,
 of glass, and of gold, and of glistening crystal. 252

This instrument was designed to show with certainty by the
 stars

what should happen to every man in the course of his life;
 but it was so formed according to heathen error.

Then came Sebastian and the priest Polycarp 256
 again to Chromatius, and found him sick,
 and said that he had something unbroken
 which hindered his healing through cruel spells.

He said then, 'I have in my treasure-chest 260
 a wonderful instrument, for my information,
 according to the position of the stars as they stand in the
 heavens.

On that instrument Tranquillinus my father
 spent, of red gold alone, more than two hundred pounds.' 264

Then quoth Sebastian, the blessed martyr,

Gif þu þisne cræft healst¹. þu bist þe² sylf un-hál².
 Chromatius cwæð . hwæt derað þis ænigum .
 ne we hit ne wurðiað . mid ge-wunelicum offrungum . 268
 ac hit gewissað us . þurh wisne lareow-dom .
 to gearlicum tidum . and tunglena³ ymbrynum .
 Policarpus sæde þis we for-seoð .
 on þam is⁴ soðfest-nysse gelicnys⁴ . ac hit is leas swa þeah . 272
 Sebastianus cwæp . þis is swutol ge-dwyld .
 and leas ydelnyss . swa swa we leornodon æt criste .
⁵ Manega menn adrincað . on anum dæge togædere⁶ .
 þe on mislicum⁷ tidum to middan-earde comon . 276
 Oft on anum gefeohte feallað for wel manige⁸ .
 þe under anum tungle . næron ær akennede .
 Eft⁹ on anre tide twa mæden-cild¹⁰ cumað .
 and bið þæt án syde-full . and þæt oðer sceandlic . 280
 Nis þæt clæne herigendlic . ne þæt gale tallic .
 gif him steorran forgefon¹¹ . þæt hi swa lyfdon¹² .
 Forði synd laga gesætte¹³ . þæt menn¹⁴ rihtlice libban¹⁵ .
 and þæt þa riht-wisan beon ge-herode . and þa unriht-wisan ge-
 hynde . 284
 Ða wundrode chromatius . heora wisera¹⁶ worda . and cwæð .
 se is soð god . þe swa gesceadwise biggengan hæfð .
 He ge-þafode ða þæt hi þæt weorc to-wurpon .
 ac his sunu tiburtius sona mid gebeote 288
 cwæp þæt he nolde nates¹⁷ hwon gefafian .
 þæt man swa deorwurðne cræft æfre to-cwysan sceolde .
 butan man þa halgan wurpe . on twægen¹⁸ hate ofnas .
 gif his fæder nære gehæled . æfter þære bræce¹⁹ . 292
 Ða for-bead se fæder þone frecen-fullan cwyde .
 ac þa halgan tihton þæt man þa ofnas ontende²⁰ .

¹ C. hyltst; V. hyldst. ² C. sylfum hál (*sic*). ³ V. tungla. ⁴⁻⁴ C. soþ-
 fæst gelicnyss; V. soðfæstnyssse gelicnys. ⁵ Leaf 34, back. ⁶ C. ætgædere.
⁷ C. mistlicum. ⁸ C. V. mænige. ⁹ V. Oft. ¹⁰ V. mædan-cild.
¹¹ C. V. forgeafon. ¹² C. lufodon; V. lyfdon. ¹³ C. V. gesette. ¹⁴ C. men.
¹⁵ C. lybbon. ¹⁶ C. wisra. ¹⁷ V. natæs. ¹⁸ V. twegen. ¹⁹ C. spræce;
 V. brece. ²⁰ C. V. ontænde.

'If thou keep back this instrument, thou shalt thyself be diseased.'

Chromatius said, 'How doth this hurt any one ?

We worship it not with the accustomed offerings, 268

but it teacheth us, by wise instruction,

as to the yearly seasons, and the circuits of the planets.'

Polycarp said, 'This we contemn ;

therein is a likeness of truth, but it is false nevertheless.' 272

Sebastian said, 'This is manifest error,

and lying vanity, even as we learned of Christ.

Many men are drowned in one day together,

who at divers seasons came into the world. 276

Often in one fight fall very many men,

who erst were not born under one planet.

Again at one time two maiden-children come,

and the one will be modest and the other will be shameless ;

the pure is not laudable nor the wanton blameable 281

if the stars assigned them so to live.

Therefore laws are fixed that men may live rightly,

and that the righteous be praised and the unrighteous shamed.'

Then wondered Chromatius at their wise words, and said, 285

'He is the true God who has such discerning worshippers.'

Then he consented that they should destroy the instrument.

But his son Tiburtius immediately with a threat 288

said that he would not in anywise suffer them

ever to break up so costly a work,

unless the saints were thrown into two hot ovens,

if his father were not healed after the breaking. 292

Then the father forbade the wicked command ;

but the saints begged that the ovens might be kindled,

and ge-bædon hi to gode . and to-bræcon þæt weorc .
 Hwæt þa færlice com fæger¹ godes engel 296
 and cwæð to chromatia² . crist me asende³ to þe .
 on þone þe ðu gelyfst . þæt þine lima beon ge-hælede .
 Æfter 4 þysum worde⁴ . he wearð eall⁵ gehæled .
 and arn to þam engle⁶ . wolde his fet gecyðssan . 300
 Se engel⁷ him cwæð to . Ne cys þu mine fet .
 ne þu me ne hrepa . forðan þe þu ne eart gyt gefullod .
 Þa þa se sunu þæt ge-seah . þa ge-sohte he þæs preostes fét .
 and se fæder feoll to sebastianus⁸ fotum . 304
 bægen⁹ clypigende . crist is soð god .
 and ælmihtig godes sunu . þe¹⁰ git þegnas gode¹⁰ bodiað .
 þa wearð gefullod fæder . and sunu .
 mid heora inn-hyrede .¹¹ and heora æhta¹² mannum 308
 ægðres hades menn¹³ . ma þonne an ðusend .
 þa cwæð chromatius . se cristena þegn¹⁴ .
 þæt he eallum gemiltsode . þe him æfre abulgon .
 and þam eallum forgeafe þe him aht sceoldon¹⁵ . 312
 and gif he hwæne berypte . þæt he him þæt forgulde .
 He freode ealle his menn¹⁶ . and him¹⁷ feoh dælde .
 and cwæð ðæt hé wið-soce þam geswæsum¹⁸ lustum .
 pissere worulde . þe is gewitendlic . 316
 His sunu tiburtius . se snotera¹⁹ cniht cwæð .
 Ic awende minne willan . fram²⁰ eallum woruld-pingum .
 to gastlicum weorcum . nu ic godes mann²¹ eom .
 an²² of þam ge-tele²³ . þe þæt éce líf under-foð . 320
 On þam dagum wæs sum wis papa on rome²⁴ .
 gaius gehaten . haliges lifes mann²¹ .
 wið þone rædde chromatius and be his ræde under-feng
 ealle þa cristenan into his cafertune . 324

¹ C. om. fæger. ² C. V. chromatie. ³ C. sende. ⁴ C. þysum wórdum.
⁵ C. eal. ⁶ V. ængle. ⁷ V. ængel. ⁸ V. sebastianes. ⁹ C. V. begen.
¹⁰⁻¹⁰ C. gyt godes þenas; V. gyt gode þenas. ¹¹ Leaf 35. ¹² C. æhte.
¹³ C. men. ¹⁴ C. V. þegen. ¹⁵ C. scólden. ¹⁶ C. men. ¹⁷ C. him on;
V. heom. ¹⁸ C. ge-swáslicum. ¹⁹ C. snottera. ²⁰ C. fram me (*wrongly*)
²¹ C. man. ²² C. om. an. ²³ C. getæle. ²⁴ V. romana.

and commended themselves to God, and brake the instrument.
 Lo then came suddenly a fair angel of God, 296
 and said to Chromatius, 'Christ sent me to thee,
 in whom thou believest that thy limbs may be healed.'
 After this word he was entirely cured,
 and ran to the angel, desiring to kiss his feet. 300
 The angel said to him, 'kiss not thou my feet,
 neither do thou touch me, for that thou art not yet baptized.'
 When the son saw that, he sought the priest's feet,
 and the father fell at Sebastian's feet, 304
 both crying, 'Christ is true God,
 and the son of Almighty God, whom ye two servants of God
 preach.'
 Then were baptized father and son,
 with their household servants, and men on their estates, 308
 persons of either sex, more than a thousand.
 Then said Chromatius, the Christian thane,
 that he pardoned all who had ever angered him,
 and forgave all who owed him aught; 312
 and if he had plundered any one, that he would repay it him.
 He freed all his slaves, and distributed money to them,
 and said that he renounced all the alluring pleasures
 of this world, which is transitory. 316
 His son Tiburtius, the prudent youth, said,
 'I have turned my will from all worldly things
 to ghostly works, now that I am God's man,
 one of the tale that shall receive the everlasting life.' 320
 In those days there was a certain wise pope in Rome,
 Caius by name, a man of holy life;
 with him Chromatius took counsel, and by his advice received
 all the Christians into his residence, 324

and him big-lyfan¹ fore-sceawode . for þære swiðlican eht-nysse .
 þe ða niwan asprang . æfter carines slege .
 Ðam easere næs þa gyt cuð . þæt chromatius cristen wæs .
 and he be-geat ða leafe² þæt he of þam lande³ moste . 328
 Ða bebead se papa þam preoste policarpe .
 þæt he ge-wende of rome mid þam rum-gyfolan⁴ þegne⁵ .
 and clypode to ðam cristenum . þe mid chromatia⁶ wæron .
 Ure hælend lyfde þæt mann⁷ his life gebeorge⁸ . 332
 fara⁹ nú se þe wille . ¹⁰forð mid chromatia .
 and wunige se þe wille¹⁰ . mid me on þyssere byrig .
 Ða bæd tiburtius . þæt he beon moste . mid þam papan .
 cwæð þæt him wynsum wære þæt he wurde ofslagan¹¹ . 336
 gif he mihte þusend siðon¹² . for ðam soðan geleafan .
 and þæt ece lif ge-earnian þe nænne ende næfð .
 Ða be-láf sebastianus on þære byrig mid þam papan .
 and se geonga tiburtius . and þa twægen gebroðra . 340
 marcus . and marcellianus . mid heora fæder tranquilli¹³ne .
 Nicostratus mid his breðer . and his gebeddan Zoe .
 Uictorinus mid his breðer . and his broðor suna .
 Ðas belifon on rome . on þære reðan eht-nysse . 344
 and þa opre ealle endemes¹⁴ ferdon awæg¹⁵ .
 mid chromatia¹⁶ . swa swa him¹⁷ crist gewissode .
 Ða gehadode se papa tranquillinum to preoste .
 his twægen¹⁸ suna to diaconum . and þa oðre to subdiaconum¹⁹ 348
 sebastianum he ge-sette . him¹⁷ eallum to mund-boran .
 Hi wurdon ða gebysgode on heora ge-bedum ealle .
 dægés and nihtes . heora drihten herigende .
 biddende mid woþe . þæt hi wurðe²⁰ wæron . 352
 for criste to þrowigenne²¹ . and be-cuman²² to his halgum .
 Hi ge-hældon untrume mid halgum gebedum .

¹ C. big-leofon; V. big-leofan. ² V. leafa. ³ V. wican. ⁴ V. rum-geofolan.
⁵ C. þegene. ⁶ C. V. chromatie. ⁷ C. man. ⁸ V. geburge. ⁹ C. V. fare.
¹⁰⁻¹⁰ C. omits. ¹¹ C. ofslægen. ¹² C. siþum. ¹³ Leaf 35, back.
¹⁴ C. endemest. ¹⁵ C. awég. ¹⁶ C. chromatie. ¹⁷ C. heom on
 (written heomon). ¹⁸ C. twegen. ¹⁹ C. subdiacone. ²⁰ C. weorþe.
²¹ C. ðrowigende (om. to). ²² C. becumon.

and provided them with victuals, because of the fierce persecution which sprang up anew after the murder of Carinus.

It was not yet known to the Emperor that Chromatius was a Christian,

and he obtained leave to go out of the country. 328

Then the pope bade the priest Polycarp to depart from Rome with the munificent thane, and proclaimed to the Christians who were with Chromatius, 'Our Saviour permitted that a man should preserve his life; go now, he who will, forth with Chromatius, 333 and remain, he who will, with me in this city.'

Then prayed Tiburtius that he might be with the pope, saying, that it would be sweet to him to be slain, 336 if he might, a thousand times, for the true faith, and earn the everlasting life which never endeth.

There remained in the city, with the pope, Sebastian, and the young Tiburtius, and the two brothers 340 Marcus and Marcellianus, with their father Tranquillinus, Nicostratus, with his brother and his wife Zoe,

Victorinus, with his brother, and his brother's son; these remained in Rome in the fierce persecution, 344 and all the others at last went away with Chromatius, even as Christ instructed them.

Then the Pope ordained Tranquillinus priest, his two sons deacons, and the others subdeacons. 348 Sebastian he constituted protector of them all.

Then were they all engaged in prayer, day and night, praising their Lord, praying with weeping, that they might be worthy 352 to suffer for Christ and to come to his saints.

They healed the sick by holy prayers,

and blinde on-lihton . þurh heora geleafan .
 and of wodum mannum . þa awyrigedon¹ deoflu affligdon² . 356
 Tiburtius gemette ænne mann³ afeallene.
 þæt he his heafod to-bræc . and eac his bán to-cwysde .
 þa sang he him ofer . pater noster . and credan .
 and se mann³ sona ge-sund-ful arás . 360
 and beah to fulluhte mid his fæder and meder .
 Æfter þysum wearð ge-læht seo eadige Zoe .
 and for criste acweald . and becom to his halgum .
 þa oðre wurdon eac ealle ge-martyrode . 364
 tranquillinus wearð of-torfod mid stanum .
 Nicostratus se æðela wearð æft⁴ gelæht .
 mid feower his ge-ferum . and toforan þam deman gebroht .
 fabianus gehaten . þe feug to þære scire⁵ 368
 æfter chromatæ⁶ . se wæs ðam cristenan⁷ onwerd⁸ .
 He axode þone casere hu hé embe⁹ hí sceolde¹⁰ .
 ða hét sé arleasa hí ealle fif¹¹ pinian¹² .
 Fabianus þa se feondlica dema 372
 þa ða he ne mihte þa menn¹³ gebigan¹⁴ fram criste .
 þurh þa reðan wíta . þa hét hé hi wurpan ut on sæ .
 Æfter þysum wearð ge-læht se geleaffulla tiburtius .
 þa hét fabianus þæt hé þam fulan Ioue . 376
 recels ge-offrode . oððe eode him sylf
 ofer byrnende gleda mid his barum fotum
¹⁵ Hwæt ða tiburtius . bealdlice eode .
 ofer ða byrnendan gleda . unfor-bærnedum fotum¹⁵ . 380
 and cwæð þæt him þuhte . swylce he eode ofer blostman¹⁶ .
 Fabianus þa þæs¹⁷ feondes þén¹⁷ .
 hét beheafdian þone hálgan tiburtium .
 and siððan acwealde þone halgan¹⁸ castolum . 384
 þe hæfde ge-innod ealle þas halgan .

¹ C. awyrgedan. ² C. affidon. ³ C. man. ⁴ C. eft. ⁵ C. scýre.
⁶ C. chromatie. ⁷ C. cristenum. ⁸ C. onweard. ⁹ C. ymbe.
¹⁰ C. scólde. ¹¹ C. wif (*sic*). ¹² C. pinigan. ¹³ C. men. ¹⁴ C. gebígean.
¹⁵ Leaf 36. ¹⁵⁻¹⁵ C. omits. ¹⁶ C. blostmum. ¹⁷⁻¹⁷ C. deofles þegen.
¹⁸ C. cristene nan (*sic*).

and enlightened the blind by their faith,
 and out of possessed men cast the unclean devils. 356
 Tiburtius found a man fallen down,
 so that he had fractured his skull, and moreover crushed the
 bone.
 Then he sang over him the Pater-noster, and the Credo,
 and the man immediately arose sound, 360
 and submitted to baptism with his father and mother.
 After this was apprehended the blessed Zoe,
 and slain for Christ, and she departed to his saints.
 The others were all likewise martyred; 364
 Tranquillinus was stoned with stones;
 the noble Nicostratus was afterwards seized,
 with four of his companions, and brought before the judge
 called Fabianus, who succeeded to the province 368
 after Chromatius, and was hostile to the Christians.
 He asked the emperor how he should deal with them;
 then that wicked man commanded to torture them all five.
 Fabianus then, the fiendlike judge, 372
 when he could not turn the men from Christ
 through the cruel tortures, bade them be cast into the sea.
 After this the faithful Tiburtius was taken;
 then Fabianus ordered that he should offer incense 376
 to the foul Jove, or himself walk
 over burning coals with bare feet.
 And lo! Tibertius went boldly
 over the burning coals with unburnt feet, 380
 and said that it seemed to him as if he were walking over flowers.
 Wherefore Fabianus, the servant of the devil,
 commanded the holy Tiburtius to be beheaded,
 and afterwards killed the holy Castulus, 384
 who had hospitably entertained all these saints.

He¹ gehæfte eft siððan tranquillines suna .
 marcellianus and marcus . on anum micclum stocce .
 and mid isenum pilum . heora ilas² gefæstnode . 388
 and cwæð þæt hí sceoldon swa standan . on þam pilum .
 oðþæt hi geoffrodon heora lác þam godum .
 Hi sungon³ þa sona þisne sealm him betwynan⁴ .
 Ecce quam bonum et quam iocundum habitare fratres IN unum .
 et cetera . 392
 Eala hu mycel god ís . and hwylc wynsumnys
 ðær ðær gebroðru⁵ beoð on annysse .
 Ða cwæð se gerefa⁶ þe him swa reðe wæs .
 Eala ge ungesæligan . and soðlice earmingas . 396
 aleogað eowre ge-wit-leaste⁷ . and alysað eow fram witum .
 Ða gebroðra cwædon . þæt hi on cristes lufe
 þa wæron gefæstnode . mid fulre blysse .
 and on swilcum estum ær næron on life . 400
 wiscton þæt hi moston swa wunian⁸ oð ende .
 Hi stodon þa stille on þam stocce gefæstnode
 ofer dæg . and ofer niht . heora drihten herigende .
 Ða het fabianus mid fullum graman 404
 þæt hi man begen ofstunge þær ðær hí on ge-bedum stodon .
 and hi swa mid wuldre gewendon to criste .
 Hwæt þa fabianus . mid facne gewregde
 þone æðelan Sebastianum . to ðam arleasan casere 408
 dioclitiane . þe on ðam dagum wæs .
 þa het se kasere hine gefæccan⁹ hraðe .
 and cwæð him sona tó . mid swicolum gepance .
 Ic hæfde þe mid þam fyrmestan¹⁰ . þe minum hyrede folgodon . 412
 and þu lutodest oð þis on þam laðum cristen-dome .
 þam godum to teonan . and me to un-þearfe .
 Sebastianus cwæð Crist ic wurðode¹¹ symle¹² .
 and for ðe þingode . and for þinum folce . 416

¹ C. Hi. ² C. ylas. ³ C. sungan. ⁴ C. betwéonan. ⁵ C. gebroðra.
⁶ C. réfa. ⁷ C. -lyste. ⁸ C. wunigan. ⁹ C. gefeccan. ¹⁰ C. fyrmestum.
¹¹ C. weorþode. ¹² C. symble.

Again thereafter he put the sons of Tranquillinus,
 Marcellianus and Marcus, in a great pillory,
 and made fast the soles of their feet with iron nails, 388
 saying that they should stand thus, upon the nails,
 until they offered their sacrifice to the gods.

They sung then immediately this psalm between them,
 ‘*Ecce quam bonum et quam iocundum habitare fratres in unum, et*
cetera.’ 392

‘Behold how great good it is, and how great pleasure,
 wherever brethren dwell in unity!’

Then said the prefect, who was so bitter against them,
 ‘O ye unhappy and truly miserable beings, 396
 lay aside your madness, and release yourself from torments.’

The brothers said, that they for the love of Christ
 were fastened there, with full happiness,
 and were never before in their lives among such delights, 400
 and wished that they might so remain until the end.

So they stood still, fast in the pillory,
 all day and all night, praising their Lord.

Then bade Fabianus, in exceeding fury, 404
 that they should both be thrust through, where they stood in
 prayer,

and they thus gloriously departed to Christ.

Then Fabianus wickedly accused
 the noble Sebastian to the impious emperor 408
 Diocletian, who ruled in those days.

Then bade the emperor fetch him speedily,
 and said to him straightway with treacherous mind,
 ‘I held thee amongst the foremost of my household servants,
 and thou hast lurked until now in that hateful Christianity,
 to the dishonour of the gods, and to my disadvantage.’

Sebastian said, ‘Christ I worshipped ever,
 and interceded for thee, and for thy people; 416

¹ Ic me gebidde to ðam gode . þe bið eardigende²
 on heofonum . mid healicum mægen-þrymme .
 Wod bið se ðe bit æt blindum stanum .
Ænigne fultum . on his frecednyssum . 420
 Ða wearð dioclitianus deoflice gram
 and hét hine lædan³ on heardum bendum .
 út to anum felda and hine þær gefæstnian⁴
 and hentan his mid fl anum . oð þæt he his feorh ageafe . 424
 Ða læddan þa cempaþ þone cristes þegn .
 and setton hine to myrcelse . swa swa se manfulla hét .
 and heora flán him on afæstnodon⁵ . foran . and hindan⁶ .
 swa picce on ælce healfe hwylce⁷ iles byrsta . 428
 and for-leton hine swá licgan for deadne .
 þa com sum wudewe⁸ . þe wæs anes martyres láf .
 on þære ylcen nihte . þær he læg forwundod⁹ .
 wolde his lic bebyrgan¹⁰ . and gemette hine libbendne¹¹ . 432
 heo lædde hine þa to hire huse cucenne .
 and binnan feawum dagum . hine fullice ge-hælde.
 Ða coman¹² þa cristenan . and ðone cempaþ tihton
 þæt he faran sceolde feor fram ðære byrig . 436
 Ac sebastianus ge-bæd hine to gode .
 astáh þa¹³ úp to þære stægre . þe stod wið þæs caseres botl .
 and þa ða se casere com clypode him þus to .
 Eowre hæðen-gyldan þe healdað eowre templa¹⁴ . 440
 cwyðað¹⁵ fela leasunga eow be þam cristenan¹⁶ .
 secgað þæt hi syndon swutol-lice wiðer-winnan .
 eowrum cyne-dome . and eac eowrum folce .
 ac cower kynedóm godað þurh heora godan ge-earnunga . 444
 forþan¹⁷ þe hi gebiddað . for romaniscere¹⁸ leode .
 and for eowrum anwealde . unablinndlice¹⁹ .
 Ða beseah dioclitianus se deofollica cwellere

¹ Leaf 36, back. ² C. eardigend. ³ C. don. ⁴ C. fæstnigan.
⁵ C. fæstnodon. ⁶ C. hín don. ⁷ C. swylce. ⁸ C. weoduwe.
⁹ C. for wúndon. ¹⁰ C. bebyrgan. ¹¹ C. lybbende. ¹² C. comon.
¹³ C. om. ¹⁴ C. templ. ¹⁵ C. cypað. ¹⁶ C. cristenum. ¹⁷ C. forþam.
¹⁸ C. rómware. ¹⁹ C. ana blinnendlice (*sic*).

I pray to the God who dwelleth ever
 in the heavens in excellent glory.
 He is mad who asketh of blind stones
 any assistance amidst his dangers.' 420
 Then became Diocletian fiendishly angry,
 and commanded him to be led out, in hard bonds,
 into a field, and there to be bound,
 and assailed with arrows until he gave up his life. 424
 Then the soldiers led away the servant of Christ,
 and set him for a mark, even as the wicked man commanded,
 and fastened their arrows into him before and behind,
 as thickly on every side as a hedgehog's bristles, 428
 and so left him alone, lying for dead.
 Then came a certain widow, who was a martyr's relict,
 in the same night, where he lay sorely wounded,
 desiring to bury his body, and found him living. 432
 Then she brought him to her house alive,
 and within a few days entirely healed him.
 Then came the Christians, and urged the [Christian] warrior,
 that he ought to depart far away from the city. 436
 But Sebastian commended himself to God,
 and went up to the staircase, which stood against the emperor's
 palace,
 and when the emperor came, thus cried to him ;
 'Your idol-priests who dwell in your temples 440
 tell you many lies concerning the Christians,
 saying that they are verily adversaries
 to your kingdom, and also to your people ;
 but your kingdom prospereth through their good merits, 444
 because they pray for the Roman people
 and for your dominion, without ceasing.'
 Then looked Diocletian, the fiendish murderer,

to ðam halgan wære . þe ðær swa heage stóð . 448
 and cwæð orgællice¹ . ne eart þu lá sebastianus .
 þone ðe ic gefyrn hét mid flannum acwellan .
 Sebastianus cwæð . crist me arærde æft² .
 to þí þæt ic cyðe eow . ætforan eallum folce . 452
 eower unriht-wisan ehtnysse ofer ða cristenan .
 Þa hét se casere þone godes cempa
³ mid saglum⁴ ofbeatan . binnan his agenre byrig .
 Þa dydon þa cwelleras swa swa⁵ se casere hét⁶ . 456
 and on niht behyddon his halgan lichaman
 on anum adel-seaðe . segende him betwynan .
 þæt huru ða cristenan ne becuman⁷ to his líce .
 and him⁸ to⁹ martyre macion¹⁰ siððan . . 460
 Þa æteowde sebastianus on swæfne¹¹ anre wudewan¹² .
 lucina¹³ geciged . swiðe æwfæst¹⁴ man¹⁵ .
 and sæde hwær his lichama læg¹⁶ . on þam adelan .
 hét¹⁷ hí faran to . and hine ferian þanon¹⁸ . 464
 to catacumbas . þær cistes apostolas .
 PETRVS and PAVLVS ærest bebyrgede¹⁹ wæron .
 and leggan²⁰ his lic . æt heora fot-læstum .
 Lucina þa ferde to ðam fore-seadan²¹ seaðe . 468
 on middere nihte mid hire mannum²² .
 and his lic²³ funde . and ferede mid wurð-mynte
 to þære ylcan stowe . þe he sylf bebead .
 and mid geornfulnysse²⁴ hine þær²⁵ bebyrigde²⁶ . 472
 þam ælmihtigan to wuldre . se þe ge-wylt²⁷ ealle þing²⁸ .
 rixiende²⁹ á³⁰ on ecnysse . eces wuldres cyning .

¹ C. orgellice. ² C. eft. ³ Leaf 37. ⁴ C. stanum. ⁵ C. om. 2nd swa.
⁶ C. hi het. ⁷ C. V. becomon. ⁸ C. hine. ⁹ V. om. ¹⁰ C. V. macian.
¹¹ C. swéne (sic); V. swefne. ¹² V. wuduwan. ¹³ C. lucía. ¹⁴ C. V. eawfæst.
¹⁵ V. mann. ¹⁶ V. lag. ¹⁷ C. V. and het. ¹⁸ V. om. ¹⁹ C. gebyrigde;
 V. bebyrgde. ²⁰ V. leggan. ²¹ C. -sædan. ²² C. manum. ²³ V. lichama.
²⁴ C. geornfulnyssum. ²⁵ C. om. þær. ²⁶ V. bebyrgde. ²⁷ C. gewealt.
²⁸ C. þing. ²⁹ C. rixigende. ³⁰ C. á á.

towards the holy man, who stood there so loftily, 448
and said haughtily, 'Art not thou that Sebastian,
whom I before commanded to be slain with arrows?'
Sebastian said, 'Christ raised me up again
to the end that I might declare to thee before all the people 452
your unrighteous persecution against the Christians.'
Then bade the emperor that the soldier of God
should be beaten to death with clubs within his own city.
Then the murderers did even as the emperor commanded, 456
and by night hid his holy corpse
in a foul sewer, saying amongst themselves,
that at least the Christians should not get at his body,
and make him into a martyr afterwards. 460
Then appeared Sebastian in a dream to a widow,
named Lucina, a very pious person,
and told her where his body lay in the sewer,
bade her go thither, and bear him thence, 464
even to the catacombs, where Christ's apostles
Peter and Paul were first buried,
and lay his body close at their feet.
Lucina then went to the aforesaid sewer 468
at midnight, together with her servants,
and found his body, and carried it reverently
to the very place which he had himself ordered,
and with great carefulness there buried him, 472
to the glory of the Almighty, who ruleth over all things,
reigning for ever, King of eternal glory.

VI.

XVIII. KALENDAS FEBRUARII NATALE
SANCTI MAURI ABBATIS.

[The other copy, in MS. Otho B. X, is burnt.]

MAURUS WÆS GEHATEN SUM SWYȝE HALIG abbod .
 se wæs to lare befæst sona fram iugoðe .
 þam halgan benedicte . þeah þe he æpel-boren wære .
 He þeah wel on lare . and wæs swiðe gehyrsum . 4
 þam halgan benedicte . on eallum his hæsum .
 and on eallum godnyssum gode ælmihtigon þeowde .
 and eac his gebroðrum gode bysne sealde .
 mid haligre drohtnunge . and he for-þy dyre wæs . 8
 his lareowe benedicte þe he geblissode mid weorcum .
 Hwilon ær we sædon on sumere oðre stowe
 hu se ylca maurus . þurh godes mihte eode
 uppon yrnendum wætere . on anum widgyllan pole . 12
 þa þa benedictus hine hét gehelpan þæs cnapan .
 þe on þære stream be-feol . þa ða he wæter fette .
 On sumne sæl eode se halga maurus .
 ham to mynstre ¹weard mid his gebroðrum . 16
 and benedictus wæs þa mid anum æwfæstum were .
 forþan þe his wif wæs mid wodnysse gedreht .
 and maurus ða gemette ær he to mynstre come .
 ænne dumbne cnapan . and se wæs creopere eac . 20
 ac se fæder . and seo modor . hine feredon þider .
 Hi feollon ða butu . mid flowendum tearum
 to maures fotum . and befengon his cneowa .
 halsigende þurh godes naman . þæt he gehælde heora cild . 24
 Ða nolde maurus ðam mannum þæs tiðian .
 cwæð þæt seo dæd nære him gedafenlic .
 oðþæt þa gebroðra bædon hine georne .
 þæt hé þam healtan cnapan . his hæle abæde . 28
 Hwæt þa maurus sona . beseah to heofonum and cwæp .

¹ Leaf 37, back.

VI.

JANUARY 15. ST. MAUR, ABBOT.

There was a very holy abbot named Maurus;
 who from his early youth was confided
 to Saint Benedict for instruction, though he was of noble birth.
 He throve well in learning, and was very obedient 4
 to Saint Benedict in all his commands,
 and served God Almighty in all goodness,
 and gave moreover a good example to his brethren
 in all holy observances, and therefore was he dear 8
 to his master Benedict, whom he rejoiced by his works.
 We have said aforetime in another place¹,
 how this same Maurus, through God's might, walked
 upon running water on a wide pool, 12
 when Benedict bade him help the boy,
 who had fallen into the stream, as he was fetching water.

On a certain occasion Saint Maurus was going
 homewards to the monastery with his brethren, 16
 while Benedict was with a pious man,
 because his wife was vexed with madness;
 and Maurus met there, before he came to the monastery,
 a dumb boy, who was also a cripple, 20
 but the father and mother carried him thither.
 Then they both fell with flowing tears
 at Maurus' feet, and embraced his knees,
 entreating him in God's name to heal their child. 24
 But Maurus did not wish to grant this to the couple;
 and said that the deed was not becoming to him,
 until the brethren earnestly besought him
 to pray for the healing of the halting boy. 28
 So then Maurus looked up straightway to Heaven, and said,

¹ Viz. in Ælfric's Homilies, ed. Thorpe, ii. 160.

þu ure hælend crist . þe behete þinum *discipulum* .
 Soð ic eow sæcge . swa hwæt swa ge biddað .
 eow bið ge-tyðod untwylice ðæs . 32
 gif ge gelyfað . þæt ge þa lác under-fón .
 æt-eowa nu on us ælmihtig drihten .
 þæt wé þine þeowan synd . þeah ðe wé synfulla synd .
 and we þone ylcan geleafan mid lufe healdað . 36
 Æfter þisum wordum he cwæð to ðam wanhalan .
 On þære halgan ðrynnysse naman . beo þú hál cnapa .
 and stand on þinum fotum ætforan us gesund .
 mid mines lareowes ge-earnungum . eac swylce gefultumod 40
 þa aras se cnapa . and up rihte eode .
 and mid bliðre stemne . bletsode his drihten .
 þe hine gehælde . þurh ðone halgan wer .
 Eft ða þa se halga *benedictus* . ham to mynstre com . 44
 and þæt wif wearð gewittig . þe hé fram wodnysse ahredde .
 þa wurðode hé *maurum* . for þam mærlicum tacne .
 þe he on ðære hwile gefremede . þe hé on fyrlnenum wæs .
 Maurus wæs eac oftost mid þam eadigan *benedicte* . 48
 and his wundra wiste . and mid him worhte wundra .
 sume þæra we secgað hér . sume we forsuwiað .
 and he wæs fyrrest muneca . to ðam mæran *benedicte* .
 and þæs mynstres¹ geweold swá swá him gewissode *benedictus* . 52
 On ðam timan asende sum ge-sælig biscop .
 of francena ríce . to ðam halgan fæder
 mænigfealde lác . and hine micclum bæd .
 þæt he him sendan sceolde . gif him swa ge-þuht wære . 56
 sume eawfæste munecas . þe him mynster-lif astealdon .
 for ðan þe he wolde aræran on his biscop-ríce .
 munucligne regol . be *benedictes* ræde .
 Hwæt ða *benedictus* . be his gebroðra ræde . 60
 swá swa him god geswutolode . asende þa *maurum* .

¹ Leaf 38.

'Thou, our Saviour Christ, who didst promise unto Thy disciples,
 "Verily I say unto you, whatsoever ye shall ask
 shall certainly be granted you on this (condition),
 that ye believe that ye receive the gifts,"

32

show forth now in us, Almighty Lord,
 that we are Thy servants, though we are sinful,
 and we will keep the same faith with (true) love.'

36

After these words he said to the diseased,
 'In the name of the Holy Trinity, be thou whole, boy,
 and stand on thy feet sound before us,
 assisted also by my master's merits.'

40

Then arose the boy, and walked upright,
 and with blithe voice blessed his Lord,
 who had healed him through the holy man.

Then, after Saint Benedict had come home to the monastery, 44
 (and the woman had become sane, whom he had delivered from
 madness,)

he did honour to Maurus for the glorious miracle
 which he in the meanwhile had wrought, when he [Benedict] was
 far off.

Maurus was moreover oftenest about the blessed Benedict, 48
 and knew his miracles, and worked miracles with him;
 some of these we will tell here, some we will pass over;
 and he was the principal monk next to the great Benedict,
 and governed the monastery as Benedict shewed him.

52

At that time a certain blessed bishop
 from the kingdom of the Franks¹ sent to the holy patriarch
 manifold presents, and besought him much,
 to send him, if it seemed well to him,
 some pious monks who should found monasteries for him,
 because he desired to establish in his bishopric
 the monastic rule according to Benedict's design.

56

Then Benedict, by his brethren's counsel, 60
 as God revealed to them, sent Maurus

¹ Innocent, bishop of Mans.

þeah ðe he uneaðe mihte for heora micclum lufe .
 hine him fram lætan to ðam fyrlenen lande .
 He funde him éac geferan feower oðre munecas . 64
 and sume læwede menn to ðam lande mid him .
 and nam þone halgan regol . þe he mid his handum awrát .
 and betæhte maure mid him to hæbbenne .
 and heora hlafes gewiht . and heora wines gemett . 68
 and asende hí mid bletsunga to ðam fore-sædan bisceope .
 Eft on ærne mergen . sende se arwurða benedictus .
 twægen his muneca to maure mid lacum .
 þæt is mid halig-dome . of þæs hælendes rode . 72
 and of marian reafe . and of michaheles pelle .
 and of stephanes lichaman . and of martines reliquium .
 and an ærend-gewrit mid þysum wordum forð .
 Onfoh min leofesta . þas ende-nehstan lác . 76
 þines lareowes . to langum gemynde .
 and eow to gescyldnysse wið deoffles syrunga .
 Ic sægge ðe to soðan . þæt þu scealt gewitan .
 on ðam sixteoðan geara þæs ðe þu munuc wurde 80
 of þisseræ worulde . to wuldre mid gode
 swá swá crist gyrstan-dæg me cydde . be þe .
 siððan þu fram us siððodest . on fare .
 Ic secge þe eac nú . þæt eower sið 84
 ne bið na swá . swá swa we wendon .
 ac wyrð elles gefadod . and on oðre stowe .
 ac se ælmihtiga god eow næfre ne for-læt .
¹oð þæt [ealle]² ge gelogode beon . 88
 Farað nu ge-sunde . and gesælige becumað .
 Maurus ða ferde mid mycelre blisse .
 and his geferan samod . to francena rice .
 ac twegen his geferan . feollon be wege . 92
 án of anum stypele . oþer on anne stán .
 swa þæt hi wurdon to-cwysede . and cwylmiende lagon .
 ac maurus hí gehealde . on þæs hælendes naman .

¹ Leaf 38, back.² A slight space here.

(though he hardly might, for their great love,
 let him go from him) to the distant land.
 He found also four other monks as companions for him, 64
 and some laymen, to go with them to that land,
 and took the holy rule, which he had written with his own hand,
 and delivered it to Maurus, to have with him,
 together with the weight for their bread, and the measure for
 their wine, 68
 and sent them with his blessing to the aforesaid bishop.
 Afterwards in early morning the venerable Benedict sent forth
 twain of his monks to Maurus with gifts,
 that is, with holy relics, of the Saviour's Rood, 72
 and of Mary's garments, and of a hanging from S. Michael's Altar¹,
 and of Stephen's body, and of Martin's relics,
 and a written message in these words ;
 'Receive, my beloved, these last gifts 76
 of thy master, for a long remembrance,
 and for a shield to you against the devil's snares. ✓
 I say to thee, in sooth, that thou shalt depart,
 in the sixteenth year since thou becomest a monk, 80
 out of this world to glory with God,
 even as Christ yesterday showed me concerning thee,
 after thou wentest from us on thy journey.
 I tell thee also now that your way 84
 shall not at all be such as we imagined,
 but shall be ordered otherwise, and in another place ;
 but Almighty God will never forsake you
 until ye [all] shall be established. 88
 Fare ye now well, and be ye blessed.'
 Then Maurus fared with great joy,
 and his companions together, to the kingdom of the Franks ;
 but twain of his companions fell by the way, 92
 one from off a tower, the other on a stone,
 so that they were crushed, and lay dying,
 but Maurus healed them in the name of Jesus.

¹ See the note.

Eac hi ge-metton on sumum mynstre be wege 96
 ænne blindne man . se bæd his hæle georne .
 æt ðam halgan maure . and he hine gehælde þurh god .
 and hét þæt he wunode butan worunge
 on godes þeow-dome . þær on mynstre . á . 100
 and he swa dyde . eac siððan of þam dæge .
 Eft he gehælde on oðre stowe
 anre wydewan sunu . þe unwene ðá læg .
 and gefrefrode þa modor . and men þæs wundrodon . 104
 and se cnapa arn sona to maure
 hrymende . and cweðende . þu ahreddest mine sawle
 fram fyrenum witum . and he wearð munuc siððan .
 Maurus geseah eac swa swa . him god geswutelode 108
 on þam ylcan færelde . benedictes forð-sið .
 and hú hé to heofonum ferde . þeah þe he on fylrene wære .
 Hi ferdon þa forð to ðam fore-sædan bisceope .
 þe hi ge-langian hét . ac he ne leofode na þa . 112
 ac wæs for feawum dagum forðfaren of life .
 and oðer biscop geset on his bisceop-stole .
 Hi wurdon þa unrote . and eoden swa þeah
 to ðam niwan bisceope . bædon his rædes . 116
 cunnodon hwæðer he wolde þæs oðres willan gefremman .
 and him munuc-líf aræran . swa swa se oðer gemynte .
 He cwæð þæt he ne mihte embe munuc-líf þa smeagen .
 be oðres bisceopes dihte . ac wolde beon embe his þincg . 120
 be his agenum dihte . and ge-dreoh-læcan his hamas .
 Hi feordon þa þanon fram þære scire bisceope .
 and god him foresceawode on sumere oðre scire
 on francena rice fulgode wununge . 124
 Sum ¹forð-þegn wæs ða welig . on þam lande .
 florus gehaten . and se hæfde gemynt
 mynster to arærenne . and mid munecum gesettan .
 gif he ænige geaxode . þe æwfæste wæron . 128
 forðan þe benedictus hlisa . on þæt land becuman wæs .
 and him wearð eac gecydd be maures to-cyme .

¹ Leaf 39.

Also they found in a monastery on the way
 a blind man who earnestly besought his cure
 from the holy Maurus, and he healed him through God,
 and bade that he should abide without wandering
 in God's service, there in the monastery, for ever ;
 and he did so afterwards from that day. 100

Again he healed in another place
 a widow's son, who lay there unconscious,
 and comforted the mother, and men wondered thereat,
 and the boy ran straightway to Maurus,
 crying out, and saying, 'Thou hast delivered my soul
 from the fiery torments,' and he afterwards became a monk.
 Maurus saw also, as God revealed to him,
 on that same journey, Benedict's departure,
 and how he went to Heaven, though he was far away. 104

Then they fared forth to the aforesaid bishop,
 who had bidden to send for them, but he was not then living,
 but a few days before had departed from life,
 and another bishop was set in his episcopal chair. 112

Then they were sorrowful, but went nevertheless
 to the new bishop, and asked his counsel,
 and enquired whether he would fulfil the other's desire,
 and establish monasteries for himself, as the other had intended.
 He said that he could not concern himself about monasteries
 at another bishop's dictation, but must attend to his affairs
 according to his own disposing, and make rules for his
 houses. 116

Then they departed from the bishop of that diocese,
 and God provided them, in another province
 of the kingdom of the Franks, an excellent dwelling-place. 124

There was a wealthy viscount in that country,
 named Florus, and he had been minded
 to build a monastery and to set monks in it,
 if he could find out any that were pious men,
 because that Benedict's fame had come into that country,
 and men had also told him of Maurus' arrival. 128

- Se þegn wæs wunigende butan wifes neawiste .
 forðan þe his gebedda gefaren wæs of life . 132
 and læfde him ænne sunu . þe siððan wæs munuc
 and abbod æfter maure . mærllice drohtnigende .
 swá swá þeos bōc segð swutelice hér bæftan .
 Hwæt þa florus ferde fægen him to-geanes . 136
 and mid micelre arwurðnyse . þa æðelan godes menn .
 under-feng to him . and fore-sceawode him wununge .
 herigende his drihten . and ðone halgum (*sic*) benedictum .
 Se florus wæs ða fyrrest þæra francena þegna . 140
 and ðam cyninge leofest . þe on þæra leode rixode .
 forðan þe he wæs æwfest æfre fram his geogoðe .
 and eall þæs cyninges ræd eode be his dihte .
 Florus ða cydde þam cyninge his willan . 144
 and be his leafan arærde on his agenum lande
 mynster . and munuc-lif . Swá swá maurus him dihte .
 and mid micelre are . þæt mynster gegodode .
 and priuilegium sette on swutelre ge-witnyse . 148
 and maure betæhte þæt mynster mid ealle
 to fullum freo-dome . for his sawle ðearfe .
 He offrode éacc þa on ðam ylcan dege
 his ancennedan sunu . þam ælmihtigan gode 152
 to munucicere drohtnunge under maures gymene .
 and cwæð þæt he sylf wolde . gif hit god swa fore-sceawode
 eall woruld-ðing forlætan . and wunian on ðam mynstre .
 on godes ðeow-dome . and he hit eac swa gelæste . 156
 He gegaderode þa swiðe gode wyrhtan gehwanon .
 and arærde þæt mynster eall be maures ræde .
 wið þa mycclan éa . þe menn hatað liger .
 Hwæt ða on sumum dæge . sæton him æt-gædere . 160
 florus . and maurus . to middan ¹þam wyrhtum .
 and maurus rædde . and rehte hit flore .
 þa feol sum preost færlice of þam weorce .
 swá þæt hé samcucu læg . sweltendum gelíc . 164
 and fleow eall blode . ac maurus hine hét beran

¹ Leaf 39, back.

This noble was living without a wife's companionship,
 because his consort had departed from life, 132
 and left him one son, who afterwards was a monk
 and abbot after Maurus, living gloriously,
 even as this book telleth clearly hereafter.

Then Florus went joyfully to meet them, 136
 and with great honour received to himself
 the noble men of God, and provided for them a dwelling,
 praising his Lord, and the holy Benedict.

This Florus was then the first of the Frankish nobles, 140
 and dearest to the king who reigned over that people,
 because he had ever been pious from his youth,
 and all the king's counsel went by his advice.

Then Florus made known his desire to the king, 144
 and, with his leave, established, in his own land,
 a monastery and monastic discipline, as Maurus directed him,
 and with great favour he benefited the monastery,
 and assigned privileges to it in clear testimony [thereof], 148
 and altogether made over the monastery to Maurus
 with full liberty, for his soul's profit.

He offered also then on the same day,
 his only son to Almighty God 152
 for the monastic life under the care of Maurus,
 saying that he himself desired, if God so ordained,
 to forsake all worldly things, and dwell in the monastery,
 in God's service, and he even so fulfilled it. 156

Then he gathered very good workmen from all quarters,
 and built the monastery entirely by Maurus' direction,
 near the great river that men call the Liger [Loire].
 Then on a certain day were sitting together 160
 Florus and Maurus in the midst of the workmen,
 and Maurus was reading, and relating it to Florus.

Then suddenly a priest fell off the work,
 so that he lay half alive, as if dying, 164
 and all flowing with blood, but Maurus bade them bear him

to martines cyrcan . and maurus inn eode .
 and bæd ðone ælmihtigan for his arfæstnyssse .
 þæt hé þam preoste gemiltsode . and hine mihtelice gehælde . 168
 He arás þa eftsona . and eode to ðam preoste .
 and his wunda bletsode and cwæð him baldlice tó .
 On ðæs scyppendes naman . þe ge-sceop mann of eorðan .
 arís þu gesund . and ardllice gang 172
 to ðinum weall-geweorce and hit wél ge-enda¹ .
 Hé arás þa gesund . swylce of slæpe awreht
 and began to wundrigenne hú hé wurde ðider gebroht .
 þa cwæð se halga wer . ne wurde ðu hider gefered 176
 on þinum agenum fotum . ac ðe feredon oþre .
 ac gang nu ardllice eft to þinum weorce . .
 þelæs þe hit beo gelet to lange þurh ðe .
 Ða eode se preost . eft to his weorce . 180
 and florus hine astrehte to maures fotum . and cwæð .
 þu eart soðlice maure . þæs mæran benedictes
 folgere on wundrum . be ðam we for wel oft gehyrdon
 þyllice gereccan . and he þearle siððan 184
 maurum wurðode . and on wundrunge hæfde .
 Æfter þysum ongunnon . of ðam gegader-wyrhtum .
 tælan ðone halgan . þe gehælde þone preost .
 cwædon þæt he mid galdrum . na mid godes cræftum 188
 þyllice geworhte . and wolde beon furðor .
 on oðrum earde . þonne he on his agenum wære .
 swyðor for gitsunge . ðonne for æwfæstnyssse .
 Ac ða þa hí swiþost tældon . þone soðfæstan maurum . 192
 þa wurdon afyllede . mid ðam fulan gaste .
 þry þæra wyrhtena . and hí weddon þearle .
 swa þæt hyra án . ge-endode sona .
 and þa oðre twegen to-tæron hí sylfe . 196
 mid heora agenum toðum . and eges-lice grymetedon .
 Maurus þa sona mycclum wearð astyred .
 and wepende eode into þæra cyrcan .
² and mid mycelre onbryrd-nyssse bæd þone ælmihtigan . 200

¹ MS. ge-ende, *alt.* to ge-enda.² Leaf 40.

to Saint Martin's church, and Maurus went in,
and prayed the Almighty, of His clemency,
that He would have mercy on the priest, and mightily heal him. 168
He arose then straightway, and went up to the priest,
and made the sign of the cross on his wounds, and said to
him boldly,

'In the Creator's name who created man out of the earth,
arise thou sound, and go out quickly, 172
to thy wall-building, and finish it well.'

He arose then sound, as if aroused from sleep,
and began to wonder how he had been brought thither.
Then said the holy man, 'Thou wast not borne hither 176
on thine own feet, but others bare thee;
but now go back quickly to thy work,
lest it be hindered too long through thee.'

Then went the priest back to his work, 180
and Florus prostrated himself at the feet of Maurus, and said,
'Verily thou, Maurus, art the great Benedict's successor
in miracles, of whom we very often have heard
tell the like,' and he thereafter exceedingly 184
honoured Maurus, and had him in admiration.

After this began some of the assembled workmen
to accuse the saint who had healed the priest,
saying, that he, by enchantments, not by God's power, 188
had wrought this, and desired to be greater
in another country, than he had been in his own,
rather for covetousness than for piety.

But while they were most fiercely blaming the upright Maurus, 192
then were filled with the evil spirit
three of the workmen, and they became exceedingly mad,
so that one of them died immediately,
and the other twain tare themselves severely 196
with their own teeth, and roared fearfully.

Then straightway Maurus was greatly troubled,
and weeping, went into the church,
and with great agitation besought the Almighty, 200

Ðæt he þam deadan . and þam deofol-seocum
 gemiltsian sceolde . and heora sawle gehelpa .
 He eode þa eft ut to þam earmum wodum .
 and on drihtnes naman . þa deoflu afigde . 204
 of ðam wodum wyrhtum . and hí wurdon gehælede .
 He hét eac beran into his gebæd-huse .
 þæs forð-farenan líc . þe se feond acwealde .
 and wacode ealle þa niht ofer ðæs woda líc . 208
 and hét þæs on mergen . mæssian for his sawle .
 and arærde þone deadan þurh drihtnes mihte .
 and hét hine warnian . gif he wolde libban .
 þæt he nære on ðam mynstre . næfre eft gesewen . 212
 of ðam and-weardan dæge þe he of deaðe arás .
 Ða wearð ge-endod eall þæs mynstres weorc binnan eahte gearum .
 and eac gehalgod . mid healicum wurðmynte .
 Hwæt ða florus gemunde hwæt he gemynte æt fruman . 216
 and hwæt hé gode behét . þa ða he began þæt mynster .
 and bæd him þa leafe . æt his kyne-hlaforde .
 þæt hé moste gecyrran . fram þam swicolum welum .
 and wunian on ðam mynstre þe hé ge-worht hæfde . 220
 and be maures dihte adreogan his líf .
 and on godes þeow-dome gastlice libban .
 and swá ge-earnian . Ða écan myrhþe .
 Se cyning ða gefafode . þam þegne his willan . 224
 peah þe he uneaðe mihte . on his mode findan .
 þæt he swa leofne freond fram him lætan sceolde .
 and cwæð þæt he sylf wolde geseon ða stowe .
 and þær andwerd beon þonne he his beard aledde . 228
 Æfter ðysum ferde florus to ðam mynstre .
 and his kyne-hlaford com swa swa hí cwædon .
 and bæd þæt he moste beor heora broðor for gode .
 and forgeaf sumne ham to þære halgan stowe . 232
 and mildelice spræc . to eallum ðam munecum .
 swiðost swa peah synderlice to maure .
 and behét þæt hé wolde him hold beon ¹eallum .

¹ Leaf 40, back.

that He would have mercy on the dead
 and the possessed with devils, and help their souls.
 Then he went out again to the miserable madmen,
 and in the Lord's name put the devils to flight 204
 out of the possessed workmen, and they were healed.
 Then he commanded to bear into his oratory
 the corpse of the departed that the fiend had killed,
 and kept the vigil all night by the madman's corpse, 208
 and bade that in the morning mass should be said for his soul,
 and raised the dead man through the Lord's might,
 and gave orders to warn him, if he wished to live,
 that he should never be seen in the monastery again 212
 after the present day whereon he arose from the dead.
 So all the work of the monastery was ended within eight years,
 and also hallowed with high solemnity.
 Then Florus remembered what he had at first intended, 216
 and what he had vowed to God when he began the monastery,
 and besought leave for himself from his royal master,
 that he might turn from the deceitful riches,
 and dwell in the monastery which he had wrought, 220
 and spend his life according to Maurus' direction,
 and live holily in God's service,
 and so merit the bliss eternal.
 So the king granted the thane his wish, 224
 though he could hardly find it in his mind
 to let so dear a friend go from him,
 and said, that he himself desired to see the place,
 and to be present there when he laid aside his beard [received
 the tonsure]. 228
 After these things, Florus went to the monastery,
 and his royal master came even as they had said,
 and prayed that he might be their brother for [the love of] God,
 and gave certain property to the holy place, 232
 and spake affably to all the monks,
 but especially, however, to Maurus in particular,
 and promised that he would be friendly to them all ;

and bær him sylf his lác . and lede uppon þæt weofod . 236
 Florus hét ða forð-bæran his fægeran maðmas
 on golde and on seolfre . and hí gode geoffrode .
 and his menn gefreode . ætforan ðam weofode .
 and awearp his wæpna . and wearð þa bescoren . 240
 ætforan þam cyninge . to cristes þeow-dome .
 and se cyning blyssode . and blyðe wearð on mode .
 for ðæs þegnes gecyrrednyse . and soðum geleafan .
 Eft æfter gereorde . hét se æðela cyning 244
 þæt florus hine gespræce . ær þan þe hé þanon ferde .
 and hé com þá sona mid sumum oðrum munecum
 on munuc-wisan gescryd . þa weop se cyning .
 and þancode gode his godan wyllan . 248
 and tilhte hine georne þæt hé geornful wære .
 on þam gastlican life and on godes þeow-dome .
 swa swa hé on woruld-þingum wíslice ær leofode .
 and se cyning syððan siðode þanon . 252
 Eft þæs on mærgen rád maurus to þam lande .
 þe se cyning him geaf . and his cepte sum beddryda .
 sé læg seofon gear to-slopenum limum .
 and wæs þyder geboren to biddenne his hæle . 256
 Þa bletsode maurus . þone beddrydan mann .
 and hé sona gesund sylf úpp arás .
 swa ðæt hit næs ge-sene hweðer he seoc wære .
 Þa bugon gehwylce æðelborene menn . 260
 to maures mynstre . to munuc-licere drohtnunge .
 Sume eac befæstan heora suna him .
 to godes þeow-dome . oðþæt þær gadorod wæs
 hund-teontig muneca . and feowertig ealles . 264
 Þa ge-cwæð se abbod . and ealle þa gebroðra .
 þæt þer ne mihte na má muneca wunian .
 þe læs þe ðam gebroðrum bigleofan ateorode .
 ac wære þæt getél . wunigende æfre . 268
 ne læs ne má . on þam munuc-life .

and himself bare his offering, and laid it upon the altar. 236
 Then Florus bade men bring forth his fair treasures
 in gold and silver, and he offered them to God,
 and freed his serfs before the altar,
 and threw away his weapons, and was there shorn 240
 in the presence of the king, for the service of Christ ;
 and the king rejoiced, and was blithe in mood
 for the thane's conversion and true faith.
 Again, after the feast, the noble king bade 244
 that Florus should speak with him, ere he went thence,
 and he came immediately with some other monks,
 clad in monkish-wise. Then the king wept,
 and thanked God for his good will, 248
 and earnestly exhorted him to be zealous
 in the spiritual life, and in God's service,
 as he had before lived prudently in the things of the world ;
 and the king afterwards journeyed thence. 252
 After this, in the morning, rode Maurus to the estate,
 which the king had given him, and a bed-ridden man sought
 him,
 who had lain seven year with relaxed limbs,
 and was borne thither to pray for his healing. 256
 Then Maurus blessed [signed] the bedridden man,
 and he immediately rose up by himself sound,
 so that it could not be perceived that he had been sick.
 Then all the nobly-born men devoted themselves 260
 to the monastic work in Maurus' monastery ;
 some also committed their sons to him
 for God's service, until there were gathered together
 one hundred and forty monks in all. 264
 Then said the abbot and all the brothers,
 that no more monks could dwell there,
 lest victuals should fail the brothers,
 but that the tale (of 140¹) should always continue, 268
 neither less nor more, in the monastic life.

¹ See 264, lines 348, 353.

Hit gelamp ða siððan . þæt se gesæliga florus
 gewát of worulde . wuldor-ful to criste .
 on ðam þrytteeðan gearre . æfter þam þe he munuc ¹ wæs . 272
 Sum erce-diacon com eac hwilum
 to maure . þa næfdon hí nán wín
 buton on ánum gewealdenan butruce .
 and maurus þa bletsode bliðelice þæt wín . 276
 cwæð þæt god mihte gemycclian þone wátan .
 se ðe iú on westene wæter út-teah .
 of heardum stan-clude . and of heofonum asende .
 his folce big-leofan . feowertig geara . 280
 Hi druncon ða þæt wín . wel hund-seofontig manna .
 and æfre wæs se buteruc brerd-ful wines .
 Maurus gemette ænne man eft .
 se wæs yfele ge-tawod . and hine æt se cancor . 284
 and his weleres wæron awlætte mid ealle .
 and eac his nosu . for-numen mid attre .
 þa bletsode maurus þone mann feorran .
 and he sona wearð wundorlice gehæled . 288
 Siððan nolde maurus of ðam mynstre faran .
 for nanre neode . butan he nyde sceolde .
 forðan þe he wiste hwæt him gewitegod wæs .
 ðurh sancte benedictre . ða þa hé siðode him fráman . 292
 þæt he sceolde gewítan of worulde to gode
 on ðam feower-teoðan gearre . þæs þe hé ferde fram him .
 and wunode þá on sundrum . and sette þam gebroðrum .
 operne abbod . be heora ealra ræde . 296
 ðæs ylcan flores sunu . þe wé áér fore-sædan .
 He wearð þa ge-bysgod on his ge-bedum þearle
 on martines cyrcan mid his twam munecum .
 to ðriddan healfan gearre mid ealre geornfulnyse . 300
 and mid gastlicre gewilnunge . godes miltsunge bæd .
 þa on sumere nihte . ge-seah he þone deofol .
 þá þa hé wolde gán Into godes cyrcan .
 Se feond hæfde him mid fela oðre sceoccan . 304

¹ Leaf 41.

It befell thereafter, that the blessed Florus
 departed from the world, full of glory, to Christ,
 in the thirteenth year after he became a monk. 272

Also a certain archdeacon came once upon a time
 to Maurus, and then they had no wine
 except in one large-sized bottle.

Then Maurus blithely blessed the wine, 276
 and said, that God could increase the drink,
 He who of old in the wilderness drew out water
 from the hard stone-cliff, and sent from Heaven
 food for his people for forty years. 280

Then verily they drank of that wine, full seventy men,
 and the bottle was ever after brimful of wine.
 Again Maurus found a man

who was evilly stricken, and a cancer was eating him, 284
 and his lips were rendered loathsome thereby,
 and likewise his nose destroyed by the poison;
 then Maurus blessed the man from afar,
 and he instantly was wondrously healed. 288

After that Maurus would not journey from the monastery,
 for any need, unless he were obliged,
 because he knew what had been foretold him
 by Saint Benedict, when he had left him, 292

that he should depart from this world to God
 in the fourteenth year after he had gone from him;
 and dwelt there apart, and set over the brothers
 another abbot, by the counsel of them all, 296

that same Florus' son, of whom we have before spoken.
 He was then very much busied with his prayers
 in St. Martin's church, with his two monks,
 for two years and a half with all fervour, 300
 and, with holy desire, besought God's mercy.

Then on a certain night he saw the devil,
 when he was about to go into God's church.
 The fiend had with him many other devils, 304

and for-wyrnde him Inganges . and mid graman him cwæp to .
 þu come hider maure to uncuðum earde .
 and wendest þæt ðu mihtest ús aweg drifan .
 of urum wunungum . ac ðu scealt witan nú . 308
 þæt ic mid mislicum deaðe þine ¹munecas acwelle .
 swá þæt earfoðlice heora ænig beliefð .
 of swa micclum werode . þe hér wunað mid þe .
 þa cwæð se halga wer . to ðam hetolan sceoccan . 312
 Dreage ðe se hælend . þe hæfð ealles geweald .
 þu leas-breda feond . and facnes ord-fruma .
 Hwæt ða se sceocca sona fordwán
 of his gesihðe . mid swiðlicum reame . 316
 swa þæt ða munecas micclum afyrhte
 wurdon awrehte . ðurh his wodlican stemne .
 and eodon² to uhtsange . ær timan swa þeah .
 Maurus ða eode Into martines cyrcan : 320
 and mid micelre sarnysse . þone soðfæstan god bæd .
 þæt he him geswutelode . be ðæs sceoccan gylpe .
 and him gewislicor onwrige . þæs awyrgedan saga .
 Maurus ða geseah ænne scinende engel . 324
 wið hine standende . and þas word him secgende .
 þu godes dyrling . hwi eart ðu swa dreorig .
 witodlice se deofol wát towerde ðing
 hwilon . na symle . þurh sume gebicnunge . 328
 be þam þe hé oft geseah . þeah þe he sylf leas sy .
 and þæt þæt he þe sæde . is soð be dæle .
 swa þæt se mæste dæl ðinre muneca sceal .
 of life gewítan . binnan lytlan fyrste . 332
 and hi ealle becomað to ðam ecan life .
 and þu sylf siððan . gesælig him fyligst .
 to godes rice . þurh gode gearnunga .
 Æfter ðisum wordum . gewát se engel him fram . 336
 and maurus þæs on mergen þa munecas gespræc .
 and ealle his gesihðe him openlice sæde .
 and manode hi georne þæt hi gearwe wæron .

¹ Leaf 41, back.² MS. eoden, *alt.* to eodon.

and prevented his entrance, and with rage said to him,
 'Thou camest hither, Maurus, to a strange land,
 and thoughtest that thou couldest drive us away
 out of our dwellings, but thou shalt know now, 308
 that I will, with divers deaths, kill thy monks,
 so that hardly shall any one of them remain
 of so great a company as now dwell with thee.'
 Then said the holy man to the hateful devil, 312
 'Christ, who hath power over all, rebuke thee,
 thou lying fiend, and author of wickedness.'
 So then the devil straightway vanished
 out of his sight with a mighty outcry, 316
 so that the monks, much affrighted,
 were aroused by his furious voice,
 and went to nocturns, but before the right time.
 Maurus then went into Saint Martin's church, 320
 and with great sorrow besought the faithful God,
 that He would reveal to him concerning the devil's boasting,
 and disclose to him more certainly the accursed one's saying.
 Maurus then saw a shining angel 324
 standing beside him, and saying these words to him,
 'Thou, God's darling, why art thou so sorrowful?
 Verily the devil knoweth future things
 sometimes, but not alway, through some token 328
 of what he has oft seen, though he himself be false;
 and that which he said to thee is true in part,
 so that the most part of thy monks shall
 depart from life within a little while, 332
 and they all shall come to the eternal life,
 and thou thyself afterward shall blessedly follow them
 to God's kingdom through good deserts.'
 After these words the angel departed from him, 336
 and Maurus then, in the morning, spoke to the monks,
 and told them openly all his vision,
 and earnestly exhorted them to be ready,

and mid soðre behreowsunga heora sawle apwogon . 340
 fram callum synnum . þæt hí siðian mihton .
 to godes beorhtnysse . mid broðorlicre lufe .
 Æfter þisum wordum . wurdon þa munecas
 mycclum abryrde . and heora gebeda sungon . 344
 and hi sylfe gearcodon to þam soðan life .
 and hi sylfe betæhton . ðam soðfæstan scyppende .
 Him com ða se cwealm swa swa se ¹engel gecwæð .
 swá þæt an hund muneca . and syxtyne munecas . 348
 binnan fif monðum . of ðam mynstre gewiton .
 and maurus se abbod . ge-endode siððan .
 swá se engel sæde him sylfum . on ær .
 Þær belifon swa þeah lifes on ðam mynstre . 352
 feower and twentig muneca . æfter maures forð-siðe .
 and he wæs bebyrged . binnan martines cyrcan .
 Þær beoð wundra geworhte ðurh þone halgan wer .
 ðam ælmihtigan to lofe . Seðe lyfað á on ecnysse . 356
 Þæs halgan maures líf wæs þus gelogod .
 ða þa hé twelf wintra wæs . he wæs betæht benedictē .
 and he wunode mid him twentig wintra siððan .
 and on his agenum mynstre em feowertig geara . 360
 þæt synd eall to-gedere twá and hund-seofontig geara .
 Twegen þæra muneca ðe mid him þyder comon
 forð-ferdon þær on þam fore-sædan cwealme .
 and twegen cyrdon ongean swá swá he sylf bebead . 364
 eft to munte casin . ðanon þe hí ær coman .
 and hyre oðer awrát þas gewyrdelican race .
 on ledenum gereorde ac we it reccað on englisc .
 Sy wuldor and lof . ðam wél-willendan gode . 368
 seðe wurðað his halgan mid wuldre on écnysse. AMEN.

¹ Leaf 42.

and to wash their souls by true repentance 340
 from all sins, that they might journey
 to God's brightness with brotherly love.
 After these words the monks became
 greatly moved (to devotion), and sang their offices, 344
 and prepared themselves for the true life,
 and committed themselves to the faithful Creator.
 The pestilence then came upon them even as the angel said,
 so that one hundred and sixteen monks, 348
 within five months, departed from the monastery,
 and Maurus the abbot died afterwards,
 as the angel had told to him before.
 There remained alive, however, in the monastery, 352
 four and twenty monks after Maurus' death,
 and he was buried within Saint Martin's church.
 There miracles are wrought by the holy man
 to the praise of God, who liveth ever in eternity. 356
 This holy Maurus' life was thus divided ;
 when he was twelve winters old, he was committed to Saint
 Benedict,
 and he remained with him twenty winters thereafter,
 and in his own monastery just forty years ; 360
 these are altogether seventy-two years.
 Two of the monks who came with him thither,
 died there in the aforesaid pestilence,
 and two returned again, as he himself commanded, 364
 back to Monte Cassino, whence they had first come,
 and one of them [named Faustus] wrote this true history
 in the Latin tongue, but we tell it in English.
 Be glory and praise to the benevolent God, 368
 who rewardeth His saints with glory in eternity. Amen.

VII.

XII.¹ KALENDAS FEBRUARIAS. NATALE
SANCTE AGNETIS VIRGINIS.

[The copy in MS. O. is much damaged, but little of it being legible; and that in MS. V. is destroyed.]

AMBROSIVS BISCEOP . BINNAN MEDIOLANA
A afunde on ealdum bocum . be ðære eadigan agne .
 hú heo on rome byrig reðe ehtnysse acóm .
 and on mægðhade martyr-dóm ðrowode . 4
 Ða awrát ambrosius . be þam mædene ðus .
 On þære tide wæs sum æðel-boren mæden .
 agnes gehaten . on ðone hælend gelyfed .
 binnan rome byrig . bilewit . and snotor . 8
 cild-lic on gearum . and eald-lic on mode .
 Seo wan þurh ge-leafan . wið þa feond-lican ealdras .
 and on ðam pritteoðan geara þone deað forleas .
 and þæt ece líf gemette . forðan þe heo lufode crist . 12
 Heo wæs wlitig ² on ansyne . and wlitigre on geleafan .
 Þa ða heo gewende ³ of scole . ða awogode hi sum cniht
 simpronies sunu . þe wæs ge-set ofer ða burh .
 to heah-gerefan . and wæs hæðen-gilda . 16
 Þa budon ða magas þam mædene sona
 deorwurðe gyrlan . and deorwurðran behéton .
 ac seo eadige agnes . þæt eall forseah .
 and þæra ⁴ maðma ⁵ ne rohte . þe má þe reocendes meoxes . 20
 Ða brohte se cniht to ðam clænan mædene .
 deorwurða gimmas . and woruldlice glencga .
 and behét hire welan gif heo wolde hine .
 þa andwyrde agnes . anrædlice þam cnihte . 24
 Gewít ðu fram me synne ontendnys
 leahtras foda . and deaðes bigleafa
 gewít fram me . Ic hæbbe oðerne lufiend .

¹ MS. Julius has XIII; but O. has XII. ² Leaf 42, back. ³ O. wænde.
⁴ O. ðara. ⁵ O. madma.

VII.

JANUARY 21. SAINT AGNES, VIRGIN.

Ambrose, Bishop of Milan,
found [written] in old books concerning the blessed Agnes,
how she endured cruel persecution in the city of Rome,
and in girlhood suffered martyrdom. 4
Then wrote Ambrose concerning the maiden thus.
At that time there was a noble maiden
called Agnes, believing in the Saviour,
in the city of Rome, gentle and wise, 8
a child in years, but old in mind.
She contended through faith with the fiendlike rulers,
and in her thirteenth year lost mortality,
and found eternal life, for that she loved Christ. 12
She was fair in countenance, and fairer in faith.
When she returned from school, a youth wooed her,
son of Sempronius, who was set over the city
[to rule] as prefect, and who was an idolator. 16
Then straightway his kinsmen offered to the maiden
costly robes, and promised [her] yet costlier ones,
but the blessed Agnes despised it all,
and recked no more of the treasures than of a reeking dunghill.
Then the youth brought to the pure maiden 21
precious gems and worldly ornaments,
and promised her riches if she would [have] him.
Then Agnes answered the youth fearlessly, 24
‘Depart thou from me, thou fuel of sin,
food of crime, and nourishment of death,
depart from me! I have another lover,

pinne ungelican . on æðelborennysse 28
 seðe me beað bæteran frætegunga .
 and his geleafan hring me let to wedde .
 and me gefrætewode . mid ún-asmeagendlicra wurðfulnysse .
 He befeng minne swiðran . and eac minne swuran . 32
 mid deorwurðum stanum . and mid scinendum gimum .
 He gesette his tacn . on minum nebbe .
 þæt ic nænne oðerne ofer hine ne lufige .
 He geglængde me mid orle . of golde awefen . 36
 and mid ormettum mynum me gefretewode .
 He æt-eowde me eac . his ænlican hordas .
 ða he me gehét . gif ic him gelæste .
 Ne mæg ic him to teonan oðerne geceosan . 40
 and hine forlætan . þe me mid lufe beweddode .
 His ansyn is wlitigre . and his lufu wynsumre .
 his bryd-bedd me is gearo¹ . nu iú mid dreamum .
 His mædenu me singað . mid geswegum stemnum . 44
 Of his muðe ic under-feng meoluc . and hunig .
 nú iú ic eom beclypt . mid his clænum earmum .
 his fægera lichama is minum geferlæht .
 and his blod ge-glende mine eah-hringas . 48
 His modor is mæden . and his mihtiga fæder
 wifes ne breac . and him á bugað englas .
 His wlikes wuldriað . þa wynsumun (*sic*)² tunglan .
 sunne . and mona . þe middan-eard onlihtað . 52
 Þurh his spæc geedcuciað eac ða deadan .
 and þurh his hrepunge beoð gestrangode þa unstrangan seocan .
 His speda ne ateoríað . ne his welan ne waniað .
 Þam anum ic healde minne truwan æfre . 56
 þam ic me befæste mid ealre estfulnysse .
 Þonne ic hine lufige . ic beo eallunga clæne .
 þonne Ic hine hreppe . ic beo unwemme .
 ðonne Ic hine under-fó . ic beo mæden forð . 60
 and þær bærn ne ateoríað . on ðam bryd-lace .
 Þær is eacnung buton sare . and singallic wæstmbærnyss .

¹ O. geara.² Leaf 43.

unlike to thee in nobility, 28
 who hath offered me better adornments,
 and hath granted me for a pledge the ring of His faith,
 and hath adorned me with unimaginable honour.
 He hath encircled my right hand and also my neck 32
 with precious stones, and with shining gems.
 He hath set His token upon my face
 that I should love none other beside Him.
 He hath decked me with a robe woven of gold, 36
 and hath adorned me with exceeding [rich] jewels;
 He hath shewed me also His incomparable treasures,
 which He hath promised me if I follow Him.
 I may not to His dishonour choose another 40
 and forsake Him who hath espoused me by His love.
 His countenance is fairer and His love winsomer [than thine],
 His bridal-bed hath been now of a long time prepared for me
 with joys,
 His maidens sing to me with melodious voices. 44
 From his mouth I have received milk and honey;
 now already I am embraced with His pure arms;
 His fair body is united to mine,
 and His blood hath adorned my eyebrows (*lit.* eye-rings). 48
 His mother is a Virgin, and His mighty Father
 knew not woman, and to Him the angels ever bow.
 The winsome stars glorify His beauty,
 and the sun and moon also, which enlighten the earth. 52
 By His word even the dead are quickened,
 and by His touch the infirm sick are strengthened.
 His abundance never faileth, nor His wealth waneth.
 To Him alone I ever keep my troth, 56
 to whom I commit myself with all devotion.
 When I love Him, I am wholly pure;
 when I touch Him, I am unstained,
 when I receive Him, I am still a virgin, 60
 and there, in the bridal, no child lacketh.
 There is conception without sorrow, and perpetual fruitfulness.'

Se cniht wearð ge-ancsumod . and wið-innan ablend
 æfter þæs mædenes spræce . þe hine spearn mid wordum . 64
 He wearð þa gesicelod . and siccetunga teah .
 of niwel-licum breoste . on bedde ligende .
 Ða cunnodan læcas hwi he ligende wære .
 and cyddan þam fæder . þæs cnihtes mod-leaste . 68
 Ða sende se fæder sona to ðam mædene .
 þæt ylce ærende . þe his sunu ær abead .
 ac agnes wiðsoc . sæde þæt heo nolde
 þæs ærran bryd-guman æpelan truwan . 72
 æfre gewemman þurh ænig wedd .
 Ða puhte ðam heah-gerefan huxlic on mode .
 þæt heo operne tealde to-foran his gebyrdum .
 befran swa þeah þearle mid mycelre ðrutunge . 76
 hwæt se bryd-guma wære . þe agnes onwuldrode .
 Him wearð þa gesæd . þæt heo fram cild-hade sona
 cristen wære . and swa mid dry-cræfte afylled .
 þæt heo crist tealde hire to bryd-guman . 80
 Hwæt ða simpronius mid swiðlicum gehlyde .
 hét hí gefeccan hám to his dóm-setle .
 and ærest onsundron mid geswæsum wordum .
 olehte þam mædene . and æfter ðam geegsode . 84
 Ac þæt godes mæden ne mihte beon bepæht
 þurh ænige lyffetunge fram hire leofan drihtne .
 ne heo næs afyrht . for his þeow-racan .
 Ða ge-seah sympronius hyre soþan an¹rædnysse . 88
 and cydde hire freondum . þæt heo for-scylogod (*sic*) wære
 for hire cristen-dome . þe se casere onscunode
 Eft þæs on mergen het se manfulla dema
 þa eadigan agnen him to gefeccan . 92
 and sæde hire gelome hu his sunu hí lufode .
 ac him speow hwonlice . þeah þe hé swiðe spræce .
 He ge-sæt þa his dom-setl . dreorig on mode .
 and behét ðam mædene menig-fealde wita 96
 buton heo wiðsoce þone soðan hælend .

¹ Leaf 43, back.

The youth was angered, and inwardly blinded
after the maiden's speech, who had spurned him with words. 64
He straightway fell ill, and drew sighs
from the depths of his breast, lying on his bed.
Then leeches enquired why he was lying there,
and made known to the father the youth's mental disorder. 68
Then the father sent straightway to the maiden
the same errand which his son had before announced;
but Agnes refused, saying that she would not
by any marriage, ever stain 72
the noble troth of the first bridegroom.
Then it seemed to the Prefect shameful in his mind
that she should account another before his son.
He strictly questioned, nevertheless, with great threatening 76
who this bridegroom was of whom Agnes boasted.
It was then told him that she had been a Christian
from early childhood, and so filled with delusion
that she accounted Christ as being her bridegroom. 80
Lo! then Sempronius, with a loud voice,
bade fetch her home to his judgment-seat,
and first, apart, with persuasive words
flattered the maiden, and after that intimidated her. 84
But the virgin of God could not be allured
by any flattery from her beloved Lord,
neither was she afraid because of his threatening.
Then Sempronius saw her true constancy, 88
and told her friends that she would be accused
for her Christianity, which the Emperor abhorred.
After this in the morning the wicked judge bade
fetch the blessed Agnes to him, 92
and told her repeatedly how his son loved her,
but he had little success, though he spake very much.
He sat there on his judgment-seat, vexed in mind,
and promised to the maiden manifold punishments, 96
unless she would renounce the true Saviour.

He cwæð æft siððan to ðam snoteran mædene .
 Hlyst minum ræde . gif ðu lufast megð-had .
 þæt ðu gebuge mid biggengum . hraðe . 100
 to þære gydenan¹ uesta . þe galnysse onscunað .
 Agnes ða andwyrde . þam arleasan and cwæð .
 Ic for-seah þinne sunu ðe soþlice is man .
 and ic nates hwon ne mæg on his neb-wlite beseon 104
 for mines cristes lufe hu mæg ic him to teonan .
 to þam deadum anlicnyssum . me ge-eadmedan .
 þa cwæð se heah-gerefa . to ðam halgan mædene .
 Ic forbær þe oð þis . forðan þe ðu gyt cild eart . 108
 þu tælst ure godas . swa þeah ne græma þu hí .
 Agnes him andwyrde . Se ælmihtiga herað
 swiðor manna mód . þonne heora mycclan ylde .
 and se geleafa ne bið on gearum . ac bið on glæwum *andgitum* .
 Læt þine godas geysian . gif hi aht magon . 113
 Læt hi sylfe beodan þæt we us to him gebiddan .
 gif þu þis dón ne miht . drece us loca hu þu wylle .
 þa cwæð simpronius . se sceandlica dema . 116
 Geceos þe nú agnes an þæra twegra .
 oððe þu mid mædenum þæra mæran uestan .
 þinne lac geoffrige . oððe þu laðum myltestrum
 scealt beon geferlæht . and fullice gebysmrod . 120
 and ða cristenan ne magon þe þonne ahreddan .
 Hwæt þa agnes andwyrde . mid mycelre anrædnysse .
 gif ðu cuðest minne god . ne cwæde þu ðas word .
 Orsorblice ic forseo þine þeow-racan . 124
 forþan þe ic geare cann mines drihtnes mihte .
 Ic truwiges on him forþan ðe he
 Is me trumweall . and un²ateorigend-lic bewerigend .
 þæt ic ðinum awyrgedum godum ne ðurfe 128
 ge-offrian . ne þurh ælfremede horwan .
 æfre beon gefyled . mid þam fulum myltestrum .
 Ic hæbbe godes encgel haligne mid me .
 þine godas syndon agotene of áre . 132

¹ MS. gyldenán, i. e. golden.² Leaf 44.

After that he said again to the wise maiden,
 'Listen to my counsel, if thou lovest virginity,
 that thou submit quickly to the worship 100
 of the goddess Vesta, who hateth impurity.'
 Then Agnes answered the wicked man, and said,
 'I refused thy son, who truly is a man,
 and I can in no wise regard the beauty of his countenance 104
 for the love of my Christ; how can I, to His dishonour,
 humble myself to the dead image?'
 Then said the Prefect to the holy maiden,
 'I have borne with thee hitherto because thou art yet a child;
 thou insultest our gods, yet do not anger them.' 109
 Agnes answered him, 'The Almighty approveth
 the minds of men rather than their great age;
 and faith is not in years, but dwells in prudent understandings.
 Let thy gods be angry if they can do aught. 113
 Let themselves command us to worship them;
 if thou canst not accomplish this, afflict us, lo! how thou wilt.'
 Then said Sempronius, the shameful judge, 116
 'Choose thee now, Agnes, one of these two things;
 either thou shalt, among the virgins of the mighty Vesta,
 offer thy sacrifice, or thou shalt be associated
 with loathly harlots and foully dishonoured, 120
 and the Christians will not then be able to deliver thee.'
 Then Agnes answered with great resolution,
 'If thou knewest my God, thou wouldest not say these words.
 Without care, I despise thy threatenings, 124
 because I well know my Lord's might.
 I trust in Him because He is
 to me a strong wall, and an unfailing defence,
 so that I need not sacrifice to thy accursed gods; 128
 neither by pollution from without [can I]
 ever be defiled among foul harlots.
 I have God's holy angel with me;
 thy gods are molten of [mere] brass, 132

of þam ðe man wyrcð wynsume fate .
 oððe hí synd stænene . mid þam þe man stræta wyrcð .
 Nis na godes wunung on ðam grægum stanum .
 ne on ærenum wecgum . ac he wunað on heofonum . 136
 Þe soðlice genimð and þine gelican .
 seo grimlice hell . mid þam grædigum fyre .
 on þam ge beoð toblawene . and forbyrnan ne magon .
 ac beoð æfre ge-edniwode . ðære ecan ontendnysse . 140
 Ða hét se woda dema hyre wæda of adón .
 and hí swa nacode gelædan . to þam forligres huse .
 and hét clypian geond þa stræt . and cyðan be þysum .
 Hwæt ða godes miht mycclum wearð geswutelod . 144
 swá þæt þæs mædenes fex . befeng hi eall abutan .
 sona swa þa cwelleras hire claðas of abrudon .
 and þæt fex hi behelede on ælce healfe gelice .
 Hi tugon ða þæt mæden to þæra myltestrena huse . 148
 ac heo gemette þær sona scinende godes encgel .
 swa þæt nan man ne mihte for ðam mycclum leohte
 hire on beseon . oððe hí hreppan .
 for þan þe ðet hus eall sceán . swá swá sunne on dæg . 152
 and swa hí hí gearnlicor sceawodon . swá scimodon heora eagon
 swiðor .
 Agnes hí þa astrehte þone ælmihtigan biddende .
 and god hyre þa asende scinende tunecan
 Heo þancode ða criste . and ðone clað hire onadyde . 156
 and wæs swiðe gemæte hire micelnysse .
 beorhte scinende . swa þæt men geseon mihton .
 þæt god hire sende þone scinende clað .
 Ða wearð þæra myltestrena hús mannum to gebæd-huse . 160
 and ælc seðe Inneode . arwurðode god .
 for þam heofonlican leohte . þe on ðam huse scean .
 Ða com þæs gerefan suna (*sic*) to þære scinendan stowe .
 mid his sceandlicum ¹gegadam . wolde þa godes þinene ge-
 bysmrian . 164
 and sende him sona æt-foran . sume Into hire .

¹ Leaf 44, back.

whereof men construct fair vessels,
 or they are of stone, whereof men make streets.
 God's dwelling is not in the gray stones,
 nor in brazen lumps, but He dwelleth in Heaven. 136

Thee verily, and such as are like thee,
 shall terrible hell, with its greedy fire, seize,
 wherein ye shall be blasted, and yet cannot be consumed,
 but shall ever be renewed in the everlasting burning.' 140

Then the infuriated judge bade men take off her garments,
 and lead her, thus naked, to the harlot's house;
 and commanded them to cry throughout the streets, and make
 this known.

Lo then! God's power was mightily manifested, 144
 so that the maiden's hair covered her all about
 as soon as the executioners tore off her clothes;
 and the hair covered her alike on every side.

Then they dragged the maiden to the harlots' house; 148
 but she at once found there a shining angel of God,
 so that no man, because of that great light,
 could either look upon or touch her,

for the house all shone as the sun in the day-time; 152
 and the more closely they looked at her, the more their eyes
 were dazzled.

Then Agnes prostrated herself, praying to the Almighty,
 and God thereupon sent her a shining tunic.

Then she thanked Christ, and donned the clothing, 156
 which fitted her size very exactly,
 brightly shining, so that men might see
 that God had sent her the shining clothing.

So became that house of harlots a house of prayer for men,
 and each one who entered gave glory to God 161
 for the heavenly light which shone in that house.

Then came the Prefect's son to the shining place
 with his shameful companions, desiring to dishonour the virgin
 of God, 164

and straightway sent in before him some of them to her;

ac hí wundrodon swiðe . þæs wynsuman lehtes .
 and abliegede cyrdon . to heora bysmorfullum hlaforde .
 Ða ðreade he hí þearle . forðan þe hí þæs scinendan lehtes 168
 swa swiðe wundrodon . and hí gewemman ne dorston .
 Arn þa him sylf inn . mid sceand-licum willan .
 ac he feol astreht ætforan þam mædene adyd .
 þurh ðone deofol þe hé dwollice gehyrsumede . 172
 He læg þær swa dæd lange on þære flora .
 Ða wendon his gegadan þæt he wære gebysgod
 embe his fracedan dæda . þa fandode heora án .
 and ge-mette hine deadne . and dreorig sona clypode . 176
 Eala ge romanisce arfæste symle .
 gehelpanð us hraðe . þeos reðe myltestre
 mid hire drycræfte adydde urne hlaford .
 Ða arn seo burh-waru . ablycged þider sona . 180
 and se fæder eac cóm . clypigende mid gehlyde .
 Ðu wæl-hreowasta wimman . woldest ðu geswutelian
 þinne feondlican dry-cræft . swa þæt ðu minne sunu adyddest .
 Agnes him cwæð tó . hwi synd þa oðre cuce . 184
 þe hider inn-eodon . buton forðon þe hí arwurðodon
 þone ælmihtigan god . þe me myld-heort-lice gescrydde .
 and asende me his engel . þe minne lichaman geheold .
 seþe wæs fram cyld-cradole criste gehalgod . 188
 Ðin sceamleasa sunu . mid sceamleasum anginne .
 arn into me . ac se engel hine afylde .
 and ðam deofle betæhte . þe hine adydde þær-rihte .
 Ða cwæð se heah-gerefa . to ðam halgan mædene . 192
 þin saga bið ge-swutelod . gif þu þone sylfan engel bitst .
 þæt hé minne ancennedan sunu . nu ansundne arære .
 Agnes seo eadige him andwyrde þus .
 Ne synd gé na wyrðe . þæt wundor to geseonne . 196
 ac swa þeah is tima . þæt drihtnes miht beo geswutelod .
 Gað eow nu þeah ealle út . þæt ic mé ana gebidde .
 Hi eodon þa ealle ut . and heo hi ana gebæd
 biddende hire drih¹ten þæt he þone deadan arærde . 200

¹ Leaf 45.

but they marvelled greatly at the winsome light,
and returned astonished to their impious lord.

Then he reproached them furiously because they had wondered
so much 168

at the shining light, and had not dared to defile her.

Then he himself ran in with shameful intent,

but he fell prostrated before the maiden, struck down
by the devil whom he foolishly obeyed. 172

He lay there, as if dead, a long time upon the floor ;

then his companions thought that he was busied

about his evil deeds, then one of them came to see,

and found him dead, and immediately cried out in grief, 176

‘Alas! ye ever pious Romans,

help us quickly, this cruel harlot

with her witchcraft hath destroyed our lord!’

Then straightway the citizens ran thither astonished, 180

and the father also came, crying aloud,

‘Thou cruelest woman, wouldst thou show

thy fiendlike sorcery, to destroy my son?’

Agnes said to him, ‘Why are the others living 184

who came in hither, but because they worshipped

the Almighty God who compassionately clothed me,

and sent me His Angel, who preserved my body,

which was, from the cradle, consecrated to Christ? 188

Thy shameless son, with shameless intent

ran in towards me, but the Angel felled him,

and delivered him to the devil who straightway destroyed him.’

Then said the Prefect to the holy maiden, 192

‘Thy saying will be manifested if thou wilt pray the self-same angel

that he will now raise up my only son in sound health.’

The blessed Agnes answered him thus,

‘Thou art not worthy to see that wonder, 196

but nevertheless it is time that the Lord’s might be manifested.

Go ye now therefore all out, that I may pray alone.’

Then went they all out, and she prayed alone,

beseeching her Lord that He would raise the dead. 200

Ða æteowde þær cristes engel . and þone cniht arærde .
 and he arn þær-rihte ut . þa he geedcucod wæs .
 clypigende ofer eall . and cwæðende þus .
 An god is on heofonum . and eac on eorðan . 204
 seðe is þæra cristenra god . and eower godas ne synd
 nahtes .
 Hi ne magon him sylfum fremian . ne oðrum fultumian .
 Ða wurdon þa hæðengylðan . hetelice gedrefede .
 and clypodon mid gehlyde . be ðam geleaffullan mædene . 208
 Animað animað hraðe . þa reðan wiccan .
 seo þe ðus awent þurh wicce-cræft manna mod .
 Ða ne dorste se heah-gerefa . naht ongean þa hæðen-gylðan .
 ac for-lét his gingran togeanes þære ceaste . 212
 and ferde him-sylf aweg . sorhful on mode .
 forðan þe hé ne mihte þæt mæden ahreddan .
 wið þa hæðen-gylðan . æfter his suna æriste .
 Hwæt þa aspasius se under-gerefa . 216
 ne mihte wið-cwæðan þam cwealm-bærum folce .
 ac hét þa ontendan for þam micclum teonan .
 swyðe micel fyr . and hí to-middes besceofan .
 Hit wearð þa swá gedón . swa se wælhreowa hét . 220
 ac se lig hine todælde . on twegen dælas sona .
 and for-swælde þa ðe þa ceaste macedon .
 and agnes seo eadige . stód on æle middan gesund .
 astræhtum handum þus hí gebiddende . 224
 Eala ðú ælmihtiga god . ana to ge-biddene .
 ondrædend-lic scyppend . soþlic to wurðigenne .
 mines drihtnes fæder . ðe ic bletsige .
 forðan þe Ic æt-wand þurh þinne wynsuman sunu . 228
 þæra arleasra þeowracan . and eac þæs deofles fylðe .
 Efne ic eom begoten mid godcundlicum deawe .
 þæs lig is to-dæled and þa geleaf-leasan forswælede .
 Ic bletsige ðe fæder bodigendlic god . 232
 þæt ic þurh fyr unforht to ðe faran mót .
 þæt þæt ic gelyfde þæt ic geseo .
 ðæt þæt ic gehihte . þæt ic hæbbe nú .

Then appeared there Christ's Angel, and raised the youth,
 and he immediately ran out, when he was requickened,
 crying everywhere, and saying thus,
 'There is One God in Heaven and likewise on earth, 204
 He who is the God of the Christians, and your gods are
 naught ;
 they can neither profit themselves nor help others.'
 Then the idolators were sorely troubled,
 and cried clamorously against the believing maiden, 208
 'Away, away quickly with the cruel witch,
 her who thus by her witchcraft perverts men's minds.'
 Then the Prefect durst do nothing against the heathen,
 but left his deputy to stem the tumult, 212
 and himself went away sorrowful in mind,
 because he could not save the maiden
 from the idolators, after the raising of his son.
 Well, then, Aspasius, the deputy-Prefect, 216
 could not oppose the blood-thirsty people,
 but bade men kindle, for this great dishonour (of the gods),
 a very great fire, and bade them shove her into the midst.
 Then was it so done, as the cruel man commanded, 220
 but the flame instantly divided itself into two parts,
 and burned up those who had made the tumult ;
 and the blessed Agnes stood unharmed in the midst of the fire,
 with outstretched hands, thus praying, 224
 'Oh ! Thou Almighty God, who alone art to be adored,
 Terrible Creator, who art truly to be worshipped,
 Father of my Lord, I bless Thee,
 for that I have escaped, through Thy gracious Son, 228
 the threatenings of the wicked, and also the filth of the devil.
 Behold, now I am besprinkled with divine dew,
 this flame is divided, and the unbelievers are consumed.
 I bless Thee, Father, who art to be proclaimed God, 232
 that I may pass unfeared through the fire to Thee.
 That which I have believed, that I see ;
 that which I have hoped for, that I now have ;

- þe Ic andette mid muðe . and mid minre heortan . 236
 and mid eallum innoðe . ic þe gewilnige .
 ¹æenne soðne god . þe mid þinum suna rixast .
 and mid þam halgan gaste . an ælmihtig god æfre .
 þæt fyr wearð þa acwenced . þæt þær an col ne gleow . 240
 and þæt folc tealde þæt to dry-cræfte
 grymetende mid gehlyde . grame to feore .
 Ða ne mihte Aspasius þa micclan ceaste acuman .
 ac hét hí acwellan . mid cwealm-bærum swurde . 244
 and crist hí ða underfeng . for his naman gemartyrode .
 Se fæder . and seo modor . mid mycelre blysse .
 gelæhton hyre lic . and gelæddon to heora agenum .
 and hi ðær bebyrigdon . buton sarnysse . 248
 and þær gelome wacodon . wurðigende þa stowe .
 þa on sumere nihte gesawon hí cuman
 mycel mædenlic werod . and agnes tomiddes .
 Hi wæron ealle ge-glengede mid gyldenum gyrlum . 252
 and mid ormætum leolite arwurðlice ferdon .
 þa cwæð seo halige agnes to hire magum ðus .
 Warniað þæt ge ne wepon me swa swa deade .
 ac blyssiað mid me . Ic eom þysum mædenum geferlæht . 256
 and ic mid him under-feng . swiðe fægere wununga .
 and ðam ic eom on heofonum gepeodd . þe ic her on eorðan lufode .
 Æfter þysum wordum heo gewende forð mid þam mædenum .
 þa wearð þeos gesihþ . swiðe gewidmærsod . 260
 Hit gelamp ða siððan æfter lytlum fyrste .
 on þæs caseres dagum . þe constantinus hatte .
 þæt sume menn sædon þa gesihþe his dehter
 constantia gehaten . seo wæs hæðen þagit . 264
 heo wæs swa þeah snotor . and swyðe unhál .
 and on eallum limum egeslice wunda hæfde .
 þa ðohte heo . þæt heo wolde wacian ane niht
 æt agnes byrgene . biddan hire hæle . 268
 Heo com þa þider þeah þe heo hæðen wære .
 and mid geleaf-fullum mode . to ðam mædene clypode .

¹ Leaf 45, back.

Thee I confess with my mouth and heart, 236
and with all inward affection Thee I desire,
One true God, who reignest with Thy Son
and with the Holy Ghost, ever One Almighty God.
Then the fire became quenched, so that not one coal glowed there,
and the people attributed it to witchcraft, 241
roaring with loud clamour, and fierce against [her] life.
Then Aspasius could not withstand the great tumult,
but bade kill her with death-bearing sword, 244
and Christ then received her, martyred for His Name.
Her father and her mother, with great joy,
took her body, and brought it to their own house,
and buried her there without sorrowing, 248
and there often watched, venerating the place.
Then on a certain night they saw come
a great company of virgins, and Agnes in the midst;
they were all clothed with golden garments, 252
and advanced gloriously with exceeding light.
Then said the holy Agnes to her parents thus,
'Beware that ye weep not for me as if dead,
but rejoice with me, I am a companion of these virgins, 256
and I have received with them very fair habitations,
and I am associated to Him in Heaven, whom I loved here on
earth.'

After these words she departed with the virgins.
Then was this vision widely spread abroad. 260

Then it befell, after a little time,
in the Emperor's days, who was called Constantine,
that some men told the vision to his daughter,
called Constantia, who as yet was a heathen; 264
she was, notwithstanding, wise; and [was] very ill,
having fearful wounds in all her limbs.
Then she thought that she would watch one night
at Agnes' tomb, to pray for her healing. 268
Then came she thither, though she was a heathen,
and with believing mind cried to the virgin

þe ða byrgene ahte . þæt heo hyre hæle forgeafe .
 Heo wearð þa on slæpe . and on swefne geseah 272
 þa eadigan agnen . þas word hire secgende .
 Ongin anrædlice ðu æðele constantia .
 and gelyf ðæt se ¹hælend þe ge-hælen mæge .
 ðurh þone þu scealt underfón . ðinra wunda hæle . 276
 þa awóc constantia . and wæs swá ge-hæled .
 þæt on hire lice næs gesyne . aht þæra sarra wunda .
 Heo ferde ða hál hám to hire fæder .
 and hine geblyssode . and hire gebroðra . 280
 and ealle ða hired-menn . for hire hæle blyssodon .
 and se hæðen-scipe wanode . and godes geleafa weox .
 Heo wearð þa gefullod . swá swá hire fæder wæs .
 and hadunga under-feng . mid fægere drohtnunga . 284
 and manega oðre mædenu . þurh hire mærlican ge-bysnunga .
 forsawon woruld-lustas . and wurdon criste gehalgode .
 Ða bæd constantia . constantinum hire fæder .
 þæt he þære eadigan agne . ane cyrcan arærde . 288
 and hire sylfre ane ðrúh . þær hét gesettan .
 Þes hlisa asprang þa on eallum ðam leod-scipe .
 and coman fela untrume to þære halgan byrigene .
 and wurdon gehælede . þurh ða halgan agnen . 292
 þa romaniscan mædenu manega eac ðurh-wunodon
 on clænum mægðhade . for cristes lufe .
 æfter agnes gebysnunga þe þær bebyrged is .

ALIA SENTENTIA QUAM SCRIPSIT TERRENTIANVS.

O^N ÐAM DAGUM WÆS SVM HERETOGA GEHATEN GALlicanus .
 sigefæst on gefeohtum . and ful leof þam casere . 297
 for his micclan sige . þeah þe he nære gefullod .
 Se awogode constantian þæs caseres dohtor
 on þære tide . þe ða scyðiscan swiðe wunnon wið hine . 300
 wearð þa se casere for þære wogunge astyrod .
 wiste þæt seo dohtor . þe drihten hæfde gecoren .

who possessed the tomb, that she would grant her healing.
 Then she fell on sleep, and saw in a vision 272
 the blessed Agnes saying these words to her,
 'Begin resolutely, thou noble Constantia,
 and believe that the Saviour has power to heal thee,
 through Whom thou shalt receive the healing of thy wounds.'
 Then Constantia awoke, and was so healed 277
 that on her body was not seen aught of the sore wounds.
 Then went she whole home to her father,
 and rejoiced him and her brothers, 280
 and all the household rejoiced for her healing,
 and the heathenism waned and God's faith waxed.
 She was then baptized, as was her father,
 and received the veil with fair observances, 284
 and many other maidens through her worthy example
 forsook worldly pleasures and were consecrated to Christ.
 Then Constantia prayed Constantine her father,
 that he would rear a church to the blessed Agnes, 288
 and bade set a coffin there for herself.
 The fame of it sprang throughout all the nation,
 and many infirm people came to the holy tomb,
 and were healed through the holy Agnes. 292
 Likewise many of the Roman maidens continued
 in pure virginity for the love of Christ
 after Agnes' example, who is there buried.

ANOTHER STORY ; WRITTEN BY TERENTIANUS.

In those days there was a certain general called Gallicanus,
 victorious in fights, and very dear to the emperor 297
 for his great victory, though he was not baptized.
 He wooed Constantia, the emperor's daughter,
 at the time that the Scythians were warring much against
 him. 300
 Then the emperor was troubled on account of the wooing,
 knowing that his daughter, who had chosen the Lord,

hraðor wolde sweltan þonne ceorlian .
 Ða geseah seo dohtor . hire fæder gedrefednysse . 304
 and cwæð him ðus to . mid clænum inge-hyde .
 Ic wát þæt god nele me næfre forlætan .
 Awurp þine ymbhydig-nysse . and behát me þam heretogan .
 þæt he me underfó . æfter ðam ge-feohte . 308
 siððan he ða scyððiscan mid sige ofer-winð .
 For þysum behate . ic wille habban his doh¹tra .
 attican and arthemian . to minre geþeodnysse .
 oð þæt uncre gifa . gegearcode beon . 312
 Hæbbe he mid him forð to þære fyrdinge .
 Iohannem . and paulum . mine ða ge-treowostan .
 þæt hi mine þeawas magon him secgan .
 and ic ðurh his dohtra his þeawas oncnawe . 316
 Hit wearð swa gedón . þæt heo ða dohtra under-feng .
 and se heretoga ferde mid þære fyrdinge .
 þa gebæd constantia hí to gode sona
 mid mycelre onbryrdnysse þæt he hire bena gehyrde . 320
 Eala ðu ælmihtiga god . þe for agnes ðingunga .
 þines mæran martyres . minne hreoffan gehældest .
 and me sylfre geswutelodest . þinne soðan lufe .
 and þu behete us . on þinum halgan godspelle . 324
 Soð ic eow secge . eow sylð min fæder .
 swa hwæs swa ge hine biddaþ . her on minum naman .
 Ic bidde ðe min drihten þæt ðu þas mædeni . þe gestryne .
 and heora fæder gallicanum . þe me wile þe beniman . 328
 geðeod to clænnysse þines geleafan .
 Geopena heora heortan earan to þære halwendan lare .
 þæt hí þe anne lufian . and eorðlice ðing ne gewilnion .
 and mid beornendre lufe . to þinum brydbedde becomen . 332
 Æfter þysum gebede gebugon ða mædeni
 to ðam halgan fulluhte ær se fæder come .
 and wurdon gehadode to þæs hælendes clænnysse .
 Ða com gallicanus eac to gode gebogen . 336
 and hine gebæd sona mid soðum geleafan .

¹ Leaf 46, back.

would rather die than take a husband.

Then the daughter saw her father's trouble,
and spake to him thus with pure intention, 304

'I know that God will never forsake me,
cast away thy solicitude, and promise me to the general,
that he may take me after the war, 308
after he shall by victory conquer the Scythians.

For sake of this promise I will have his daughters,
Attica and Arthemias, in my companionship,
until our nuptials are prepared. 312

Let him have forth with him on the expedition
John and Paul, those who are most faithful to me,
that they may tell him of my ways,
and I through his daughters will learn his ways.' 316

It was so done, that she took the daughters,
and the general departed with the expedition.
Then straightway Constantia besought God
with great fervour that He would hear her prayers ; 320

'O Thou Almighty God, Who for Agnes' intercession,
Thy great Martyr, hast healed my leprosy,
and to myself hast revealed Thy true love,
and Who hast promised us in Thy holy Gospel, 324

"Verily I say unto you, My Father will give you
whatsoever ye ask Him here in My Name,"
I beseech Thee, my Lord, that Thou wilt gain to Thyself these
maidens,

and their father Gallicanus, who desireth to take me from Thee,
associate (him) to the purity of Thy faith. 329

Open the ears of their hearts to the salutary lore,
that they may love Thee only, and desire no earthly things,
and attain with burning love Thy bridal-bed.' 332

After this prayer the maidens bowed
to holy baptism ere the father came,
and were consecrated to the Saviour's chastity.

Then became Gallicanus likewise converted to God, 336
and straightway prayed with true faith

æt þæs halgan petres stowe þe stent binnan rome .
 Hine wylcumede se casere . and cwæð him to mid blysse .
 Ða ða þu to þam gefeohte ferdest . þu offrodost þam fulum
 deoflum . 340
 and nu ðu sigefæst come . þu ge-bæde þe to criste .
 and to his apostolum . cyð me hu hit sy .
 Ða aléat gallicanus . to ðam geleaf-fullan casere .
 and sæde be endebyrdnysse hu he beah to gode . 344
 Ða scyððiscan peoda ofslogan ure fela .
 and ic wearð belocen on anre lytlan byrig .
 mid hwonlicum ¹fultume . and we feohtan ne dorston .
 ongean ðone ormætan here . he (*sic*) hæfde þa burh beseten .
 Ða offrode Ic gelome mine lác þam godum . 349
 oppæt mine geferan me and hí betæhton .
 ðam onwinnendum feondum . and ic ða fleames cepte .
 Ða cwædon ða cristenan . Iohannes . and paulus . 352
 Behát þam heofonlicum gode . þæt ðu to him gebuge .
 gif he þe nu gehelpð . and þu hæfst sige .
 Ic ða sona behét . swá swá þa halgan me tihton .
 and me com þær-rihte to . godes engel² mid rode . 356
 het me niman min swurd . and siððian mid him .
 Ic him fyligde ða . and fela englas coman
 on manna gelicnyssum³ . mærlíce gewæpnode .
 gehyrton me mid wordum . and heton me gán forð . 360
 oðþæt we becoman þær se cyning wæs .
 He feoll ða afyrht . to minum fotum astreht .
 Ða gebundon ða godes cempa . bardan þone cynincg .
 and his twægen suna . and betæhton hí me . 364
 Ne sloh ic nænne . ne of-slean ne hét .
 Nu is þin land gehealden and þa leoda þe onbugað .
 Ealle ða heafod-menn þe to me gebugan⁴ .
 mid heora cempum . ic gebigde to criste . 368
 Ða oðre ic forseah þe swa dón noldon .
 Ic sylf eom swa cristen . þæt ic gecwæð on behate .
 þæt ic heonan-forð⁵ nelle habban wifes gemanan .

¹ Leaf 47. ² O. engel. ³ O. gelicnysse. ⁴ O. gebugon. ⁵ O. heonan-forð.

at the shrine of S. Peter which standeth in Rome.

The emperor welcomed him, and said to him with joy,

‘When thou wentest to the battle thou didst sacrifice to the
foul devils, 340

and since thou hast returned victorious, thou hast prayed to
Christ,

and to His Apostles; tell me how is this?’

Then louted (bowed) Gallicanus to the orthodox Emperor,
and related in order how he was converted to God; 344

‘The Scythian people had slain many of us,
and I was locked up in a little town

with a very small force, and we durst not fight
against the overwhelming army, which had besieged the town;
Then I offered often my sacrifices to the gods, 349

until my colleagues surrendered me and themselves
to the attacking enemies, and I then took to flight.

Then said the Christians, John and Paul, 352

“Promise the God of Heaven that thou wilt bow to Him,
if He now helpeth thee, and thou shalt have victory.”

I then straightway promised, even as the holy men exhorted me,
and there immediately came to me God’s angel with a cross,
bidding me take my sword and go with him; 357

thereupon I followed him, and many angels came
in the likeness of men, gloriously armed,

heartened me with their words, and bade me go forth 360
until we arrived where the king was;

then fell he afrighted, prostrate at my feet;

then God’s champions bound Bardon the king
and his two sons, and delivered them to me; 364

I slew not one, nor commanded to slay.

Now is thy land preserved, and the people submit to thee;
all the chief-men, who submitted to me,

together with their soldiers, I have converted to Christ; 368
the others who would not so do I contemned.

I myself am so much a Christian that I have said in a vow,
that I henceforth will not have the company of a wife;

find me nu æfter-gencgan . þæt ic gode mæge þeowian . 372
 on soðre æwfæstnyse swá ic þam ælmihtigan behét .
 Ða beclypte¹ se casere ðone godes cempa .
 and sæde hu² his dohtra drihtne þeowdon .
 and his twa gewustra eac siððan gelyfdon . 376
 Ða eodon hí to healle . and seo halige helena com
 mid ðam fore-sædum mædenum . micclum blyssigende .
 hi þurh-wunodon on mægð-hade . mærllice drohtniende .
 oð þæt hi gewiton of worulde to criste . 380
 Gallicanus þa freode fif þusend manna .
 and mid æhtum ge-welgode and wædlum todælde
 his manig-fealdan welan . and gewende him þanon .
 to sumum halgan were . se hatte hilarianus . 384
³ mid sumum his mannum . þe hine ne mihton forlætan .
 Feower land he forgeaf forð In mid him
 ælpeodigum to *andfencge* . and to ælmes-dædum .
 Ða asprang his word wide geond land . 388
 hu se mære man manna fét aðwoh .
 and wæter bær to handum . and mid wistum þenode .
 He wearð ða swa halig . þæt he gehælde untrume .
 and swa hraðe swá he beseah⁴ . on ða wit-seocan menn⁵ . 392
 swa wurdon hí aclænsode . fram þam unclænan gastum .
 Eft ða þa iulianus se arleasa wiðersæce⁶ .
 wearð to casere gecoren . peah þe he wære to preoste bescoren .
 Ða sette hé geban . swa swa he wæs bealwes⁷ full . 396
 þæt ða cristenan nahton nan þing on worulde .
 adræfde þa gallicanum þone godes man aweg .
 and he ferde to⁸ alexandrian þære ægyptiscan⁹ byrig .
¹⁰ wende siððan¹⁰ to westene . and wæs ðær ancra . 400
 oð þæt sum hæðen-gylða . hine ðær ofsloh .
 forþan þe he nolde þam fulum godum geoffrian .
 and he swa mid sige . sipode to criste .
 Eft iulianus se ylca¹¹ wiðersaca wolde gehigan . 404

¹ O. clypode. ² O. him hu. ³ Leaf 47, back. ⁴ O. seah. ⁵ O. om.
⁶ O. wiðer-saca. ⁷ O. bealwos (*sic*). ⁸ O. ða to. ⁹ O. egyptiscan.
¹⁰⁻¹⁰ O. siððan he gewende. ¹¹ O. illca.

find me now a successor, that I may serve God
 in true religion, as I vowed to the Almighty.' 372
 Then the emperor embraced the soldier of God,
 and told him how his daughters were serving the Lord,
 and his two sisters likewise believed afterward. 376
 Then went they into the hall, and the holy Helena came
 with the aforesaid maidens, greatly rejoicing;
 they continued in virginity, leading glorious lives,
 until they departed from the world to Christ. 380
 Then Gallicanus freed five thousand men,
 and endowed them with goods, and distributed to the poor
 his manifold riches, and turned him thence
 to a certain holy man called Hilarion, 384
 with some of his men who would not leave him.
 Four estates he gave up entirely, together with himself,
 for the reception of strangers and for alms-deeds.
 Then his fame spread widely throughout the land, 388
 how the great man washed men's feet,
 and carried water for their hands, and served them with food.
 Then he grew so holy that he healed the impotent,
 and as soon as he looked on the possessed, 392
 they were at once cleansed from the unclean spirits.
 Afterward when Julian, the infamous apostate,
 was chosen emperor, though he had been shorn for the priest-
 hood,
 he proclaimed an edict, being full of wickedness, 396
 that the Christians should own nothing in the world.
 Then he banished Gallicanus the man of God;
 and he went to Alexandria, the Egyptian city,
 going afterward to the desert, and was there an anchorite; 400
 until a certain heathen slew him there,
 because he would not sacrifice to the foul gods,
 and so he departed victoriously to Christ.
 After that Julian, the same apostate, desired to turn 404

þa halgan gebroðra . Iohannem . and paulum . to his hæðen-
 gilde¹ .
 ac þaða hé ne mihte þa mæran godes ðegnas
 to his hirede aspanan . ne to his hæðenscipe² . geweman .
 þa sende he him to sumne hæðenne wer . 408
 terrentianus gehaten . se hæfde mid him
 ane gyldene anlicnyse . and cwæð to ðam godes mannum .
 Ure hlaford Iulianus . het eow ge-biddan
 to þyssere anlicnyse . oððe ic inc begen ofslea . 412
 Ða cwædon þa halgan . ne cunne we nanne god .
 buton fæder and sunu . and þone halgan gast .
 þyssere halgan ðrynnysse hæfð þin hlaford wiðsacen .
 and wile oðre geweman mid him to forwyrd . 416
 Hwæt ða terrentianus . het þa twægen gebroðra
 digellice beheafdian . and on heora huse bebyrigan .
 Ða wearð iulianus . for his wælhreownysse
 sona þæs ofslægæn . þurh sancta marian hæse . 420
 and cristen-dom wæs þeonde . and þa halgan wurdon ge³cydde .
 swa þæt wode menn . wurdon gehælede .
 on ðam ylcan huse . þe þa halgan onlagon .
 and terrentianes sunu . mid sweartum deofle afylled . 424
 arn to heora byrgenum . egeslice wedende .
 and se fæder sona gesohte þa byrigena .
 anddette his synne þæt he ofslöh ða halgan .
 and wearð gefullod . and his suna wittig . 428
 þam hælende to lofe . þe leofað á on ecnyse . AMEN.

VIII.

NONIS FEBRUARIIS. NATALE SANCTE AGATHE
VIRGINIS.

[The other copy, in MS. V., is destroyed.]

AGATHES WÆS GEÍCGED SUM GE-SÆLIG MÆDEN
 ON ðÆRÆ scyre sicilia . snotor and gelyfed .
 on ðam timan þe quintianus se cwealm-bære ehtere .

¹ O. hæðenscipe.

² O. hæðengilde.

³ Leaf 48.

the holy brothers, John and Paul, to his idolatry,
 but when he could not entice these great servants of God
 to his court, nor persuade them to his heathenism,
 then he sent to them a certain heathen man, 408
 called Terentianus, who had with him
 a golden image, and said to the servants of God,
 'Our lord Julian commandeth you to pray
 to this image, or I must slay you both.' 412
 Then said the saints, 'We know no God
 save the Father and the Son and the Holy Ghost;
 from this Holy Trinity thy lord hath apostatized,
 and desireth to entice others to perdition with himself.' 416
 Lo then! Terentianus commanded men to behead secretly
 the two brothers, and to bury them in their house.
 Then was Julian, for his cruelty,
 soon after this, slain at Saint Mary's hest¹, 420
 and Christianity flourished, and those saints were made known,
 so that madmen were healed
 in the same house wherein the saints lay,
 and Terentianus' son, filled with a black devil, 424
 ran to their burial-place, awfully raving,
 and the father immediately sought the sepulchres,
 and confessed his sin, in that he had slain the saints,
 and was baptized, and his son became in his right mind, 428
 to the praise of the Saviour who liveth for ever. AMEN.

VIII.

FEBRUARY V. SAINT AGATHA, VIRGIN.

There was a certain noble maiden named Agatha
 in the province of Sicily, wise and faithful,
 at the time when Quintianus, the murderous persecutor,

¹ See above, pp. 64-66.

þære scyre geweold wælhreowlice under þam casere . 4
 Se wæs grædig gitsere . and his galnysse underþeod .
 deoffles þeowet-ling . and drihten onscunode .
 Ða com him to earan be Agathes drohtnunge .
 and smeade hu he mihte þæt mæden him begitan . 8
 hét hí þa gefeccan . and betæhte hí anum fulum wife .
 afrodosia gecéged . sceand-lic on þeawum .
 Seo hæfde nigon dohtra . nahtlice and fracode .
 þæt heo geond þrittig nihte hire þeawas leornode . 12
 and hire mod awende þurh þæra myltestrena forspennincgæ .
 Hwæt Ða afrodosia se fracedosta wimman .
 mid hire nigon dohtrum gedrehte agathen .
 hwilon olecende . hwilon egsigende . 16
 wende þæt heo mihte hire mod awendan .
 Ða cwæð agathes . to þam yfelan teame .
 Eower word syndon winde gelice .
 ac hí ne magon afillan min fæstræde geþanc . 20
 þe is gegrund-stapelod¹ .
 Ðis heo cwæð mid wope . and gewilnode to ðrowigenne
 for cristes naman . þa cwealm-bæran wita .
 swá swá se þurstiga . on ðære sunnan hætan 24
 gewilnað wylspringes . oððe wæteres celincge .
 Ða geseah afrodosia . þæt heo þære femnan mod
 gebigan ne mihte . mid hyre bismorfullum tihtingum .
 and ferde to quintiane and cwæð him þus to . 28
 Stanas magon hnexian . and þæt starce ísen
 on leades gelicnysse . ærðan þe se geleafa mæge
 of agathes² breoste . beon æfre adwæsced .
 Ic and mine dohtra . dæges . and nihtes . 32
 naht elles ne drugon . buton hi æfre tihton .
 to þinre gefafunga . þeah ðe us hwonlice speowe .
 Ic hire bead gymmas . and gyrlan of golde .
 and oðre mærcða . and mære gebytlu . 36

¹ The line seems imperfect.

² Leaf 48, back.

cruelly governed the province under the Emperor. 4
 He was a greedy miser, and subject to his lusts,
 the devil's slave, despising God.
 Then it came to his ears concerning Agatha's conduct,
 and he sought how he might get the maiden for himself. 8
 He commanded her to be fetched, and delivered her to a foul
 woman,
 called Aphrodisia, shameful in morals,
 who had nine daughters, naughty and vile,
 that she (Agatha) might learn during thirty nights [a month]
 her (Aphrodisia's) evil ways, 12
 and might be perverted in mind by the enticements of harlots.
 So then Aphrodisia, that wickedest woman,
 with her nine daughters, vexed Agatha,
 sometimes flattering, sometimes terrifying, 16
 thinking that she might pervert her mind.
 Then said Agatha to the wicked team,
 'Your words are like wind,
 but they cannot defile my steadfast will, 20
 which is grounded immutably;'
 this she said with weeping, and desired to suffer
 the deadly tortures for Christ's name,
 even as a thirsty man in the sun's heat 24
 desireth well-springs, or the cooling of water.
 Then Aphrodisia saw that she could not bend
 the woman's mind by her shameful persuasions,
 and went to Quintianus, and spake to him thus; 28
 'Stones may soften, and hard iron
 become like lead, or ever the faith
 in Agatha's breast can be extinguished.
 I and my daughters day and night 32
 have done nothing else but continually persuade her
 to consent to thee, but we have had little speed;
 I promised her gems and golden apparel,
 and other honours and a great house, 36

hamas . and hyred . and heo þæt eall forseah
 on meoxes gelicnysse . þe lið under fotum .
 Þa yrsode quintianus . and hét hí ardlice feccan .
 befrán hí ða æt fruman . be hyre gebyrdum . 40
 Agathes þa cwæð . ic eom æðelborenre mægðe .
 swá swá eall min mægð me is to witan .
 Ða cwæð se dema . Hwi dest þu ðe sylfe .
 ðurh wace þeawas . swilce þu wyln sy . 44
 Agathes *andwyrde* . Ic eom godes þinen .
 and mycel æðelborennys . bið þæt man be cristes ðeow .
 Quintianus cwæð to þam cristes mædene .
 Hwæt lá næbbe wé nane æpelborennysse 48
 forðan þe we forseoð þines cristes ðeow-dóm .
 Agathes *andwyrde* þam árleasan and cwæð .
 Eower æðelborennys becymð to swa bysmorfullum hæftnede .
 þæt ge beoð þeowan synne and stanum . 52
 Quintianus cwæð . þa cwealm-bæran wita
 magon eaðelice gewrecan .
 swa hwæt swa ðu mid wedendum muðe tælst .
 sege swa þeah . ær ðu becume to þam fore-sædum witum . 56
 hwi ðu ure góda (*sic*) biggencgas forseo .
 Agathes *andwyrde* . þam árleasan ðus .
 Ne cwæð þu na góda . ac gram-licra deofla .
 þæra anlicnysse ge awendað on are . and on stanum . 60
 and ealle ða græftas ofer-gyldað . mid cræfte .
 Quintianus þa cwæð . þæt heo gecure oðer ðæra .
 swa heo mid fordemdum dyslice for-ferde .
 swa heo þam godum geoffrode . swa swa æðelboren and wis . 64
 Agathes him *andwyrde* anrædlice and cwæð .
 Beo þin wif swyle swa uenus . þin fule gyden wæs .
 and beo ðu swyle swa Iouis . þin sceand-lica god wæs .
 þæt git magon beon getealde . eac betwux þam godum . 68
 Þa hét quintianus . hí mid handum slean
 gelome on þæt hleor . þæt heo hlydan ne sceolde .
 Ða cwæð agathes eft ða ylean word .

estates and servants, and she despised them all
even as dung which lieth under foot.'

Then Quintianus became angry and bade fetch her quickly,
and questioned her first concerning her parentage.

Agatha thereupon answered; 'I am of noble race,
even as all my kindred can bear me witness.'

Then said the judge, 'why destroyest thou thyself
by mean usages, as if thou wert a bondmaid?'

Agatha answered, 'I am God's handmaid,
and great nobility is it to be Christ's servant.'

Quintianus said to the virgin of Christ,

'What then? have we no nobility,
merely because we despise thy Christ's servitude?'

Agatha answered the impious man, and said;

'Your nobility turneth to such shameful bondage,
that ye are the servants of sin and of stones.'

Quintianus, the murderous tormentor, said,

'We may easily wreak
whatsoever thou mockest with insane mouth,

Say, nevertheless, ere thou come to the aforesaid tortures,
why thou despisest the worship of our gods?'

Agatha answered the impious man thus;

'Speak thou not of gods but of cruel devils,
whose likenesses ye make in brass and stone,
and skilfully gild over all the graven images.'

Quintianus then said that she must choose one of two things,
either she must die in her folly with condemned (felons),
or she must sacrifice to the gods like a noble and wise maiden.

Agatha answered him resolutely, and said,

'Be thy wife such as was Venus, thy foul goddess,
and be thou such as Jove was, thy shameful god,
that ye two may also be numbered amongst the gods.'

Then bade Quintianus to strike her with the hands
repeatedly on the face, that she might not declaim.

Then again Agatha said the same words.

Quintianus cwæð . ¹ þu cyst ² þæt ðu gecure 72
 þa tintregu to ðrowigenne . nu þu minne teonan ge-edleost .
 þæt mæden him *andwyrde* . micclum ic wundrie
 þe snoterne mannan . to swa micclum dysige gebigedne .
 þæt ðu swylce for godas hæfst . þe ðe sceamað to ge-euen-
 læenne . 76
 Gif hí soða godes (*sic*) synd . godes ic þe gewisce .
 gif þu hí onscunast wit cweðað þonne án .
 Hat hí swa yfele . and swa unclæne .
 þæt gif ðu hwylcne wyrige . þæt ðu gewisce him þæs . 80
 þæt his líf beo gelíc þinum laðum godum .
 Quintianus hire cwæð to . Hwi clypast ðu swa fela ideles .
 geoffra ðam godum . þæt ic ðe gram-lice ne fordó .
 Ða *andwyrde* agathes . unforht þam deman . 84
 Gif ðu mid wild-deorum me nu bætan wylt .
 hi beoð sona hand-tame . þurh þæs hælendes naman .
 Gif þu me fyr gearcost . me cymð fær-lice of heofonum .
 halwendlic deaw . þurh drihtnes ænglas . 88
 Gif ðu me swingla behætst . ic hæbbe þone halgan gast .
 þurh ðone ic forseo ealle þine swingla .
 þa cwehte se dema his deofflice heafod .
 and hét hí gebringan on anum blindum cwearterne . 92
 and hét þæt heo sceolde hi sylfe bepencan .
 hu heo mihte æt-windan þam wælhreowum tintregum .
 Ða cwæð agathes . þu earmingc beðenc þe
 hu ðu mæge æt-windan ðam ecum wítum . 96
 Eode þa bliðelice to ðam blindum cwearterne .
 swylce heo wære gelaðod . to lustfullum beor-scype .
 and betæhte hire gewin þam wel-wyllendan drihtne .
 Hwæt ða on mergen se manfulla dema 100
 het Agathen gelædan to his laðan *andwerdnysse* .
 and befrán hwæt heo smeade be hyre gesundfulnysse .
 Agathes him cwæð to . Crist me is for hæle .

¹ Leaf 49.² *Read* cwyst, i. e. sayest.

Quintianus said, 'Thou sayest that thou hast chosen 72
 to suffer the tortures, since thou repeatest insults against me.'
 The maiden answered him, 'Greatly I wonder
 that thou, a wise man, hast stooped to such folly,
 that thou esteemest as gods such as it shameth thee to resemble.
 If they be true gods, I wish thee to be as a god, 77
 if thou dost abhor them, then we two speak alike.
 Call them so evil and so unclean,
 that if thou wouldest curse any one, thou shouldest wish him thus,
 that his life be like to thy loathly gods.' 81
 Quintianus said to her, 'Why speakest thou so much idle talk?
 Sacrifice to the gods, that I may not cruelly destroy thee.'
 Then Agatha answered the judge fearlessly, 84
 'If thou wilt now bait me with wild beasts,
 they shall straightway be tamed to my hand through the name
 of Jesus.
 If thou preparest fire for me, there shall suddenly come to me
 from heaven
 a healing dew by the Lord's angels. 88
 If thou orderest me stripes, I have the Holy Spirit
 through whom I despise all thy stripes.'
 Then the judge shook his fiendish head,
 and commanded to bring her into a dark prison, 92
 and bade that she should bethink herself
 how she might escape from the cruel tortures.
 Then said Agatha, 'Thou, miserable, bethink thyself
 how thou mayest escape the everlasting torments.' 96
 Then went she blithely into the dark dungeon,
 as if she were invited to a pleasant banquet,
 and committed her conflict to the benevolent Lord.
 So then in the morning the wicked judge 100
 bade Agatha to be brought into his hateful presence,
 and enquired what she had devised for her safety.
 Agatha said to him, 'Christ is my salvation.'

- Se dema axode . hu lange wylt ðu ungesælige 104
 ateon þas ydelnysse . mid cristes andetnysse .
 wið-sac ðinne crist . and clypa to þam godum .
 þe læs ðe þu ðin líf forlæte on iugoðe .
 Agathes *andwyrde* anfealdlice and cwæð . 108
 Wið-sac ðu þine godas . þe synd stænene . and treowene .
 and gebide þe to þinum scyppende . þe soðlice aleofað
¹ gif ðu hine forsiht . þu scealt on *ecum* witum ðrowian .
 þa wearð se arleasa gehathyrt . and hét hí on hencgene
 a-streccan . 112
 and ðrawan swa swa wiððan wælhreowlice and cwæð .
 forlæt þine anwynysse . þæt ðinum life beo geborgen .
 Agathes *andwyrde* on ðære hencgene þus .
 Swa ic lust-fullige on þisum laðum witum . 116
 swa swa se ðe gesihð . þone þe he gewilnode .
 oððe se þe fint fela gold-hordas .
 Ne mæg min sawl beon gebroht mid blysse to heofonum .
 butan min lichama beo on þinum bendum genyrwod . 120
 and fram ðinum cwellerum on þinum copsum agrapod .
 þa gebealh hine se wælhreowa and het hí gewriðan
 on ðam breoste mid þære hencgene and het siððan ofaceorfan .
 Agathes him cwæð to . Eala ðu arleasosta 124
 ne sceamode þé to ceorfanne þæt þæt ðu sylf suce .
 ac ic habbe mine breost on minre sawle . ansunde .
 mid þam ðe Ic min andgit eallunga afede .
 Quintianus ða hét hí to cwearterne gelædan . 128
 and hét hire ofteon . ætes . and wætes .
 and cwæð þæt nan læce hí lácnian ne moste .
 Efne ða on middre nihte com sum harwenge mann
 Into þam cwearterne . and his enapa him ætforan . 132
 hæfde leohtfæt on handa . wolde þa halgan gelacnian .
 Seo eadige agathes cwæð to ðam læce .
 Ne gymde Ic nanes læce-cræftas næfre on *minum* life .
 ic hæbbe minne hælend þe gehæld mid his worde . 136
 he mæg gif he wyle . mihtelice me gehælan .

¹ Leaf 49, back.

The judge asked, 'How long wilt thou, unhappy,
protract this vanity by confessing Christ?' 104

Renounce thy Christ, and call upon the gods,
lest thou lose thy life in thy youth.'

Agatha answered simply, and said, 108

'Renounce thou thy gods which are of stone and wood,
and pray to thy Creator who truly liveth;
if thou despisest Him, thou shalt suffer in eternal torments.'

Then the impious man became incensed, and bade stretch her
on the rack, 112

and cruelly twist her like a withy-rope, and said,
'Forsake thy self-will, that thy life may be saved.'

Agatha answered on the rack thus,

'So greatly I rejoice in these painful torments 116

even as he that seeth him whom he hath desired,
or as he that findeth many hoards of gold.

My soul cannot be brought with joy to Heaven
except my body be cramped in thy bonds, 120

and by the executioners be gripped in thy fetters.'
Then raged the cruel one, and bade men torture her
on the breast in the rack, and bade it afterward be cut off.

Agatha said to him, 'O thou most wicked! 124

art thou not ashamed to cut off that which thou thyself hast sucked?
but I have my breast sound in my soul,
with which I shall at any rate feed my understanding.'

Then Quintianus bade them conduct her to prison, 128

and bade them deprive her of food and drink,
and said that no leech should be permitted to cure her.

Lo then! at midnight came a hoar-haired man¹
into the prison, and his servant before him, 132

having a lamp in his hands, desiring to heal the saint.

The blessed Agatha said to the leech,

'I never cared for any leechcraft in my life,
I have my Jesus who healeth me by His Word; 136

He can, if He will, mightily heal me.'

¹ St. Peter.

Ða cwæð se harwengga . he me sende to ðe .
 Ic eom his apostol . and ðu cfne nu bist
 hál on his naman . and he sona ferde . 140
 Ða cneowode Agathes . and ðancode criste
 þæt he hí gemunde . and his mæran apostol
 to hire asende . mid swylcum frofre .
 Aefter ðam gebede . beseah to hyre breoste . 144
 and wæs þæt corfene breost . þurh crist ge-edstaðelod .
 and calle hire wunda wurdon gehælede .
 Þær scean ða mycel leoht . on þam sweartum cwearterne .
 swa þæt ða weardas flugon . mid fyrhte fornumene . 148
 Ða tih¹ton þa hæftlingas . þæt halige mæden .
 þæt heo awæg eode . and ða wita for-fluge .
 Ða cwæð agathes þæt æðele mæden .
 Nelle ic amyrran mine kynehelm . 152
 ne ða weardas gewencan . ac ic þurh-wunige hér .
 Ða on ðam fiftan dæge het se dema hí gefeccan .
 and cwæð þæt heo sceolde þam godum geoffrian .
 oððe mid teartum witum getintregod beon . 156
 Ða cwæð Agathes . þu earma *andgit*-leasa .
 hwa wyle clypian to stane . and na to þam soðan gode .
 ðe me fram eallum þam witum . þe ðu wælhreowlice .
 on minum lice gefæstnodest . for his naman gehælede . 160
 and min breost ge-edstaðelode . þe ðú arleasa forcurfe .
 Ða befrán se hæðen-gylda . hwa hi gehælede .
 Agathes cwæð . Crist godes sunu .
 Quintianus cwæð . to ðam clænum mædene . 164
 git þu namast crist ? Heo cwæð him to *andsware* .
 Crist ic andette . mid welerum . and æfre mid heortan to him
 clypige .
 Ða cwæð . se deofles þén . nu ic sceal geseon .
 gif crist ðe gehælð . het ða streowian geond þa flór . 168
 fela byrnenda gleda . and to-brysede tigelan .
 and hí swá nacode het wylían on þam fyre .
 Ða wearð mycel eorð-styrung . on ðære ylcan stowe .

Then said the hoar-haired man, 'He sent me to thee,
I am His Apostle, and behold now thou art
made whole in His name'; and forthwith he departed. 140

Then Agatha knelt and thanked Christ,
that He had remembered her, and His great Apostle
had sent to her, with such consolation.

After that prayer she looked at her breast, 144
and the breast that had been cut off was restored through Christ,
and all her wounds were healed.

Then shone there a great light in the dark prison,
so that the warders fled, seized with fright. 148

Then the prisoners urged the holy maiden
that she should go away, and flee from the torments.

Then said Agatha, the noble maiden,
'I will not mar my crown, 152
nor bring the warders into trouble, but I will continue here.'

Then on the fifth day the judge commanded to fetch her,
and said that she should sacrifice to the gods,
or else be tortured with sharp punishments. 156

Then said Agatha, 'Thou poor senseless man,
who will cry to the stone, and not to the true God
who, from all the tortures which thou so cruelly
hast inflicted on my body, hath healed me for His name's sake,
and hath restored my breast which thou, wicked one, didst cut off?'
Then the idolater enquired who had healed her?

Agatha answered, 'Christ the Son of God.'
Quintianus said to the pure maiden, 164

'Dost thou yet name Christ?' She said to him in answer,
'Christ I confess with my lips and ever call upon Him with
my heart.'

Then said the servant of the devil, 'Now shall I see
whether Christ will save thee;' then he commanded to strew
upon the floor 168

many burning coals and broken tiles,
and bade them thus roll her naked into the fire.
Then was there a great earthquake in that same place,

and feol se stænene wáh . uppán þæs stuntan ræd-boran . 172
 þæt he ællto-ewysde . and sum oþer cniht samod .
 swyðe rihtlice swá . forðan þe hí ræd-boran wæran
 þæs arleasan deman . to his yfelum dædum .
 Eac swylce seo burh eall byuigende stód 176
 for ðære eorð-styrunge . and arn seo burhwaru
 endemes to þam arleasan . axiende mid gehlyde .
 hwi hé þæt godes mæden . swa gramlice tintregode .
 Þa fleah quintianus . afyrht for ðam gehlyde . 180
 and eac seo eorð-styrung hine ge-egsode pearle .
 hét swa þeah hí gebringan binnan ðam cwearterne .
 Hwæt ða Agathes inwerdlice clypode .
 mid astrehtum handum to þam hælende þus . 184
 Eala ðu min drihten . þe me to menn gesceope .
 and æfre fram cyldhade me gescyldest ofþis (*sic*)¹ .
 þu þe woruldlice lufe awendest fram me .
²þu ðe dydest þæt ic ofer-com þæs cwelleres tintregu . 188
 scearp isen . and fyr . and þa slitendan clawa .
 þu ðe me on þam witum geþyld forgeafe .
 ðe ic bidde drihten . þæt ðu minne gast
 nu to þe genime . forðan þe nú ís tima . 192
 þæt ic þas woruld forlæte . and to þinre liðan miltheortnyse
 becuman mote . min leofa drihten .
 Æfter þysum gebede binnan þam cwearterne
 heo ageaf hire gast . and to gode siðode . 196
 Þa com seo burh-waru . and bebyrigde hire líc
 mid mycelre arwurð-nysse . on eall niwere þryh .
 Þær com ða godes encgel gangende swa swa mann .
 þam fyligdan æt fotum fela wlitige cnapan . 200
 and sette enne marnstán æt þæs mædenes heafde
 binnan þære þryh . þysum wordum awritene .
Mentem sanctam spontaneam honorem deo . et patrie liberationem.
 Þæt is on englisc . halig mod . sylfwille wurðmynt . þam
 wél-wyllendan gode . and eardes alysednyss . 204

¹ Perhaps read oð þis, or oð þæs.

² Leaf 50, back.

and the stone wall fell upon the foolish counsellor, 172
 so that he was all crushed to pieces, and another man with him ;
 very rightly so, because they had been advisers
 of the wicked judge to his evil deeds.

Likewise the city stood all shaking 176

by reason of the earthquake, and all the citizens ran
 together to the wicked judge, asking with clamour
 why he had so cruelly tortured the virgin of God ?

Then fled Quintianus affrighted because of the tumult, 180
 and also the earthquake exceedingly terrified him ;
 nevertheless he bade men bring her into the prison.

Lo then ! Agatha cried inwardly

with outstretched hands to the Saviour thus : 184

' O Thou my Lord, who hast created me in human form,
 and ever from childhood hast shielded me until now ;

Thou who hast turned away earthly love from me,

Thou who didst cause me to overcome the murderer's torments,
 sharp iron, and fire, and the slitting claws, 189

who gavest me patience in the torments ;

I pray Thee, Lord, that Thou wilt now take

my spirit unto Thee, for it is now time 192

that I should leave this world, and should so come
 to Thy sweet mercy, my dear Lord.'

After this prayer within the dungeon

she gave up her spirit, and departed to God. 196

Then came the citizens, and buried her body
 with great honour in an entirely new coffin.

Then came there an angel of God, walking like a man,

close at whose feet followed many shining youths, 200

and set a marble stone at the maiden's head

within the coffin, inscribed with these words,

' *Mentem sanctam spontaneam, honorem deo, et patrie libera-*
tionem.'

That is in English, ' A mind spontaneously holy, an honour to
 the benevolent God, and deliverance to her country.' 204

Ða awende se enegel aweg mid þam enapum .
 and nes se mann on þære scire þe hi gesawe ærþán .
 Hwæt ða quintianus cristes wiðer-winna .
 ferde on scipe . ofer semithetum 208
 embe agathen æhta . and eac wolde gehæftan
 ealle hire mægðe . ac hé ne moste for criste .
 Hine gelæhte an hors . þa ða he læg on ðam scipe .
 hetelice mid toðum and hefde him úpp . 212
 Ða spearn oðer hors to . and asprencte hine ofer bord .
 and næs his fule líc afundan æfre siððan .
 þa ne dorste nan man dreccan hire megðe .
 ac arwurðodon hí ealle . ge-egsode þurh god . 216
 On þære ylcan scire sicilian landes .
 is án byrnende munt . þone menn hatað ethna .
 onæled mid sulphore . þæt is swæfel on englisc .
 Se munt byrnð æfre . swá swá má opre doð . 220
 þa ge-timode hit ymbe twelf-monað
 æfter agathes þrowunge . and ethna up ableow
 swyðe egeslice ontendnyse . and arn be þam munte
 on flodes gelicnyse . and formulton ¹þa stanas . 224
 and seo eorðe forbarn . oð þæt hit to þære byrig becom .
 þa urnon þa hæðenan . to þære halgan byrgene .
 and ahofen þone ofer-brædels of þære halgan byrgene
 to-geanes þam fyre . þe hí afærde forðearle . 228
 Ða wearð þæt fyr gestilled . and æt-stod sona
 for agathen ge-earnungum . þære æðelan femnan .
 six dagas hit barn . and æt-stód on þam dæge .
 þe seo eadige Agathes . to ðam éce life gewát . 232
 þæt swa wurde geswutelod þæt seo ceaster wearð ahréd
 fram þæs fyres frecednyse . þurh agathen . foreþingunge .
 þam hælende to lofe . þe his halgan swa wurðap .
 þæs him sy á wuldor on ecere worulde . AMEN. 236

¹ Leaf 51.

Then the angel went away with the youths,
 and there was no man in the province who had seen them before.
 Lo then! Quintianus, Christ's adversary,
 went in a ship over Semithetus (the river Symæthus) 208
 about Agatha's possessions, desiring also to apprehend
 all her kindred, but he could not for Christ.
 A horse seized him, as he lay in the ship,
 savagely with its teeth, and lifted him up; 212
 then another horse spurned at him and flung him overboard,
 and his foul body was never found afterward.
 Then durst no man vex her kindred,
 but honoured them all, being awed by God. 216
 In the same province of the land of Sicily
 is a burning mountain, which men call Etna,
 kindled with *sulphur*, that is brimstone in English.
 The mountain burneth ever, as many others do. 220
 Then befell it, about twelve months
 after Agatha's passion, that Etna exploded (lit. blew up)
 with a very fearful burning, which ran down the mountain
 even like a flood, and the stones melted, 224
 and the earth was burnt up, until it came to the city.
 Then ran the heathen to the saint's tomb,
 and took up the veil¹ from the saint's tomb,
 against the fire which frightened them exceedingly. 228
 Then the fire was quenched, and immediately stood still
 for the merits of Agatha, the noble woman;
 Six days it burned, and stood still on the day
 whereon the blessed Agatha departed to eternal life, 232
 that it might be manifest that the city was delivered
 from the peril of fire by Agatha's intercession,
 to the praise of the Saviour, who thus honoureth His Saints.
 Wherefore to Him ever be glory to all eternity. AMEN.

¹ See the anthem to the Benedictus in the Roman Breviary office for S. Agatha's Day. 'The multitude of the heathen, flying to the Virgin's tomb, took thence her *veil* to defend them from the fire; that the Lord might reprove them by delivering them from the peril of burning, for the sake of the Blessed Martyr Agatha.'

IX.

DE SANCTA LUCIA UIRGO. (*sic*).

[The other copy, in MS. V., is destroyed.]

ÐA ASPRANG AGATHEN HLISA OFER LAND . AND SÆ .
 swā þæt fram siracusa sohte mycel meniu
 ofer fiftig mila þæs mædenes byrgene .
 on catanensciscre byrig mid mycelre onbryrd-nysse . 4
 þa com sum wydewe¹ seo wæs gecíged euthicia .
 betwux oðrum mannum . to þære mæran byrigene .
 and hire dohtor samod . seo ge-sælige lucía .
 Seo wydewe wæs unhál . swa þæt hire arn blóð 8
 geond feower geare fæc . and fæla læca cunnode .
 ac hi ealle ne mihton hyre anre ge-helpan .
 Hit gelamp ða æt þære mæssan . þæt man rædde þæt god-
 spell .
 hu þæt wif wearð gehæled . þe wæs on bloddes ryne . 12
 þaða heo hrepode þæs hælendes reaf .
 þa cwæð . lucia . mid geleafan to hire meder .
 Gif þu gelyfst modor . þysum mæran god-spelle .
 gelyf þæt agathes gearnode æt criste . 16
 þaða heo for his naman ðrowode . þæt heo hine symle
 hæbbe on andwerdnysse on ecere blysse .
 gehrepa hire byrigene . and þu bist sona hál .
 þa æfter þære mæssan seo modor and seo dohtor 20
 astrehton hí on gebedum æt þære byrgene .
 Mid þam þe hí lagon and gelencgdon ða gebedu .
 þa wearð lucía on slæpe . and geseah agathen
²betwux engla werodum . ænlíce gefretewode . 24
 and clypode hyre þus to . clypigende ufenne .
 Min swustor lucia . soð godes mæden
 hwi bitst þu æt me þæs þe ðu miht sylf getiðian

¹ MS. wudewe, *alt.* to wydewe.² Leaf 51, back.

IX.

(DEC. 13). ST. LUCY, VIRGIN.

Then Agatha's renown spread over land and sea,
 so that a great multitude out of Syracuse sought
 the virgin's tomb, from a distance of fifty miles,
 in the city of Catana, with great devotion. 4

Then came a certain widow, named Eutychia,
 amongst other people, to the famous tomb,
 and her daughter with her, the blessed Lucy.

The widow was diseased, so that she had a flux of blood 8
 for the space of four years, and had tried many physicians,
 but all of them could not help her, though she was but one¹.

Then it happened, at the mass, that the gospel was read
 how the woman was healed, that had a flux of blood, 12
 when she touched the Saviour's robe.

Then said Lucy, full of faith, to her mother,
 'If thou believest, mother, this well-known gospel,
 believe that Agatha has merited something from Christ, 16
 since she suffered for His name that she might ever
 behold Him in her presence, in eternal bliss.

Touch now her tomb, and thou shalt soon be whole.'

Then, after the mass, the mother and daughter 20
 prostrated themselves in prayers at the tomb.

Whilst they lay there and prolonged their prayers,
 Lucy fell asleep and saw Agatha
 amongst hosts of angels, splendidly adorned, 24
 and called to her thus, crying from above,
 'My sister Lucy, true virgin of God,
 why prayest thou of me that which thou couldst thyself grant?

¹ A quaint expression. *Many* physicians could not heal *one* patient.

pinre meder geheolp þin halga geleafa . 28
 and efne heo is gehæled . halwendlice ðurh crist .
 and swa swa þeos burh is gemærsod þurh me . fram criste .
 swa bið siracusa burh . þurh þe gewlitegod .
 forðan þe þu gearcodelist criste . on þinum clænan mægð-hade .
 wynsume wununge . and ða awóc lucía . 33
 Heo aras ða bifigende . for ðære beorhtan gesihðe .
 and sæde to hire meder . þu eart mihtiglice gehæled .
 nu bidde ic þe . þurh þa ylcan . þe þe mid ge-bedum gehælde .
 þæt þu nanne bryd-guman næfre me ne namige . 37
 ne of minum lichaman deadlicne wæstm ne sece .
 ac þa ðing þe þu woldest to gewemmednysse me syllan .
 forgif me ða [to] clænnysse . to criste farendre . 40
 Þa cwæð seo modor . mine þingc þu wast .
 and ic heold nú nigon gear . wið ealle hynða
 þines fæder ge-streon . and furðor hí geeacnode .
 beluc ærest mine eagan . and þa æhta ateah 44
 loca hu þe licige . min leofa dohtor .
 Þa cwæð lucía . hlyst mines rædes
 ne miht ðu naht lædan of þysum life mid þe .
 and þæt þu on deaðe sylst for drihtnes naman . 48
 þu hit sylst for þan þe þu hit ne miht mid þe aweg lædan .
 ac syle nu on gesundfulnysse þam soðan hælende .
 swa hwæt swa þu gemyntest on forð-sipe to donne .
 Þus tihte lucía gelome þa modor . 52
 oð þæt heo beceapode þa scinendan gymmas .
 and eac hire land-are . wið licendum¹ feo .
 and dælde siððan þearfum . and ælpeodigum mannum .
 wydewum . and wreccum . and wisum godes þeowum . 56
 Þis com þa to earan . þam æðelborenan cnihte .
 þe awogode lucian . se wæ geciged pascasius .
 arleas hæðen-gilda . and tihte þæt halige mæden
 to² þæra deofla offrungum . ac þæt drihtnes mæden cwæð . 60
 Hluttor offrung þæt is . and licwurðe gode .
 þæt mann wydewan geneosige . and wreccan gefrefrige .

¹ MS. lincendum.² Leaf 52.

Thy holy faith has helped thy mother, 28
 and lo! she is entirely healed by Christ;
 and even as this town is renowned through me, by Christ's favour,
 so shall Syracuse be renowned through thee,
 because thou didst yield thyself to Christ, in thy pure virginity,
 as a pleasant habitation;' and then Lucy awoke. 33
 She rose then trembling because of that bright vision,
 and said to her mother, 'thou art mightily healed.
 Now I pray thee, by that same One who healed thee by prayers,
 that thou never name to me any bridegroom, 37
 nor expect of my body any mortal fruit.
 but, as for the property that thou wouldst give me for my
 pollution,
 give it me for my chastity, as I am going to Christ.' 40
 Then said the mother, 'thou knowest my wealth,
 and I have kept now for nine years against all losses
 thy father's property, and have increased it further.
 First close mine eyes (in death), and then dispose of the property
 lo! how thou mayst please, my dear daughter.' 45
 Then said Lucy, 'listen to my counsel;
 thou canst take away nothing with thee out of this life,
 and that which thou wilt give at death for the Lord's name 48
 thou wilt give because thou canst not take it away with thee.
 But give now, in thy time of health, to the true Saviour
 whatever thou intendest to dispose of at thy death.'
 Thus Lucy frequently exhorted her mother, 52
 until she sold the shining gems,
 and even her landed property for ready money,
 and afterwards distributed it to the poor and to strangers,
 to widows and exiles, and wise servants of God. 56
 This came to the ears of the nobly-born youth
 who was wooing Lucy, who was named Paschasius,
 an impious idolater, who enticed the holy maid
 to make offerings to devils; but the Lord's virgin said, 60
 'A pure offering is this, and acceptable to God,
 that one should visit widows, and comfort exiles,

and steopbearnum gehelpe . on heora gedrefednyssum .
 Ne dreaht ic nu þrym gearum . nane oþre dæda . 64
 butan þam lyfigendan drihtne . þas lác geoffrode .
 nu ic wylle me sylfe him soðlice geoffrian .
 forðan ic leng næbbe . hwæt ic on his lacum aspende .
 Ða yrsode pascasius . and hí spræcon fela . 68
 oð þæt he hire swingele behét . gif heo suwian nolde .
 Lucia him cwæð to . þæs lifigendan godes word
 ne magon geswican . ne for-suwode beon .
 He axode ða mid olle . Eart þu la god ? 72
 Lucia him *andwyrde* . Ic eom þæs ælmihtigan þinen .
 forþi ic cwæð godes word . forþan þe he on his godspelle cwæð .
 Ne synd ge þe þær sprecað . ac sprycþ se halga gast on eow .
 Eft þa pascasius orgellice befrán . 76
 wunað se halga gast on þe eornostlice .
 Lucia *andwyrde* þam arleasan and cwæð .
 Se apostol behét þam ðe healdað clænnysse .
 þæt hi synd godes templ . and þæs halgan gastes wunung . 80
 Ða cwæð se arleasa . Ic hate þe ardlice lædan .
 to þæra myltestrena huse . þæt ðu þinne mægð-had forleose .
 þæt se . halga gast þe fram fleo . ðonne þu fullice byst gescynd .
 Lucia *andwyrde* þus . ne bið ænig gewemmed . 84
 lichama to plihthe . gif hit ne licað þam mode .
 Ðeah þu mine hand ahebbe . to ðinum hæþengilde .
 and swa þurh me geoffrige mines unwilles .
 ic beo þeah unscyldig . ætforan ðam soðan gode . 88
 sepe demð be þam willan . and wát ealle þincg .
 gif þu me unwilles gewemman nu dest .
 me bið twifeald clænnysse . geteald to wuldre .
 Ne miht þu gebigan minne willan to þe . 92
 swa hwæt swa þu *minum* lichaman dest . ne mæg þæt belimpan
 to me .
 Ða wolde se wælhreowa his word gefyllan .
 þæt heo wurde gelæd ¹ to þære laðan fulnysse .

¹ Leaf 52, back.

and help orphan children in their affliction.

I have not for three years been employed about any other deeds,
but have offered these offerings to the living Lord. 65

Now I desire verily to offer to Him myself,
because for some time I have had nothing to spend in His service.'

Then was Paschasius wroth, and they spake much, 68
until he promised her a beating if she would not be silent.

Lucy said to him, 'the words of the living God,
cannot be suppressed, nor put to silence.'

Then he asked her slanderously, 'What, art thou God?' 72

Lucy answered him, 'I am the Almighty's handmaid,
and therefore I speak God's words, since He says in His gospel,
'It is not ye who speak there, but the Holy Ghost speaks in
you.'

After that Paschasius arrogantly enquired, 76

'Dwelleth the Holy Ghost in thee, in good earnest?'

Lucy answered the impious one, and said,

'The apostle promised those who preserve chastity,
that they are God's temple, and the Holy Ghost's habitation.'

Then the impious one said, 'I shall straightway bid men lead
thee 81

to the house of harlots, that thou mayst lose thy maidenhood,
that the Holy Ghost may flee from thee, when thou art foully
dishonoured.'

Lucy thus answered, 'no one's body is dangerously 84
polluted, if it pleases not the (possessor's) mind.

Though thou shouldst lift up my hand to thine idol,

and so, by my means, offer against my will,

I shall still be guiltless in the sight of the true God, 88
who judges according to the will, and knoweth all things.

If now, against my will, thou causest me to be polluted,
a twofold purity shall be gloriously imputed to me.

Thou canst not bend my will to thy purpose; 92

whatever thou mayest do to my body, that cannot happen to me.'

Then the cruel one desired to fulfil his word,
that she might be led to loathsome pollution,

- and begunnon hí teon to þære galnysse huse . 96
 ac godes miht wearð geswutelod . sona on þam mædene .
 swa þæt se halga gast hi heold . and mid hefe gefæstnode .
 þæt þa manfullan ne mihton þæt mæden astyrian .
 þa cnitton hí rapas mid reðum an-ginne 100
 hire to handum and fotum . and fela samod tugon .
 ac heo næs astyrod . ac stod swá swá munt .
 þa wearð ge-ancsumod se arleasa pascasius .
 and het him gelangian þa leasan drymen to . 104
 þæt hi þæt godes mæden mid heora galdrum oferswyðdon .
 ac ðapa him naht ne speow . þa het he spannan oxan tó .
 ac hí ne mihton awecgan þæt mæden þagit swá .
 Se cwellere þa cwæð to þam clænan mædene . 108
 hwæt is se Intinga . þæt an þusend manna
 þe ne magon astyrian swa unstrang swa ðu eart .
 Lucia him cwæð to . þeah þu clypige tyn þusend manna .
 hi sceolan ealle gehyran þone halgan gast þus cweðende . 112
*Cadent a latere tuo mille et decem milia a dextris tuis tibi
 autem non adpropinquabit malum .*
 þusend feallað fram þinre sidan . and tyn þusend fram þinre
 swyðran .
 þe sylf soðlice ne ge-nealecæð nan yfel .
 þa wearð se arleasa geancsumod eft swiðor on mode . 116
 and het mycel ád ontendan on ymb-hwyr[f]te þæs mædenes .
 and mid pice hi besp[r]enggan . and mid spyrceendum¹ ele .
 Heo stod þa unforht on þam fyre and cwæð .
 Ic abæd æt criste þæt ðis cwealmbæra fyr 120
 me ne gewylde . þæt þu wurðe gescynd .
 and hit þam geleaffullum afyrsige þære ðrowunge forhtunge .
 and þam unge-leaffullum þa yfelan blysse of-teo .
 þa wearð se wælhreowa wodlice geancsumod . 124
 þæt his magas ne mihton his mod-leaste acuman .
 Ac heton acwellan þæt clæne mæden mid swurde .
 heo wearð þa gewundod . þæt hire wand se innoð út .

¹ *Might almost be read as swyrceendum.*

and began to drag her to the house of lust; 96
 but God's might was displayed at once in the maiden,
 so that the Holy Ghost held her, and fastened her as by a great
 weight,

so that the wicked ones could not remove the maiden.

Then they fastened ropes, in their cruel attempt, 100
 to her hands and feet, and many tugged at once,
 but she was never stirred, but stood firm as a mountain.

Then was the impious Paschasius perplexed,
 and bade false magicians be brought unto him, 104
 that they with their enchantments might overpower the virgin
 of God.

But when they sped not at all, he commanded oxen to be
 harnessed to her,

but they could not even so shake the maiden.

The murderer then said to the pure maid, 108

'What is the reason that a thousand men
 cannot even stir thee, all weak as thou art?'

Lucy said to him, 'though thou call ten thousand men,
 they would all hear the Holy Ghost thus speaking: 112

*Cadent a latere tuo mille, et decem millia a dextris tuis, tibi autem
 non adpropinquabit malum.*

A thousand shall fall beside thee, and ten thousand at thy right hand,
 but verily no evil shall approach thyself.'

Then was the impious one perplexed in his mind yet more, 116
 and bade men light a great pile all round the maid,
 and sprinkle her with pitch and bespattering (?) oil.

She stood then undismayed in the fire, and said,
 'I have obtained of Christ in prayer that this deadly fire 120
 may have no power upon me, that thou mayst be put to shame,
 and that it may dispel all fear of torture from believers,
 and take away from unbelievers their evil joy.'

Then was the impious one madly vexed, 124

so that his friends could not assuage his madness;

but they bade men kill the pure maid with the sword.

Then was she wounded, so that her bowels fell out,

ac heo ne ge'wát swa þeah . ac þurh-wunode on gebedum . 128
 swa lange swa heo wolde . and to þære leode cwæð .
 Ic secge eow to soþan . þæt sib is forgifen .
 godes gelaðunge . and se gramlica casere
 dioclytianus . is gedón of his rice 132
 and maximianus se man-fulla is dead .
 Swa swa seo catanensisce burh binnan hire weallum
 hæfð minre swyster agathen . miccle fore-þingunga .
 swa ic eom forgifen . fram þam ælmihtigan gode 136
 nu þyssere byrig . siracusanan .
 eow to gepingienne . gif ge foð to geleafan .
 Mid þam þe heo þis spræc . wearþ se man-fulla pascasius
 mid racenteagum gebunden . and beforan ðam mædene gelæd . 140
 he wæs ær ge-wregeð for his wælhreowum dædum .
 to romaniscre leode . þe ða ealle land geweolden .
 He wearð þa gebroht on bendum to rome .
 and þa witan heton hine beheafðian . 144
 þapa he ne mihte his mán-dæda betellan .
 Seo eadiga (*sic*) lucia on þære ylcan stowe wunode .
 þe heo ofslagen wæs . oðþæt sacerdas coman .
 and hí gehusloden . mid haligre (*sic*) gerynu . 148
 and heo gewát to criste . mid þam þe hí cwædon amen .
 Þa arærde þa leoda . þær heo læg cyrcan .
 and on hire naman gehalgodon . þam hælende to wurðmynte
 seðe æfre rixað on ecnysse god. AMEN. 152

X.

VIII. KALENDAS MARTIAS. CATHEDRA SANCTI
PETRI.

[Another copy in MS. U. (= Camb. Univ. Library, II. I. 33); and a third in MS. B. (= Bodley 343, lf. 45) in later spelling. Of the last, I give only selected differences of reading.]

WE CWEÐAÐ ON GERÍM-CRÆFTE CATHEDRA SANCTI PETRI .
 seofon² nihton er³ þam monðe þe we martius hatað .
 Nu synd⁴ sume men⁵ þe nyton hwæt se nama ge-tacnað .

¹ Leaf 53.² U. seofan.³ U. B. ær.⁴ B. beoð.⁵ U. menn.

nevertheless she died not, but continued in prayer 128
as long as she desired, and said to the people,
'I tell you of a verity that peace is granted
to God's congregation, and the furious emperor
Diocletian is deposed from his empire, 132
and Maximian the evil-doer is dead.
Even as the city of Catana within its walls
has the powerful intercessions of my sister Agatha,
so am I allotted by Almighty God 136
now to this city of Syracuse,
to intercede for you, if ye receive the faith.'
Whilst she thus spake, the wicked Paschasius
was bound with chains, and led before the virgin. 140
He had previously been accused, for his cruel deeds,
to the Roman people, who governed all the land.
He was then brought in bonds to Rome,
and the senators commanded him to be beheaded, 144
when he could not excuse his evil deeds.
The blessed Lucy remained in the same place
where she was struck down, until priests came
and houselled her with the holy mysteries, 148
and she departed to Christ as they were saying 'Amen.'
Then the people reared a church on the spot where she lay,
and hallowed it in her name, to the Saviour's glory,
who ever reigneth as God throughout eternity. Amen. 152

X.

FEB. 22. CHAIR OF SAINT PETER.

We commemorate in the calendar 'Cathedra Sancti Petri'
seven days before the month which we call March,
Now there are some men who know not what this name signifieth.

Cathedra is ge-reht¹ bisceop-stól on englisc . 4
²and se² halga petrus wæs ahafen on þam dæge
 on his bisceop-stól . on þære byrig antiochian .
 pone stól he ge-sæt³ . seofon gear fullice .
 and siððan gewende⁴ be godes wissunge⁵ 8
 to þære mæran⁶ rome byrig⁶ . and þær binnan wunode
 fif and twentig geara . and fela wundra⁷ æteowde
 þære romaniscan leode . oðþæt he hí⁷ to gelea⁸fan ge-bigde⁹
 he ferde fram antiochian . for þan þe he wæs apostol 12
 and sceolde gehwær gecuman¹⁰ . and cristen-dóm aræran .
 þa gesæt¹¹ hé on rome oðer¹² bisceop-setl .
 oð þæt se ar-leasa nero . hine¹³ aheng on rode¹³ .
 Nu¹⁴ wylle we¹⁴ eow secgan . sume petres wundra . 16
 him to wurðmynte¹⁵ . and eow to trymminge¹⁶ .
 ac ure mæð nys . þæt we ealle his mærdæ secgan .
 We sædon hwilon ær . hu his sceadu gehealde¹⁷ .
 ealle þa untruman þe heo oferglad . 20
 swa hwær swa he eode . and¹⁸ hí ealle astodon¹⁸
 ansunde . ætforan him . þe on ðam fæne¹⁹ ær lagon .
 Nu wylle we eac²⁰ eow secgan . hu he²¹ sume dæg eode²¹
 to þam godes temple . mid þam godspellere Iohanne . 24
 þa læg þær sum creopere lama fram cild-hade .
 se²² wæs dæg-hwam-lice geboren to þam beorhtan gete²³ .
 þæt he²⁴ ælmessan under-fenge²⁴ æt þam infarendum²⁵ .
 ða beseah he to petre sumere ælmessan²⁶ wilnigende . 28
 Petrus sopleice cwæð . Næbbe ic seolfor ne gold .
 ic þe dó þæt ic hæbbe . arís on drihtnes naman .
 hál on þinum fotum . and gefeng his swiðran²⁷
 arærde²⁸ hine upp . and he leop²⁹ sona 32
 cunnigende³⁰ his feðes . hwæðer hé cuðe gán .

¹ B. f-cwæden. ²⁻² B. þæt is ðæt þe. ³ B. sét. ⁴ B. wende.
⁵ U. gewissunge. ⁶⁻⁶ B. burig róme. ⁷ B. héom. ⁸ Leaf 53, back.
⁹ B. begde. ¹⁰ B. cúmen. ¹¹ B. sét. ¹² B. on þære. ¹³⁻¹³ U. aheng
 on rode; B. on rode áhéng. ¹⁴⁻¹⁴ U. wille we; B. we wyllæð. ¹⁵ U.
 wyrðmynte. ¹⁶ U. trymminge. ¹⁷ U. gehælde. ¹⁸⁻¹⁸ B. héo stóðæn.
¹⁹ U. fenne. ²⁰ B. om. ²¹⁻²¹ U. eode sume dæg. ²² B. he. ²³ U. B.
 gcate. ²⁴⁻²⁴ U. ælmyssan under-fenge. ²⁵ U. inn-farendum. ²⁶ U. ælmyssan.
²⁷ U. swyðran; B. swiðran hand. ²⁸ B. and arærde. ²⁹ U. hleop.
³⁰ B. cunnende.

Cathedra is interpreted 'Bishop's throne' in English; 4
 and *Saint Peter* was raised on that day
 to his *bishop's throne* in the city of Antioch.
 This throne he occupied fully seven years;
 and afterwards went by God's command 8
 to the great city of Rome, and dwelt therein
 five and twenty years, and shewed many miracles
 to the Roman people, until he converted them to the faith.
 He left Antioch because he was an Apostle, 12
 and had to go everywhere and establish Christianity.
 Then he occupied in Rome his second episcopal see,
 until the wicked Nero hung him on a rood.
 Now will we tell you some of Peter's miracles 16
 to his honour, and your edification;
 but it is not our task to tell all his miracles.
 We said erewhile¹ how his shadow healed
 all the sick over whom it glided, 20
 wheresoever he went, and they all rose up
 sound before him, who aforetime lay in the mire.
 Now will we also tell you how on a certain day he went
 to God's temple with the evangelist John. 24
 Then lay there a cripple, lame from childhood,
 who was daily carried to the 'Beautiful' Gate,
 that he might receive alms from those entering.
 Then looked he towards Peter, desiring an alms, 28
 and Peter said, 'I have neither silver nor gold,
 I give thee that I have: arise, in the Lord's name,
 whole on thy feet,' and took his right hand
 and lifted him up; and he leapt up immediately, 32
 trying his power of motion, whether he could walk.

¹ See Ælfric's Homilies, ed. Thorpe, i. 316.

Eode þa mid blisse . binnan þam temple
 mid þam halgum apostolum¹ . þone hælend herigende .
 þa oncneowan hine ealle .² þe hine cuðon ær² . 36
 and micclum wundrodon . þæs wædlian hæle .
 Eft æt sumon sæle þa petrus siþode .
 neosigenne³ þa geleaffullan . þa becom hé to liddan .
 'wolde ða gebroðra gespræcan⁴ . þe on þære byrig eardodon . 40
 þa gemette hé anne bædrydan⁵ . binnon þam weallum .
 eneas gehaten . for eahte⁶ gearum lama .
 Þa cwæð se eadiga petrus . to þam earman bæddrydan⁷ .
 gehæle ðe drihten crist . arís and do þe gearowne⁸ . 44
 þa arás se bæddryda⁹ un-bunden fram petre .
 se þe hæfð þa mihte . þæt he mæg un-binden¹⁰ .
 þa fæstan cnottan . fyrnlicra synna .
 Þam ðe mid dædbote hine biddað georne . 48
 þæt he him geþingie¹¹ to þam hælende criste .
 Þa gelyfde seo burh-waru . þurh þæs bæddrydan¹² hæle .
 on þone soðan god . and gecyrde to fulluhte .
 and þa saroniscan¹³ swa gelice dydon . 52
 Ioppe hatte sum burh . gehende þære liddan .
 on þære wæs an wydewe . wel gelyfed
 thabitas¹⁴ geciged . and swyþe ælmes-georn¹⁴ .
 and mid godum weorcum geglencged¹⁵ forpearle . 56
 seo¹⁶ wearð geuntrumad¹⁷ on þam ylcan timan .
 gewát¹⁸ þa of life . and læg on uppflora¹⁹ .
 Þa ge-axodon þa geleaf-fullan . þe þæt lic besætan²⁰ .
 þæt petrus wæs on liddan . þam lande swa gehende . 60
 asendan²¹ þa twegen weras²² wið his²² .
 and bædon þæt hé butan yldincge²³ hí ge-neosode .
 Þa arás se apostol and ardice²⁴ þider com .

¹ B. gastum. ²⁻² B. þa ðe hine ær cuðen. ³ U. B. neosigende.
⁴⁻¹ B. walde wið þa ge-broðrae spēcan (U. gesprecan). ⁵ U. bedrydan.
⁶ U. eahta. ⁷ U. bedrydan; B. lamæn. ⁸ U. gearonne. ⁹ U.
 bedryda. ¹⁰ U. unbindan. ¹¹ Leaf 54. ¹² U. bedrydan. ¹³ U.
 saroceniscan (sic). ¹⁴⁻¹⁴ B. í-háten . swiðe ælmesgeorne; U. omits and.
¹⁵ U. geglenged. ¹⁶ B. Heo. ¹⁷ U. ge-untrumod. ¹⁸ U. and gewat.
¹⁹ B. híre úp-flóre. ²⁰ U. besæton. ²¹ U. asendon; B. ant senden.
²²⁻²² B. to him. ²³ U. yldinge. ²⁴ B. hærdlice.

Then went he joyfully into the temple,
 with the holy apostles, praising the Saviour.
 Then all who knew him before recognised him, 36
 and greatly marvelled at the poor man's healing.
 Again, on another occasion, as Peter journeyed
 to visit the faithful, he came to Lydda,
 desiring to speak with the brethren who dwelt in that city. 40
 There he found a bedridden man within the walls,
 called Æneas, lame for eight years.
 Then said the blessed Peter to the poor bedridden,
 'The Lord Christ make thee whole, arise and make thyself
 ready.' 44
 Then arose the bedridden, loosed by Peter,
 he who hath the power to unloose
 the fast knots of olden sins
 in those that with repentance earnestly beseech him 48
 to intercede for them to the Saviour Christ.
 Then believed the men of the city, through the healing of the bed-
 ridden,
 in the true God, and submitted to baptism,
 and those of Saron did likewise. 52
 There was a city hight Joppa, nigh at hand to Lydda,
 wherein was a widow, a very true believer,
 called Tabitha, very diligent in alms-deeds,
 and adorned exceedingly with good works; 56
 she became sick at that same time,
 departed from life, and lay in an upper chamber.
 When the faithful who surrounded the body,
 learnt that Peter was at Lydda, so nigh to that place, 60
 then sent they two men to meet him,
 praying that he would visit them without delay.
 Then arose the apostle, and quickly came thither,

eode to þære upflora¹ . and efne him embe stodon . 64
 wepende wydewan . and wan-hafele² þearfan .
³æteowigende him³ þa reaf . and þa gerenodan . tunecan .
 þe thabitas him worhte . ær þan þe heo gewite .
 Ða hét se halga petrus . þæt hi him þæt hus gerymdon . 68
 and gebigde⁴ his cneowa biddende hire⁵ lifes .
 Wende þa to þam lice . and hlude clypode .
 thabita arís . and heo þær-rihte ge-edcucode⁶ .
 beseah to petre . and ⁷geset hire⁷ upp . 72
 Ða gelæhte petrus hire lipian⁸ hand .
 arærde hi upp hale of þam bedde .
 Ða asprang þis wundor . wide geond þæt land .
 and fela gelyfdon on þone lifigendan god . . 76
 Ða wunode petrus æfter þære wydewan æryste .
 manega dagas on ioppe . mid sumum ⁹gelyfedan menn⁹
 symon gehaten . his hus stod wið þa sæ .
 Ða wolde se apostol hine onsundron¹⁰ gebiddan . 80
 and astáh to þære up-flora¹¹ . embe midne dæg utan .
 wæs eac ofhingrod . and wolde þær anbidian .
 þa wearð him æteowed . wundorlic gesihð .
 he geseah heofonas opene . and him com to an fæt¹² . 84
 fyðer-scyte . and brad . and binnan þam wæron
¹³ealle cuce nytenu¹³ creopende . and gangande .
 him¹⁴ com stemn to¹⁴ . þus clypiende¹⁵ þriwa .
 arís nu petrus . ¹⁶and þas reðan deor ofsleh . 88
 maca þe to mete¹⁷ . þæt þu¹⁸ mege þe gereordian¹⁸ .
 Ða cwæð se halga wer . ne gewurðe hit leof drihten .
 forþan ðe ic ne onbyrgde¹⁹ . swa hwæt swa unclæne bið .
 Ða com him eft²⁰ stemn to þus clypigende²⁰ of heofonum . 92
 þæt þæt god geclænsode²¹ . ne cwæð þu²² þæt hit fúl sy²³ .

¹ U. upflora. ² U. wann-hafele. ³⁻³ B. sceawende. ⁴ B. he bégde.

⁵ U. heore. ⁶ B. cwicede. ⁷⁻⁷ U. ge-sæt heore. ⁸ U. B. lipigan.

⁹⁻⁹ U. ge-lyfedum men. ¹⁰ U. on-sundran. ¹¹ U. upflora; B. úp-flore.

¹² U. fát. ¹³⁻¹³ B. fyðer-scyte nytenu . and alle nutene (*sic*). ¹⁴⁻¹⁴ U. com

ða stemn; B. cóm þa stæfn tó of heofenum. ¹⁵ U. clypigende (*om.* þus).

¹⁶ Leaf 54, back. ¹⁷ U. metan. ¹⁸⁻¹⁸ U. mage gereordian; B. máge

réordian. ¹⁹ U. on-byrige; B. on-búrige. ²⁰⁻²⁰ B. stæfn ðus clypigende to.

²¹ U. clænsode; B. clænsode on héofenum. ²² B. þu ná. ²³ B. béo.

went to the upper-chamber, and behold, there stood about him
weeping widows and destitute poor, 65
showing him the garments and the embroidered tunics,
which Tabitha had made for them, before she departed.
Then bade the holy Peter, that they should clear the house for him,
and bowed his knees, praying for her life; 69
then turned he to the body, and cried aloud,
'Tabitha, arise,' and she straightway revived,
beheld Peter, and sat up. 72
Then Peter took her feeble hand,
and raised her up whole from the bed.
Then the miracle was blazed abroad throughout all that region,
and many believed in the living God. 76
Then Peter dwelt, after that widow's raising,
many days in Joppa with a believing man,
named Simon; his house stood by the sea.
Then desired the apostle to pray apart, 80
and went up outside the house-top about mid-day,
was also an-hungered, and desired to remain there.
Then was shown to him a wondrous vision,
he saw the heavens open, and a vessel came to him 84
four-cornered and broad, and within it there were
all living creatures, creeping and walking.
A voice came to him, thus crying thrice,
'arise now, Peter, and slay these savage beasts, 88
make for thee meat, that thou mayst satisfy thyself.'
Then said the holy man, 'let it not be so, dear Lord,
for I have never tasted anything that is unclean.'
Then came to him again the voice, thus crying from Heaven, 92
'that which God hath cleansed, say not thou that it is foul.'

Þriwa him wæs þus geclypod tó . and þær-rihte wearð þæt fæt ⁷
 1upp to heofonum abroden ¹ . eft mid þam nytenum .
 We wyllað eow secgan . sceortlice þas getacnunge ² . 96
 þæt fyþer-scyte ³ fæt . mid þam fulum nytenum .
 hæfde getacnunge . ealles hæðenes folces .
 þe on fyðer-scytum middan-earde fullice leofdon ⁴ .
 ac crist hí geclænsode . þurh his tocyme on worulde . 100
 and forþi cwæþ se ⁵ stemn clypigende ⁶ to petre .
 þæt he hine gereordode . mid þam reþenum ⁷ nytenum .
 forþan þe hi wæron geclænsode . þurh cristes þrowunge .
 and he sceolde hi awendan of þam wurm-hiwe . 104
 þurh soðe lare . to gesceadwisnyse .
 and to manna gelicnyse . of þam laðum hiwe .
 Þriwa clypode seo stemn . fram þære halgan ðrynnysse .
 seo þe is án ælmihtig god . æfre ⁸ unto-dæled-lic ⁹ . 108
 Mid þam ðe petrus smeade . hwæt his gesihð gemænde .
 þa clypodon þær ðry weras . cnucigende æt þam geate .
 and axodon æt þam hiwum . hwæðer se halga petrus
 þær wununge hæfde . ¹⁰woldon hine gespræcan ¹⁰ . 112
 Efnæ þa se halga gast . him þæt sæde . and cwæð .
 Þry weras þe secað . of cæssarean byrig .
 arís and far mid him . forþan þe ic ¹¹ hí asende ¹¹ .
 Petrus þa eode ard-lice ¹² to ðam mannum . 116
 befrán ¹³ for hwylcum intingan . hi hine axodon .
 hi sædon þæt cornelius ¹¹ hi asende ¹¹ to him .
 He is hundredes ealdor . and hæfð godes ¹⁴ ege .
 swyðe riht-wys wer . þæt wát eall þeos scýr . 120
 him com to godes ænggel ¹⁵ . and cwæð þæt he sceolde .
 þe him to langian ¹⁶ . and þine lare gehyran .
 Þa on ærne mergen eode
 se ¹⁷ cadiga ¹⁸ petrus . mid þam ærendracum . 124

¹⁻¹ B. úp abrógden to heofenum. ² B. bisnunge. ³ U. fyþer-scyte.
⁴ U. leofodon. ⁵ U. seo. ⁶ U. om. ⁷ U. reðum; B. ræþum.
⁸ B. om. ⁹ B. un-to-dælendlic. ¹⁰⁻¹⁰ B. and wolden wið him spræcan.
¹¹⁻¹¹ B. héom sende. ¹² B. hárdlice. ¹³ U. and be-fran. ¹⁴ B.
 mycelne godes. ¹⁵ U. B. engel. ¹⁶ U. ge-langian; B. læden.
¹⁷ Leaf 55. ¹⁸ B. halga.

Thrice was it thus cried to him, and straightway the vessel
 was drawn up to Heaven again, together with the beasts.
 We will now tell you shortly the interpretation. 96
 The four-cornered vessel with the fowl beasts
 had for signification all heathen nations,
 who, in the four quarters of the earth, lived foully,
 but Christ cleansed them by His coming into the world; 100
 and therefore said the voice, crying to Peter,
 that he should feed himself with the fierce beasts,
 because they were cleansed through Christ's passion,
 and He was to turn them from the likeness of the serpent 104
 by true doctrine unto reason,
 and to the likeness of men from that loathsome form.
 Thrice cried the voice from the Holy Trinity,
 Who is One Almighty God, ever indivisible. 108
 While Peter considered what his vision should mean,
 there cried three men, knocking at the gate,
 and asking of the servants, whether the holy Peter
 had his dwelling there, desiring to speak with him. 112
 Behold then, the Holy Ghost told him of it and said,
 'Three men seek thee from the city of Caesarea,
 arise, and go with them, for I have sent them.'
 Peter thereupon went quickly to the men, 116
 enquiring for what cause they asked for him.
 They said that Cornelius sent them to him;
 'He is a Centurion, and hath the fear of God,
 a very righteous man, as all this province knows; 120
 to him came God's angel, and bade that he should
 summon thee to him, and hear thy doctrine.'
 So, in the early morning, went
 the blessed Peter with the messengers, 124

and eac his gebroðra samod to cessarean byrig .
 Cornelius gelaðode his leofestan freond¹ .
 wolde þæt hí ge-hyrdon . þa halgan lare æt petre .
 and code him to-geanes . ²and hine eadmodlice gebigde² . 128
 adune to his fotum . ac his onfencg³ petrus.
 Eode þa inn mid cornelie . and cwæð to him eallum .
 Ge witon þæt us⁴ Iudeiscum ne gedafenað to genealecenne
 eow hæðenum mannum . ac me geswutelode god . 132
 þæt us nys to cweðenne . þæt ge unclæne syndon⁵ .
 Ic com⁶ eac forþy buton ælcere twynunge⁷ .
 ic axe⁸ þone intingan . hwi þu me gelangodest⁹ .
 Cornelius cwæð þa . me com to godes engel¹⁰ 136
 nu ær on dæg embe non-tíd . þaþa ic me ana gebæd .
 stód on hwitum gyrlum and cwæð þus to me .
 þin gebæd¹¹ is gehyred . fram þam healican gode .
 and þine ælmyssan synd on his gesihþe getealde . 140
 asend nu¹² to Ioppen to symone petre .
 and gelange¹³ hine to þe . þæt he þe lifes word secge .
 Nu sende ic to þe and we synd gearwe¹⁴ .
 ealle þa þincg to gehyrenne . þe se hælend þe bebead . 144
 Cristen-dóm næs þagit cuð on þære byrig .
 ne þes cornelius næs on criste gefullod .
 ac he gelyfde swa þeah on þone lifigendan god .
 and mid ælmessum gearnode þæs ængles¹⁵ wyssunge . 148
 and astealde þam hæpenum healice gebysnunge .
 Ða þa he to fulluhte heora fyrmost beah .
 Ða cwæð . se eadiga petrus . Ic on-cneow to soþan .
 þæt gode is andfencge¹⁶ on ælcere mægðe 152
 seþe hine ondræt . and deð rihtwisnyse .
 Ongan þa to secgenne þone soþan geleafan
 þam hæðenan þegne be ðæs hælendes fære .

¹ U. *inserts him to after freond*; B. *inserts it after gelaðode*. ² B. ead-
 molice (*sic*) and begde. ³ U. B. onfeng. ⁴ U. *om.* ⁵ B. beón.
⁶ MS. eom; B. eóm; C. com (*rightly*). ⁷ U. twuwunge; B. twenunge.
⁸ U. axige; B. axie. ⁹ B. laðodest. ¹⁰ U. B. engel. ¹¹ U. B. ge-
 bed. ¹² U. Ac send nu; B. send. ¹³ U. ge-langa; B. lád. ¹⁴ U.
 gearowe; B. gearuge. ¹⁵ U. B. engles. ¹⁶ U. B. andfenge.

and likewise his brethren together, to the city of Caesarea.
 Cornelius invited his dearest friends,
 desiring that they should hear the holy doctrine from Peter,
 and went to meet him, and humbly bowed himself 128
 down at his feet, but Peter took him up.
 Then went he in with Cornelius, and said to them all,
 ‘Ye know that it befitteth not us Jews to come near
 to you heathen men, but God hath showed me 132
 that it is not for us to say that ye are unclean.
 I came therefore without any doubt,
 I ask the cause wherefore thou calledst for me.’
 Then Cornelius said, ‘God’s angel came to me 136
 [shortly] before now one day about the ninth hour while I was
 praying alone,
 stood in white garments, and said thus to me,
 “Thy prayer is heard of the high God,
 and thine alms are reckoned in his sight; 140
 send now to Joppa, to Simon Peter,
 and call him to thee, that he may speak to thee words of life.”
 Now have I sent unto thee, and we are ready
 to hear all those things which Jesus commanded thee.’ 144
 Christianity was not yet known in that city,
 neither was this Cornelius baptized into Christ,
 but he believed nevertheless in the living God,
 and by alms earned the angel’s instruction, 148
 and set the heathen a lofty example,
 when he submitted to baptism the first of them all.
 Then said the blessed Peter, ‘I perceive of a truth
 that God is the receiver in every nation 152
 of whosoever feareth Him, and doeth righteousness.’
 Then began he to teach the true faith
 to the heathen officer, concerning the Saviour’s life;

hu he worhte wundra on þyssere worulda fela¹. 156
 and siððan deað þrowode sylf-willes for ús .
 and on þam þryddan dæge arás of ðam deaðe gesund .
 Þa betwux þysum wordum . wearþ mycel godes wundor
 swa þæt se halga² gast com ofer þa hæðenan . 160
 and hi ealle spræcon þe ða lare gehyrdon .
³ mislicum gereordum³ mærsigende god .
 þa wundrodon þa iudeiscan þe þær wæran mid petre
 geleaffulle on criste . þæt se halga gast com 164
 ofer ða hæðenan . and se halga petrus cwæð .
 hwa mæg wæteres forwyrnan ⁴ þysum werum⁴ to fulluhte .
⁵ nu hí þone halgan gast habbað under-fangen⁵
 swa swa we sylfe . and he sona hét hi 168
 ealle fullian . on þæs ælmihtigan naman .
 þa bædon hí petrum þæt he *andbidode*⁶ þær
 ane ⁷ feawa daga⁷ æfter heora fulluhte .
 Eft þaða petrus com to þam *cristenum* heape 172
 binnan hierusalem . þa befrunon þa gebroðra
 þe of Iudeiscum cynne⁸ . on crist gelyfdon .
 Hwi eodest þu to þam hæðenum . and on heora huse ge-æte .
 Þa iudeiscan wendon þæt hi ana wæron 176
 gode gecorene . and forþy swa cwædon .
 On ealdum⁹ dagum under moyses . æ¹⁰ .
 noldon þa iudeiscan genealecan þam hæpenum
 ne mid him gereordian . and swyþe rihtlice þá . 180
 forþan þe hi gelyfdon on ¹¹ þane lifigendan god .
 and þa hæðenan gelyfdon on ¹¹ þa leasan godas .
 þa ðe næron godas ac gramlice deofle¹² .
 Nu woldon ða Iudeiscan heora gewunan healdan 184
 æfter heora fulluhte . and forseon ða hæpenan .
 Þa began se halga petrus . him eallum secgan .
 hwæt him ¹³ god geswutelode¹³ ærðan þe he þider sibode¹⁴ .

¹ B. om. ² Leaf 55, back. ³⁻³ B. mislice reordum. ⁴⁻⁴ B.
 wynsume were. ⁵⁻⁵ B. nú heo habbað þone halgæ gast on-fengon.
⁶ B. abíde. ⁷⁻⁷ B. lút dagæ. ⁸ B. cunne weron and. ⁹ *The d*
is erased; U. ealdum; B. ealde. ¹⁰ B. lage. ¹¹⁻¹¹ B. omits. ¹² U.
 deofla; B. deoflæ. ¹²⁻¹³ B. í-swytelode were. ¹⁴ B. ferde.

how he wrought many miracles in this world, 156
and afterwards suffered death of His own will for us,
and on the third day arose from the dead uncorrupt.

In the midst of these words was shown a great miracle of God,
so that the Holy Ghost came upon the heathen, 160
and they all who heard that lore spake
with divers tongues, magnifying God.

Then marvelled the Jews who were there with Peter,
which believed in Christ, that the Holy Ghost came 164
upon the heathen, and the holy Peter said,

'Who shall forbid water for the baptism of these men
now that they have received the Holy Ghost
even as we ourselves?' and he straightway commanded them 168
all to be baptized, in the name of the Almighty.

Then prayed they Peter to tarry there
for a few days after their baptism.

After that when Peter came to the Christian congregation 172
at Jerusalem, then the brethren asked him,
they of the Jewish nation who believed in Christ,

'Why wentest thou to the heathen and didst eat in their house?'
The Jews thought that they alone were 176
chosen of God, and therefore so spake.

In old days, under Moses' Law,
the Jews would not come near the heathen,
nor eat with them, and very rightly then, 180
because they themselves believed in the living God,
and the heathen believed in the false gods,
which were not gods but horrible devils.

The Jews wished now to hold their customs 184
after their baptism, and to contemn the heathen.

Then began St. Peter to relate to them all
what God had showed him before he came thither,

and hu se halga gast com ofer þa hæþenan and cwæð . 188
 Gif god him forgeaf¹ þæs halgan gastes gife .
 swa swa us on frympe on fyrenum gereordum .
 Hwæt eom ic manna² þæt ic mihte god forbeodan ?
 Þa suwodon þa Iudeiscan syððan hí þis gehyrdon . 192
 and wuldron³ god . þæt he wolde forgifan⁴
 þam hæþenan dæd-bote to þam heofonlican life .
 Marcellus wæs gehaten . sum mære godes þegn .
 se folgode symone þam sceand-lican dry . 196
 oðþæt se eadiga⁵ petrus . þone arleasan ofer-dráf .
 Þa for-lét⁶ marcellus þone manfullan dry .
 and folgode petre and to fulluhte beah .
 Nu awrat⁷ þæs marcellus . hu sancte petres dohtor 200
 petronella gewat⁸ of worulde to criste .
 Petrus hæfde wif⁹ ærðan þe he wære
 gecyrrred to cristes hirede . ac he wip-cwæð siððan
 woruldlicum gewilnungum . and wifes neawiste . 204
 forþan þe crist astealde clænnysse on worulde .
 and ealle his folgeras ferdon on clænnysse .
 swa swa petres cwæð . cuplice him to .
Ecce nos reliquimus omnia et secuti sumus te . quid ergo erit
nobis ? 208
 Efne we forleton ealle þing on worulde
 and þe nu folgiap . hwæt fore-sceawost þu¹⁰ us .
 On anginne middan-eardes . cwæð se ælmihtiga god .
 beoð gemenig-fylde . and ge-fyllað þas eorðan . 212
 and crist wolde on his to-cyme clænnysse¹¹ aræran .
 and his halgan hired . heold on clænnysse .
 Menn hæfdon on frymðe heora magan to wife .
 and swa wel mosten for ðære wif-leaste . 216
 and gif nu hwa swa deð næfð¹² he godes bletsunge .
 Under moyses æ¹³ . moste se bisceop habban

¹ B. geaf.² B. mon.³ B. wundredon on.⁴ B. gifen.⁵ B. halga.⁶ Leaf 56.⁷ B. wrat.⁸ B. ferde.⁹ B. wif

and child.

¹⁰ U. fore-sceawastu.¹¹ B. om.¹² B. ðonne næfð.¹³ B. lage.

and how the Holy Ghost came upon the heathen, and said, 188
 ‘If God gave them the gift of the Holy Ghost
 as unto us at the beginning in fiery tongues,
 what manner of man am I, that I could forbid God?’
 Then the Jews were silent after they had heard this, 192
 and glorified God, in that He willed to grant
 to the heathen repentance unto the heavenly life.
 There was a great servant of God hight Marcellus,
 who followed Simon the shameful sorcerer, 196
 until the blessed Peter drove away the impious man.
 Then Marcellus left the wicked sorcerer,
 and followed Peter, and submitted to baptism.
 Now this Marcellus hath recorded how St. Peter’s daughter, 200
 named Petronilla, departed from the world to Christ.
 (Peter had a wife before he was converted
 to the family of Christ, but he afterwards renounced
 worldly desires, and conjugal intercourse, 204
 because Christ ordained chastity in the world,
 and all his followers walked in chastity,
 even as Peter indeed said to him,
 ‘*Ecce nos reliquimus omnia, et secuti sumus te; quid ergo erit
 nobis?*’ 208
 ‘Behold, we have left all things in the world
 and now follow Thee, what wilt thou provide for us?’
 In the beginning of the world said Almighty God,
 ‘Be ye multiplied, and replenish the earth;’ 212
 and Christ desired at His coming to establish chastity,
 and preserved His holy household in chastity.
 Men had in the beginning their kindred to wife,
 and well they might, for the lack of women; 216
 and whosoever doth so now, will not have God’s blessing.
 Under Moses’ law, the bishop was to have

an ge-æwnod¹ wif . for þære gewissan æfter-gencgnysse² .
 þæt is þæt se sunu sceolde symle fón to þam hade . 220
 æfter his fæder geendunge and nan oðer ne moste³ .
 Hit mihte þa wel swá⁴ . for þan þe hi ne mæssodon⁵ næfre .
 ac hi offrodon nytenu on heora lacum gode .
 ne husel næs gehalgod ærþam ðe se hælend com . 224
 and þa niwan gecyðnysse mid cristen-dome arærde .
 and geceas þa clænan⁶ to his clænum þeow-dome .
 na to nytenu offrunge ac to his agenum lichaman .
 and biseopas ne beoð nu⁷ be gebyrdum⁸ gecorene . 228
 ac seo halige gelaðung lufað þa clænan .
 and crist wile habban þa þe him clænlice þeniað .
 æt þam lificum lacum his lichaman and blodes .
 We sceoldan⁹ secgan be þære snoteran petronellan . 232
 þæs eadigan petres dehter . ac us be-arn þis on mod .
 Se fore-sæda marcellus sæda (*sic*)¹⁰ þæt heo læge¹¹
 on paralisin swa swa petrus sylf wolde¹² .
 Ða axode titus þone¹³ eadigan¹⁴ apostol . 236
 hwi he gefafode þæt heo swa¹⁵ lage on þam leger-bedde .
 þonne he¹⁶ oðre alefede ealle gehælde¹⁶ . and heo ana læg swa .
 Ða cwæð se halga fæder . þæt hire fremode þæt .
 ac þelæs þe hwa wene þæt ure word ne mæge 240
 hire hæle forgifan¹⁷ . ic hate hi nu arisan
 and us callum þenian . and heo þær-rihte arás
 þenode hire fæder . and his¹⁸ geferum hál¹⁸ .
 Æfter þære þenunge het se halga petrus . 244
 hi to bedde gán and beon eft¹⁹ seoc .
 Heo þeah ða on godes ege²⁰ and god hí eft gehælde²⁰ .
 swa þæt heo sylf mihte manega oðre gehælen²¹ .

¹ B. í-áwod. ² U. æfter-ge-gencgednysse; B. æfter-gancnysse. ³ B. mót.
⁴ B. swá béon. ⁵ U. mæssadan; B. messeden. ⁶ U. clænum (*sic*); for l. 226, B. has—and cheas ærest his twelf apostolas. and syððan alle þa clene heorte to his clæne þeow-dome. ⁷ B. nú na. ⁸ B. burdum.
⁹ U. B. sceolon. ¹⁰ U. B. sæde. ¹¹ U. lage; B. læg. ¹² B. sæde.
¹³ Leaf 56, back. ¹⁴ B. halga. ¹⁵ U. om.
¹⁶⁻¹⁶ B. wolde oðre i-lefede alle hælen. ¹⁷ B. gifæn. ¹⁸⁻¹⁸ B. ge-refum (*sic*)
 al andsund alle límen. ¹⁹ B. om. ²⁰⁻²⁰ B. eode to hire bedde oððet
 god hire eft hælde. ²¹ U. ge-hælan; B. hælen.

an espoused wife, for the certain succession,
that is, that the son should always succeed to the priesthood,
after his father's death, and no other might do so.
It might well be so *then*, because they never celebrated mass,
but they offered beasts in their sacrifices to God,
neither was the housel consecrated before Jesus came, 224
and instituted the New Covenant with the Christian people,
and chose the pure for His pure service,
not unto the offering of beasts, but unto His own body;
and bishops are not now chosen according to lineage, 228
but the holy church loveth the chaste,
and Christ will have those that serve Him in chastity
at the living sacrifice of His body and blood.
We have to speak about the wise Petronilla, 232
the blessed Peter's daughter, but this occurred to our mind.)
The aforesaid Marcellus said that she lay
in a palsy even as Peter himself willed it.
Then Titus enquired of the blessed Apostle, 236
why he suffered her so to lie on a sick bed,
when he healed all other cripples, and she alone lay so?
Then said the holy father, that it was for her profit,
'But, lest any one should think that our word cannot 240
give her healing, I command her now to arise
and serve us all;' and she immediately arose,
served her father, and his companions, being made whole.
After this attendance the holy Peter commanded 244
her to go to bed, and be again diseased.
Thus she was perfected in the fear of God, and God healed her again,
so that she might herself heal many others,

purh halige gebedu¹ on ðæs hælendes naman . 248
 Hire wæs sum oþer mæden geferlæht felicula gehaten
 ful-fremed on godes ege . and on ealre godnysse² .
 ac petronella wæs swyðe wlitig on hiwe .
 Ða com sum heretoga . se wæs gehaten flaccus . 252
 mid mycelre fare to þære mæran petronellan .
 wolde hi niman to wife for hire wlitigan hiwe .
 Ða cwæð þæt halige mæden to þam hæþenan menn³ .
 hwi come þu mid wæpnum and mid wælreowum cempum 256
 to anum mædene unmihtigum to wige .
 ac gif ðu me habban wylt hat cuman to me
 æðelborene wif . and wlitige mædenu
 nu æfter ðrym dagum . and ic efne mid him 260
 to þinum huse cume . and he hire gelyfde⁴ .
 Hwæt þa petronella mid⁵ fæstenum hi gebæd⁵
 to ðam heofonlican cyninege . þe heo gecoren hæfde
 on eallum þam fyrste . and felicula samod . 264
 oðþæt nicomedis se mæsse-preost côm
 on þam ðriddan dæge . and dyde him mæssan .
 and seo halige petronella þa husel under-feng .
 gewende⁶ to hire bedde and gewát sona . 268
 Ða comon þa wif swa heo⁷ hæfde gecwæden⁷ .
 and be-hwurfon⁸ hire líc oþþæt heo bebyrged wæs .
 swylce hi forðan comon þæt hi þa fæmnan bestodon .
 Ða awende se flaccus to feliculan his mod . 272
 and cwæp hire þus to mid þrutigendum mode .
 Geceos þe nu ardlice⁹ an þyssere¹⁰ twægra¹¹ .
 oþþe ðu beo min wif . oððe gebuh¹² to urum godum
 and him lác geoffra . ac heo him andwyrde þus . 276
 Ne beo¹³ ic næfre þin wif . forðan þe ic sylfwylles eom
 criste gehalgod . ne ic þam hæpenum godum
 lac ne geoffrige . forðan þe ic on crist gelyfe¹⁴ .

¹ B. bedum. ² U. góðnysse. ³ B. þegnum. ⁴ B. lefde.
⁵⁻⁵ B. festine hire bed. ⁶ U. B. and gewende. ⁷⁻⁷ U. ge-cweden
 hæfde; B. f-cwæden hæfde. ⁸ B. bi-hyrfon. ⁹ B. heardlice. ¹⁰ U.
 ðysra. ¹¹ U. twegra; B. twegræ. ¹² B. þu buh. ¹³ Leaf 57.
¹⁴ B. ic criste í-lyfe.

through holy prayers, in the Name of Jesus. 248

With her another maiden was brought up named Felicula [her
foster-sister],
perfect in God's fear, and in all goodness;
but Petronilla was very fair of face.

Then came a certain ruler, who was called Flaccus 252
with a great company to Petronilla the maiden,
and desired to take her to wife for her fair face.

Then said the holy maiden to the heathen man,
'Why hast thou come with weapons, and rude soldiers 256
unto a maiden powerless for war?
but if thou wilt have me, bid come unto me
noble matrons, and fair maidens
three days hence, and behold, I will with these 260
come to thy house,' and he believed her.

So then Petronilla prayed with fasting
to the heavenly king, who had chosen her,
during all that space, and Felicula with her, 264
until Nicomedes the mass-priest came
on the third day, and said mass for them,
and the holy Petronilla received the housel,
returned to her bed, and quickly died. 268

Then came the women as they had agreed,
and swathed her body until she was buried,
as if they had come for the purpose of attending to the woman.

Then Flaccus turned his mind to Felicula, 272
and thus said to her with a threatening manner,
'Choose thee now quickly one of these two things,
Either be my wife, or bow to our gods,
and offer sacrifice to them;' but she answered him thus, 276
'I will never be thy wife, because that of my own will
I am dedicated to Christ, neither will I offer sacrifice
to the heathen gods, because I believe in Christ.'

þa hét se arleasa flaccus . þa fæmnan gebringan 280
 on þyster-fullum¹ cwearterne . and cwæð . þæt man² ne sceolde
 ænigne³ bigleofan hire dón binnon seofon nihton⁴ .

Heo wunode þa swá seofon niht meteleafas .
 and syððan wearð getintregod for þan soðan geleafan 284
 and for hyre mægð-hade oðþæt heo wearð gemartyrod .
 and hire gast ferde freoh to heofonum .

þa com nicomedis se fore-sæda masse-preost .
 and bebyrgde⁵ hire líc to lofe þam ælmihtigan . 288

þa gelæhte flaccus þone geleaf-fullan preost .
 and forðan þe he nolde þam fulum godum geoffrian .
 het hine beswingan oðþæt he sawlode .

He gewat þa to heofonan to hælende criste . 292
 þam is wuldor and wurð-mynt⁶ . on ealra worulda woruld .

AMEN.

XI.

VII. IDUS MARTIAS. NATALE SANCTORUM QUADRAGINTA MILITUM.

WE WYLLAD EOW GERECCAN þÆRA feowertigra cempena ðro-
 wunge .

þæt eower geleafa þe trumre sy . þonne ge gehyrað
 hu þegenlice hí þrowodon for criste .

On þæs caseres dagum þe wæs gehaten licinius 4
 wearð astyred mycel ehtnys ofer þa cristenan .

swa þæt ælc cristen mann sceolde be his agenum feore
 þam hælende wið-sacan and to hæðenscype gebugan .
 and þam deofolgyldum drihtnes wurþmynt gebeodan . 8

þa wæs geset sum wælhreowa dema
 agricolaus gecfged . on anre byrig

sebastia gehaten . on þam lande armenia .
 Se fore-sæde dema wæs swiðe arleas . 12

¹ U. ðeosterfullum; B. ðeosterfule.

² B. nan mon.

³ B. om.

⁴ U. nihtum; B. nihte.

⁵ U. be-byrigde; B. burigde.

⁶ B. wurð-

ment á.

Then commanded the wicked Flaccus to bring the maiden 280
 into a very dark prison, and said, that no man was to
 give her any sustenance for seven nights.

Thus she remained seven nights meatless,
 and was afterwards tortured for the sake of the true faith, 284
 and for the sake of her virginity, until she was martyred,
 and her free soul departed to Heaven.

Then came Nicomedes the aforesaid mass-priest,
 and buried her body, to the praise of the Almighty. 288

Then Flaccus seized the faithful priest,
 and, because he would not sacrifice to the foul gods,
 commanded him to be scourged until he gave up the ghost.
 Thus he departed to Heaven to Jesus Christ, 292
 To Whom is glory and worship world without end. Amen.

XI.

MARCH 9. THE FORTY SOLDIERS, MARTYRS.

We will relate to you the Passion of the Forty Soldiers,
 that your faith may be the firmer when ye hear
 how devotedly (lit. thane-like) they suffered for Christ.

In the emperor's days who was called Licinius 4
 a great persecution was stirred up against the Christians,
 so that every Christian man had, for the sake of his own life,
 to deny the Saviour and conform to heathenism,
 and to sacrifice the Lord's honour to idols. 8

There was set a certain bloodthirsty judge,
 called Agricola, in a city
 hight Sebaste, in the land of Armenia.

The aforesaid judge was very wicked, 12

cristenra manna ehtere and arod to deoffles willan .
 Ða het se cwellere þæs caseres cempan
 calle geoffrian . heora lác þam godum .
 Ða wæron on þam camp-dome cappadonisce cempan . 16
 feowertig cristenra¹ unforhte on mode .
 æw-fæstlice libbende æfter godes lare .
 Ðas gelæhte se ²dema and gelædde hí to þam deofolgyldum .
 and cwæð mid olecunge . þæt hí æpele cempan wæron . 20
 and on ælcum gefeohte fæst-ræde him betwynan .
 and symle sige-fæste on swiþlicum gewinne .
 æt-eowiað nu forði eowre anrædnysse .
 and eow sylfe under-þeodað þæra cyninga gesetnyssum . 24
 and geoffriað þam godum ærþam þe gebeon getintregode .
 Ða cwædon þa cristenan . to ðam cwellere þus .
 Oft we oferswiðdon swa swa þu sylf wistest
 ure wiðer-winnan on gehwylcum gewinne . 28
 þa þa we fuhton for ðam deadlicum kynincge .
 ac us gedafenað swyðor mid geswince to campigenne .
 for þam undead-licum cynincge and þe ofer-swiðan .
 Ða cwæð se dema þæt hí oper þæra dydon . 32
 swa hí þam godum geoffrodon and arwurðnysse hæfdon .
 swa hi ða offrunge for-sawon and gescynde wurdon .
 smeageð nu ic bidde hwæt eow betst fremige .
 Ða halgan andwyrdon þam hæðenan cwellere . 36
 Drihten foresceawað . hwæt us fremige .
 Ða hét se cwellere hí on cwearterne gebringan .
 hwæt þa halgan þa heora cneowa bigdon
 binnon þam cwearterne þus biddende crist . 40
 Alys us nu drihten fram deofficum costnungum .
 and fram eallum æswicungum unrihtwisra wyrhtena .
 Hi sungon on æfenunga eft oðerne sealm .
 and on heora gebedum wunodon þurh-wacole oð midde niht . 44
 Ða æt-eowde se hælend hine sylfne his halgum .
 and hi þus getrymde to þam to-weardan ge-winne .
 God is eower anginn . and eower inngehýd

¹ 'ra' in a different hand.² Leaf 57, back.

a persecutor of Christian men, and ready to the devil's will.
 Then commanded the murderer that all the emperor's soldiers
 should offer their sacrifices to the gods.
 There were in the army (warfare) Cappadocian soldiers, 16
 forty Christians, unfearful in mind,
 living piously after the doctrine of God;
 these the judge seized and led them to the idol-sacrifice,
 and said with flattery that they were noble soldiers, 20
 and in every conflict constant to each other,
 and ever victorious in sharp conflict.
 'Show now therefore your constancy,
 and subject yourselves to the king's commands, 24
 and sacrifice to the gods before ye be tormented.'
 Then spake the Christians to the murderer thus;
 'Often have we overcome, even as thou thyself knowest,
 our adversaries in every battle, 28
 when we fought for the mortal king;
 but it becometh us even more with toil to fight
 for the immortal King and to withstand thee.'
 Then said the judge that they should do one of these two
 things, 32
 either they must sacrifice to the gods and have honour,
 or else contemn the offering and be put to shame;
 'Consider now, I pray you, what will best profit you.'
 The saints answered the heathen murderer, 36
 'The Lord will foreshow what may profit us.'
 Then bade the murderer to bring them into a dungeon.
 So then the saints bowed their knees
 within the dungeon, thus praying Christ, 40
 'Deliver us now, Lord, from the devil's temptations,
 and from all the deceits of unrighteous workers.'
 They sang in the evening again another psalm,
 and continued vigilant in their prayers until midnight. 44
 Then the Saviour manifested Himself to His saints,
 and thus encouraged them to the coming conflict:
 'God is your beginning (guide) and your encouragement,

ac se bið gehealden sepe oð ende þurh-wunað . 48
 Ealle hi gehyrdon þæs hælendes word
 and wurdon afyrhte . and forði þurh-wunodon
 buton skepe oð dæg . heora drihten mærsigende .
 Hwæt þa agricolaus on ærne mergen gegaderode 52
 his geborenan magas to his manfullan geþeahte .
 and het him to lædan þa halgan godes cempan .
 Hi þa ealle feowertig æt-foran him stodon
 þa began se de'ma eft hi herigan . 56
 cwæð þæt heora gelican næron on þæs caseres lande
 ne swa ge-herede . ne him swa leofe .
 gif hi noldon awendan þa lufe to hatunge .
 Þa cwædon þa halgan . þæt hi hine hatodon 60
 for his geleaf-leaste . and lufedon heora drihten .
 Þa grimetede se wælhreowa swa swa grædig leo .
 and het hí gebringan gebundene on cwearterne .
 forðan þe he anbidode þæs ealdormannes to-cymes . 64
 Þa com se ealdorman ðæs embe seofon niht .
 and het sona gelangian þa geleaffullan halgan .
 Þa cwæð heora an . his nama wæs quirion .
 Eala ge gebroðra uton beon gehyrte . 68
 swa oft swa we clypodon to criste on gefeohte
 we wurdon sige-fæste sona þurh his fultum .
 and we eac ofer-swiðdon þone onsigendan here .
 Hwilon we wæron on micclum gewinne . 72
 and eall ure folc mid fleame æt-wand
 buton we feowertig þe on ðam feohte stodon .
 biddende georne ures drihtnes fultum .
 and sume we aflagdon sume feollan ætforan us . 76
 and ure an næs gæderod (*sic*) fram ealre þæra meniu .
 Nu is ure wiðer-winna þes wæl-hreowa heretoga .
 oðer is se dema . and se deofol þridda .
 þas ðry syrwiað hu hi ús beswicon . 80
 ac uton nu clypian crist us to gefylstan .
 and þa egeslican tintregu . ne þa teartan witu .

but he shall be upheld who continueth to the end.' 48
 They all heard the Saviour's words,
 and were affrighted, and therefore continued
 without sleep until day, magnifying their Lord.
 Then Agricola in the early morning gathered 52
 his born kinsmen to his wicked council,
 and bade lead to him the holy soldiers of God.
 So they all forty stood before him.
 Then began the judge again to praise them, 56
 saying that there were none like them in the emperor's land,
 neither so extolled nor so dear to him,
 if they would not turn that love to hate.
 Then said the saints that they hated him 60
 for his unbelief, and loved their Lord.
 Then raged the cruel one like a greedy lion,
 and bade that they should be brought bound into the dungeon,
 because he awaited the chief magistrate's coming. 64
 Then about a se'nnight after this the chief magistrate came,
 and immediately bade summon the faithful saints.
 Then said one of them, whose name was Quirio, -
 'Oh ye brothers, let us be encouraged; 68
 as often as we have cried to Christ in the fight,
 we were victorious straightway through His succour,
 and we likewise overcame the approaching army.
 Once we were in a great conflict, 72
 and all our people escaped by flight,
 except we forty who stood to the fight,
 earnestly entreating our Lord's assistance,
 and some we put to flight, others fell before us, 76
 and not one of us was harmed by¹ all that multitude.
 Now is our adversary this bloodthirsty Prefect,
 another is the judge, and a third is the devil;
 these three lay snares how they may deceive us; 80
 but let us now call Christ to help us,
 and neither the awful tortures, nor the sharp punishments,

¹ Read *ge-derod*, harmed; not *gaderod*, gathered.

- ne ænige bendas us ne beoð to bealwe .
- Æfre we wæron gefultumode on ælcum gefeohte 84
 swa oft swa we sungon þisne ænne sealm .
- Deus In nomine tuo saluum me fac et in uirtute tua libera me .*
Et cetera . [þæt is on englisc¹;]
- Du ælmihtiga god gehæl me on þinum naman .
 and on þinre mihte me alys [eal¹]wealdend . 88
 Hi wurdon þa gelædde mid þysum lofsange to þam reðum.
 and comon gehwylce to þære wæfer-syne .
 þa beheold se heretoga þa halgan and cwæp .
 Ge sceolan habban æt me . wyrðmyntas and sceattas . 92
 gif ge urum godum offrian wyllað .
 Gif ge þonne beoð þwyre to þisum
 ge beoð geunwurðode . and eac ²gewitnode .
 Ða cwædon þa halgan þæt hi ðone hælend wurðodon . 96
 and nænne oðerne swa healie ne tealdon .
 Ða hét se ealdorman mid ormætum grāman .
 heora neb beatan mid blacum flintum .
 ac þa stanas wendon wið þæra ehtera 100
 swa þæt ða cwelleras hi sylfe cnucodon .
 Ða gelæhte se ealdorman . ænne ormetne flint
 wearp to þam halgum . ac he wand þwyres
 to þam heah-gerefan . and his heafod to-bræc . 104
 Ða wurdon þa halgan swyþe gehyrte .
 and sungan sona þisne sang mid geleafan .
Qui tribulant me Inimici mei Ipsi infirmati sunt et ceciderunt .
 Mine fynd þe me gedrefdon syndon geuntrumode . and adún
 feollon . 108
- Ða swór se dema þæt hi þurh dry-cræfte .
 þa stanas awendon to heora wítnerum .
 Ða het se ealdor-man hi ardlíce lædan
 æft Into cwearterne . and mid carfullum mode 112
 smeade wið his rædboran hwæt him to ræde puhte .
 hu he mihte his hosp on þam halgum gewrecan .
 Hi wurdon þa gebrohte binnan þam cwearterne .

¹ Added in a later hand.² Leaf 58, back.

nor any bonds shall be for our bale.

Ever have we been helped in each fight, 84

as often as we have sung this one psalm,

*Deus in nomine tuo saluum me fac, et in virtute tua libera me;
et cetera.* That is in English,

‘Thou, Almighty God, save me in Thy Name,
and in Thy might deliver me, Ruler of all.’ 88

Thereupon they were brought with this song of praise to the
cruel one,

and every one came to the spectacle.

Then the Prefect looked on the saints, and said,

‘Ye shall have from me honours and riches, 92
if ye will sacrifice to our gods;

but if ye then shall be perverse against this,
ye shall be dishonoured and likewise tortured.’

Then said the saints, that they worshipped the Saviour, 96
and accounted none other so high.

Then commanded the chief magistrate, with exceeding anger,
to beat their faces with black flints,

but the stones turned against the persecutors, 100
so that the murderers knocked themselves.

Then the chief magistrate seized an exceeding great flint,
and threw it at the saints, but it turned backward
towards the Prefect and brake open his head. 104

Then were the saints greatly heartened,
and straightway sung this song with faith,
‘*Qui tribulant me inimici mei ipsi infirmati sunt et ceciderunt.*’
‘My foes who afflicted me are weakened and have fallen
down.’ 108

Then swore the judge that they through sorcery
had turned the stones against their tormentors.

Then commanded the chief magistrate to bring them quickly
again into the prison, and with anxious mind 112

sought out with his counsellors what seemed to them advisable,
how he might wreak his contumely on the saints.

So they were brought into the prison,

and sungon þysne sealm mid swyþlicre blysse . 116
Ad te leuavi oculos meos qui habitas in celis . et cetera . [þæt
 is on englisc¹]

To þe ic ahæbbe mine eagan drihten .
 þu þe eardast on heofonum . and hi ealne ðone sealm sungon .
 Hwæt þa on middere nihte com se ælmihtiga drihten 120
 of ðære healican heofonan . and his halgan geneosode .
 and þysum wordum gespræc² þe her synd awrytene .
 Se þe soðlice gelyfð on þone lyfigendan fæder .
 and on his ancennedan sunu . and on þone halgan gast . 124
 þeah þe he dead beo . he bið swa þeah cucu .
 Beoð gebyrte . and eow ne ondrædað þæra hæðenra wita
 þe synd hwilwend-lice . Beoð gelydige on þissere hwile .
 þæt ge beon gewuldor-beagode on þære ecan worulde . 128
 Þa wunodon þa halgan þurh-wacole oð mergen .
 on heofonlicre blysse þurh þæs hælendes cyme .
 þa het se ealdor-man hi on mergen gefeccan .
 and hi ealle cwædon swylce mid anum ³ muðe . 132
 Doð nu be us þæt þæt drihten wile .
 Þa com eac se deofol . and hæfde ænne dracan on handa .
 and swurd on oðre . þus secgende þam deman .
 Þu eart min agen ongin nu swiþe wel . 136
 Swylce hé cwæde ofer-swið þas cristenan
 þurh tearte wita . þæt hí to me gebugan .
 Þa gewearð þam ehterum on heora yfelum geþeahhte .
 þæt hí þa godes halgan on heardum bendum geleddon . 140
 to anum bradum mere mid bysmorfullum edwite .
 On þam timan wæs swiþe hefig-time wynter .
 and se fore-sæda mere wæs mid forste ofer-þeahht .
 and se winterlica wind wan mid þam forste . 144
 Þa scufon þa hæpenan þa halgan Into þam mere .
 to middes þam ise ealle unscrydde .
 and heom⁴ weardas setton þurh-wacole menn .
 þæt heora nan ne mihte mid fleame æt-berstan . 148

¹ Added in a later hand.
 line.

³ Leaf 59.

² The æ looks like ei, and the r is above the
⁴ MS. him, alt. to heom.

and sung this psalm with exceeding joy, 116
 ‘*Ad te levavi oculos meos, qui habitas in celis, et cetera.*’ That
 is in English,

‘To Thee I lift up mine eyes, O Lord,
 Thou that dwellest in the heavens,’ and they sung the whole
 psalm.

Lo, then! at midnight came the Almighty Lord 120
 from the high heaven, and visited His saints,
 and spake these words that are here written:

‘He who truly believeth on the living Father,
 and on His only-begotten Son, and on the Holy Ghost, 124
 though he be dead, nevertheless he shall live;

be heartened, and be not afraid of the torments of the heathen,
 which are but transitory; be patient for this while,
 that ye may be crowned with glory in the eternal world.’ 128

Then the saints continued watching until morning
 in heavenly bliss, through the Saviour’s coming.

Then in the morning the magistrate bade fetch them,
 and they all said as if with one mouth, 132

‘Do now by us that which the Lord will.’

Then came also the devil, and had a serpent in one hand
 and a sword in the other, thus saying to the judge,

‘Thou art my own, begin now right well;’ 136

as if he had said, ‘Overcome these Christians
 through sharp tortures that they may submit to me.’

Then it came to [the minds of] the persecutors, in their evil
 thought,

that they would lead God’s saints in heavy chains 140
 to a broad mere with ignominious taunts.

At that time there was a very severe winter,
 and the foresaid mere was covered over with ice,
 and the winterly wind raged as well as the frost. 144

Then the heathens shoved the saints into the mere,
 into the middle of the ice, all unclothed,

and set vigilant men for warders over them,
 that none of them might escape by flight. 148

Þær wæs eac geset swiþe gehende þam mere .
 wearm wæter on cyfe . gif þæra cyþera hwyle
 wolde forlætan his geleafan . and his lic baðian
 on þam wearman wætere . for ðæs wyntres teartnysse . 152
 Hit begann þa on æfnunge egeslice freosan .
 þæt þæt is befencg þa foresædan martyras .
 swá þæt heora flæsc for ðam forste tobærst .
 Þa eargode heora án for þam ormætum cyle . 156
 awarep his geleafan and wolde hine baðian
 on þam wlacum wætere and wende fram his geferum .
 ac he gewát sona swa hé þæt wæter hrepode .
 and wearð seo wearmnys him awend to deaðe . 160
 forþan þe his geleafa ne geleaste oð ende :
 swa swa drihten sæde him sylf on þam cwearterne .
 Þa gesawon þa oðre hu þam anum getimode .
 and sungon þysne sang . swylce of anum muðe . 164
 Ne yrsa ðu drihten us on ðysum deopum flodum .
 ne þin hat-heortnys on þyssere ea ne sy .
 Se þe hine ascyrede for þyssere scearpnysse fram us .
 his lima synd tosloþene and hé sona losode . 168
 We nellað drihten næfre fram þe twæman .
 oð þæt ðu us gelyf-fæste þe to lofe drihten .
 we ge¹cygað þinne naman . þonne² þe soðlice heriað
 calle gesceafta . and calle niwelnyssa³ . 172
 fyr . and hagol . snaw . and ceald is .
 windas . and stormas . þe þin word gefyllað .
 Þu gæst ofer sæ swa swa ofer grenre eorðan .
 and þu æþelice gestilst hyre strangan yða . 176
 Þu gchyrdest drihten þone heah-fæder Iacob .
 þaþa he for-fleah þa frecenfullan þeowracan .
 þe his agen broþor esau gecwæð .
 Þu wære mid iosepe In aegypto-lande . 180
 and hine of þeowdome ahofe to hlaforde .
 Þu gelæddest moysen of ðam ylcan lande

¹ Leaf 59, back.² MS. þone, *alt.* to þonne (*wrongly*).³ MS. niwelnysse, *alt.* to niwelnyssa.

There was also set, very handy to the mere,
 warm water in a vessel, if any of the martyrs
 desired to forsake his faith and bathe his body
 in the warm water, for the winter's tartness. 152
 Then it began in the evening to freeze awfully,
 so that the ice seized upon the aforesaid martyrs,
 so that their flesh cracked by reason of the frost.
 Then one of them turned coward on account of the exceeding
 chill, 156
 cast away his faith, and desired to bathe himself
 in the luke water, and turned from his companions;
 but he died as soon as he touched the water,
 and the warmth was turned into death to him, 160
 because his faith did not last until the end,
 even as the Lord Himself said in the prison.
 Then the others saw how it befell that one,
 and sung this song, as if with one mouth, 164
 'Be not angry with us, Lord, in these deep floods,
 neither let Thy hot displeasure be in this water.
 As for him who for this sharpness separated himself from us,
 his limbs are relaxed and he has quickly perished; 168
 we will never part from Thee, O Lord,
 until Thou quicken us, O Lord, to Thy praise.
 We will show forth Thy name, Thee whom verily praise
 all creatures and all deeps, 172
 fire and hail, snow and cold ice,
 winds and storms, which fulfil Thy word.
 Thou goest over sea even as over green earth,
 and Thou easily stillest her strong waves; 176
 Thou heardest, Lord, the patriarch Jacob
 when he fled away from the wicked threats
 which his own brother Esau spake.
 Thou wert with Joseph in the land of Egypt, 180
 and didst raise him from serfdom to lordship;
 Thou leddest Moses from that same land

eft mid israhele folce þurh fela taena .
 and him weg gerymdest on þære readan sæ . 184
 Þu gehyrdest eac siððan þine halgan apostolas .
 gehyr us nu drihten on þysum deopum flode .
 and ne læt us besencan on ðissere cealdan hreohnysse .
 ne ús ne forswelge þes swearta grund . 188
 We synd earmingas gehelp us nu drihten .
 We synd gesette on sælicum grunde .
 and ure blóð fleoð to urum fotum adune .
 geliðe-waca nú þisne unliðan cyle . 192
 Þæt menn magon oncnawan þæt we to þe clypodon .
 and we beon 'gehealdene forðan þe we hopiað to ðe .
 Hwæt ða færlice wearð mycel wundor ðurh god .
 þær com heofonlic leoht to þam halgum martyrum . 196
 swa hát swa sunne scinende on sumere .
 and þæt is formealt on callum þam mere
 and þæt wæter wearð awend to wynsumum baðe
 Ealle þa weard-menn wæron ær geswefode . 200
 buton heora anum þe þyses ealles hlyste
 hu hi hí gebædon . and hú se án forferde .
 Þa beheold se ylca hwanon þæt leoht scean .
 ða geseah he bringan mid þam beorhtan leohte 204
 ufan of heofonum an leas feowertig kyne-helma .
 þam halgum martyru . þe on ðam mere stodon .
 Þa under-geat he sona þæt se án næs geteald
 to þam cyne-helmum cristes þegna . 208
 forþan þe he nolde þa earfoðnyssa forberan .
 Ða awrehte se án þa oðre weardas .
 and unscrydde hine sylfne and scæt into ðam mere
 clypigende . and cweðende . ic eom eac ¹cristen 212
 He code to ðam halgum . and clypode to ðam hælende .
 Ic gelyfe on þe drihten swa swa þas gelyfað .
 læt me beon geteald to heora getele .
 and do me þæs wyrðne þæt ic wælhreowe tintrega 216
 for þe þrowige . and on ðe beo afandod .

¹ Leaf 60.

back with the people of Israel by many signs,
 and didst open out a way for them in the Red Sea; 184
 Thou heardest also afterward Thine holy Apostles;
 hear us now, Lord, in this deep flood,
 and let us not sink in this cold tempest,
 neither let this swart abyss swallow us up. 188
 We are miserable creatures, help us now, Lord;
 we are set in the watery depths,
 and our blood fleeth adown to our feet;
 mitigate now this ungentle chill, 192
 that men may recognise that we have cried to Thee,
 and that we are preserved because we hope in 'Thee.'
 Lo, then suddenly there was a great wonder, through God's grace;
 there came a heavenly light to the holy martyrs, 196
 as hot as the sun shining in summer,
 and the ice melted away over all the mere,
 and the water was turned to a pleasant bath.
 All the warders had been before cast into sleep, 200
 except one of them who had listened to all this,
 how they had prayed, and how the one had died.
 Then beheld the same [man] whence that light shone,
 then saw he brought with the bright light, 204
 down from heaven, one less than forty crowns
 to the holy martyrs who stood in the mere.
 Then immediately he perceived that the one was not accounted
 [worthy]
 of the crowns of the servants of Christ, 208
 because he would not endure the hardness.
 Then that one aroused the other warders,
 and unclothed himself and plunged into the mere,
 crying out and saying, 'I also am a Christian.' 212
 He went to the saints, and cried to the Saviour,
 'I believe on Thee, Lord, even as these believe,
 let me be numbered amongst the number of them,
 and make me worthy of this, that I may suffer 216
 cruel torments for Thee, and be proved (to be) in Thee.'

Ða geseah se deofol þæt þa drihtnes halgan
 wæron gefrefrode on heora frecednysse .
 and on geleafan þurh-wunodon swa swa he ær ne gelyfde . 220
 þæt hi æfre þone cyle swa gesæliglice acoman .
 Ða bræd se sceocca hine sylfne to menn .
 gewrað his sceancan and wánode him sylfum .
 Wa is me earmum þæt ic eom ofer-swyþed . 224
 fram þysum halgum werum . and ic eom gebysmorod .
 Hæfde ic ælteowe þenas . nære ic þus eaðelice oferswiðed .
 Nu ic wylle awendan þæs wælhreowan heortan .
 to þan gebance þæt he þyssa halgena líc 228
 ealle forberne and on ðære ea awurpe .
 þæt furðon heora bán ne beon æfre afundene .
 Ða sungon ða halgan on þam softum baðe .
 þu eart ana god ælmihtig scyppend . 232
 þu ðe wundra wyrcest . and ure wiðer-winnan ofer-swiðst .
 Þu gescyndest þone sceoccan þe embe us syrwe .
 Hwæt þa on ærne mergen comon þa arleasan cwelleras .
 and axodon þa weard-menn hu-meta se an 236
 wære to þam halgum geðeod . oððe hwæt he gesawe .
 Ða cwædon þa weardas to ðam wælhreowum demum .
 We feollan on slæpe swarlice ealle
 swylce we on deaðe lagon . ac he læg þurh-wacol . 240
 geseah ða wundra and wræhte us siððan .
 Ða gesawe he¹ þæt leoht and he gelyfde sona .
 unscrydde hine eallne and eode into heom² .
 and cwæð mid hluddre stemne . þæt he gelyfde on crist . 244
 Ða hét se arleasa dema hi ealle gelædan
 of ðam bradum mere . and tobrecan heora sceancan .
 þa ongunnon ða hæðenan hi handlinga ateon .
 and to-bræcon heora sceancan . swá swá heom² beboden wæs . 248
 Ða sungon hi þisne sealm on þære bræce .
*Anima nostra sicut passer erepta est de laqueo uenantium .*³ *Et*
cetera . [þæt is on englisc;⁴]

¹ MS. we.² MS. him, *alt.* to heom.³ Leaf 60, back.⁴ *Added in a later hand.*

Then saw the devil that the Lord's saints
 were comforted in their peril,
 and continued in faith as he would not before have believed 220
 that they could ever so happily have endured the chill.
 Then the devil turned himself into a man,
 writhed his shanks and bewailed himself,
 'Woe is me miserable, that I am overcome 224
 by these holy men, and I am put to shame;
 had I faithful servants, I should not be thus easily overcome;
 now I will turn the heart of this persecutor
 to the thought, that he shall burn up all the bodies 228
 of these saints and cast them into the river,
 that even their bones may never be found.'
 Then sang the saints in the soft bath,
 'Thou only art God, Almighty Creator, 232
 Thou that workest wonders and overcomest our adversaries;
 Thou puttest to shame the devil who laid snares for us.'
 Then in the early morning came the wicked torturers,
 and asked the warders how the one 236
 had become associated with the saints, and what he had seen.
 Then said the warders to the bloodthirsty judges,
 'We all fell heavily asleep
 as if we lay in death, but he lay watching, 240
 saw the wonders, and roused us afterwards;
 then he saw the light, and immediately believed,
 stripped himself entirely and went unto them,
 and said, with a loud voice, that he believed in Christ. 244
 Then commanded the impious judge to lead them all
 out of the broad mere, and to break their legs.
 Then began the heathen forthwith to drag them
 and brake their legs, even as was commanded them. 248
 Then sung they this psalm during the breaking,
 '*Anima nostra sicut passer erepta est de laqueo venantium, et*
cetera.' That is in English,

Ure sawl is ahred of grine swa swa spearwa¹ .
 þæt grin is tobryt . and we synd alysed . 25 2
 Ure ealra fultum is on ðæs drihtnes naman .
 seðe geworhte heofonas and eorðan .
 Ða cwædon hí amen . and heora gastas ageafon .
 and ferdon swá gemartyrode to þam ælmihtigan drihtne 256
 þe him ær gefultumode on ðam frecednyssum .
 and hi æfre getrymde oppæt hi him tocomon .
 Ða gedyde se dema swa swa se deofol gebeotode .
 het hi ealle forbærnan on swiðe bradum fyre . 260
 ac þa bán belifon æfter þam bærnette .
 þa awurpon þa hæðenan into ðam widgillum streame .
 Þis wearð geswutelod sona æfter þrym dagum
 sumum halgan bisceope on þære ylcan byrig . 264
 Him comon to on swæfne þa soðan godes halgan .
 and sædon hwær heora bán þa gebrohte wæron .
 Hwæt þa se bisceop of his bedde arás .
 and ferde mid his preostum to ðam flode nihtes . 268
 Ða scinon ða bán swa beorhte swa steorran
 on þam wætere . and hi ðæs wundrodon .
 Falle hi becoman to anre dypan .
 and næs forloren naht on þam flode . 272
 and þæt leoht geswutelode swa hwær swa hi lagon .
 Ða gebrohte se bisceop ealle þa halgan bán
 on gelimplicum scrynum . and gelogode hi up
 on geleaf-fulre cyrcan to lofe þam ælmihtigan . 276
 ðam sy wuldor . and wurðmynt on ealra worulda woruld. AMEN.
 Hwæt losað æfre þam ælmihtigan gode .
 Gif hwyle ungesælig mann his scyppende bið ungehyrsum .
 and nele þurh-wunian on wél-dædum oð ende . 280
 ac forlæt his gelæfan and þone leofan drihten .
 þonne bið oðer gecoren to þam kyne-helme
 þe se oðer nolde gearnian þurh geswine .
 swá swá ge gehyrdon on þissere rædinge . 284
 þæt an þæra weard-manna wearð þam halgum geðeod .

¹ MS. spearwe, *alt.* to spearwa.

'Our soul is escaped out of the snare as a sparrow,
 the snare is broken, and we are delivered. 252
 The help of us all is in the Name of the Lord,
 of Him who made the heavens and the earth.'
 Then said they 'Amen,' and gave up their ghosts,
 and went thus martyred to the Almighty Lord, 256
 who had before succoured them in perils,
 and had ever strengthened them until they came to Him.
 Then did the judge as the devil had commanded,
 and bade burn them all in a very large fire, 260
 but the bones remained after the burning;
 which the heathen then threw into a wide stream.
 This was straightway revealed after three days
 to a certain holy bishop in the same city. 264
 To him came in a dream the true saints of God,
 and said whither their bones had been carried.
 Then the bishop arose from his bed,
 and went with his priests to the river by night. 268
 Then shone the bones as brightly as stars
 in the water, and they wondered thereat;
 they had all come to [i. e. fallen into] a deep place,
 and not one [bone] was lost in the flood; 272
 and the light revealed wheresoever they lay.
 Then the bishop brought all the holy bones
 into a seemly shrine, and laid them up
 in the orthodox Church to the praise of the Almighty, 276
 to Whom be glory and worship to all ages of ages. Amen.
 What is ever lost to Almighty God?
 If any unhappy man be disobedient to his Creator,
 and will not continue in well-doing unto the end, 280
 but forsaketh his faith and the dear Lord,
 then shall another be chosen for the crown
 which the other would not earn by labour,
 even as ye have heard in this lection 284
 that one of the warders became associated with the saints,

and gelæhte þone kyne-helm þe se oðer forleas
 Iudas eac se arleasa þe belæwde þone hælend .
 aheng hine sylfne sona on grine . 288
 and mathias se eadmoda wæs gemærsod sippan .
 and to apostole ge¹coren æfter cristes æriste .
 and hæfð þone wurðmynt þe se wælhreowa forleas .
 þurh his agenne swicdóm þaða he sealde his scyppend . 292
 Nyte we hweper se weardmann wære æfre gefullod .
 ac we witon swa þeah hwæt wise lareowas sædan .
 þæt ælc ðæra þe bið acweald for cristes geleafan
 bið soðlice gefullod þonne he swylt for gode . 296
 and on his blode aðwogen fram synna horwum .
 and [leofað²] mid þam drihtne þe he his líf fore sealde .
 Nis gode nan neod þæt we god wyrcan .
 ne he nan þing ne hæt for his agenre neode . 300
 ac hit fremað us sylfum swa hwæt swa he us bebyd .
 and we beoð gesælige gif we urum scyppende gehersumiað .
 and gif we hine ænne ofer ealle þingc lufiað .
 seðe hine forlæt he losað witodlice . 304
 Þeahhwæpere gelicað þam leofan drihtne .
 þæt we his willan mid weorcum gefremman .
 and þurh þæt ge-earnian þæt éce líf mid him .
 Se apostol paulus sette on his pistole 308
 þæt we soðlice synd ures scyppendes gefylstan .
 swá þæt ure drihten deð þurh his gecorenan
 fela þingc on worulde . and fylst him æfre swa þeah
 forðan þe menn ne magon on mode asmeagan 312
 ænige godnysse buton hit of gode cume .
 ne naht to góde gedón . butan godes fylste .
 He is swa mihtig wyrhta . þæt he mæg awendan
 yfel to gode þurh his godnysse . 316
 Micel yfelnyss wæs on iudeiscum mannum .
 þapa hi syrwdon mid swcartum gepance
 hu hi crist acwealdon . and þæt com us to hæle .

¹ Leaf 61.² Added in a late hand ; written lyfað, altered to leofað.

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and received the crown which the other lost.
 Likewise Judas, the impious, who betrayed the Saviour,
 hung himself straightway in a snare ; 288
 and Matthias the humble was exalted afterward,
 and chosen as apostle after Christ's resurrection,
 and hath the worship which that atrocious man lost
 through his own treachery, when he sold his Creator. 292
 We know not if the warder were ever baptized,
 but we know, however, what wise doctors have said,
 that every one of those who are killed for the faith of Christ
 is truly baptized when he dieth for God, 296
 and is washed in his own blood from the stains of his sins,
 and liveth with the Lord for Whom he gave up his life ;
 God hath no need that we should do good works,
 neither commandeth He anything for His own need, 300
 but it profiteth ourselves, whatsoever He biddeth us,
 and we are happy if we obey our Creator,
 and if we love Him alone above all things.
 He who forsaketh Him, verily he shall perish ; 304
 nevertheless it liketh our dear Lord
 that we should perform His will by our works,
 and thereby merit eternal life with Him.
 The Apostle Paul set down in his Epistle [1 Cor. iii. 9] 308
 that we are verily our Creator's helpers,
 so that our Lord doth, through His chosen (ones),
 many things in the world, and notwithstanding ever helpeth
 them ;
 wherefore men may not think in their minds 312
 [that there is] any goodness except it come from God,
 nor [may they] do anything good without God's help.
 He is so mighty a worker that He can turn
 evil to good through His goodness. 316
 Great evilness was there in Jewish men
 when they laid snares, with dark thought,
 how they might kill Christ ; and that turned to our healing

- and to ecere alysednyse and heom¹ to forwyrde . 320
 Hi synd þurh-scyldige for heora syrwnge .
 and heom¹ bið gedemed be ðam þe hi dydon .
 þeah þe ure drihten þa dæda him gepafode .
 Yfele wæron þa ehteras and þa arleasan cwelleras 324
 þe ða martyras ofslogon . ac swa þeah hit becom
 ðam halgum to wuldre and to *ecum* wyrðmynte .
 and þa ehteras habbað ece genyðerunge .
 Næron swa manega martyras nære seo mycele ehtnyss 328
 ðe se deofol astyrode ongean drihtnes halgan
 þurh his arleasan ²þenas . þe ðone hæðen-scipe lufedon .
 God gepafað swaþeah for his godnyse
 þæt his sunne scynð ofer ða synfullan hæþenan. 332
 and asend his ren-scuras ofer ða rihtwisan menn
 and ofer ða manfullan . for his mycclan cyste .
 and afet us ealle ge yfele ge gode .
 God gesceop ða hæþenan þeah þe hí hine ne cunnon . 336
 ac hi ne beoð swa-þeah butan witum eft .
 forþan þe hí eaðelice mihton þone ælmihtigan under-gitan
 ðurh ða gesceafta . þe hi ge-seoð on worulde .
 Heofen and eorðe . and oþre gesceafta . 340
 sunne . and mona . mærsiað heora scyppend .
 and men magon tocnawan³ . þæt se is mære god
 ana ælmihtig þe hi ealle gesceop .
 Nu beoð þa hæðenan buton beladunge 344
 rihtlice fordemedede mid deofle on helle .
 forðan þe hi ne oncneowan crist mid geleafan .
 þe him lif sealde and and-lyfene fore-sceawode .
 An gecyndelic . æ . is eallum mancynne gesett . 348
 þæt nan man ne gedó dare oðrum menn .
 swa swa se hælend cwæð on his halgan godspelle .
 Þæt þæt ðu þe sylfum nelt on þinum life becuman .
 ne do ðu þæt oðrum menn . þis cwæð drihten sylf . 352
 Ac þa hæðenan hynað and hergiað þa cristenan

¹ MS. him, *alt.* to heom.
 to tocnawan.

² Leaf 61, back.

³ MS. tocnawen, *alt.*

and to everlasting deliverance, and to their destruction; 320
 they are very guilty for their wiles,
 and to them is adjudged according to that which they did,
 though our Lord permitted them [to do] the deeds.
 Evil were the persecutors and the impious murderers 324
 who slew the martyrs, but nevertheless it became
 glory and everlasting worship to the saints,
 and the persecutors have perpetual abasement.
 There would not have been so many martyrs had there not
 been this great persecution 328
 which the devil stirred up, against the Lord's saints,
 through his wicked servants who loved heathenism.
 God permitteth nevertheless, for His goodness,
 that His sun shineth over the sinful heathen, 332
 and He sends His showers of rain both to righteous men
 and to the evil, for His great bounty,
 and feedeth us all, both evil and good.
 God created the heathen, though they know Him not, 336
 but nevertheless they will not be without punishment here-
 after,
 because they might easily understand the Almighty
 by means of the creatures which they see in the world.
 Heaven and earth, and other creatures, 340
 sun and moon, magnify their Creator,
 and men may discern that He is the great God
 alone Almighty, Who created them all.
 Now are the heathen, without excuse, 344
 rightly condemned with the devil in hell,
 because they did not acknowledge Christ by faith,
 Who gave them life, and provided them with sustenance.
 One natural law is appointed to all mankind, 348
 that no man may do harm to another man,
 even as the Saviour said in His holy gospel;
 'That which thou desirest not to befall thyself in thy life,
 that do not to another man.' This said the Lord Himself. 352
 But the heathen vex and plunder the Christians,

and mid wælhreowum dædum urne drihten gremiað .
 ac hí habbað þæs edlean on þam ecum witum .
 God forgifð us mannum menigfealde wæstmas . 356
 þæra we sculon brucan swa us gebeorhlic sy .
 þæt se lichama hæbbe hlywðe and fodan .
 þæt we ne beon beswicene þurh ða swæsan lustas .
 þe of ofer-flowednyse eallum þam becumað . 360
 þe buton wær-scipe heora woruld adreogað .
 Uton we awendan ure willan to gode .
 and on eallum þingum urne scyppend wurðian .
 seþe æfre rixað on ecnyse. AMEN. 364

XII.

IN CAPUT IEIUNII¹.

[The various readings are from W.=MS. II. 4. 6 (p. 77) in the Cambridge University Library; D.=MS. 303 in Corpus Christi College (p. 327); and E.=MS. 302 in the same (p. 104).]

Þis spel gebyrað seofon niht ær lenctene.

ON ðYSSE WUCAN ON WODNES-DÆG SWA SWA GE SYLFE WITON .
 is caput ieiunii . þæt is on englisc . heafod lenctenes fæstenes .
 We etað on þam sunnan-dagum on undern and on æfen .
²forðan þe se sunnan-dæg is swa halig 4
 þæt se man bið wyrðe ðe on þam dæge fæstan wile .
 þæt he beo amansumod gif he hit for his anwylnysse deð .
 Ne eac man ne mót . cneowian on sunnan-dagum .
 We sculon swa þeah ægðer ge on sunnon-dagum 8
 ge on oðrum dagum druncennysse and oferfyllle forbugan .
 be ðam þe us bec tæcað . and huru swyðost on lencten .
 Nu ne beoð na fewertig daga

Title. W. FERIA III. IN CAPITE
 IEIUNII. D. *only* DOMINICA IN QUIN-
 QUAGESIMA. E. LAB-SPEL. IN CAPITE
 IEIUNII

1. W.D.E. pissere. D. wodnos.
 D. selfe.
 2. W.E. lengtenes; D. lencgtenes.
 3. D. þan.

¹ This homily is partly in prose; and even in the alliterative part, the rhythm is hardly distinguishable.

² Leaf 62.

and with cruel deeds anger our Lord ;
 but they shall have their reward for this in the eternal punishments.
 God giveth to us men manifold fruits, 356
 which we are to enjoy as far as may be safe for us,
 that the body may have shelter and food,
 that we may not be ensnared by the pleasant lusts
 which come from superfluity to all those 360
 who spend their worldly life unwarily.
 Let us turn our will to God,
 and in all things honour our Creator
 Who ever ruleth in Eternity. Amen. 364

XII.

IN CAPUT IEIUNII (ASH-WEDNESDAY).

¶ This discourse belongeth to the seventh night before Lent.
 In this week on Wednesday, even as ye yourselves know,
 is '*caput jejunii*,' that is in English, Head of the Lenten Fast.
 We eat on the Sundays at the third hour and in the evening,
 because the Sunday is so holy 4
 that the man is liable, if he will fast on that day,
 to be excommunicated, if he does so through self-will ;
 neither may any one kneel on Sundays.
 Nevertheless, we must both on Sundays 8
 and on other days shun drunkenness and surfeiting,
 according to what books teach us, and most especially in Lent.
 Now there will not be forty days

4. W.E. for *pam*.

5. W.D. mann. D. pan.

6. W. amánsumod.

7. E. mot.

8. W.D.E. sceolon. W.D.E. sunnan.

9. D. druncennesse; E. drucennysse.

W. forbúgan; D. forbugen.

10. D. be þan ðe. W.D. béc. W.

D.E. tæceað. W.D.E. lengten.

11. D. feowerti.

on *urum lenctenlicum* fæstene gefyllede . 12
 buton we fæsten þær-foran to þas feower dagas .
 wodnes dæg . and þunres dæg . and frige dæg . and sæternes dæg .
 swa swa hit gefyrn geset wæs þeah ðe we hit eow nu secgan .
 On þone wodnes dæg wide geond eorðan . 16
 sacerdas bletsiað swa swa hit geset is .
 clæne axan on cyrcan . and þa siððan lecgað
 uppa (*sic*) manna heafda . þæt hi habban on gemynde
 þæt hi of eorðan comon . and eft to duste gewendað . 20
 swa swa se ælmihtiga god to adame cwæð .
 siððan he agylt hæfde ongean godes bebod .
 On *geswincum* þu leofast and on swate þu etst
 þinne hláf on eorðan . oðþæt þu eft gewende 24
 to þære ylcan eorðan þe þu of come .
 forðan þe þu eart dust . and to duste gewendst .
 Nis þis na gesæd be manna sawlum .
 ac be manna lichaman þe for-molsniað to duste . 28
 and eft sceolan on domes dæg ðurh ures drihtnes mihte
 ealle of eorðan arisan þe æfre cuce wæron .
 swa swa ealle treowa cuciað æfre on lenctenes timan .
 þe ær þurh wyntres cyle wurdon adyde . 32
 We rædað on bocum ægðer ge on ðære ealdan æ . ge on þære
 níwan .
 þæt þa menn þe heora synna be-hreowsodon .
 þæt hí mid axum hi sylfe bestreowodon .
 and mid hæran hi gescryddon to lice . 36
 nu do wé þis lytle on ures lenctenes anginne .
 þæt we streowiað axan uppan ure heafda

12. W.D.E. *lengtenlicum*. D. fæs-tena.

13. E. butan. W.D.E. fæston. E. þar to foran þas. W. beforan.

14. W. frigedæg.

15. W. gefyrn gesett. E. sett. D. nu eow secgeon. W.E. secgon.

16. D. ðæne. W. wide.

17. E. sacerdos. W. swá swá. W.E. gesett. W. his; D.E. is.

18. W. clæne. W.E. cyrcan; D. circean. W.D. lecgæð; E. lecgan.

19. W.D.E. uppan. W.E. *ins.* to þi *bef.* þæt. D. habbon. W. gemynde.

20. D. eorðon. W. cōmon. W. gewéndað; D. gewéndað.

21. W. adáme.

22. E. hæfede.

23. W.D.E. *geswinceum*; W. swáte. W. est.

fulfilled in our Lenten fast, 12
 unless we fast before that for these four days,
 Wednesday, Thursday, Friday and Saturday,
 even as it was appointed of old, though we tell it you but now.
 On the Wednesday, throughout the whole world, 16
 the priests bless, even as it is appointed,
 clean ashes in church, and afterward lay them
 upon men's heads, that they may have in mind
 that they came from earth, and shall again return to dust, 20
 even as the Almighty God spake to Adam,
 after he had sinned against God's command ;
 'In toil thou shalt live, and in sweat thou shalt eat
 thy loaf on earth, until thou return again 24
 to the same earth from which thou camest,
 because thou art dust, and shalt to dust return.'
 This is not said of men's souls,
 but of men's bodies that moulder to dust, 28
 and afterwards shall at doomsday, through our Lord's might,
 all arise from the earth, that were ever alive,
 like as all trees are always quickened in the Lenten time,
 which before had been deadened by the winter's chill. 32
 We read in the books, both in the old Law and in the new,
 that the men who repented of their sins
 bestrewed themselves with ashes,
 and clothed their bodies with sackcloth. 36
 Now let us do this little in the beginning of our Lent,
 that we strew ashes upon our heads,

24. E. hlaf. W. gewénde; D. ge-
wænde.

25. W. cóme.

26. W.E. for þam. W. gewenst;
E. gewentst.

27. W. geséd.

28. W. dúste.

29. W.D.E. sceolon.

30. D. arisan.

31. W.E. lengtenes; D. længtenes.
W.D. tíman.

32. W.D. ár. D. cele.

33. D. rædeð. W. bócum. W.D.E.
niwan.

34. E. men. W. hyra. D. be-
hreosodon, *cor. to* behreowsodon.

35. W.D.E. hi (*for* hí).

36. W. háran; D. hære. W.D. líce.

37. W. dó. D.E. we. W. lengctenes;
D. lengtenes.

38. W. strewiað.

to geswutelunge þæt we sculon ure synna
 behreowsian . on ure lencten-licum fæstene . 40
 Sum unge-rad mann wæs mid ælfstane bisceope
 on wiltun-scire on hirede . se man ¹ nolde gan
 to ðam axum on þone wodnes dæg . swa swa oðre men dydon
 þe þa mæssan ge-sohton . þa bædon his geferan 44
 þæt he eode to þam mæsse-preoste .
 and under-fæncge þa gerynu þe hi under-fengon .
 He cwæð ic nelle . Hi bædon þa-git .
 he cwæð þæt he nolde . and wealode mid wordum . 48
 and sæde þæt he wolde his wifes brucan
 on þam unalyfedum timan . Hi leton þa swa .
 and hit gelamp þæt se gedwola rád on ðære wucan ymbe sum
 ærende .
 þa gestodon hine hundas hetelice swyðe . 52
 and he hine werode oppæt his sceaft
 ætstod ætforan him . and þæt hors hine bær forð .
 swa þæt þæt spere him eode þurh ut . and he feoll cwelende .
 He wearð ða bebyrged . and him læg on-uppan 56
 fela byrðena eorðan binnon seofon nihton .
 þæs ðe hé forsóc þa feawa axan .
 On þære ylcan wucan com sum truð to þæs bisceopes hirede .
 se ne gymde nanes lenctenes fæstenes . ac eode him to kicenan . 60
 þa hwile ðe se bisceop mæssode and began to etenne .
 he feoll þa æt ðære forman snæde
 under-becc geswogen . and spaw blod .
 ac him gebyrede swa ðeah þæt feorh earfoðlice . 64
 Us sæde eac oft apelwold se halga bisceop

39. W.D.E. sceolon.

40. W.D.E. urum lengtenlicum.

41. E. sume. W.D. ungerád. D. ælfstana.

42. W.D.E. mann. W. gán.

43. E. þan axan. W.D. wodnes-dæg. W.D.E. menn.

44. D. gesóhtan. W. bádon. W. geféran; D. geferon.

45. D. mæsse-preste.

46. W.D. underfenge; E. underfunge. E. undefungon, *cor. to* underfungon.

47. W. þa gýt; D. ða get.

48. W. wealode; D. wealede. D. weordum, *cor. to* wordum.

49. W. síede. W. wifes.

50. W. únalefedum. W. tíman. W. létan. D. þá swá; E. swa þa.

51. W. gelámp. D.E. rad. E.

¹ Leaf 62, back.

to signify that we ought to repent
of our sins during our Lenten fast. 40
There was a certain foolish man with bishop Ælfstan
in Wiltshire, in his household: this man would not go
to the ashes on the Wednesday, as other men did,
who attended at mass; then his companions begged 44
that he would go to the mass-priest,
and receive the sacred mysteries which they had received.
He said, 'I will not.' They still prayed him.
He said that he would not, and spake strangely in his talk, 48
and said that he would use his wife
at the forbidden time. Then they left him so.
It befell that the heretic was riding in that week about some errand,
when hounds attacked him very fiercely, 52
and he defended himself until his spear-shaft
stood up before him, and the horse carried him forward
so that the spear went right through him, and he fell dying.
He was then buried, and there lay upon him 56
many loads of earth within seven nights,
because he had refused those few ashes.
In that same week came a certain buffoon to the bishop's
household,
who heeded no Lenten fast, but went to the kitchen, 60
while the bishop was saying mass, and began to eat;
then fell he, at the first morsel,
backward in a swoon, and spat blood,
but his life, nevertheless, was with difficulty preserved. 64
Likewise Athelwold, the holy bishop,

uccan. E. sume.

52. W. gestódon. W. húndas.

53. D. se (*for* his). W.D.E. sceft.

54. W.D. ætstód. D. ætforen. E.
foð (*sic*).

55. W. út.

56. D. bebyried. D. on uppon.

57. E. feala. W.D.E. nihtum.

58. E. þæs he forsoc. W.D. he.

59. W. cóm. E. trúð.

60. D. gýmde. W.D. lengtenes;
E. lengtennes. D. éode.

61. W.D.E. hwile. W.D.E. be-
gann. D. him to. W. etene.

62. W. snáde; E. snede.

63. W. underbæc; D.E. underbæc.
W. spáw. W.D. blód.

64. W.D.E. gebyrode. D. earð-
foðlice þæt feorh.

65. D. sáde. W. eác; D. éac.

þe nu wyrð wundra ðurh god .
 þæt he cuðe anne mann mid ælfege bisceope .
 se wolde drincan on lenctene þonne hine lyste . 68
 þa sume dæg bæd he þone bisceop ælfeh .
 blætsian his ful . he nolde . and se dysiga dranc
 butan bletsunge and eode him út .
 Man slætte þa ænne fearr feringa þær-ute . 72
 and se fear arn him togeanes . and hine ðyde þæt he his feorh
 forlét .
 and gebolhte swa ðone untiman drenc .
 Ælc þæra manna þe yt oððe drincð 75
 on untiman on þam halgan lenctene . oððe on rihtfæsten-dagum .
 wite hé to soðan þæt his sawl sceal sarlice hit gebicgan .
 ðeah þe se lichama her lybbe gesund .
 We sceolan gewilnian symle þæs ecean lifes .
 forþan þe on þam life syndon gode dagas . 80
 na swa þeah manega dagas ac ¹an . se ne geendað næfre .
 þeah þe hwa wille hér on lífe habban góde dagas .
 he ne mæg hi hér findan þeah þe hé sy welig
 forðan þe he bið oþpe untrum . oððe hohfull . 84
 oþpe his frynd him æt-feallað . oðð his feoh him æt-byrst .
 oððe sum oðer ungelimp on þysum life him becymð .
 and þær-to-eccean he him ondræt his deaðes symble .
 Ne bið nan þyssera yfela on þam ecan life . 88
 ac bið se án góda dæg mid gode sylfum .
 butan sorge and sare . and ealra geswencednyssa .
 and un-ge-endod blis betwux eallum halgum .

66. W. nú.

67. W.D. ænne. D. mannn. W.D. ælfhege; E. ælfhehe.

68. W. lengtene; D. læncgtene; E. lengtenne. D. him.

69. W.E. ælfheh.

70. W.D.E. blætsian. W.D.E. full. E. and he. W.E. dysega; D. dysige. W.D. dránc.

71. D. him eode. E. eod him ut.

72. W. slátte. E. anne. D.E. færinga; W. færinga. W. þærúte;

E. þær-ute.

73. W.D.E. fearr. W. árn. W. þýde; D.E. þyðde. D.E. forlet.

74. D. swá. W. untíman. W. drænc; D. drænc.

75. D. hit, cor. to et.

76. W. untíman. D. ðan. D. læncgtene. W. rihtfæsten dagum.

77. E. wíts. W.D.E. he. E. is (for his). W.D.E. sawul. W. sárlice. W.E. gebicgean; D. gebycgean.

78. E. þeah. W. hér. W. gesund.

¹ Leaf 63.

who now worketh miracles through God, often told us,
 that he knew a man with bishop Ælfheah,
 who would drink in Lent whenever it pleased him. 68
 Then one day he prayed the bishop Ælfheah
 to bless his cup; he would not, and the fool drank
 without blessing, and went out.
 They were baiting a boar by chance outside, 72
 and the boar ran against him and thrust him so that he gave
 up his life;
 and so paid for the untimely draught.
 Every man who eateth or drinketh
 untimely in the holy Lent, or on appointed fast-days, 76
 let him know in sooth that his soul shall sorely abyee it,
 though the body may here live sound.
 We should ever desire the eternal life,
 because in that life there are good days; 80
 not however many days, but one which endeth never.
 Nevertheless whoso will here in life have good days,
 he can not find them here, though he be wealthy,
 for that he will be either sick or full of care, 84
 or his friends will fall away from him, or his wealth will escape
 from him,
 or some other mischance in this life will come to him,
 and in addition thereto he will ever dread his death.
 There will be none of these evils in the eternal life, 88
 but there shall be the one good day with God Himself,
 without care and sorrow and all tribulations,
 and unended bliss amongst all saints.

79. W.D.E. sceolon. D. ecan. W. lifes.

80. W.E. forþam. W.D. góde.

81. W. án. W. endað.

82. W. hwá. D.E. her. D.E. life.

W.D.E. gode. W. dágas.

83. D.E. her. W. findan. D. þeah he. W. he sí; E. he si. W.D.E. weli.

84. W. forþam ðe. D. beoð untruma.

85. D. freond. D.E. oððe. D. ætberst.

86. W. ungelímp.

87. E. þarto. W.D.E. eacan. W. ondrét. W.D.E. deað symle.

88. W. nán. W.E. þysra. D. þan. W.D.E. ecean. W. lífe.

89. D. beoð. E. an. D. goda. D. dág. D. selfum.

90. W.D. buton. E. sorhge. W. sáre. W.D.E. eallum; W.E. geswancednyssum. D. geswancednesum.

91. W.D.E. bliss.

Wel mæg ge-hwá witan þæt gif ahwær is myrcð and wuldor . 92
þæt þær is unasecgendlic wuldor þær se wunað þe ealle ðincg
gesceop .

and god sylf hæfð gehaten eallum þam ðe hine lufiað .

þæt hi moten wunian on ðam ylcan wuldre
mid him sylfum a butan ende .

96

Wite nu þæt god ne lihð næfre .

and warna þæt þu him ne leoge . gif þu him lihst
ne bepæcst þu na hine . ac þe sylfne swyþe wraðe .

Mænig welig man is on ðyssere worulde

100

þe wolde mycelne scet . and ungerím feos syllan

wið þam gif he hit gebicgan mihte . þæt he hér for worulde
lybban moste

butan eallum geswyncum æfre unge-endod .

and him ealle þincg gelumpon swa swa him sylfum gelicode . 104

and he wære orsorh æfre ælces yfeles .

Ðeah þe hit swa beon mihte þæt he þas blisse begitan mihte

þe ic nu fore-sæde . nære hit swa ðeah þe geliccre þære ecean
myrhðe .

þonne bið þam menn þe sit on cwearterne .

108

wið þam menn þe færð frig geond land .

Nu se rica mann ne mæg her habban þe má

þe ure ænig þa orsorgan and þa unateorigendlican blysse .

hwi nele he þonne oððe we gebycgan

112

on þysum earmum life þa ecean myrhðe

mid godum gearnungum and ælmys-dædum .

Git we magan secgan sume bysne be þysum .

Gif man læt nu ænne þeof to slege .

116

92. D. mæg. E. gehwa. W.D.E.
myrhð.

93. W. únasecgendlic. E. þar.
W.D.E. þing. W. gescéop; D. ge-
worhte.

94. W. An god. D. self. D. æfð,
cor. to hæfð. W. geháten.

95. W. móton; D.E. moton. D.
ðan ilcan wuldran.

96. D. selfum. W.D. á. W.D. buton.

97. W. ná.

98. D. geof (*for* gif).

99. W. bepæcst. W. ná. D. selfne.
W. wraðe.

100. W. Menig; D. Meni. D.
weli. W.D.E. mann. W.E. þysre.

101. W. scét. W.E. om. and un-
gerím feos. D. ungerim féos sellan.

102. D. wið ðan. W.E. gebicgean;
D. gebycgan. D. om. hér. E. her.

Truly may everyone know that if there is mirth and glory
anywhere,

92

that there is unspeakable glory where He dwelleth, who created
all things;

and God Himself hath promised to all them that love Him
that they shall dwell in the eternal glory
with Himself, for ever, without end.

96

Know now, that God never lieth,
and beware that thou never lie to Him; if thou lie to Him,
thou canst not deceive Him, but [deceivest] thyself most direly.
There is many a wealthy man in this world

100

who would give much treasure and unnumbered riches
provided that—if he might purchase it—he might here live for
[this] world,

without all toil, ever endlessly,
and that everything might befall him as it should please himself,
and that he might always be careless of any evil.

103

Even if it might be so, that he might obtain these joys
of which I spake before just now, it would yet not be more
like the eternal mirth,

than it fares with the man who sitteth in prison
as compared with the man who goeth free through the land.

108

Now the rich man cannot here have, any more
than any of us, that sorrowless and that untiring bliss;

why then will not he, or we ourselves, purchase,
in this miserable life, the eternal joy
with good merits, and with almsdeeds?

112

Yet we can tell you a parable concerning this.

If a thief were now being led to be put to death

116

E. on worulde.

103. W.E. geswinceum; D. geswin-
ceom. D. úngeendod.

104. W. þing; D.E. þinc. D. ge-
limpon; E. gelumpe. W. gelfcode.

106. D. béon. D. begetan.

107. W. nú fore-sáede. W.D.E.
gelicre.

108. W.D.E. sitt.

109. W. frí; D. fri. W.D. lánd.

E. om. þam menn to end of line.

110. W.D. ríca. W. hér. D.E. ma.

111. D. æni. W. Eún-ateoriendlican;
D. unateoriendlican.

112. W. hwí. W.D.E. gebicgean.

113. W.D.E. earman. W. lífe.

114. W.E. gódum. D. ælmesdædum.

115. W. Gít. W.E. magon. W.D.E.
seegean. E. bysene.

116. W.E. lét. W. nú. W. þeof.

hu wenst þu . nolde he syllan ealle his æhta
 þeah þe ¹he welig wære . wið þan þe he libban moste
 gif man him þæs geðafian wolde . He ne mihte swa-þeah
 æfre libban . þeah ðe he hine þa ut alyside . 120
 ac he hæfde fyrst ane feawa geara .
 Bið nu micel ræd . þam þe his sylfes recð .
 þæt he him gebycge þæt ece lif þe we embe spræcað .
 Nu þencst þu and cwiðst . hu mæg ic þæt ece lif gebycgan ? 124
 Ic ðe secge . sele þe sylfne gode .
 swa þæt þu lufige þa ðingc þe god lufað .
 and þa ðingc onscunie þe god onscunað .
 God ascunað leasunga . and lufað soðfæstnysse . 128
 Ne beo þu na leas-breda oppe swicol .
 ac beo soðfæst and symle getrywe .
 forðan þe se trywleasa ne bið nanum hlaforde to hæbbenne .
 ne eac ²ðæs untreowan god² ne recð . 132
 Hit bið swiðe langsum þæt we ealle godes beboda
 her nu eow gereccan . ac doð an ðingc .
 cepe gehwá þæt he his lif on unnyt ne aspende .
 ac leornige godes beboda æt wisum lareowum 136
 and þa healde swa he selost mæge .
 Gif he hwæt to-brece ongean godes willan bete þæt georne .
 þonne bið he godes mann and god him sylð tomedes
 þæt ece lif . þe we ær embe spræcon. 140
 Nu bið ælc mann gefullod on naman þære halgan þrynnysse .
 and he ne mot na beon eft gefullod . þæt ne sy forsewen þære
 halgan ðrynnysse to-clypung . ac seo soðe behreowsung and dædbot

117. W. wénst. D. sellan. W. áhta.
 118. W.E. þeah he. W. wéli; D.E.
 weli. W.E. wið þam ðe.
 120. W.D.E. þeah he. W. þá út.
 W. alyside; D. alesde.
 121. D. feawe geara.
 122. D. ræð (*sic*); E. ræd. E. þam
 men þe. D. selfes.
 123. W. éce. D.E. lif. W.D.E.
 sprecað.
 124. W. cwycst; D. cwest; E. cwyst.

W. éce. D.E. lif. W.D.E. gebigcean.
 125. W.E. syle. D. selfne.
 126. W.E. lufe. W.D.E. þing.
 127. W.D.E. þing.
 128. D. on-scunað. W.D.E. leas-
 unge. D.E. soðfæstnesse.
 129. W. léas-bréda. E. swica.
 131. W.D. for þam ðe. W. tryw-
 leasa; D. treowleasa. D. beoð.
 132. W. eac. W.D.E. se soðfæsta
 god his (*for* ðæs . . . god). W. recð.

¹ Leaf 63, back.

²² Written over an erasure.

how thinkest thou? would he not give all his goods,
 though he were wealthy, provided that he might live,
 if they would permit him this? Nevertheless, he could not
 live for ever, though they then released him, 120
 but he would only have a few years' delay.

It is then a great consideration to him who careth for himself,
 to purchase for himself that eternal life, of which we speak.
 Now thinkest thou, and sayest, 'How may I purchase the
 eternal life?' 124

I say to thee, give thyself to God,
 so that thou mayest love the things which God loveth,
 and detest those things which God detesteth.
 God abhorreth lies, and loveth truth. 128

Be thou no liar, neither treacherous,
 but be true and ever faithful;
 because the faithless are [good] for no lord to have,
 nor likewise does God care for the unfaithful. 132

It would be very tedious for us here now to tell you
 all God's commands, but do ye one thing:
 let each one take heed that he spend not his life uselessly,
 but let him learn God's commands from wise teachers, 136
 and keep the same as he best may.

If he in any wise sin against God's will, let him make amends
 for it earnestly,
 then shall he be God's man, and God shall give him for his reward
 that eternal life, concerning which we before spake. 140

Now every man is baptized in the name of the Holy Trinity, and
 he may not be again baptized, that the invocation of the Holy
 Trinity be not contemned; but true contrition, and penance with

133. D. beoð. W. lansum.

134. W. hér nú. W.E. gereceon;
 D. gereceon, *cor.* to gereceon. W.
 án. W.D.E. ping.

135. W.E. képe; D. kepe. D.E.
 gehwa. W. líf. W.D. unnytt. W.
 aspénde.

136. W.D.E. leornie. W. láreo-
 wum.

137. W.E. mage.

138. W. ongéan. W. béte.

139. D. beoð. D. selþ. W. to
 médes.

140. E. líf. W. ár ymbe sprácon.

141. D. beoð. D.E. man. D. ge-
 fyllod, *cor.* to gefullod.

142. W. mótt. D. gefyllod, *cor.* to
 gefullod. W. sí; D. si.

143. D. brynesse. W. toclýpfung.
 D. behreowsunge. W. dætbot; D. dæd-
 bote.

mid geswicennyssum yfeles us aþwyhð eft fram his synnum . þe we 144
 æfter urum fulluhte gefremedon . Se mild-heorta god cwæð be eallum
 synfullum mannum twa word swiðe fremfulle . Declina a malo et
 fac bonum . þæt is buh fram yfele . and dó gód . Nis genoh þæt þú
 fram yfele buge . butan þu symle be þinre mæðe gód gefremme . 148
 Dædbot mid geswicennysse yfeles . and ælmys-dæda . and halige
 gebedu . and geleafa . and hilt on gode . and seo soðe lufu godes
 and manna . gehælað and gelacniað ure synna . gif we þa læce-domas
 geornlice begað . God cwæð þæt he nolde þæs synfullan ¹ deað . ac 152
 he wile swyðor þæt he gecyrrre fram his synnum and libbe . Eft
 cwæð se ælmihtiga god . Gif se arleasa and se synfulla wyrçð dæd-
 bote calra his synna . and hylt mine beboda . and rihtwysnisse
 begæð . he lifað and ne swylt na yfelum deaðe . and ic ne gemune 156
 nanre his synna þe he gefremode . Nis nan leahter swa healic þæt
 man ne mæg gebetan . gif he yfeles geswycð . and mid soðre
 behreowsunge his gyltas . be lareowa² tæcinge behreowsað . Se
 man þe wile his synna bewepan . and wið god gebetan þonne mot 160
 he geornlice warnian . þæt he æft þam yfelum dædum ne ge-edlæce .
 Se man þe æfter his dæd-bote his manfullan dæda ge-edniwað . se
 gegremað god . swa þæt he bið þam hunde gelic þe spywð and eft ytt
 þæt þæt he ær aspaw . Ne nan man ne sceal elcian þæt he his synna 164
 gebete . forðan þe god behet ælcum behreowsigendum his synna
 forgifnysse . ac he ne behet nanum elciendum ge-wis lif oþ mergen .
 Ne sceamige nanum menn þæt he anum lareowe his gyltas cyðe³ .
 forðan þe se þe nele his synna on ðissere worulde andettan mid soðre 168
 behreowsunge . him sceal sceamian ætforan gode ælmihtigum . and æt-

144. D. geswicennessum. W. ús.
 W.D.E. urum (for his). E. wæ.

145. E. æfte (sic).

146. W. twá wórd. D. fremfullice.

147. W. búh. E. do. D.E. god.
 W.D.E. nis na. W.D. genóh. W. ðu;
 D. þu.

148. W. búge. W.D.E. buton. E. god.

149. W. Dætbót; D.E. Dædbót. D.
 geswicennesse. D.E. ælmes-dæda. W.
 halie.

151. W. gehálað; D. gehæleð. W.
 gelácniað. D. læcedomes.

152. D. ins. mannes after synfullan.

153. W. cyrrre; D. gecyrron.

154. D. árleasa. W. dædbóte; D.
 dædbota.

155. D. his above the line. W.D.E.
 healt. D. rihtwisnesse.

156. W.D.E. leofað. W. ná. D.
 dæða.

157. W. nánra; D.E. nanra. W.
 héalic.

158. W.D.E. mage. W.D. gebétan.

159. D. behreowsunge. W. tæcinge;
 E. tæcinge.

¹ Leaf 64.

² Over an erasure.

³ The e is over an erasure.

abstaining from evil, washeth us again from the sins which we have committed after our baptism. The merciful God speaketh, concerning all sinful men, two very profitable words, '*Declina a malo et fac bonum,*' that is, 'Turn from evil, and do good.' It is not enough that thou turn from evil, unless thou ever, according to thy measure, do good. Penance, with abstaining from evil, and alms-deeds, and holy prayers, and faith, and hope in God, and the true love of God and men, heal and cure our sins, if we diligently use those medicines. God said that He desired not the death of the sinful, but He willeth rather that he should turn from his sins and live.

Again saith the Almighty God, 'If the wicked man, and the sinful do penance for all his sins, and keep my commandments, and follow after righteousness, he shall live, and shall not die an evil death, and I will not remember any of his sins which he hath committed.' There is no sin so great that a man may not atone for it if he cease from evil, and with true contrition repent of his guilt, according to the teaching of the doctors. The man who desires to weep for his sins, and make satisfaction for them with good, then must he diligently beware that he repeat not afterward the evil deeds. The man who after his penance reneweth his evil deeds, he so angereth God, that he is like the dog who spueth, and again eateth that which he before spued up. Nor must any man delay to amend his sins, for God hath promised to every penitent the forgiveness of his sins, but He hath promised to no procrastinator certain life until to-morrow. Let no man be ashamed to make known his sins to a teacher; for he who will not confess his sins in this world with true contrition, he shall be shamed before God Almighty, and before the

160. W. mann. W. bewépan. W. mót.

161. D. georlice, *cor. to* geornlice. W.D.E. eft. W. dædum. D. edlæce.

162. W.D. mann. W. dætbote. W. mánfullan; D. manfullum. W. dáda.

163. D. gremað. W. gód. W. om. swa þæt; D. and (*for* swa þæt); E. om. swa. W. húnðe gelic. W. spíwð.

164. W. ár aspáw. D. apaw, *cor. to* aspaw. W.D. nán. W.D.E. mann.

165. W. gebéte; D. gebeta. W.D.E. forþam þe. W. behét. W.D.E. be-

hreowsiendum.

166. W.D. forgifennysse; E. forgifennysse. W. hé. W. behét. W.E. *after*

elciendum *ins.* men. W.E. gewiss. W.D.E. líf. W.E. merien; D. morigen.

167. W.D.E. sceamie. E. men. W. ánum. D. *wrongly ins.* menn,

after anum.

168. W.D.E. for þam þe. E. se nele. D. þisre. E. andetan.

169. W. sceamian, *cor. to* sceamiau. D. atforen.

foran his engla werodum . and ætforan eallum mannum . and ætforan
 eallum deoflum æt ðam micclan dome . þær we ealle gegaderode beoð .
 þær beoð cuðe ure calra dæda eallum þam werodum . and seðe ne mæg 172
 for sceame his gyltas anum menn ge-andettan . him sceal þonne scea-
 mian . ætforan heofon-warum . and eorð-warum . and hel-warum . and
 seo sceamu him bið endeleas . Witodlice ne begit nan mann hys synna
 forgifnyse æt gode . buton he hi sumum godes menn geandette . and 176
 be his dome gebete . Eft ne mot nan mann ne ne sceal secgan on hine
 sylfne þæs ðe he wyrcente næs . swa swa we on bocum rædað be su-
 mum treow-fæstum wife . þe wolde hire lif forlætan ær þan þe heo luge .
 Hieronimus¹ se halga lareow awrat on sumere stowe be ðam wife þus . 180
 He cwæð þæt sum wer wære þe his wif forsæde .
 swa þæt heo sceolde hi sceandlice forlicgan .
 and hi wurdon þa gebrohte buta to ðam deman .
 þæt unscyldige wif . and se foresæda cniht . 184
 Hi wurdon þa beswungene . and swyðlice getintregode .
 swa swa þa wæs gewunelic to witnigenne forligr .
 Hi man clifrode þa mid isenum clawum .
 þæt hi sceoldan secgan hweðer hit soð wære . 188
 Ða wolde se cniht his wite ge-endian
 mid sceortum deaðe . and forsæde hí buta .
 þa cwæð þæt anræde wif . betwux þam anðræcum witum .
 Eala ðu drihten crist . þe ealle digle þincg wast . 192
 Ðu þe eart modes smeagend and manna heortan .
 þu wast þæt ic ne wið-sace þæt ic sylf ne forfare .
 ac ic nelle secgan unsoð on me sylfe

170. D. ætforen (*twice*).

171. W.E. micclan; D. myccelum.
E. þar.

172. E. þar. W. dáda.

173. E. sceama. E. men. E. ge-
andetan.

174. D. ætforen. W.D. heofen-
W.E. hellwarum.

175. D. endeléas. W.E. begytt.
E. man.

176. W. forgifennyse; D. forgifen-

nesse; E. forgyfennyse. E. men.
D. geandgette.

177. W. dóme. D. om. and be his
dome gebete. W. gebéte. W. mótt.
E. man. W.D.E. secgean.

178. W. bocom. E. sumumum.

179. W.D.E. trywfæstum. W. wife.
W.D. lif. D. alætan. W.D.E. ær-
þamþe.

180. W. awrát. W. sumre. W. wife.

181. D. were (*for wer*). W.D. wif

¹ Leaf 64, back.

company of His Angels, and before all men, and before all devils at the great doom, where we shall all be gathered. There shall all our deeds be known to all that company; and he who cannot for shame confess his sins to one man, shall then be shamed before the hosts of heaven, and the hosts of earth, and the hosts of hell, and his shame will be endless. Verily, no man gets forgiveness of his sins from God, unless he confess them to some man of God, and by his judgment make satisfaction. Neither again may any man say, nor ought he to say, respecting himself, such [things] as he hath not done; even as we read in books about a certain faithful woman, who willed to lose her life rather than to lie. Saint Jerome, the holy doctor, wrote in a certain place about the woman, thus—

He said that there was a certain man who accused his wife of having shamefully committed adultery; thereupon they were both brought to the judge, the guiltless wife, and the aforesaid youth; 184 they were then beaten and severely tortured, as it was then customary to punish adultery. They then scraped them with iron claws, in order that they might say whether it were true; 188 then the youth desired to end his torment by a short death, and wrongly accused them both. Then said that constant woman, amidst the horrible tortures, ‘Oh Thou Lord Christ! who knowest all secret things, 192 Thou who art the searcher of the soul, and of men’s hearts, Thou knowest that I will not refuse for myself to die, but I will not speak untruth of myself,

forsáede.

182. W.D.E. forliegean.

183. W. hí. W. butu; D. buto, *cor.* to butu; E. buto. W. déman.

184. W. únscylddie; E. unscyldie. W.D. wíf.

185. E. beswungenne. D. swiðe.

186. D. gewunelic wæs. W.E. witnienne; D. wifnigenne. W. forlígr; D. forlír; E. forlíger.

187. D. mann. W. clífrode. D. hisenum, *cor.* to isenum.

188. W.D.E. sceoldon. W.E. secgean. W.D.E. hwæðer.

189. W.D. wífe. W. geéndian.

190. W.forsáede. W.D.E.hi. W.D. búta.

191. D.E. wíf. E. anwræcum (*sic*). W. wítum.

192. W.D.E. þing. W. wást.

193. W. sméagend. W.E. heortena.

194. W. wást.

195. W.D. secgean. W. únsoð. E. sylfne.

þæt ic wið þe ne syngie . gif ic me sylfe forleoge . 196
 Heo cwæð þa to ðam cnihte . eala þu forcuðost manna .
 hwi woldest þu forseccan unc unscildige swa ?
 Ic wylle eac sweltan na scyldig swaþeah .
 and ic ferige mid me forð unscēðpignysse . 200
 forðan þe nates-hwon ne swylt se þe bið ofslagan to life .
 þa wundrode se dema þæs wifes anrædnysse .
 þæt heo nolde andettan on swa earfopum witum .
 þæt se cniht sæde sona for yrhðe . 204
 and demde þæt hi man scolde ofslean buta .
 þa arn þæt folc to ardlíce for wafunge .
 and se cwellere sloh sona þone cniht
 þe hine sylfne for-leah . þæt he læg heofod-leas 208
 mid anum swencge . and hine siððan bewende
 to þam anrædan wife . wolde hi ofslean .
 Heo let to slege and he slóh þa tó
 mid eallum mægene . ac þæt swurd ne mihte 212
 buton þa hyde ceorfan . þeah þe he hetelíce sloge .
 He wearð þa ofsceamod and sloh eft swiðe .
 þa æt-stód þæt swurd and þone swuran ne hrepode .
 ac þam cwellere æt-feoll færlice his gold . 216
 þaþa he swa hetelíce his handa cwehte .
 Þæt wif him cwæð to . Cniht nim þin gold .
 þe læs þe hit þe losige þæt ðu lange beswunce .
 Swa orsorh wæs þæt wif under þam wæl¹-hreowan cwellere . 220
 þæt heo locode his goldes þe hi belifian² wolde .
 þa sloh se cwellere git mid þam swurde hire tó .
 ac seo halige þrynnys þæt swurd gelette .

196. W. sýngige ; E. synnie. E. sylfne. D. *om. all the line except forleoge.*

197. D. þá.

198. W.D.E. forseccgean. W. únscyldie swá ; D.E. unscyldie swa.

199. W. ná. W.D.E. scyldi.

200. W.D.E. ferie. D. unsceaððinesse.

201. W.D.E. forþam ðe nates-hwón.

¹ Leaf 65.

W.D.E. ofslagen. W. lífe.

202. W. déma. D. anrædnesse ; E. andrædnysse.

203. D. hio. D. swá. W. wítum.

205. W. démde. W. him (*for* hi). W. ofsléan ; D. ófsléan. E. butan.

206. W. arnn. D. tó hardlice. W. wáfunge.

207. W. slóh.

208. W. forléah. W. læg heafodléas.

² Glossed by—*vel* heafdian.

that I may not sin against Thee, if I belie myself.' 196
 She said then to the youth, 'Oh thou wickedest of men!
 Why wouldest thou thus falsely accuse us two guiltless ones?
 I desire even to die, not guilty, nevertheless,
 and I will bear forth with me my integrity, 200
 because in nowise he dieth who is slain unto life [eternal].'
 Then wondered the judge at the woman's constancy,
 that she would not confess, in such severe tortures,
 that which the youth had soon said from cowardice, 204
 and condemned them both to be put to death.
 Then ran the people quickly to the spectacle,
 and forthwith the executioner struck the youth
 who had belied himself, so that he lay headless 208
 with one stroke, and he afterward turned
 to the constant woman, desiring to slay her.
 She bent down for the stroke, and he then struck at her
 with all his might, but the sword could not 212
 cut anything but the skin, though he struck fiercely.
 He grew then ashamed, and struck again strongly;
 then the sword stood still, and did not touch the neck;
 but the executioner's gold suddenly fell from him, 216
 while he was shaking his hands so violently.
 The woman said to him, 'Youth, take thy gold,
 lest that be lost to thee for which thou hast so long laboured.'
 So unconcerned was the woman under the cruel executioner, 220
 that she could notice the money of him who would deprive her
 of life (*or*, who would behead her).
 Then the executioner struck at her yet again with the sword,
 but the Holy Trinity held back the sword,

D. *ins.* þær after læg.

209. W.D.E. swenge.

210. W. ánrædan wífe. W. ofsléan.

211. W. léat; D. leat. W. *om.* tó.

D. slóh þa to. E. slog ða (*om.* tó).

212. W. swúrd. D. mihto.

213. E. butan. E. forceorfan. W. slóge.

214. D. ofsceamad. W. slóh.

215. D.E. ætstod. W. swúrd. D.
swura.

216. W. færlice.

217. W. hánda.

218. W. wíf.

219. W.D.E. losie.

220. D. wíf. D. þan.

221. E. locude. W. belífian.

222. W. slóh. W. gít. E. to.

223. W. hálige; D.E. halie. W.
þrynnys; D. þrynnesse; E. þrynnysse.
D. gelahte.

þæt hit wundian ne moste þæs wifes swuran . 224
 þa wolde he þurh-þýn hi þwyres mid þam swurde .
 ac se ord bigde upp to þam hiltum .
 and ne dorste hi hreppan forðan þe heo næs dyrne forligr .
 þa cwæð eall seo meniu þe ðær mid stód ofwundrod . 228
 þæt se cwellere ne sceolde swencan hi na leng .
 and drifan hine aweg mid wæpne mid ealle .
 God wolde þa git his wundra geswutelian
 þurh þæt anræde wíf . and him gewearð þa eallum 232
 þæt man funde niwe swurd and niwne slagan þærto .
 forðan þe crist wolde hi ge-educian of deaðe .
 Heo wearð þa ofslagan . ac hire swura næs þurh-slagen .
 Heo wæs swa-þeah dead and sona bebyrged . 236
 ac god hi eft arærde eaðelice of deaðe
 on þære ylcan nihte . and heo ansund lyfode
 on worulde siððan lange to wuldre þam ælmihtigan .
 se þe hyre unscaððignysse swa geswutelode mid wundrum . 240
 Heo nolde seccgan unsoð and hi sylfe fordeman .
 forðan þe se leasa muð ofslihð þæs mannes sawle .
 Nu ge habbað gehyred þæt ge forhelan ne sceolan
 eowre agenne synne ne eac secgan na mare 244
 þonne ge wycende wæron . þe ma þe þis wif dyde .
 forðan þe ælc hiwung . is ant-sæte gode .
 Se cniht leah on hine sylfne and ofslagen wearð sona .
 swa eac dauid cynincg hét acwellan þone mann 248
 þe him sæde þæt he ofsloge saul þone cynincg .
 and wolde mid þære leasunge licettan wið dauid .

224. W. wúndian. D. swiran.
 225. E. þurhþyn. W. hí. E. swyres.
 226. W. órd. D. begde. W.D.E. up.
 227. W.D.E. om. and. W.E. forþam ðe. D. derne. W.D. forligr; E. forliger.
 228. E. mæniu. E. þar. E. stod.
 229. W.E. swencean; D. swæncean.
 230. W.D. drifon; E. drfan, cor. to drifan. W.D.E. wæpnum.

231. W. þagy't; D. þa-gét.
 232. D. anræde. E. wif. D. gewearð.
 233. W. fúnde. W.D. swúrd. W. þærtó; E. parto.
 234. W.D.E. forþamðe.
 235. D. He, cor. to Heo. W.E. ofslagen. D. swiere. D. þurh-slagen.
 236. D. bebyried.
 237. W. arærde.
 238. W.E. leofode; D. lyfede.
 239. D. sieððan.

that it could not wound the woman's neck. 224
 Then he would have pierced her through with the sword,
 but the point bent up to the hilt,
 and durst not touch her, because she was not a secret aduress.
 Then said all the multitude who stood there astonished, 228
 that the executioner should vex her no longer,
 and drove him away with his weapon altogether.
 God would even yet manifest His wonders
 in that constant woman, and it was thereupon agreed amongst
 them all 232
 to find a new sword, and a new executioner thereto;
 because Christ would revive her from death.
 She was then killed, but her neck was not stricken through;
 she was nevertheless dead, and quickly buried; 236
 but God easily raised her again from death
 in that same night, and she lived sound
 in the world afterward, for a long time, to the glory of the
 Almighty,
 who had so made manifest her integrity by wonders. 240
 She would not speak untruth of herself and condemn herself,
 because a lying mouth destroyeth a man's soul.
 Now ye have heard that ye must not conceal
 your own sins, neither say any more 244
 than ye have done, any more than this woman did;
 because all false pretence is repugnant to God.
 The youth lied about himself, and was straightway slain,
 as likewise king David bade them slay the man, 248
 who had told him that he had killed Saul the king,
 and wished, by that leasing, to dissemble with David.

240. W. se, *om.* þe; D.E. þe, *om.*
 se. W.E. unscēððinyse; D. unscēð-
 þinnessē.

241. W.D.E. secgean. D. únsoð.
 W. fordéman.

242. W.D.E. forþam. D. *om.* þe.
 W.D. léasa. D. ofslehb.

243. E. gehyrd. W.D. sceolon.

244. W.E. agene synna. W. éac.
 W.D.E. secgean. W. máre.

245. W.D. má. W.D.E. *om.* þe
 after ma. W. wif.

246. W.D.E. forþamðe. W. híwung.
 W.E. and-sæte; D. ansæte.

247. E. leag. D. selne. D. ofslagan.

248. W. éac. W.D. cyning. D.E.
 het.

249. W. ofslóge. W. saúl; D. sawul.
 W.D.E. cynig.

250. W.D.E. liccettan.

Dæd clypode þaða se cniht deað wæs .
 Nu ðu cwæde þæt þu acwealdeþ þone cyning saul . 252
 beo þin blod ofer þe and bufan þinum heafde .
 Se man þe wile his synna andettan and gebetan .
 he sceal dón þonne forgifnyse eallum þam mannum
 þe him ær abulgon . swa swa hit stent on þam pater-nostre . 256
 and swa swa crist cwæð on ¹his godspelle . He cwæð .
 Buton ge forgifan þam mannum þe wið eow agyltað
 mid inwerdre heortan . nele se heofonlica fæder
 eow forgifan eowre gyltas . 260
 Ælc cristen man sceal cunnan his pater-noster . and his credan .
 Mid þam pater-nostre he sceal hine gebiddan .
 and mid þam credan he sceal his geleafan getrymman .
 Se lareow sceal secgan þam læwedum mannum 264
 þæt andgyt to þam pater-nostre and to ðam credan .
 þæt hi witon hwæs hi biddað æt gode .
 and hu hi sceolon on god gelyfan .
 We sceolan beon þeonde symble on godnyse . 268
 and elce dæg geeaðnian us þa ecean speda
 þa hwile þe we moton . forðan þe we ne magon
 æfter ure geendunge aht dón to góde .
 ac þær we habbað edlean þæs ðe we ge-earnodon hér . 272
 Ne sceal nan mann wenan ne on his mode þencan
 þæt he hæbbe gefremod fela to góde .
 and ne þurfe na mare þyllices begán .
 forðan þe he forlyst þæt lytle þæt he ær dyde . 276
 gif he wenð þæt he ne ðurfe þanon forð wyrcan
 nan þing to góde . swylce he to gód sy .

- | | |
|-----------------------------------|------------------------------------|
| 251. D. wæs deað. | 259. W.E. innewardre ; D. inne- |
| 252. W. cwæde. W.D.E. cyning. | werdre. |
| W. saul ; D. sawul. | 260. D. forgifen. |
| 253. W. blód. | 261. D. cristan. D.E. mann. D. om. |
| 254. W.D.E. mann. W. gebetan. | his <i>after</i> cunnan. |
| 255. D.E. don. D. forgifennesse ; | 262. D. pater-noster. |
| E. forgifennyse. | 263. D. þan. |
| 256. W. ár. D. pater-noster. | 264. E. leareow. W.D.E. secgean. |
| 257. D. his þam halgan. | 265. D. angyt. |
| 258. W. gé. W.D.E. forgifon. | 267. E. scylon. W. gelyfan ; D. |

¹ Leaf 65, back.

David exclaimed, when the youth was dead,
 'Now thou saidst that thou killedst the king Saul;
 be thy blood upon thee and upon thine head.' 252
 The man who will confess his sins and make restitution,
 he must grant forgiveness to all those persons
 who have before angered him, even as it standeth in the *Pater Noster*,
 and as Christ said in His gospel; He said,
 'Except ye forgive those men who sin against you
 with your inmost heart, your Heavenly Father will not
 forgive you your trespasses.' 260
 Every Christian man must know his *Pater-Noster*, and his Creed.
 With the *Pater-Noster* he shall pray,
 and with the Creed he shall confirm his faith.
 The master shall teach the unlearned men 264
 the meaning of the *Pater-Noster*, and of the Creed,
 that they may know what they ask of God,
 and how they are to believe in God.
 We must be ever increasing in goodness, 268
 and every day increase for ourselves the eternal riches,
 the while we may, because we cannot,
 after our ending, do aught that is good,
 but there we shall have reward of that which we have merited here.
 No man may imagine, nor think in his mind
 that he hath done too many good deeds,
 and need do no more of the like kind;
 because he will lose the little that he before did, 276
 if he weeneth that he need not thenceforth do
 anything good, as if he were too good.

gelefan.

268. W.E. sceolon. W. þéonde. W.
 D.E. symle. W. gódnysse; D. god-
 nesse.

269. W.D.E. ælce. W. ús. W.
 écean spéda.

270. W. hwíle. W.D. móton. W.E.
 forþam þe.

271. W. geéduge. W. to góde
 don; D. to góde gedón; E. to gode don.

272. E. þar. W. abbað. D. ær, cor.

to her; E. her.

273. W. nán. W. wénan. W.D.
 móde. W.D.E. þencean.

274. D. hæbe. E. feala. E. gode.

275. W. máre. D.E. began.

276. W.E. for þamþe. W. forlýst.
 W. lyttle. D. þe he (*for þæt he*).
 W. ær.

277. W. wénð. W.D.E. wyrcean.

278. W. nán. W.D.E. þing. E.
 gode. D.E. god. W. sí.

Fela halige menn fram frymðe middan-eardes .
 wæron beforan us wundorlice geþogene . 280
 þam we nu ende-menn geefenlæcan ne magon .
 ne ða þing gefyllan þe hi gefremodon on life .
 forði we sceolan habban huru eadmodnysse .
 Eft is us to smeagenne hu se ælmihtiga crist 284
 his eadmodnysse cydde . þaða he to cwale sealde
 hine sylfne for us . and swa ure synna æt-bræd .
 hu mæg nu manna eadmodnys beon mycel geþuht .
 togeanes his eadmodnysse þe ælmihtig god is . 288
 We sædon nu þis spel . forðan þe her bið læs manna
 on wodnes dæg . ðonne nu to dæg beoð .
 and eow gebyrað þæt ge beon gescrifene .
 on ðissere wucan . oððe huru on ðære oðre . 292
 Sy him á wuldor ðe leofað . and rixað on ecnysse .
 ece drihten . AMen ;

XIII.

DE ORATIONE MOYSI . IN MEDIO QUADRAGESIME.

[The various readings are from W.=MS. II. 4. 6, in the Cambridge University Library (p. 201); D.=MS. Corpus Christi College, 303 (p. 333); and F.=MS. Corpus Christi College, 162 (p. 66).

ÆFTER ðAM ðE MOYSES SE MÆRA HERETOGA
 OF AE'gyfta lande mid his leode ferde .
 and ofer ða readan sæ siðodon mid fotum .
 and becomon to ðam westene . þa wan him on swiðe 4
 amalech se cynincg mid his leode feohtend .

- | | |
|---|--|
| 279. E. Feala. W.D.E. halie. | hure. D. crist. |
| 280. E. befor. W. ús. | 285. D. eadmodnesse. E. cyðde. |
| 281. W.D.E. om. nu. W. éndemenn.
W.D.E. geefen-læcean. | 286. D. selfne. W. ús. W. swá. W.
ætbráð. |
| 282. W.E. gefremedon ; D. gefremoden. W. life. | 287. D. eadmodnesse ; E. eadmodnyss. |
| 283. W. forþi. W.E. sceolon. D. huru eadmodnesse habban. | 288. D. eadmodnesse. W.E. þe is ælmihti god ; D. þe is ælmihtig god. |
| 284. W. ús. D. us is. W. sméagenne | W. after this line inserts Sí him á |

Many holy men from the beginning of the world
 were, before us, wondrously perfected, 280
 whom we now, the latter men, cannot equal,
 nor accomplish those things which they performed in life;
 therefore we ought to have at least humility.
 Again, it is for us to meditate how the Almighty Christ 284
 showed forth His humility, when He gave Himself
 to death for us, and so took away our sins;
 how now can man's humility be much thought of
 against His humility, who is Almighty God. 288
 We have told this story now, because there will be fewer men here
 on Wednesday, than are now to-day;
 and it behoveth you that ye be shriven
 in this week, or at least in the second. 292
 To Him be ever glory, Who liveth and reigneth in eternity,
 Everlasting Lord. Amen.

XIII.

XIII. DE ORATIONE MOYSI; IN MEDIO QUADRAGESIMA.

After Moses the great leader
 had departed from the land of Egypt with his people,
 and they had journeyed on foot over the Red Sea,
 and come into the wilderness, there warred mightily against them 4
 Amalek the king, fighting with his people.

wuldor on écnysse. Amen; D. Si him
 a wuldor on ecesse. Amen; E. Si
 him a wuldor on necnysse. Amen.

289. W.E. spell. W. forþam þe. E.
 beoð. W. lás.

290. W.D.E. om. ðonne nu to dæg
 beoð.

291. D. gebyroð.

292. W. þysre; D. þissere oððre.

293. W.D.E. om. Sy him, to the
 end.

XIII. *Title.* W. om. IN MEDIO
 QUADRAGESIME. D. IN MEDIA QUADRA-
 GESIMA. F. *adds* VEL QUANDO VOLVERIS.

1. D. Efter þan. F. mære.

2. W.F. egipta. W. lánde.

3. D. sæ. W.F. fótum. D. mid
 drium fótum.

4. W. becómón; F. becom. W.D.
 wann; F. wan, *cor. to* wann. F. ón.

5. F. amaleh. W.D.F. cyning. D.
 swiðe feohtende.

Ða cwæð moyses to þam cenan iosue .
 Geceos ðe nu wæras . and gewend tomergen
 togeanes amaleh . and win him on swyðe . 8
 ic sylf wille standan on ðisum steapum munte .
 hæbbende me on handa þa halgan godes gyrde .
 Iosue þa ferde and feaht wið amalech .
 and moyses þa astáh to þam sticolan munte . 12
 mid aarone . and húr . þone ælmihtigan to biddenne .
 Ða ahæfde moyses his handa on gebedum .
 and Iosue hæfde sige . and sloh þa hæðenan .
 Eft ðonne moyses ne mihte leng habban 16
 his handa astrehte . þonne hæfde amalech
 sige þa hwile . and sloh þæt godes folc .
 Swa oft swa moyses ahæfde his handa on gebedum
 swa hæfde Iosue heofonlicne fultum . 20
 and sona swa his earmas for unmihte aslacodon .
 sona sloh amalech . and sige hæfde on him .
 Moyses handa wæron mycclum gehefegode .
 aarón þa alede ænne ormetne stán 24
 under moysen . and he sæt þær onuppan .
 and aaron ahæfde his hand upp on gebedum .
 and hur heold þa oðre oppæt hit æfnode .
 Iosue þa hæfde heofonlicne fultum . 28
 and affigde amalech and his folc mid wæpnum .
 Be þisum we magon tocnawen þæt we cristene sceolan
 on ælcere earfoðnisse æfre to gode clypian .
 and his fultumes biddan mid fullum geleafan . 32
 gif he ðonne nele his fultum us dón
 ne ure bene gehyran . þonne bið hit swutol

6. W. kénen; F. cénan.
 7. W.D. Gecéos. W. nú. W.D.F.
 weras. W. gewénd. W.D. to merien;
 F. to merigen.
 8. W.D. amalech.
 9. W. stándan. D.F. steapan. W.
 munte.
 10. W. hánda.
 11. W. férde.
 12. D.F. astah. W. munte.

13. W.F. áarone. D. *ins.* his breðer
after aarone. F. úr. F. ælmihtigan
 god.
 14. W. hánda.
 15. D. slóh.
 16. W.D. leng.
 17. W. hánda. W. astréhte.
 18. W. hwíle.
 19. W. ahéfde; D. ahæfde. W.
 hánda.

Then said Moses to the brave Joshua,
 'Choose thee now men, and go to-morrow
 against Amalek, and fight valiantly against him, 8
 I myself will stand on this steep mountain,
 having in my hands the holy rod of God.'
 Joshua then went and fought with Amalek,
 and Moses then ascended the rugged mountain, 12
 with Aaron and Hur, to pray to the Almighty.
 Then Moses raised his hands in prayer,
 and Joshua had victory, and slew the heathen.
 Afterward, when Moses could no longer hold 16
 his hands stretched out, then had Amalek
 the victory for a while, and slew the people of God.
 As often as Moses raised his hands in prayer,
 so often had Joshua heavenly succour; 20
 and as soon as his arms slackened from weakness,
 immediately Amalek smote, and had victory over them.
 Moses' hands were very much weighed down;
 Aaron then placed an exceeding great stone 24
 under Moses, and he sat thereupon,
 and Aaron raised up his hand in prayer,
 and Hur held the other until it was evening.
 Joshua then had heavenly succour, 28
 and put to flight Amalek and his people with weapons.
 By this we may learn that we-Christians should
 in every distress, ever cry to God,
 and entreat His aid, with full faith; 32
 if He then will not give us His aid,
 nor hear our prayer, then will it be manifest,

21. W. sóna. D. earmes. F. aslaced-
 on.

22. W.D. slóh.

23. D. Moyse, *cor. to* Moyses. W.
 hánda. W. micelum. D. gehefgode;
 F. gehæfgode.

24. W.F. ááron; D. aaron. W.
 aléde; D. alégede; F. léde. W.F.
 ormætne; D. ormæte. D. stan.

26. W.D.F. ááron. D.F. ahefde.
 W. hánd. D.F. up.

27. W. húr; F. ur.

29. F. amalæch.

30. W. to-cnáwan; D.F. to-cnawan.
 D. cristene menn. W.D.F. sceolon.

33. W.D.F. ús.

34. W. béne. D. geheran. W. *om.*
 hit.

þæt we mid yfelum dædum hine ær gegremedon .
 ac we ne sceolon swaðeah geswican þære bene . 36
 oðþæt se mild-heorta god us mildelice ahredde .
 Moyses hæfde sige and mycelne fultum .
 þa hwile þe he heold his handa on ge-bedum .
 and his willa ne ateorode ac se werige lichama . 40
 Nu habbe we gewinn wið þone hete¹lan deofol .
 and he winð on ús forðan þe he wælhreow is .
 hu bið þonne gif we nellað to þam hælende clypian .
 þonne moyses werignyss ne mihte beon beladod . 44
 Witodlice bið ofer-swiðed þurh þone swicolan deofol .
 seðe nele clypian crist him to fultume .
 Ælc rihtwis man hæfde swa swa we rædað on bocum
 fultum and hreddinge . seðe mid fullum geleafan 48
 on his earfoðnyssum to ðam ælmihtigan clypode .
 Nis nan þing swa lað þam geleafleasum deofle .
 swa þæt hine man gebidde bealdlice to gode .
 forðan þe [se] swicola wát þæt his wæpne sceolan 52
 þurh halige gebedu toberstan swiðost .
 and he bið ofer-swiðod simble þurh gebedu .
 Forþi he cunnað georne þonne we clypiað to gode
 hu he mæge tobræcan þa ge-bedu mid costnungum . 56
 and ure mod awendan of þam weorce þurh þæt .
 oððe he mid geameleaste huru us gebysgað .
 oþpe mid smeagungum . smealice us hremð .
 Þonne we us gebiddað mid byle-witum mode 60
 þonne sprece we soðlice to gode sylfum swa .
 And þonne we béc rædað oððe rædan gehyrað .

35. D. ár.

36. F. ac wé. W. þære béne ge-
swican ; D. þære bene geswican.

37. F. ús.

39. W. hánda.

40. W.D.F. weriga.

41. W.D.F. hæbbe. W.D.F. heto-
lan.

42. D. ón. F. us. W.D. forþamþe.

43. W. hú. D. beoð. F. om. þonne.

44. D. þonnum. W. werignys ; D.
werigness. W. beládod.

46. D. cleopian.

47. F. mann. W.D. swa (*once*).
W. rádað. W. bócum.49. D. is eardfoðnessum. F. æl-
mihtigan gode. D. cleopode.50. W.D.F. þing. D. geléafleasum ;
F. geleafleasan.

51. F. mann hine.

¹ Leaf 66, back.

that we have before angered Him by evil deeds;
 but nevertheless we should not desist from that prayer, 36
 until the compassionate God mercifully deliver us.
 Moses had victory, and great succour,
 the while he held up his hands in prayer;
 and his will fainted not, but the weary body. 40
 Now have we warfare against the fierce devil,
 and he fighteth against us, because he is cruel;
 how will it be then if we will not cry to the Saviour,
 since the weariness of Moses might not be excused? 44
 Verily he shall be overcome by the deceitful devil,
 who will not call Christ to help him.
 Every righteous man has had, even as we read in books,
 succour and deliverance, when he, with full faith, 48
 in his difficulties has cried to the Almighty.
 There is nothing so hateful to the faithless devil
 as that a man pray boldly to God;
 because the deceiver knoweth that his weapons must 52
 by holy prayers be soonest broken in pieces,
 and he will be always overcome by prayers.
 Therefore he seeketh diligently, when we cry to God,
 how he may destroy those prayers by temptations, 56
 and turn our minds thereby from that work.
 Either he will, at least, occupy us with negligence,
 or subtly disquiet us with curious enquiries.
 When we pray with simple-mindedness, 60
 then speak we verily to God Himself thus;
 and when we read books, or hear them read,

52. W.D. forþam þe. W.D.F. *ins.*
 se, *which* A. om. D.F. wæpna. W.F.
 sceolon.

53. W.D. halie. F. gebeda.

54. W.D.F. ofer-swiðed symle. F.
 gebeda.

55. W. forþf.

56. W. magen; D.F. mage. W.D.
 to-brecan; F. to-bræcan, *cor. to* to-
 brecan.

57. W. mód. W. awéndan; D. awænd-
 dan. D. þan weorcum. F. þurh þæt
 of þam weorce.

58. F. oððæ. W.F. gymleaste; D.
 gemeaste (*om. huru*). W. ús.

59. W. ús. F. hremð, *cor. to* dereð.

60. W. ús. F. bylewytan móde.

61. W. swá; F. swa (*nearly ob-*
literated).

62. D. bec.

þonne sprecð god to us þurh þa gastlican rædinge .
 Se man mot hine gebiddan swa swa he mæg and cann . 64
 forðan þe se ælmihtiga god cann ælc gereord tocnawan .
 and on ælcere stowe man mot mærsian his drihten .
 and hine gebiddan beo þærþær he beo .
 Man sceal swapeah secan cyrcan gelome ¹ . 68
 and man ne mot spellian ne spræce drifan
 binnan godes cyrcan . forðan þe heo gebed-hús is .
 gode gehalgod to þam gastlicum spræcum .
 Ne man ne sceal drincan oððe dwollice etan 72
 binnan godes huse . þe is gehalgod to þam .
 þæt man godes lichaman mid geleafan þær þicge .
 Nu doð menn swa-þeah dyslice foroft .
 þæt hi willað wacian and wodlice drincan 76
 binnan godes huse and bysmorlice plegan .
 and mid gegaf-spræcum godes ²hus gefylan .
 ac ðam wære betere þæt hí on heora bedde lagon
 ðonne hí gegremedon god on þam gastlican huse . 80
 Sepe wylle wacian and wurðian godes halgan .
 wacie mid stilnyse and ue wyrcean nan gehlyd .
 ac singe his gebedu swa he selost cunne .
 and seðe wile drincan . and dwæslice hlydan . 84
 drince him æt ham . na on drihtnes huse .
 þæt hé god ne unwurðige to wite him sylfum .
 Us is neod þæt we clypian to criste gelome
 buton hyge-leaste and hiwunge swa ðeah . 88
 Swa swa se lichoma leofað be hlafe and drence .
 swa sceal seo sawl libban be lare and gebedum .

63. W.F. sprycð. W. ús. W.D.F. rædinge.

64. W.D.F. mann. W.F. mót.

65. W. forþam þe.

66. W.F. mót. F. mársian. D. drihtenes naman.

67. D. þær (*only once*).

68. W.D. secean cyrcan. F. cyrcan. W. gelóme.

69. W.F. mót. W. spræca drifan; F. spræca drifan; D. drifan spræca.

¹ See Thorpe, *Anc. Laws*, ii. 356, *note*.

70. W.F. binnon. W. cyrcan; D. circean. W. forþam þe. W.D. is gebed-hús; F. is gebed-hus.

71. F. spræcum.

72. W.D.F. dollice.

73. W. binnon.

74. D. þige, *cor. to* þicge.

76. W. wóðlice.

77. W.D.F. binnon. D. bismorlice.

78. F. gafspræcum. W. hús gefýlan.

² Leaf 67.

then God speaketh to us through the spiritual reading.
 A man must pray even as he may and can, 64
 because Almighty God can understand all speech;
 and in every place must he magnify his Lord,
 and continue in prayer wherever he be.
 Nevertheless a man ought to seek church frequently, 68
 and a man may not talk nor hold conversations
 within God's church, because it is the house of prayer,
 hallowed to God for ghostly discourses.
 Neither ought a man to drink or foolishly eat 72
 within God's House, which is hallowed to this [purpose],
 that a man may there taste of God's body with faith.
 Now men, nevertheless, act foolishly very often,
 in that they will watch and madly drink 76
 within God's house, and play shamefully,
 and with foolish talking defile God's house;
 but it were better for them that they lay in their beds,
 than that they should anger God in the spiritual house. 80
 He who will watch, and worship God's Saints,
 let him watch in stillness, and make no disturbance,
 but sing his prayers as he best knoweth how;
 and he who will drink, and make a foolish noise, 84
 let him drink at home, not in the Lord's house,
 that he dishonour not God, to his own punishment.
 We have need to cry often to Christ,
 but without carelessness and hypocrisy. 88
 Even as the body liveth by bread and drink,
 so shall the soul live by doctrine and prayers.

79. F. bætere. W.D.F. hi. W.D. hyra. W.D.F. lagon.

80. W.D.F. hi. D. gegræmodon. D. gastlicen. W.D. húse.

81. F. wácian.

82. D. wácian; F. wacige. W. stillnyse; D. stilnesse. W.D.F. wyrce. W. gehlýd.

84. D. wille. W. dwéslice. D. libban (*for* hlydan).

85. D. drincæ. W. hám ná. W.

húse.

86. W.D.F. he. W.D. unwurðie; F. unwurði, *cor. to* unwurðige. W.D. F. wíte.

87. W. clypion. W.D.F. gelóme.

88. F. butan. D. hígeleaste.

89. W.D. lichama. W. hláfe. W. drince; D. drince.

90. W.D. sawul. F. seo sawul sceal. W. láre; D. larum. F. gebédum.

Fela dyslice dæda deriað mancynne .
 oððe for anwylnyse oððe for ungerade . 92
 Swa swa sume menn doð þe dyslice fæstað
 ofer heora mihte . on gemænelicum lenctene .
 swa swa we sylfe gesawon . oðþæt hi seoce wurdon .
 Sume fæston eac swa . þæt hi forsawon to etanne 96
 buton on ðone oðerne dæg . and æton þonne grædiglice .
 ac us secgað bec þæt sume fæston
 swa þæt hí geswencton hi sylfe forðearle .
 and nane mede næfdon þæs mycclan geswines . 100
 ac ðæs þe fyrr wæron godes miltsunge .
 Nu ge-setton ða halgan fæderas þæt we fæston mid gerade .
 and ælce dæg eton mid ge-dafenlicnyse .
 swa þæt ure lichama . alefed ne wurðe 104
 ne eft ofer fæt to idelum lustum .
 Þes eard nis eac ealles swa mægen-fæst .
 her on utewardan þære eorðan bradnyse .
 swa swa heo is to-middes on mægen-fæstum eardum . 108
 þær man mæg fæstan freolicor ðonne hér .
 Ne nu nis mancynn swa mihtig . swa menn wæron æt fruman.
 Nis nan fæsten swa god ne gode swa ge-cweme .
 swa swa þæt fæsten is þæt man fulnyse onscunige . 112
 and leahtras forbuge . and forlæte sace .
 and mid godum biggencgum . gode ge-cweme .
 and mid gesceade libbe swa swa we sædon ær .
 Ne sceal se wise mann beon butan godum weorcum . 116
 ne se ealde ne beo buton æwfæstnyse .
 ne se iunga ne beo butan gehyrsumnyse .
 ne se ¹welega ne beo butan ælmes-dædum .

92. F. ánwilnyse. W.F. ungeráde.

94. W. hyra. W.D. lengtene.

95. W. F. gesáwon. D. heo. W. hí. W. seoke; F. seóce.

96. F. éac. W.F. swá. D. eac fæstan. D. heo. W.F. forsáwon. W.D.F. etenne.

97. D. dæg. D. æten; F. áton. F. grædiglice.

99. W.F. hí. D. geswæncton. D. selfe.

100. F. náne. W.F. méde. F. ins. æt gode after næfdon. W.D. micelan.

101. F. fyr. D. waren. W.D.F. fram godes. W. mildsunge.

102. F. Nú. D. gesettan. W.D.F. geráde.

103. F. éton. D. gedafenlicnesse.

Many foolish deeds injure mankind,
 either from selfwill, or from want of thought. 92
 Even as some men do who foolishly fast
 beyond their strength in the catholic Lent,
 even as we ourselves have seen, until they have fallen sick.
 Some also fast, so that they have refused to eat, 96
 save on the alternate day, and then ate greedily ;
 but books tell us that some so fasted,
 that they afflicted themselves very grievously,
 and had no reward for this great hardship, 100
 but were the farther on this account from God's pity.
 Now the holy Fathers have appointed that we fast with prudence
 and eat befittingly every day,
 so that our body become not enfeebled, 104
 nor again over fat unto vain lusts.
 Moreover, this country is not so abundant in strength,
 here, on the outer edge of the earth's extent,
 as is that in the midst, in the strength-abundant region, 108
 where men can fast more easily than here.
 Nor is mankind so strong now as men were at the beginning.
 There is no fasting so good, nor so pleasing to God,
 as is this fasting, that a man shun foulness, 112
 and avoid sins, and leave off contentions,
 and please God with good services,
 and live discreetly, even as we said before.
 The wise man must not be without good works, 116
 nor the old be without piety,
 nor the young be without obedience,
 nor the wealthy be without almsdeeds,

104. W. swá.
 105. W.D.F. mæst (*for fæt*). F.
 idelum.
 106. W. eác.
 107. W. brádnysse ; D. bradnesse.
 109. D. fæston. D.F. her.
 110. W. nú. W. mancyn ; F. nán
 mancynn. D. frumon.
 111. W.D.F. gód. W. gecwéme.
 112. W.D. swa (*only once*). W.D.F.
 is. W. fúlmysse. W.D. onscunie.
 113. D. leahrtres. W. forbúge. W.

forláte. W.D. sake.
 114. W. bigengum ; F. biggencum ;
 D. bigengum. W. gecwéme.
 115. W. sédon. D. ær.
 116. W.F. wisa ; D. wisa. D. man.
 W.D.F. buton. W. gódum.
 117. W.D. ealda ; F. ealda mann.
 W.F. eawfæstnysse ; D. eawfestnesse.
 118. F. né sé. W.D. buton. D.
 gehersumnesse.
 119. W.F. buton ælmysdædum
 (F. -dædum).

ne wifmen ne beon butan sidefulnysse . 120
 ne se hlaford ne beo leas on wordum .
 ne nan cristen man ne sceal sceandlice fiitan .
 Eft bið swiðe þwyrlic . þæt ðearfa beo modig .
 and forcuðlic hit bið þæt cyning beo unrihtwis . 124
 eac bið swype derigendlic þæt bisceop beo gymeleas .
 and un-fremful . bið þæt folc beo butan steora .
 oððe butan . æ . him eallum to hearne .
 Þissere worulde hæl is . þæt heo witan hæbbe . 128
 and swa má witena beoð on bradnysse middan-eardes .
 swa hit bet færð æfter ðæs folces þearfa .
 Ne bið se na wita . þe unwislice leofað .
 ac bið open sott þeah þe him swa ne ðince . 132
 Gif ða gehadodan menn healdað godes ðeowdom
 on gesettan timan . and syferlice libbað
 and gif ða læwedan menn libbað æfter rihte .
 þonne wite we to gewissan . þæt god wile fore-sceawian 136
 ure gesundfulnysse . and sibbe mid us .
 and ðærto-ecan us syllan ða ecan myrhðe mid him .
 Gif ðonne þa heafod-menn . and ða gehadodan lareowas
 þyses ne gymað . ac þencað embe woruld-þincg . 140
 and godes beboda ne his biggencga ne gymað .
 þonne wile god geswutelian his forsewennysse on him .
 oððe mid hungre oþpe mid cwealme . þæt hí tocnawan magon
 þæt se ælmihtiga wealdend wrycð his forsewennysse swá . 144
 and hi ðær-to-ecan sceolan on þam oþrum life þrowian
 lange oþpe æfre for heora lifes gymeleaste .

120. W. wifmenn; D. wifmann. W. F. buton. F. sidefullnysse; D. sydefulness.

121. F. né (1st time). W.D. léas.

122. F. né (1st time). W.D. mann. W. sceandlice. W.F. fiitan.

123. D. beoð. W. módig.

124. D. beoð. F. se cyning.

125. F. hit bið. W.D. deriendlic. D. gemeleas.

126. D. beoð. F. þæt þæt. W. buton. W.F. steore; D. stéore.

127. W. buton. D. æ.

128. D. þisre. W. hæl. W. witan.

129. D. witena ma. W. brádnysse; D. bradenesse.

130. F. færð. W.D.F. þearfe.

131. D. beoð. F. wíta. F. se ðe. F. unrihtlice (for unwise).

132. F. sot.

133. W. gehadodan. W.F. þeowdóm.

134. W.D. gesettum; F. asettan.

135. D. om. and. W. læwedan.

136. F. gewissan; D. wissan.

137. D. gesundfulness. W.D.F. ús.

nor women be without modesty, 120
 nor the lord be false in words,
 nor must any Christian man shamefully strive.
 Again, it is very contrary that the poor be proud,
 and it is odious that a king be unrighteous; 124
 also it is very hurtful that a bishop be careless,
 and it is unprofitable that the folk be without a governor,
 or without law, for the harm of them all.
 It is for this world's safety that it have wise men, 128
 and however many more there are of wise men on the earth's
 surface,
 so much the better will it fare with the people's needs.
 He is no wise man who liveth unwisely,
 but such an one is an open sot, though it seem not so to himself.
 If cowl-wearing men observe God's service
 at set times, and live soberly,
 and if the laity live according to right,
 then know we for certain that God will provide 136
 for our prosperity, and peace among us,
 and, in addition thereto, give us the eternal mirth with Him.
 If then the head-men, and the cowl-wearing teachers,
 will not take care for this, but think of worldly things, 140
 and care neither for God's commands, nor for His worship,
 then will God manifest in them (their) contempt of Him,
 either by hunger or by pestilence, that they may acknowledge
 that the Almighty Ruler thus wreaketh contempt of Himself; 144
 and they, in addition, shall suffer in the other life,
 either for a long time or for ever, for their life's carelessness.

138. F. þærtó-écan; D. þærtó-
 ecean. D. sellan. W.D. ecean. D.
 myrgþe.

139. W. gehádodan.

140. D. gemað; W. gýmað. W.D.
 þenceað. W.D. þing.

141. F. bebodu. W. bigenga; D.
 bigenga. W. gýmað; D. gemað.

142. W. sewennysse; D. forsewen-
 nesse.

143. F. *ins.* oððe mid hergunge

after hungre. D.F. hi. W. tocnáw-
 an.

144. D. forsæwennesse; W. sewen-
 nysse. D.F. swa.

145. F. éacan; W. eacan; D. ecan,
cor. to eacan. W.F.D. sceolon. W.
 life.

146. W. hyra; D. hira. D. geme-
 leaste. F. *ins. a gloss on l. 147,*
viz.—Vel We gehyrdon oft secgan hu
wel hit ferde on þisum earde.

Wel we magon geðencan hu wel hit ferde mid ús .
 þaða þis igland wæs wunigende on sibbe . 148
 and munuc-lif wæron mid wurð-scipe gehealdene .
 and ða woruld-menn wæron wære wið heora fynd .
 swa þæt ure word sprang wide geond þas eorðan .
 Hu wæs hit ða siððan ða þa man towearp munuc-lif . 152
 and godes biggengas to bysmore hæfde .
 buton þæt us com to cwealm and hunger .
 and siððan hæðen here us hæfde to bysmre .
 Be þysum cwæð se ælmihtiga god . to moyse on þam wæstene . 156
 Gif ge on minum bebodum farað . and mine beho¹da healdað .
 Þonne sende ic eow rén-scuras on rihtne timan symble .
 and seo eorðe spryt hyre wæstmas eow .
 and ic forgife sibbe and gesehtnysse eow . 160
 þæt ge butan ogan eowres eardes brucan .
 and ic eac afyrsige ða yfelan deor eow fram .
 Gif ge þonne me forseoð and mine gesetnyssa awurpað .
 ic eac swyðe hrædlice on eow hit gewrece . 164
 ic dó þæt seo heofen bið swa heard eow swa isen .
 and seo eorðe þær-to-geanes swylce heo æren sy .
 Þonne swince ge on idel . gif ge sawað eower land
 ðonne seo eorðe ne spryt eow nænne wæstm . 168
 And gif ge þonne git nellað eow wendan to me .
 ic sende eow swurd to and eow sleað eowre fynd .
 and hi þonne awestað wælhreowlice eower land .
 and eowre burga beoð to-brocene and aweste . 172
 Ic asende eac yrhðe Into eowrum heortum .
 þæt eower nan ne dear eowrum feondum wið-standan .

147. W.D. geþencean. W. férde. D. us.

148. W.F. ígland; D. egland. W.D. wuniende.

149. W.D. munuc-lifa.

150. D. ware. D. feond.

151. W. swá. W. wide.

152. W.F. om. hit, which is supplied in a later hand in A. W.F. þa munuc-lif.

153. W. bígengas; D. bigængas.

D. bismære; F. bismere.

154. W. ús cóm. W.D. hungor.

155. W. ús. W. bysmore; F. bysmere; D. bismore.

156. W.D.F. swilcum (for þysum). F.D. westene.

157. F. bebodu (for beboda).

158. D. renscuras. W.F. timan symle. D. simle.

159. W.D. sprytt. D. forð (for eow).

160. F. om. the line. D. sehtnesse.

Well may we think how well it fared with us
 when this island was dwelling in peace, 148
 and the monastic orders were held in honour,
 and the laity were ready against their foes,
 so that our report spread widely throughout the earth.
 How was it then afterward when men rejected monastic life 152
 and held God's services in contempt,
 but that pestilence and hunger came to us,
 and afterward the heathen army had us in reproach?
 Concerning this spake the Almighty God to Moses in the wilderness,
 'If ye walk in my statutes and keep my commandments,
 then will I alway send you rain-showers in due time,
 and the earth shall yield you her fruits,
 and I will give you peace and reconciliation, 160
 that ye may enjoy your land without fear,
 and I will also put the evil beasts far from you.
 If ye then despise me, and cast away my laws,
 I will also very speedily wreak it upon you; 164
 I will cause that the heaven shall be to you as hard as iron,
 and the earth underneath it as if it were brass.
 Then shall ye labour in vain, if ye sow your land,
 then the earth shall yield you no fruits; 168
 and if ye even then will not turn to Me,
 I will send the sword to you, and your enemies shall slay you,
 and then they shall cruelly lay waste your land,
 and your cities shall be broken down and wasted. 172
 I will also send cowardice into your hearts,
 so that none of you dare withstand your enemies."

161. W.F. buton. W.D.F. ógan.
 D. eowras. W. brúcan.

162. W.D. afyrsie. W.F. déor. D.
puts eow before ða.

163. D. gesetnesse.

164. W. éac.

165. D. do. W. se. D.F. heofon.
 D. beoð. W.D. eow swa heard. W.
 fsen.

166. W.F. áren. W. sí.

167. F. ídel. W. lánd.

168. W.D. sprytt. F. eow (*added*

above the line). D. wæsm.

169. W. gít. W. wéndan. W.F.
 mé.

170. W. sénde. D. swúrd. W.D.F.
 tó. W. fýnd; D. feond.

171. W. awéstað. F. welhreow-
 lice; D. wealhreowlice. D. eowre,
cor. to eowere. W.D. lánd.

173. W.F. asénde; D. asænde.
 W.D. éac. D. inn-to.

174. W. nán. F. dearr. F. his
(over eowrum). W. wiðstándan.

Þus spræc god gefyrn be þam folce israhel .
 hit is swa ðeah swa gedón swyðe neah mid us . 176
 nu on niwum dagum and undigollice .
 We sceolan god wurðian mid soðre anrædnysse
 forðan þe he is ælmihtig god . and he us to menn gesceop .
 nu dó wé swyðe wolice gif we ne wurðiað hine 180
 us sylfum to þearfe . and urum sawlum to blisse .
 God gewræc fram frymðe mid witum his forsewennysse .
 ærest on ðam ænglum þe unrædlice modegodon .
 and siððan on adame þa þa he gesyngod hæfde. 184
 Eft on noes dagum ðaða menn dysgodon to swyðe .
 and mid forligre gegremedon god ælmihtigne þearle .
 swa þæt he sende flód . and besencte hi ealle
 butan noe anum mid his *agenum* hiwum . 188
 forðan þe he ana wæs of him eallum riht-wis .
 Eft ða þa god wolde wrecan mid fyre
 þa fulan forligeras þæs fracodostan mennisceas
 sodomitiscra ðeoda . þa sæde he hit abrahame . 192
 Habraham þa bæd þone ælmihtigan ðus .
 Þu drihten þe demst eallum deadlicum flæsce .
 ne scealt ðu þone riht-wisan ofslean mid þam arleasan .
 Gif ðær beoð ¹ fiftig wera wunigende on þam earde . 196
 rihtwise ætforan ðe . ara him eallum .
 Ða cwæð god him to eft. Ic arige him eallum
 gif ic ðær finde fiftig riht-wisra .
 Þa began abraham eft biddan god georne . 200
 þæt he hi ne fordyde . gif ðær feowertig wæron

175. D. þan.

176. W.D. ge-don. W.F. ús.

177. W. nú. W.F. niwum. F. undigellice.

178. W.D.F. sceolon. D. anrædnesse.

179. W.D. forþam þe. W.D. om. god. W. ús. D. mannum.

180. D. nú do. W.D.F. we. W. wóllice.

181. W.D. ús. D. selfe. D. sawle.

182. F. gewræc. W.D.F. wítum.

D. forsewennesse.

183. W.D.F. englum. D. unrædlice; F. únædlice. F. módegodon.

184. W. adáme; F. ádame. D. gesengod. *cor.* to gesyngod.

185. F. nóes.

186. W.D. forligre. D. gegræmedon. D. ælmihtigne.

187. F. asende flod. D. besencte.

188. W.D.F. buton. W. noé; F. nóe. W.F. ánum; F. ágenum (*ob-*¹ Leaf 68, back.

Thus spake God, of old, concerning the people of Israel;
it is nevertheless very nigh thus accomplished in us, 176
now in these late days, and notoriously.

We ought to worship God with true constancy,
because He is Almighty God, and He created us to be men;
now do we very wrongly if we worship Him not 180
for our own need, and our souls' bliss.

God from the beginning avenged contempt of Himself by punish-
ments,

first upon the Angels who rashly exalted themselves,
and afterward on Adam, when He had sinned. 184

Again, in the days of Noah, when men wrought very foolishly,
and by fornication angered Almighty God exceedingly,
so that He sent the Flood, and drowned them all,
except only Noah with his own household, 188
because he alone of them all was righteous.

Again when God desired to wreak with fire
the foul fornication of the vilest race of men,
the people of Sodom, then He told it to Abraham. 192

Abraham then prayed the Almighty thus;
"Thou, Lord, who judgest all mortal flesh,
Thou shouldest not slay the righteous with the wicked.
If there be fifty men dwelling in the place, 196
righteous before Thee, spare them all."

Then said God to him again: "I will spare them all,
if I find there fifty righteous."

Then began Abraham again to entreat God earnestly, 200
that He would not destroy them, if there were forty there,

literated). W. hīwum; D. heowum.

189. W.D. for þam þe. D. heom.

D. rihtwīs.

190. W. fyre.

191. W. fūlan; D. fule. D.F. for-

ligras. F. fracodestan.

192. F. sodomidiscra.

193. W.D.F. Abraham.

194. W. démst.

195. W. ofsléan. D. arleasum;
W. árleasan.

196. W.D. fifti. W.D. wuniende.
D. þan.

197. D. rihtwisa. D. þé. W.F.
ára. D. heom.

198. D. eft tó. W. árie; D. arie.
D. heom.

199. W. fínde. W.D. fifti. D.
rihtwisa.

200. W. begann; F. began, *cor. to*
beggann.

201. D.F. hí. W. feowerti.

rihtwisra wera . wunigende on ðære leode .
 God him ðæs tipode . and he began git biddan
 oðþæt he becom to tyn mannum . and him tiðode god ða . 204
 þæt he nolde hí fordón . gif he funde ðær tyn
 riht-wisra manna . and he wende ða him fram .
 God sende ða sona to ðam sceand-licum mannum
 twegen englas on æfen . and hi abrahames broðor sunu 208
 loth . mid his hiwum . alæddon of ðære byrig .
 and ðær næs na má þe manful nære gemet .
 God sende ða fyr on merigen and fulne swefel him to .
 and for-bærnde hi ealle and heora burga towende . 212
 and ealne þone eard mid egeslicum fyre .
 and ðær is nu ful wæter ðær ða fulan wunodon .
 and loth se riht-wisa wearð ahred ðurh god .
 Be ðysum man mæg tocnawan þæt micclum fremiað 216
 þam læwedum mannum . þa gelæredan godes ðeowas .
 þæt hí mid heora ðeow-dome him ðingian to gode .
 nu god wolde arian eallum ðam synfullum .
 gif he þær gemette tyn riht-wise menn . 220
 Eal-swa dathán and abiron ðe dyslice spræcon .
 and mycelne teonan moyse gedydon
 ongean godes willan . ðaða hí on þam westene wæron .
 and forsawon his wisunge and swyðe hine tældon . 224
 God him wearð þa yrre . and seo eorþe to-bærst
 þærðær hi wicodon . mid wifum and mid cyldum
 on heora ge-teldum . and hi ealle ða suncon
 swa cuce into ðære eorðan . of-hrorene mid moldan . 228
 and þæt oðer folc fleah afyrht for heora hreame .

202. W.D. wuniende. D. þæra.
 203. W.D.F. getiðode. W.D.F.
 begann. F. þagyt.
 204. W. becóm; F. com. D. tip-
 oðæ. W.D.F. þa god.
 205. D.F. hi. D. fordon. W.
 fúnde. D. tíen.
 206. D. rihtwísra. F. *ins.* sona
 after ða.
 207. W. sceandlicu.
 208. F. æfen.
 209. W. lóth; F. loht. W.D. híwum.

D. byri.
 210. D. ná. F. *ins.* manna after
 má. W. mánfull; F. mánful. W.D.
 gemét; F. gemett.
 211. D. sænde. W.F. fyr. W.D.
 merien; F. mérgen. W. fúlne. W.F.
 swéfel. W.F. tó.
 212. W. hyra; D. heera (*sic*).
 213. W. fyre.
 214. W. nú. W.F.D. fúl. W. fú-
 lan. D. wunodan.
 215. W. lóth; F. loht. W. ahredd.

righteous men, dwelling among that people.

God granted him this, and he began yet to entreat,
until he came to ten men, and God granted him then, 204
that He would not destroy them if He found there ten
righteous men, and He turned from him therewith.

Then God straightway sent to those shameful men
two angels in the evening, and they led Abraham's brother's son
Lot, with his family, out of the city;

and there were no more found who were not wicked.

Then God sent to them, in the morning, fire and fowl brimstone,
and burned them all up, and destroyed their cities, 212
and all that country with awful fire,

and there is now foul water there, where those foul men dwelt,
and Lot, the righteous, was delivered by God.

By these things we may perceive that the learned 216
servants of God greatly benefit the laity,

when they, in their office, intercede for them to God,

since God was willing to spare all the sinful,

if He had found there ten righteous men. 220

Even so [was it with] Dathan and Abiram, who spake foolishly,
and did great dishonour to Moses,

against God's will, when they were in the wilderness,

and despised his guidance, and sorely upbraided him; 224

then God was angry with them, and the earth clave asunder

where they dwelt, with their wives and children

within their tents, and they then all sank down,

quick, into the earth, overwhelmed with mould, 228

and the other folk fled affrighted at their cry.

216. W. to-cnáwan. W. micelum.

217. W. láwedum. W. geléredan.
F. þeowas, *alt. to. þeowan.*

218. F. D. hi. D. þéowdome. W. D. F.
þingion.

219. W. árian. D. þan.

220. W. gemétte. F. tyn; D. teon.
D. rihtwisa.

221. W. D. F. Eall. D. swá. W.
dathan; F. dáthan. F. ábiron; D.

abirón. W. spræcon.

222. F. téonan.

223. W. ongéan. D. F. hi.

224. W. forsáwon. W. wísunge;
F. wissunge. W. táldon; F. ge-
tældon.

225. F. him, *cor. to hiom*; D. heom.

226. D. hi *repeated.* W. F. wicodon.
W. D. om. 2nd mid.

227. W. D. hyra getealdum. D.
suncon þa. F. besuncon.

228. D. innto. A. rorene, *cor. to*
hrorene. D. molden.

229. D. oþær. W. hyra. F. hréame.

Manega of ðam folce myslice oft ceorodon .
 and fandoden godes and gremedon mid spræcon .
 ac god hit gewræc sona þæt hi swultan gehú . 232
 forðan ðe seo ceorung is swyðe lað gode .
 and huru þæt mann gremige hine mid wor¹dum .
 And gode is swyðe lað on geleaffullum folce .
 þæt hi beon ungeðwære and þwyre him betwynan . 236
 and crist cwæð on his godspelle þæt nan cynerice
 ne stent nane hwile ansund . gif hí gesome ne beoð .
 for-ðam ðe god lufað soðfæst-nysse . and sibbe on mancynne .
 Eft dauid se cyning ðeah þe he gecweme were gode . 240
 agylte swyðe þearle . and god him sende ða tó .
 gád þone witegan . ðas word him secgende .
 Geceos ðe nu an wíte swa swa ðu wyrðe eart .
 oppe ðreo² gear hunger . oððe þry monðas gewinn . 244
 þæt ðu swa lange fleo þine fynd gif ðu mage .
 oððe ðry dagas man-cwealm . Þa cwæð dauid him tó .
 Un-eaðe me is ðis . ac me is swa ðeah leofre
 þæt ic on godes handa befealle þonne ic on mannes handa be-
 fealle . 248
 forðan þe his mildheort-nysa syndon mænig-fealde .
 God sende ða sona sumne enggel him to .
 and se enggel ofslóh hund-seofontig ðusenda
 on dauides anwealde ealle wæpmenn . 252
 Þa com se enggel þær se cyning sylf wæs .
 and wolde ða slean þa ceaster-gewaran .
 ac gode ofhreow ða and hraðe cwæð to ðam engle .

230. F. mislice, *cor. to* mistlice. F. céorodon.

231. W. fándodon; D.F. fandodon. F. gremedun mid spræcum.

232. F. hi, *cor. to* hit. D. wræc. W. sóna. F. *ins. swá (by later hand) after* sona. F. swultun; D. swulton. F. gehú *obliterated*.

233. W. forþam þe.

234. W.D.F. man. W.D. gremie.

236. W. un-þwære him betwýnan.

F. úngeþwære. F. betweonan.

237. W.F. nán.

238. W. hwile. F. ánsund (*accent by later hand*); D. ansúnd. W.D.F. hi gesóme.

239. W.F.D. and (*for for ðam ðe*); ðam ðe *added above the line in A.* F. soðnyse; D. soðfæstnesse.

240. W. hé gecwéme wære. F. wære. D. gode gecwéme wære.

241. F. him god. D. sænde þá.

¹ Leaf 69.

² *ra added between the lines; thus altering it to ðreora.*

Many of the people variously murmured often,
 and tempted God, and blasphemed in speech,
 but God wreaked it speedily, so that they died somehow, 232
 because such murmuring is very hateful to God,
 and specially when men provoke Him by words.
 And it is very hateful to God in the faithful people,
 that they shall be disagreeing, and perverse among themselves; 236
 and Christ said in His Gospel, that no kingdom
 can stand anywhyle entire, if it be not peaceable,
 because God loveth integrity and peace among men.
 Again, David the king, though He were pleasing to God, 240
 sinned very grievously, and then God sent to him
 the prophet Gad, saying these words to him,
 'Choose thee now a punishment, since thou art deserving [of it],
 either three years' famine, or three months' war, 244
 that thou shalt flee for so long from thine enemies, if thou may,
 or three days' pestilence.' Then said David to him,
 'This is hard to me, but it is better for me nevertheless
 that I should fall into God's hands rather than that I should
 fall into man's hands; 248
 because His mercies are manifold.'
 Then God straightway sent an angel to him,
 and the angel slew seventy thousand
 in David's dominion, all males. 252
 Then came the angel where the king himself was,
 and would have slain the citizens,
 but God had pity then, and quickly said to the angel,

242. D. gad. W. wórd.

243. W. Gecéos. W. nú. W.D.F.
án.244. F. *has marks of obliteration*
after ðreo. W.D. hungor. D. þreo
(*twice*). D. gewínn.

245. D. mæge.

246. W. þry; D. þreo. F.D. mann-
cwealm. F. to.247. D. ún-eaðe. D. *ins. þis before*
swa þeah.

248. W. hánda. D. íc. W. hánda.

249. W. forþam þe. D. mildheort-
nessen.250. D. sænde. W.F. sóna. W.D.F.
engel. W.D. tó.251. W.D.F. engel. F. ofsloh.
W.D. hundseofonti.252. F. ánwealde. W. wápmenn.
F. wápmen ealle.253. W. cóm. W.D.F. engel.
W.D.F. cyning.

254. W.D. sléan.

255. D. ofhréow þá. F. raðe.

genóh genóh hit is nú . heald þine handa . 256
 Þa geseah dauid sylf hu se encgel slóh þæt folc .
 and clypode to gode . and cwæð mid angsumnysse .
 Ic eom þe ðær syngode . and ic sylf unrihtlice
 dyde togeanes ðe . hwæt dydon þas scép . 260
 ic bidde þæt þu awende wið min þine hand .
 and wið minne hired þine hat-heortnysse .
 Þa com gád se witega gangende . and cwæð him to .
 Far nú and arær hraðe an weofod gode . 264
 and geoffra ðine lác þæt ðes egsa geswice .
 Þa dyde dauid swá . and drihten him gemiltsode
 and se encgel ne moste þa menn ofslean leng .
 God nolde ofslean þone scyldigan dauid 268
 peahðe he syngode . forðan þe he swyðe oft dyde .
 ge ær ge siððan swyðe ænlice ðingc .
 gode to ge-cwemednysse . and god him forði arode .
 and ða þe ðær ofslagene wæron heora sawla wæron gehealdene .
 Eft wæs sum leodscipe þe se lifigenda god
 wolde gewitnian ¹for heora gewitleasum dædum .
 þæt wæron ða niniuitiscan þe wodlice færdon .
 Ða sende god him to sumne witegan 276
 ionas gehaten . and het hi geswican
 oððe hi ealle sceoldon endemes forwurðan .
 Se cynincg ða gecyrde sona mid his leode .
 and hi ealle fæston ðry dagas on án . and drihten him gemilt-
 sode² . 280
 Ne mæg nan mann awritan ne mid wordum areccan

256. F. genoh genoh. F. nu. W. hánda.

257. D. om. sylf. D. hú. W.D.F. engel. F. slóh.

258. F. ins. he after and. D. cleopode. D. angsumnesse.

259. F. ins. sylf after eom. D. self dyde unrihtlice.

260. D. om. dyde. D. þé. D. dyden; F. dydon (above the line). W. þa scép; F. þa scép; D. þas scéap.

261. F. ins. þe after bidde. W.

awénde. W.D.F. mfn. W.D. hánd.

262. W.D. híred. F. ins. awend after hired. D. hatheortnesse.

263. D. þá. W. cóm. D. gangenda. W.D. tó.

264. F. nu. F. án weofed.

265. W. geoffra. F. lac. F. égsa. W.D. geswice; F. geswíca.

266. D. dauid. F. swa. W.D. gemildsode.

267. W.D.F. engel. W.D. ofsléan.

268. W.D. ofsléan.

¹ Leaf 69, back.

² F. rightly makes two lines of l. 280.

'Enough, it is now enough ; hold thine hand.' 256
 Then David himself saw how the angel slew the people,
 and cried to God, and said with anguish,
 'I am he that sinned, and I myself did unrightly
 against Thee ; what have these sheep done ?' 260
 I pray thee that Thou wilt turn Thine hand against me,
 and Thine indignation against my house.'
 Then came Gad the prophet walking, and said to him,
 'Go now, and rear quickly an altar to God, 264
 and offer thy sacrifice, that this terror may cease.'
 Then did David so, and the Lord had pity on him,
 and the angel might no longer slay the men.
 God would not slay the guilty David, 268
 though he had sinned, because very often he had done,
 both before and afterward, very excellent things
 to the satisfaction of God, and God therefore spared him ;
 and those who there were slain, their souls were preserved. 272
 Again, there was a people whom the living God
 would punish for their witless deeds ;
 those were the Ninevites, who acted madly.
 Then God sent to them a certain prophet, 276
 hight Jonah, and bade them desist,
 or they should all be destroyed together.
 The king then turned directly with his people,
 and they all fasted three consecutive days, and the Lord had pity
 on them. 280

A man can neither write, nor reckon in words,

269. W. forþam þe.

270. W.F. ænlíce. W.D.F. þing.

271. D. gecwemednesse. W. forþf.

W.D. árode.

272. D. þá þé þér. F. *ins.* ealle
after and. W. hyra ; D. hira. F.
syndon gehealdene mid gode.273. D. wæs. D. leódscepe. W.
lifende ; D. lyfigende.

274. W.D.F. gewítnian. D. hyra.

275. W.D.F. niniueiscan. W. wóð-
lice férdon. D.F. ferdon.276. F. sænde. D. heom (*om.* to).

277. W. geháten. W.D. geswícan.

278. F. éndemes forweorðan.

279. W.D.F. cyning. F. gecýrde.
D. *ins.* to gode after sona. D. léode.280. F. *ins.* to ðam ælmihtigan gode
before and hi. W. þry ; D. þreo. D.
heom. W.D. gemildsode.281. D. máeg. W.D. nán. W.
awrítan. D. wórdum. W.D. arec-
cean ; F. gereccan.

hu oft se ælmihtiga god egeslice gewræc
 his foresewennysse on scyldigum mannum .
 oððe hu oft he gemyltsode man-cynne gehú . 284
 þa ðe mid andetnysse heora yfeles geswicon .
 We ne sceolan ceorigan ne sorhlice bemænan
 þeah ðe us ungelimp on æhtum getime .
 forðan þe seo ceorung is swyðe mycel pleoh . 288
 þæt man wið god ceorige swa swa us sæde paulus .
 Fela ungelimpa beoð on ende ðissere worulde .
 ac ge-hwá mot forberan emlice his dæl .
 swa þæt he ðurh ceorunge ne syngie wið god . 292
 and for ðære woruld lufe him wite ge-earnige .
 Þes tima is ende-next and ende þyssere worulde .
 and menn beoð geworhte wolice him betwynan .
 swa þæt se fæder winð wið his agenne sunu . 296
 and broðor wið oþerne to bealwe him sylfum .
 and mid ðam geeacniað yfelnyssse him sylfum .
 ge on ðissere worulde ge on ðære toweardan .
 Þonne ðincð þam arleasum swylce hi æfre motan libban . 300
 and ne cunnon ðone cwyde þe god cwæð be swylcum .
 Uiri sanguinum et dolosi Non dimidiabunt dies suos . þæt is on
 englisc ;
 Ða blodigan weras and ða þe willað facn .
 ne sceolan hi libban heora dagas healfe . 304
 Ða synd blodige weras ðe wyrcað manslihtas .
 and ðaðe manna sawla beswicað to forwyrde .
 Ða sceolan geendian swyðe yfelum deaðe .
 gif hi ær ge-endunge heora yfel ne gebetað . 308

282. D. egeslic gewræc.

283. W. forsewennysse ; F. foresewenysse, *cor. to* forsewennysse ; D. forsewennesse. D. *om.* on scyldigum, *etc.*, *to* andetnysse *inc.* (l. 285).284. W. gemildsode ; F. miltsode. F. manncyn, *cor. to* manncyne.

285. W. þam þe. F. andetnysse. W.D. hyra. D. yfelas.

286. W.D.F. sceolon. W.F. ceorian ; D. ceorian. F. sorglice. W. bemænan.

287. W.D. þeah us. W. ungelimp ; F. úngelim, *cor. to* úngelimp. W.D. on æhtum getímie. F. getímige.288. W. forþam þe. D. *om.* swyðe. 289. D. ceorie. D. swá swá. D. sáede.

290. W. ungelimpa ; D. ungelimpæ. W. énde.

291. W.D.F. mótt. D. áenlice (*for* emlice). F. dæl.

292. W. swá.

how often the Almighty God has awfully wreaked
 contempt of Himself upon guilty men,
 or how often He has pitied mankind in some way, 284
 those who with confession ceased from their evil.
 We must not murmur, nor anxiously bemoan,
 though mischance befall us respecting our possessions,
 because murmuring is a very great danger, 288
 that a man murmur against God, even as St. Paul has told us.
 There will be many misfortunes at the end of this world,
 but each one must patiently suffer his lot,
 so that he sin not against God by murmuring, 292
 and, for love of this world, merit for himself punishment.
 This time is the last time, and the end of this world,
 and men are made unjust amongst themselves,
 so that the father contendeth with his own son, 296
 and one brother with another, to their own destruction,
 and thereby add iniquity to themselves,
 both in this world and in that which is to come.
 For it seemeth to the wicked, as if they might live for ever, 300
 and they know not the saying, which God saith of such,
 '*Viri sanguinum et dolosi non dimidiabunt dies suos*'; that is in
 English,
 'The bloody men and those who choose deceit,
 they shall not live out half their days' [Ps. lv. 23]. 304
 They are bloody men who commit manslaughters,
 and those who seduce men's souls to destruction.
 Such shall end by a very evil death,
 if they do not amend their evil before the end. 308

293. W.D. wífe geearnie.
 294. W. tíma. W. písré.
 295. W.F. men. W. wólíce. W.
 betwynan; F. betweonan.
 296. D. on (*for* wið). W. ágenne.
 297. F. béleawe (*sic*). D. selfum.
 298. W. geeácniað. D. yfelnesse.
 D. selfum.
 299. W. þysre. W. tóweardan; D.
 towearden.

300. D. þonnum. F. þingð. W.D.
 móton.
 302. W.D.F. om. ðæt is on englisc.
 303. W. wæras. W.D. fácn.
 304. W.D.F. sceolon. D. hiera.
 305. W.D. blodie. D. mannslehtas;
 F. mánslihtas.
 307. F. Ðá. W.D.F. sceolon.
 308. F. ár. W. hyra; D. hera.
 W. gebétað.

And ðeah þe hi sume lybbon leng ðonne hi sceoldon .
 for godes geðylde þæt him ne fremað naht .
 ac hi ge-eacniað heora wita . gif hi ær ende ne cyrrað .
 Godes wisdom clypað . and cwyð to eallum mannum . 312
 mid fæderlicre lufe ¹þus fægere tihtende .
 Min bearn ne forgit ðu mine beboda and æ .
 ac healde ðin heorta (*sic*) hi ²geornlice .
 hi gelengað þin lif . and þu leofast on sibbe . 316
 and mildheortnyss and soðfæstnys . þe soðlice ne forlætað .
 Hafa þe truwa on god of ealre ðinre heortan .
 and ne truwa ðu na swyðe on þinre snoternysse .
 Þenc æfre embe god on eallum ðinum wegum . 320
 and he sylf gewissað wel þine fare .
 Eadig bið se man seðe gemet wisdom .
 forðan þe se wisdom is selra þone scinende gold .
 and he ana is deorwurðra þonne ða dyran maðmas . 324
 Þæt is se wisdom þæt man wislice libbe .
 and his dæda gefadige to his drihtnes willan .
 þæt he edlean underfo . on ðam ecan life
 mid ðam ælmihtigan gode . þe on ecnysse rixað. AMEN. 328

XIV.

 UIIII. KALENDAS MAI. NATALE SANCTI GEORGII
 MARTYRIS.

[Collated with U. = MS. Camb. Univ. Lib. II. 1. 33, p. 283.]

GEDWOL-MEN AWRITON GE-DWYLD ON HEORA BOCVM .
 BE ÐAM halgan were ðe is gehaten georius .
 Nu wille we eow secgan þæt soð is be ðam .

309. D. læng.
 310. D. heom.
 311. W. hyra. W.D. wita. W.
 ær. D. *ins.* (*after ær*) hiora, *cor.* to
 heora. W.D.F. gecyrrað.
 312. D. cleopað. D. cweð.
 313. F. fægre.
 314. W.D. Mīn. D. bearn. D.
 forget. W. beboda. D. æ.

315. W. heald. W.F.D. heorte. W.
 hī.
 316. W. ho (*alt. to* he) gelengað.
 W.F. lif.
 317. W.F. mildheortnys; D. mild-
 heortnesse. F. soðfæstnys; D. soð-
 fæstnesse. W. forlætað.
 318. W.D.F. truwan. D. *om.* ðinre.
 319. W.F. na to swiðe. W. snotor-

¹ Leaf 70.

² hi is added above the line.

And though some of them live longer than they should,
 through God's patience, it profiteth them naught,
 but they add to their punishments, if they turn not before the end.
 God's wisdom crieth, and saith to all men 312
 with fatherly love, thus gently exhorting,
 'My son, forget not thou my commands and law,
 but keep them [in] thine heart diligently;
 they shall prolong thy life, and thou shalt live in peace, 316
 and mercy and truth shall verily not forsake thee.
 Have thou trust in God with all thine heart,
 and trust thou not overmuch in thine own wisdom.
 Think ever about God in all thy ways, 320
 and He Himself shall well direct thy course.
 Blessed is the man that findeth wisdom,
 because wisdom is better than shining gold,
 and it alone is more precious than costly treasures. 324
 This is wisdom, that a man live wisely,
 and order his deeds according to his Lord's will;
 that he may receive the reward in the eternal life,
 with the Almighty God, who ruleth in Eternity. Amen. 328

XIV.

APRIL 23. SAINT GEORGE, MARTYR.

Heretics have written falsehoods in their books
 about the holy man who is called George.
 Now will we tell you that which is true about him,

nysse; D. snotornesse.

320. W. þenc. D. ymbe.

321. D. self. D. faræ.

322. W.F. mann. W. gemét. F. wisdom.

323. W. forþam þe. F. wísdóm.

W.F. sélra þonne. D. selre.

324. W.F. ána. D. deora.

325. F. *ins. se above the line.* W. wísdóm. D. mann. W. wíslíce.

326. W. dáda gefadie.

327. W.F. underfó. W. lífe.

328. F. mid þam þe leofað and rixað á buton ænde, amen (*in later hand, the orig. MS. ending with life (l. 327).* D. om l. 328.

Title; for VIII., U. has VIII. For NATALE, U. has PASSIO.

I. U. Gedwolvmen.

þæt heora gedwyld ne derige digellice ænigum . 4
 Se halga georius wæs on hæpenum dagum
 rice ealdor-man . under ðam reþan casere
 þe wæs datianus geciged . on ðære scire cappadocia .
 Ða het datianus ða hæðenan ge-gaderian 8
 to his deofol-gildum his drihtne on teonan .
 and mid manegum ðeowracum þæt mancynn geegsode .
 þæt hi heora lac ge-offrodon þam leasum godum mid him .
 Ða geseah se halga wer þæra hæðenra gedwyld 12
 hu hi ðam deoffum onsægdon and heora drihten forsawon .
 Ða aspende he his feoh unforh (*sic*) on ælmyssum
 hafen-leasum mannum þam hælende to lofe .
 and wearð þurh crist gebyld . and cwæð to ðam casere . 16
 Omnes dii gentium demonia . *dominus autem* caelos fecit .
 Ealle þæra hæðenra godas synd gramlice deofla .
 and ure drihten soðlice geworhte heofonas .
 Þine godas casere syndon gyldene . and sylfrene . 20
 stænene . and treowene . getreow-leasera manna hand-ge-weorc .
 and gé him weardas settað þe hí bewaciað wið þeofas .
 Hwæt þa datianus deo'follice geysode
 ongean ðone halgan wer . and het hine secgan 24
 of hwilcere byrig he wære . oððe hwæt his nama wære .
 Ða andwyrde georius ðam arleasan and cwæð .
 Ic eom soðlice cristen and ic criste þeowige .
 Georius ic eom gehaten . and ic hæbbe ealdor-dom 28
 on minum earde . ðe is gehaten cappadocia .
 and me het licað to forlætenne nu
 þisne hwilwendlican wurðmynt . and þæs wuldor-fullan godes
 cyne-dome gehyrsumian on haligre drohtnunge . 32
 Ða cwæð datianus . þu dwelast geori .
 genealæc nu ærest and geoffra þine lac

4. U. derie.
 7. U. datianus, for þe wæs datia-
 nus geciged. U. capadocia.
 10. U. mancynn.
 11. U. lác.

13. U. on-sægdan.
 14. U. un-forht.
 17. U. demonia; omitted and added
 in margin.
 18. U. syndon. U. deoffu.

that their error may not secretly harm any one. 4
 The holy George was in heathen days
 a rich noble under the cruel emperor,
 who was called Datian, in the province Cappadocia.
 Then Datian bade men gather the heathen 8
 to his devil-worship, as an insult to his Lord,
 and, with many threats, frightened the people
 so that they offered their sacrifices to the false gods with him.
 When the holy man saw the error of the heathen, 12
 how they sacrificed to the devils, and dishonoured their Lord,
 then he distributed his property fearlessly in alms
 to poor men, to the Saviour's praise,
 and became emboldened through Christ, and said to the emperor, 16
 '*Omnes dii gentium demonia, dominus autem caelos fecit.*'
 'All the gods of the heathen are cruel devils,
 and our Lord verily wrought the Heavens' [Ps. xcvi. 5].
 Thy gods, Emperor, are golden and silvern, 20
 stone and wooden, the handiwork of unbelieving men,
 and ye set guards over them to watch them against thieves.'
 So then Datian became fiendishly angered
 against the holy man, and bade him say 24
 of what city he was, and what was his name.
 Then George answered that impious man, and said,
 'I am verily a Christian, and I serve Christ,
 "George" I am called, and I hold authority 28
 in my country, which is called Cappadocia,
 and it liketh me better to forego now
 this transitory honour, and to minister to the kingdom
 of the glorious God in holy service.' 32
 Then said Datian, 'Thou errest, George,
 Approach now first [of all], and offer thy sacrifice

21. U. stáne 7 treowe getreow-
 leasra.

22. U. ge. U. hi.

23. U. deoffice.

24. U. ongen. U. segan.

25. U. wære.

27. U. þeowie.

28. U. habbe.

29. U. gearde. U. capadocia.

31. U. wuldorfyllan.

33. U. georius.

34. U. genealéc. U. lác.

þam unofer-swiðendum (*sic*) apolline . seðe soþlice mæg
 þinre nytennysse gemiltsian . and to his manrædene gebigan . 36
 Georius þa befran þone feondlican casere .
 hwæðer is to lufigenne . oððe hwam lac to offrigenne .
 ðam hælende criste ealra woruldra alysend ?
 oþþe apolline ealra deofla ealdre . 40
 Hwæt ða datianus mid deofollicum graman
 het ðone halgan wer on hengene ahæbban .
 and mid isenum clawum clifrian his lima .
 and ontendan blysan æt bam his sidum . 44
 het hine þa siððan of ðære ceastre alædan
 and mid swinglum þreagen and mid sealte gnidan .
 ac se halga wer wunode unge-derod .
 þa het se casere hine on cwearterne don . 48
 and het geaxian ofer eall sumne æltæwne dry .
 þa ge-axode þæt athanasius se dry .
 and com to ðam casere . and hine caffice befrán .
 hwi hete ðu me feccan þus færlice to þe ? 52
 Datianus andwyrde athanasie ðus .
 Miht þu adwæscan þæra cristenra drycræft .
 þa andwyrde se dry . datiane ðus .
 Hat cuman to me þone cristenan mann . 56
 and beo ic scyldig gif ic his scyncræft ne mæg
 mid ealle adwæscan mid minum drycræfte .
 þa fægnode datianus þæt he funde swylcne dry .
 and het of cwearterne lædan ðone godes ceman . 60
 and cwæð to ðam halgan mid hetelicum mode .
 For ðe geori ic begeat þisne dry .
 oferswyð his drycræft oððe he þe oferswyðe .
 oððe he fordó þe ¹oððe þu fordo hine . 64
 Georius ða beheold þone hæðenan dry .
 and cwæð þæt he ge-sawe cristes gife on him .

38. U. hwáðer. U. lác.

39. U. worulda alusend.

41. U. deofflicum.

42. U. hengene ahebban.

44. U. blasan. U. sidan.

45. U. *insert* 7 before het. U. alædan.

46. U. þreagan. U. sealtan.

48. U. cweartern.

to the unconquered Apollo, he who may verily
 have pity on thy ignorance, and turn thee to his homage.' 36
 George then interrogated the fiendlike emperor ;
 'Which is to be loved, or to whom is sacrifice to be offered,
 to Jesus Christ, the redeemer of all worlds,
 or to Apollo, chief of all devils ?' 40
 Thereupon Datian, with devilish anger,
 commanded the holy man to be hung up on a gibbet,
 and his limbs to be torn with iron claws,
 and torches to be kindled on both sides of him ; 44
 after that, he commanded him to be led out of the city,
 and to be tortured with scourges, and rubbed with salt ;
 but the holy man remained unhurt.
 Then the emperor ordered him to be put in prison, 48
 and bade enquire everywhere for some noted sorcerer.
 Then Athanasius the sorcerer heard of the matter,
 and came to the emperor, and asked him boldly,
 'Why badest thou fetch me thus suddenly to thee ?' 52
 Datian answered Athanasius thus,
 'Canst thou extinguish the Christian's sorcery ?'
 Then the sorcerer answered Datian thus.
 'Bid the Christian man come to me, 56
 and may I be guilty if I cannot
 totally extinguish his magic by my sorcery.'
 Then rejoiced Datian that he had found such a sorcerer,
 and bade bring God's champion out of prison, 60
 and said to the saint, with fierce anger,
 'For thee, George, I have procured this magician ;
 overcome his magic, or let him overcome thee,
 either let him undo thee, or do thou undo him.' 64
 George then looked upon the heathen magician,
 and said that he perceived Christ's grace in him.

49. U. drý.

51. U. befran.

52. U. hwí héte. U. færlíce.

53. U. andwurde.

55. U. andwyrðæ.

56. U. man.

57. U. ic beo. U. scín-cræft.

61. U. hételicum.

62. U. géori.

64. U. þe fordo.

Athanasius ða ardlice genam
 ænne mycelne bollan . mid bealuwe afylled 68
 and deoffum betæhte ðone drenc ealne .
 and sealde him drincan ac hit him ne derode .
 þa cwæð eft se dry . Git ic dó an þing .
 and gif him þæt ne derað . Ic buge to criste . 72
 He genam ða ane cuppan mid cwealm-berum drenc .
 and clypode swyðe to sweartum deoffum .
 and to ðam fyrmestum deoffum . and to ðam ful strangum .
 and on heora naman begol þone gramlican drenc . 76
 sealde ða drincan þam drihtnes halgan .
 ac him naht ne derode se deofollica wæta .
 Ða geseah se dry þæt he him derian ne mihte .
 and feol to his fotum fulluhtes biddende . 80
 and se halga georius hine sona gefullode .
 Hwæt ða datianus deoflice wearð gram .
 and het geniman þone dry þe þær gelyfde on god .
 and lædan of ðære byrig and beheafðian sona . 84
 Eft on þam oþrum dæge het se arleasa casere
 gebindan georium on anum bradum hweowle .
 and twa sccarpe swurd settan him to-geanes .
 and swa up ateon and under-bæc sceofan . 88
 þa gebæd georius hine bealdlice to gode .
 Deus in adiutorium meum intende domine ad adiuuandum me
 festina .
 God beseoh ðu on minum fultume . drihten efst þu nu me to
 fultumigenne .
 and he wearð þa gebroht mid þysum gebæde on þam hweowle . 92
 þa tyrndon þa hæðenan hetelice þæt hweowl .
 ac hit sona tobærst and beah to eorðan .
 and se halga wer wunode ungederod .
 Datianus þa dreorig wearð on mode . 96

67. U. heardlice.

68. U. afulled.

69. U. deoffan.

71. U. dry. U. do. U. þing.

73. U. cwealmbærum drænce.

74. U. inserts þam after to.

75. U. full.

76. U. begól.

78. U. deoflica wæta.

80. U. feoll. U. fuluhtes.

Athanasius then speedily took
 a great bowl, filled with a noxious draught, 68
 and dedicated all that drink to the devils,
 and gave it him to drink, but it hurt him not.
 Then said again the magician, 'Yet one thing will I do,
 and if that hurt him not, I will submit to Christ.' 72
 He took then a cup, with a death-bearing drink,
 and cried aloud to the black devils,
 and to the foremost devils, and to the most powerful,
 and in their names enchanted the fearful drink, 76
 and gave it to the Lord's saint to drink;
 but the fiendish liquor harmed him not a whit.
 Then the sorcerer saw that he could not hurt him,
 and fell at his feet, praying for baptism; 80
 and the holy George straightway baptised him.
 Then Datian became fiendishly angry,
 and bade seize on the sorcerer, who had there believed in God,
 and bring him out of the city, and instantly behead him. 84
 Again on the second day the wicked emperor commanded
 George to be bound on a broad wheel,
 and two sharp swords to be set against him,
 and so to be drawn up, and shoved backwards. 88
 Then George commended himself boldly to God;
 '*Deus in adiutorium meum intende; domine, ad adiuuandum*
me festina.'
 'Give heed, O God, to deliver me, make haste now to help
 me, O Lord' [Ps. lxx. 1].
 and he was then brought with this prayer to the wheel. 92
 Then the heathen men turned the wheel savagely,
 but it instantly burst asunder, and bent to the earth,
 and the holy man remained uninjured.
 Datian then became sad in his mind, 96

83. U. genfman. U. dry.

88. U. upp.

91. U. inserts *pæt* is before God. U.
om. nu.92. U. om. þa. U. gebede. U.
hwéowle.

93. U. hételice. U. hweowol.

and swor ðurh ða sunnan . and ðurh ealle his godas
 þæt he mid mislicum wítum hine wolde fordón .
 Ða cwæð se eadiga georius him to .
 Ðine ðeow-racan synd hwilwendlice . 100
 ac ic ne forhtige for ðinum gebeote .
 þu hæfst minne lichaman on ðinum anwealde .
 ac ðu næfst swa þeah mine sawle . ac god .
 Ða het se casere his cwelleras feccan 104
 ænne ærene hwer . and hine eal¹ne afyllan
 mid weallendum leade . and leggan georium
 innon ðone hwær . þaða he hattost wæs .
 Ða ahof se halga to heofonum his eagan . 108
 his drihten biddende and bealdlice cweðende .
 Ic gange into þe on mines drihtnes naman .
 and ic hopige on drihten þæt he me ungederodne
 of ðisum weallendum hwere wylle nu ahreddan . 112
 þam is lof . and wuldor . geond ealle woruld .
 And he bletsode þæt lead and læg him onuppan .
 and þæt lead wearð acolod þurh godes mihte .
 and georius sæt gesund on ðam hwere . 116
 Ða cwæð se casere to þam cristes þegene .
 Nast þu la geori þæt ure godas swincað mid þe .
 and git hi synd gepyldige þæt hi þe miltsion .
 Nu lære ic ðe swa swa leofne sunu . 120
 þæt ðu þæra cristenra lare forlæte mid ealle .
 and to minum ræde hraðe gebuge .
 swa þæt ðu offrige þam arwurðan appolline .
 and þu mycelne wurðmynt miht swa begitan . 124
 Ða se halga martyr mid ðam halgan gaste afylled .
 smearcode mid muðe and to ðam manfullan cwæð .
 Us gedafenað to offrigenne þam undeadlicum gode .

98. U. fordon.

99. U. ediga.

102. U. hæfest.

105. U. ærenne. U. afullan.

107. U. innan. U. hwer. U. hatost.

110. U. godes (*for* drihtnes).

111. U. hé.

112. U. hwére. U. om. nu.

113. U. worold.

114. U. hé.

¹ Leaf 71, back.

and swore by the sun, and by all his gods,
 that he would destroy him by divers torments.
 Then said the blessed George to him,
 'Thy tortures are transitory, 100
 but I fear not for thy threatening;
 thou hast my body in thy power,
 but nevertheless not *thou* hast, but God (has) my soul.'
 Then the emperor bade his torturers fetch 104
 a brazen caldron, and fill it full
 with boiling lead, and lay George
 within the caldron, when it was hottest.
 Then the saint raised his eyes to heaven, 108
 praying to his Lord, and saying boldly,
 'I go into thee in my Lord's name,
 and I hope in the Lord that He will now deliver me
 unhurt out of this boiling caldron, 112
 to whom is praise and glory throughout all the world.'
 And he made the sign of the cross over the caldron, and laid
 himself upon it,
 and the lead was cooled by God's might,
 and George sat sound in the caldron. 116
 Then said the emperor to Christ's servant,
 'Knowest thou not, O George, that our gods are striving with thee,
 and even yet they are patient, that they may pity thee;
 now I exhort thee, as a beloved son, 120
 that thou altogether quit the Christians' doctrine,
 and quickly incline to my counsel,
 so that thou sacrifice to the venerable Apollo,
 and thou mayest so obtain great honour.' 124
 Then the holy martyr, filled with the Holy Ghost,
 smiled with his mouth, and said to the wicked man,
 'It befitteth us to sacrifice to the immortal God.'

115. U. cristes (*for* godes).

116. U. hwére.

118. U. geórius.

119. U. hí sund. U. miltsian.

120. U. léofne.

124. U. miht micelne wurdmunt.

125. U. afulled.

126. U. smercode.

127. U. offrienne.

Æfter ðisum bebead se ablenda datianus . 128
 þæt mann his deadan godas deorwurðlice fræte wode .
 and þæt deofles templ mid deorwurðan seolfre .
 and het þider lædan þone geleaffullan martyr .
 wende þæt he wolde wurðian his godas . 132
 and his lac geoffrian ðam lif-leasum godum .
 Hwæt ða georius to eorðan abeah
 þus biddende his drihten gebigedum cneowum .
 Gehyr nu god ælmihtig þines ðeowan bene . 136
 and þas earman anlicnyssa mid ealle fordo .
 swa swa wex formylt for hatan fyre .
 þæt menn ðe oncnawan and on ðe gelyfan .
 þæt þu eart ana god ælmihtig scyppend . 140
 Æfter ðisum gebede bærst ut of heofonum
 swyðe færlic fyr . and forbernde þæt templ .
 and ealle ða godas grundlunga suncon
 into þære eorðan . and ne æteowdon siððan . 144
 Eac swylce þa sacerdas suncon forð mid .
 and sume ða hæðenan þe þær gehende stodon .
 and georius axode þone arleasan casere .
 On hwilcum godum tihst þu ¹us to gelyfenne? 148
 Hu magon hi ahreddan ðe fram frecednyssum .
 þonne hi ne mihton hi sylfe ahreddan .
 Hwæt ða datianus gedihte þisne cwylde .
 and het ðus acwellan þone godes cempan . 152
 Nimað þisne scyldigan þe mid scincrafte
 towende ure arwurðan godas mid ealle to duste .
 and dragað hine niwelne his neb to eorðan
 geond ealle ðas stræt and stænene wegas . 156
 and ofsleað hine syþþan mid swurdes ecge .
 Þa tugon þa hæðenan þone halgan wer
 swa datianus him gediht hæfde .

128. U. áblenda.

129. U. man. U. deorwyrðlice.

130. U. deorwurðum.

133. U. lác. U. stanum (for god-

um).

135. U. gebigdum.

138. U. weax.

139. U. men. U. gelufon.

¹ Leaf 72.

After this the blinded Datian commanded 128
 to adorn his dead gods magnificently,
 and the devil's temple with precious silver;
 and bade bring thither the faithful martyr,
 weening that he would worship his gods, 132
 and offer his sacrifice to the lifeless gods.
 Then George bowed down to the earth,
 thus praying his Lord with bended knees,
 'Hear now, God Almighty, thy servant's prayer, 136
 and utterly destroy these miserable images,
 even as wáx melteth at a hot fire,
 that men may know Thee, and believe in Thee,
 that Thou only art God, Almighty Creator.' 140
 After this prayer, a very sudden fire burst out
 from Heaven, and burned up the temple,
 and all the gods sunk utterly
 into the earth, and never appeared afterward. 144
 Likewise, the priests sunk down with them,
 and some of the heathen who stood there at hand;
 and George asked the wicked emperor,
 'On what sort of gods persuadest thou us to believe? 148
 How can they deliver thee from perils,
 when they cannot deliver themselves?'
 Thereupon, Datian endited this decree,
 and bade thus to kill the champion of God; 152
 'Take this guilty one, who, by magic,
 hath turned our venerable gods altogether to dust,
 and drag him prone with his face to the earth
 through all the streets and stony ways, 156
 and slay him afterward with the edge of the sword.'
 Then the heathen dragged the holy man,
 as Datian had directed them,

142. U. fur. U. for-bærnde.

144. U. áteowdon næfre syþþan.

148. U. tñst.

149. U. hí. U. fræcednyssum.

153. U. þyssne.

155. U. neowelne.

157. U. om. syþþan.

158. U. tugun.

159. U. het (*for* him gediht hæfde).

- oðpæt hi comon to ðære cwealm-stowe . 160
 and se martyr bæd pæt he hine gebiddan moste .
 to ðam ælmihtigan gode and his gast betæcan .
 He pancode ða gode eallra his godnyssa .
 pæt he hine gescylde wið pone swicolan deofol . 164
 and him sige forgeaf þurh soðne geleafan .
 He gebæd eac swylce for eall cristen folc .
 and pæt god forgeafe þære eorðan renas .
 for þan ðe se hæða þa hynde ða eorðan . 168
 Æfter ðisum gebæde he bletsode hine sylfne .
 and bæd his slagan pæt he hine sloge .
 Mid þam ðe he acweald wæs . ða comon þyder sona
 his agene land-leode geleafede on god . 172
 and gelæhton his lic and læddan to þære byrig
 þe he on ðrowode . and hine ðær bebyrigdon
 mid mycelre arwurðnyssa . þam ælmihtigan to lofe .
 Þa asende [sona] drihten ren-scuras . 176
 and þa eorðan gewæterode þe ær wæs for-burnen .
 swa swa georius bæd ærðan þe he abuge to slege .
 Hwæt ða datianus wearð færlice ofslagen
 mid heofonlicum fyre . and his geferan samod 180
 þa ða he hamwerd wæs mid his heah þegenum .
 and he becom to helle ærðan þe to his huse .
 and se halga georius siðode to criste .
 mid ðam he á wunað on wuldre . Amen. 184

160. U. hí.

163. U. Hé. U. ealra.

166. U. godes (*for* cristen).

168. U. hæþa. U. þá.

169. U. gebede.

172. U. landleoda. U. gelyfede.

173. U. lic. U. læddon.

175. U. arwyrðnyssa.

until they came to the place of execution, 160
 and the martyr asked leave that he might pray
 to Almighty God, and commend his spirit.
 Then he thanked God for all His mercies,
 that He had shielded him against the deceitful devil, 164
 and had given him victory through the true faith.
 He prayed likewise for all Christian folk,
 and that God would give rain to the earth,
 because the heat was then wasting the land. 168
 After this prayer he crossed himself,
 and bade his slayer to kill him.
 When he was slain, there came straightway thither
 the people of his own country, believers in God, 172
 who took his body, and brought it to the city,
 wherein he had suffered, and there buried him
 with great honour, to the praise of the Almighty.
 Then the Lord sent rain-showers, 176
 and watered the earth, which before was burned up,
 even as George had prayed, before he bowed to the death.
 Lo, then, Datian was suddenly slain
 by fire from heaven, and his companions together, 180
 as he was going homeward with his high thanes,
 and he went to hell before he reached his house;
 and the holy George journeyed to Christ,
 with whom he ever dwelleth in glory. Amen. 184

176. U. *rightly supplies sona after*
drihten.

177. U. *gewáterode.* U. *ár.*

180. U. *heofonlice fyre.*

181. U. *degnum (sic).*

182. U. *om. his.*

183. U. *geórius.*

XV.

VII. KALENDAS MAI . PASSIO SANCTI MARCI
EUANGELISTE.

[Collated with C. = MS. Corpus Christi College, Cambridge, 198 ; U. = MS. Cambridge University Library, II 1. 33 ; and V. = Cotton, Vitel. D. 17 (much burnt).]

MARCVS SE GODSPELLERE BE GODES DIHTE GE-FÓR
TO AEGIPTA lande and ðær lærde þæt folc .
and to fulluhte gebigde fram þam fulan hæþenscype .
He ferde þa geond eall ðæt aegiptisce land 4
sawende godes sæd . and ða seocan gehælde .
¹ Hreoflige he geclænsode fram ðære unclænan coðe .
wode he gehælde . and on witte gebrohte .
and adræfde þa² deofla þe derodon mannum . 8
þa gelyfdon ða hæðenan on ðone soðan hælend
and wurdon gefullode . and towurpon heora deofol-gild .
He wearð þa æt nextan geneosod þurh god .
and se halga gast het hine faran 12
to alexandrian byrig . and bodian geleafan .
Seo burh is mærost mid egyptiscum man-cynne .
Hwæt þa se god-spellere gegrette his gebroðra .
and sæde þæt se hælend hine hete faran 16
to alexandrian byrig . and bodian geleafan .
Hi þa sona eoden to scipe mid him .
and bædon god georne þæt he his weg gewissode .
He ferde ða on scipe . oð þæt he gesundful becom 20
to alexandrian byrig . and bodode ðær geleafan .
and fela wundra worhte and ðær wunode lange .
Sum sutere siwode þæs halgan weres sceos .

Title. U. MAI ; C. DE QUARTA . EUANGELISTAS . MATHEUS MARCUS . LUCAS . IOHANNES .

1. U. gefor ; C. for.
2. U. egipta ; C. egypta. C. lánde.
- C. þær lærde.
3. C. gebigde. C. hæþen-scype.
4. C. férde. C.U. om. eall. C.U.

egiptisce. C. lánd.

5. C. sáwende. U. sæd. C.U. gehælde.

7. C. wóde. C. gehælde. C.U. gewitte ; V. gewitte he.

8. C. deoflu. C.U. derodon. U. þam mannum ; C. þam mancynne.

9. C. gelyfdon.

¹ Leaf 72, back.

² þa is added above the line.

XV.

APRIL 25. ST. MARK, EVANGELIST.

Mark the Evangelist by God's direction journeyed
to the Egyptians' land, and there taught the people,
and inclined them to baptism from foul heathenism.
Then went he through all the Egyptian land, 4
sowing God's seed, and healed the sick.
He cleansed the lepers from the unclean disease ;
he healed the possessed, and brought them to their wits,
and drave out the devils who harmed men. 8
Then the heathen believed on the true Saviour,
and were baptised, and cast away their idols.
Then he had next a visitation from God,
and the Holy Ghost bade him go 12
to the city of Alexandria, and preach the faith.
This city is the most famous in the Egyptian nation.
Then the Evangelist greeted his brethren,
and said that the Saviour had bidden him go 16
to the city of Alexandria, and preach the faith.
They forthwith went to the ship with him,
and prayed God fervently that He would direct his way.
He went then in the ship until he arrived safely 20
at the city of Alexandria, and there preached the faith,
and wrought many miracles, and abode there long.
A certain shoemaker was sewing the holy man's shoes,

10. C. towurpan.

11. C. nyhstan.

12. U. V. *ins. þa before het ; so C.**ins. þá.*

13. C. bodigan.

15. C. gebroðru.

16. U. sáde. U. hælend. C.U.
hête.

18. C. sóna. U.C. eodon.

19. U. bædon.

20. U. Hé. C. þá. U.V. gesundfull.

21. C. þér.

22. V. geworhte. C. lánge.

23. U. *ins. (above) hit gelamp æt*
sume sæle þæt before sum sutere. C.
sútere séowode.

and ðurh-þide his hand hetelice swýpe . 24
 ac se halga wer hine gehælde sona .
 and to fulluhte gebigde and fela oðre mid him .
 Anianus wæs gehaten se ylca suture .
 and he gepeah swa for gode . þæt se godspellere hine gesette 28
 þam folce to bisceope þære burh-scire .
 He ge-hadode eac þa ðry messe-preostas .
 and seofon diaconas . and endleofan clericas .
 Þa syrwdon ða hæðenan and hine beswican woldon . 32
 forþan þe he awende heora gewunelican ðeawas .
 and heora goda offrunga mid ealle adwæscte .
 Þa ferde se godspellere fram ðære byrig .
 to ðam geleaffullum ðe he ær lærde . 36
 and ðær þurhwunode wel twa gear mid him .
 and getrymede ða gebroðra ðe he ær to gode gebigde .
 and þær bisceopas gehadode . and halige preostas .
 and ferde eft ongean to alexandrian byrig . 40
 and gemette þær fela gemenig-fealde on geleafan .
 and on godes gife ðeonde and he ðæs þancode gode .
 Hi hæfdon eac aræred on hrædinge ane cyrcan .
 and weox se geleafa . and godes wuldor secan . 44
 Þa worhte marcus mycclre wundra .
 he gehælde untrume on ðæs hælendes naman .
 blinde and deafe . and bodode geleafan .
¹and ða hæðenan cepton hu hi hine acwealdon . 48
 Þa com seo halige easter-tid . and þa hæðenan cepton
 hwær se godspellere mæssode . and mæssode his drihten

24. C. þurh þyðde. C. hánd. U. hetelice. C. swýpe.

25. C.U. gehælde. C. sóna.

26. C. gebýgde. C. oþra.

27. C.U. Anianus. C. geháten. V. hatte (*for* wæs gehaten). C. U. suture.

28. C. swá.

29. C. bisceoppe; U. biscope. C. 7 þære.

30. C. gehádode þa éac þry mæsse-preostas. V. ðreo.

31. U. seofan; C. vii. U. endlufan; C. xi; V. ændlyfan.

32. U. syrwdon, *and* (*above*) þohtan; C. wurdon. U. hæþenan. U. & *and* (*above*) þæt hi. U. híne. C. U. beswican.

33. C. forþon he.

34. C. U. offrunge.

35. C. férde.

36. C.V. geleaffullan. U. éar. C. lærde.

37. U. twá. C. mid him on. V. heom.

and pierced through his hand very severely, 24
 but the holy man healed him immediately,
 and inclined him to baptism, and many others with him.
 This same shoemaker was called Anianus,
 and he throve so in godliness that the Evangelist set him 28
 over the people as bishop of the city.
 Then he consecrated also three mass-priests,
 and seven deacons, and eleven clerks.
 Then the heathen laid snares, desiring to entrap him, 32
 because he had changed their wonted customs,
 and utterly extinguished the offerings of their gods.
 Then the Evangelist departed from the city
 to the faithful whom he had before taught, 36
 and there continued about two years with them,
 and strengthened the brethren whom he had before converted
 to God,
 and there consecrated bishops and holy priests,
 and journeyed back again to the city of Alexandria, 40
 and found there many multiplied in the faith,
 and thriving in God's grace, and he thanked God for this.
 They had also erected a church in haste,
 and the faith waxed, and God's glory shone. 44
 Then Mark wrought many miracles ;
 in the Saviour's name he healed impotent men,
 blind and deaf, and preached the faith,
 and the heathen sought how they might slay him. 48
 Then came the holy Eastertide, and the heathen sought
 where the Evangelist was saying mass, and magnifying his
 Lord,

38. C.U. getrymde. C. gebróþra.
 C. ær. C. gebígdde.
 39. C. gehádode.
 40. C. alexsandrian.
 41. U. gemenigfylde ; C. gemænig-
 féalde ; V. gemænig-fylde. V. *ins.* gode
 after on.
 42. C. gode þancode.
 43. U. arárad. U. hrádinge ; V.
 hrádinge. C. on hrædince aræred. C.
 cirican.

44. C. sé. C. þær scean.
 45. C. mycele ; U. micle.
 46. C.U. gehælde.
 47. C. blinde. C. déafe. U. bodade.
 48. C. hæþenan cépton. U. þa
 (above) ; keptan. U. hí.
 49. C. eastertíd. U. kepton ; C.
 cépton.
 50. U. hwár. C. mærsode.

þe on ðam ylcan dæge of deaðe arás .
 and urnon endemes to and hine gelæhton . 52
 Becnyttan ða his swuran sona mid rape .
 and tugon geond ða stræt . swa þæt þa stanas wæron
 mid his blode begotene . and mid his flæsce begledode .
 and se halga marcus micclum þancode . 56
 þam hælende criste þæt he for hine þrowode .
 þa siððan on æfentiman hi setton hine on cweartern .
 oð þæt hi beðohton hu hí hine acwealdon .
 Efne þa on middere nihte wearð mycel eorð-styrung . 60
 and godes encgel fleah færllice to þam cwearterne .
 and awræhte þone godspellere . and ðas word him sæde .
 Þu godes þeowa . þin nama is awriten
 on ðære lifican béc and ðin gemynd ne ateorað . 64
 and ðu eart gefera ðære upplican mihte .
 þær ðu á lyfast . and þin gast bið on heofonum .
 and þin rest ne losað næfre on worulde .
 þa astrehte se halga his handa and cwæð . 68
 Ic ðancie ðe drihten þæt ðu me ne forlete .
 ac gemundest min mid þinum halgum .
 Ic bidde þe nu hælend crist . onfoh mine sawle on sibbe .
 and ne geðafa þu þæt ic beo fram ðe ascired . 72
 Mid þam ðe he þis cwæð . þa com crist sylf him to .
 on þære ylcan gelicnyse þe he leofode on worulde .
 and hine mid sibbe gegrette . and sæde him þas word .
 Pax tibi marce noster euangelista 76
 Sy þe syb marce ure godspellere .
 And marcus him cwæð to . Min drihten hælend .
 and se hælend siðode sona to heofonum .

51. U. aras.

52. C. úrnon. C. endemys. C.U. híne. U. gelæhton; V. geleahnton.

53. C. þá. C. swéoran mid anum rape.

54. C. stræta; U. stræt. C. stánas.

55. C. blóde. C. flæsce begledod.

56. C. U. miclum. C. þancode.

57. C.U. hælende. C. þrowode.

58. V. Dæs. C. æfen-tíman; U. æfen-tíman. C. híne. C. cwearterne.

59. C. hí. C. U. hí. U. híne.

60. C. éfne. U. middre.

61. C.U. engel. C. færllice.

62. U.V. awrehte. U. sæde. C. has and þam godspellere þas word him sæde.

63. U. þín. U. awriten.

who on that same day arose from death,
 and ran together and seized him. 52
 Then straightway they knotted a rope about his neck,
 and dragged him through the streets, so that the stones were
 sprinkled with his blood, and befouled with his flesh,
 and the holy Mark greatly thanked 56
 the Saviour Christ, that he was suffering for Him.
 Then afterward, at eventide, they put him in prison,
 until they had considered how they might kill him.
 Lo! then, at midnight there was a great earthquake, 60
 and God's angel flew suddenly to the prison,
 and aroused the Evangelist, and said these words to him,
 'Thou, God's servant, thy name is written
 in the book of life, and thy memorial faileth not. 64
 And thou art a companion of the celestial power
 where thou shalt ever live, and thy spirit shalt be in heaven,
 and thy resting-place shall never be lost in the world.'
 Then the Saint stretched out his hands and said, 68
 'I thank Thee, Lord, that Thou hast not forsaken me,
 but rememberest me with Thy saints.
 I pray Thee now, Jesus Christ, receive my soul in peace,
 and suffer not that I be separated from Thee.' 72
 While he was saying this, there came Christ Himself to him,
 in the same likeness in which He had lived in the world,
 and gave him the greeting of peace, and said to him these words,
 '*Pax tibi, Marce, noster euangelista,*' 76
 'Peace be with thee, Mark, our Evangelist.'
 And Mark said to Him, 'My Lord Jesus';
 and the Saviour straightway departed to heaven.

64. C. Iflican. C. atéorað.

65. V. ðæra. U. uplican.

66. C.V. leofast.

67. C. næfre; om. on worulde.

68. C. hánda.

69. C. þáncie; V. ðancige. C. forláte.

70. C. gemúndest mín. V. halgan.

71. U. hælend. C. onfóh. C. sáwle.

72. U. þafa. C. om. þu. U. astyred.

73. C. tó.

74. C. gelfcnysse; U. gelienesse. U. léofode; V. lifde.

75. C. U. grette. C. sæde. C. wórd.

76. C. euuangeliste; U. euuangelista.

77. U. sibb. C. marcus.

78. C. him tó cwæþ.

79. C. hælend. V. ða (for sona).

Hwæt þa on ærne merigen comon ða arleasan hæðenan . 80
 and becnytton his swuran eft sona mid rape .
 and drogon hine eft swa swa hi ær dydon .
 huxlice sprecende be ðam halgan were .
 and se eadige marcus mycclum þæs ðancode 84
 þam hælende criste . and cwæð þis gebæd .
 In manus tuas domine commendo spiritum meum .
 On þine handa drihten . ic betæce minne gast .
 and he gewat mid þam ¹ worde of worulde to gode . 88
 mid ðam he á blyssað butan earfoðnyssum .
 Þa woldon þa hæðenan his lic forbernan
 and worhten mycel ád . ac hit wearð adwæsced .
 swa þæt god asende swyðe mycel rén . 92
 ofer ealne þone dæg mid eges-licum ðunore .
 swa þæt manega hus hetelice feollon .
 and eac manega menn mid ðam þunore swulton .
 and þa oðre flugon mid fyrhte fornumene . 96
 Comon þa syððan sona þa cristenan .
 eawfæste weras and hi aweg feredon
 þæs godspelleres líc . and ledon on anre þryh .
 and mid arwurðnyssse bebyrigdon . mid gebedum þancigende . 100
 þæt hi swilene halgan mid him habban moston .
 him to mund-boran . to þam ælmihtigan gode .
 Þam sy wuldor and lof á to worulde AMEN.

ITEM ALIA.

We habbaþ nu gesæd sceort-lice on ðysum gewryte 104
 hu se halga marcus wæs gemartyrod .
 Nu wylle we eow secgan hu se halga hieronimus
 be ðam feower godspellerum . ðe gode gecorene synd .

80. C. U. mergen ; V. merien. C.
 cónon. C. hæþenan.

81. C. swéoran. C. rápon.

82. C. drógon. U. hí ær.

84. C. U. V. eadiga. C. myclum ; U.
 mielcum. U. om. þæs. C. þancode.

85. C. U. gebed.

87. C. hánda. C. betæce. C. gást.

88. C. gewát. C. wórde.

89. V. áá. C. U. buton.

90. C. hæþenan. C. U. líc. U. for-
 bærnán ; C. forbærnan.

¹ Leaf 73, back.

Then in the early morning came the wicked heathen, 80
 and knitted his neck a second time with a rope,
 and dragged him again, even as they did before,
 shamefully speaking about the holy man ;
 and the blessed Mark greatly thanked 84
 the Saviour Christ for this, and said this prayer :
 ‘*In manus tuas, domine, commendo spiritum meum ;*
 Into Thine hands, Lord, I commend my spirit.’
 And with these words he departed from the world to God, 88
 with Whom he ever rejoiceth without weariness.
 Then the heathen desired to burn his body,
 and made a great pyre, but it was extinguished ;
 for God sent a very great rain 92
 during the whole day, with awful thunder,
 so that many houses fell with violence,
 and also many men died by the thunder,
 and the rest fled, seized with terror. 96
 Then soon after came the Christians,
 pious men, and they bare away
 the Evangelist’s body, and laid it in a coffin,
 and buried it honourably, with prayers giving thanks, 100
 (that they might have with them such a saint
 to be their protector), to the Almighty God,
 to Whom be glory and praise for ever and ever. Amen.

OTHER THINGS (THE FOUR EVANGELISTS).

We have now related briefly in this writing 104
 how the holy Mark was martyred.

Now will we tell you how the holy Jerome wrote
 concerning the four Evangelists who are chosen of God,

91. C.U. worhton. V. micelne. V.
 wærð. C. acwenced ; U. acwenced (*for*
adwæsced).

92. C. swá. C. mycelne ; U. V. mi-
 celne. U. ren.

95. C.V. men. C. þunere.

97. C. sóna. U. *om.* þa *before* cris-
 tenan.

98. C. æwfæste. U. hí.

99. C. lédon on ánre þrúh. V. ðruh.

100. U. arwurðnesse ; C. eadmod-
 nysse. C. þáncierende.

101. C. on habban.

102. V. heom.

103. C. lóf. U. a.

Title. C.U. *om.* ITEM ALIA ; V. *has*
 DE QUATVOR EVANGELISTARUM.

104. C. nú.

106. C.U. snotera (*for* halga).

107. V. synt,

awrat on ðære fore-spræce þaða he awende cristes bōc 108
of ebreiscum gereorde . and sume of greciscum .
to læden-spræce on þære ðe we leorniað .
He cwæð þæt lucas sæde swa swa hit ful soð is .
þæt manega menn ongunnon godspel to writenne 112
butan þam halgan gaste and þæs hælendes wissunge .
and be heora gewille sædon swa swa him gepuhte .
and þam gelamp seo awyrigung þe se witega cwæð .
Wa þam þe witegað be heora agenre heortan . 116
and farað æfter heora gaste . and cwæðap þæt hit god sæde
þæt þæt hi secgað and god hi ne sende .
Be swilcum cwæð se hælend eac on sumere stowe .
Warniað eow georne wið lease witegan . 120
þa ðe cumað to eow on sceape gelicnysse .
and hi synd wip-innan reafigende wulfas .
Ac seo geleaffulle gelaðung þe is gelogod on criste .
and on him gefæstnod swa swa on fæstum stane . 124
ne under-fehð þa gesetnyssa þe swilce gedwolan
ðurh hi sylfe gesetton . buton soðfæstnysse .
Se forma god-spellere [is] þe gode gecoren wæs .
matheus gehaten ¹þone se hælend geceas 128
of woruldllicum tollere to gastlicum godspellere .
and he wæs an ðæra twelfa godes ðegna .
þe awrat on ebreisc ærest þa godspel .
þe on ðæra (*sic*) forman béc . beoð geendebyrde . 132
He awrat hi on ebreisc þam ebreiscum mannum .
ðe on iudea lande gelyfdon on criste .
and wolde mid ðam gewrite þe hi wæron on afedde .
heora geleafan getrymman . forðan þe he lufode hi 136

- | | |
|---------------------------------------|-------------------------------------|
| 108. C. awrát. C. forespræce. U. boc. | 116. C.U. witegiað. |
| 109. C. geréorde. | 117. C. gáste. C.U. cweðað. C. |
| 110. C.U. ledenre. C. spræce. | sæde. |
| 111. C. sáde. U.V. full. | 118. C.U. hí. V. sægcað. C. om. ne. |
| 112. C. mange men. U. godspell. | C. asende. |
| C. wrítenne; V. writanne. | 120. C. gewitegan. |
| 113. U. halgen. C. gáste. | 121. C. scéapa; U. sceaþa. U. ge- |
| 114. C. sádon. C. heom. | licnessa. |
| 115. V. and of þam. C. awyrigung. | 122. U. hí. V. synt. C. reafigende. |

¹ Leaf 74.

in the Preface, when he translated Christ's book 108
 from the Hebrew tongue, and some from the Greek,
 into the Latin speech, in which we learn.

He quoth that Luke said, even as it is very true,
 that many men began to write the Gospel 112
 without the direction of the Holy Ghost, and of the Saviour,
 and according to their own will said even as it seemed to
 them,

and on them fell the curse which the prophet spake,
 'Woe to them that prophesy out of their own heart, 116
 and go after their own spirit, and say that God spake
 that which they say, and God hath not sent them.'

Of such spake the Saviour also in a certain place,
 'Carefully be ye ware of false prophets, 120
 who came to you in sheeps' semblance,
 and within they are ravening wolves.'

But the orthodox church, which is established in Christ,
 and fastened in Him, even as in a sure stone, 124
 receiveth not the writings which such heretics
 wrote of themselves without truth.

The first Evangelist, who was chosen by God,
 [was] named Matthew, whom the Saviour chose 128
 from being a worldly taxgatherer to be a spiritual Evangelist,
 and he was one of the twelve servants of God ;

he wrote the Gospel first in Hebrew,
 which is set in order in the first book. 132

He wrote it in Hebrew for the Hebrew people
 who in the land of Judea believed in Christ ;
 and desired, by that scripture whereon they were fed,
 to confirm their faith, because he loved them ; 136

124. C. swá swá. C. stánun ; U.
 stáne.

125. V. eac ne (*for* ne). C. he þa.

126. U. hí. U. butan.

127. U. *ins.* is *def.* þe : so C. *ins.*
 ys.

128. C. geháten. C. hælend. C. ge-
 céas.

129. V. *om.* gastlicum.

130. V. þære. C. U. cristes (*for*
 godes). C. ðegená.

131. C. awrát. U. godspell.

132. C. V. þære. U. bec. C. geén-
 debyrde.

133. U. hí. U. *om.* mannum.

134. C. lánde. C. gelyfdon. C. crist.

135. C. wólde. C. gewritum. U. hí.

136. C. forðam þe. C. U. hí.

and he sceolde ða faran to fyrrenum lande .
to hæpenum leodum hi to lærenne .
þa wolde he on ær . his agenre leode
þæt godspell awritan . ærðam þe he gewende him fram . 140
Se oðer godspellere is marcus . þe wæs mid þam apostole PETRE
getogen on lare . and to geleafan gebíged .
Petrus wæs his god-fæder and hine gode gestrynde .
and he swa lange folgode his fulluht-fædere petre . 144
oð þæt he gesette mid soðum geleafan .
þa oðre cristes bóc on italia lande .
Ne ge-seah he crist on life . ac he leornode swaðeah
of petres bodunge hu he ða bóc gesette . 148
and petrus hi sceawode and sealde to rædenne .
Se ðridda godspellere is lucas . se wæs læce on worulde .
and wunode mid ðam apostolum . and mid paule syððan .
þeowigende þam ælmihtigan butan ælcum leahtre . 152
on clænum life æfre buton wife . mid godes gaste afylled .
and he ða godspel awrat . and wislice geende-byrde .
and actus apostolorum eac he gesette .
He awrat his godspell on achaiian lande . 156
and gewat to gode mid ðam halgan gaste afylled .
ða þa he wæs on ylde feower and hund-eahtatig geara .
Se feorða godspellere is iohannes cristes moddrian sunu .
se wæs criste swa leof þæt he hlynode uppán his breoste . 160
on ðam þe wæs behyd [eall] se heofonlica wisdom .
swylce he of ðam druncea þa deopan lare .
þe he siððan awrát on wundorlicor gesetnyssa .
swa þæt he ofer-stah ealle gesceafta . 164
and þa word geopenade þe englas ne dorston .

137. C. scólde þá. U. landum; C. lándum.

138. V. ðeodum. U. hí. C. læranne; U. lærene.

139, 140. C. wólde hé an ær þa godspel awritan hys agenre leode, &c.

140. U. ær þan þe. C. gewénde; U. wende.

141. C.U. om. is. C. se wæs.

142. C. láre. C. geleafan gebíged.

143. V. wæs eac his. C. getrymde.

144. C. lánge. U. fulluht-fæder.

146. C. ðá. on þære cristes bóc on igitalia lánde.

147. C. léornode.

148. U. boc.

149. U. hí. C. sceawode. C. rædenne.

150. C. læce.

and he had to depart then into far distant lands
to heathen nations, to teach them.

Then he desired first of all to write the Gospel
for his own people, before he departed from them. 140

The second Evangelist is Mark, who was by the Apostle Peter
educated in doctrine, and converted to the faith.

Peter was his godfather, and begat him to God,
and he so long followed his baptismal father Peter, 144

until he had written, with true faith,
the second book of Christ, in the land of Italy.

He never saw Christ in life, but he learned, nevertheless,
from Peter's preaching, how he should write the book, 148
and Peter examined it, and delivered it to be read.

The third Evangelist is Luke, who was a physician in the world,
and dwelt with the apostles, and with Paul afterward,
serving the Almighty without any sin 152

in a pure life, ever without a wife, filled with God's Spirit,
and he wrote and wisely arranged the Gospel,
and he also wrote the Acts of the Apostles.

He wrote his Gospel in the land of Achaia, 156
and departed to God, filled with the Holy Ghost,
when he was four and eighty years of age.

The fourth Evangelist is John, Christ's aunt's son;
he was so dear to Christ that he leaned upon His breast 160
in which was hidden the heavenly wisdom,

as if he thence might drink the deep learning
which he afterward wrote in wonderfuller writings,
so that he surpassed all creatures, 164

and declared the words which angels durst not.

151. C. wunigende.
152. C. ðeowgynde. C. ælmihtigan
gode. V. leahtrum.
153. C. lífe. C.U. butan. C. wífe.
154. U. godspell. C. awrát. C.
wíslice ge-éndebyrde.
156. C. awrát. C. godspel. C.
achaigan lánđen.
157. C. gewát þær. C. gáste.
158. C. ýlde. U. hund-eahtitig;

C. hund-eahte-tig.
159. C. suna.
160. C. críste. U. léof.
161. C. *ins.* eal (U.V. eall) *bef.* se
heofenlica.
162. C. drúnce. C. láre.
163. U. awrát; V. *om.* U. wundor-
licre gesetnesse. C. gesetnysse.
164. C. oferstáh.
165. C. wórd. C. U. V. geopenode.

- He wæs ærest gecoren eallra þæra god-spellera .
 ac he is forði se feorða forþan þe he sette þa feorðan bók.
 æfterðam þe ða oðre ge-endebyrde wæron . 168
¹ and wide geond þa woruld awritene wæron .
 On asia he wæs þa he awrat þa boc .
 and he leofode lange on life æfter criste .
 oð þæt þa oðre apostolas geendoden heora lif . 172
 and sige-fæste ferdon to ðan soþan life .
 Ðas feower godspelleras syndon gode gecorene .
 and hi ealne middan-eard mid heora lare on-lihton .
 swa swa þa feower éan . ðe yrnað of neorxne-wange . 176
 ealne þisne embhwyrft endemes wateriað .
 and ðas feower godspelleras god geswutelode gefyrn .
 on ðære ealdan æ . ezechihale þam witegan .
 He geseah on his gesihðe . swylce feower nytenu . 180
 An þæra feower nytena wæs gesewen . swilce mannes ansyn .
 þæt oðer wæs lic anre leon hiwe .
 and þæt þridde stód anum styrce gelíc .
 and þæt feorðe wæs fagum earne gelíc . 184
 þes mannes gelicnyss belimpð to matheę .
 forðan þe he ongan his godspell be cristes menniscnyss .
 Se leo belimpð . swa swa þa geleaffullan secgaþ .
 to marces gelicnyss . forðan þe he hlud swege clypode . 188
 swa swa leo grimmeteð gredig on westene .
 Uox clamantis In deserto . parate uiam domini rectas facite semitas
 eius .
 Clypiende stemn on westene . gearciað godes weg . doð rihte
 his paðas .
 Þæs celfes gelicnyss belimpð to lucan . 192
 forðan þe he ongan his godspell . swá swá god him gedihte .
166. C.U.V. ealra. 175. V. ealle. C. láre. V. onlihten.
 167. C. forþig. C. forðam. 176. C. éan. C. neorxna-wóng; U.
 168. U. æfter þan. C. geéndebyrde. neorxnawange; V. neorxna-wonge.
 169. C.U.V. þas (for þa). U. worold. 177. U. ymbhwyrft; C. ymbe-
 170. C.U. wrat. C. bók. hwyrft. C. éndemys.
 171. U. om. lange. U. life. 178. C. om. and.
 172. C. U. geendodon; V. geende- 179. C.U.V. ezechiele.
 don. C. lýf. 181. U. án. V. þære. C.U. om. feower.
 173. U. þam. C. lýfe. C. ánsyn.

¹ Leaf 74, back.

He was the first chosen of all the Evangelists,
but he is for all that the fourth, because he wrote the fourth book,
after that the others were set in order 168

and were widely written throughout the world.
He was in Asia when he wrote the book,
and he lived long in life after Christ,
until the other apostles had ended their lives, 172
and had gone, victorious, to the true life.

These four Evangelists are chosen of God,
and they enlightened all the world by their lore,
even as the four rivers which run from Paradise 176
together water all this orb;

and these four Evangelists God revealed of old,
in the Old Law, to the prophet Ezekiel.
He saw in his vision four beasts such as these; 180

one of the four beasts was seen as it were the appearance of a Man,
the second was like a Lion's form,
and the third stood like a Stirk (Calf),
and the fourth was like a variously coloured Eagle. 184

The Man's likeness belongeth to Matthew,
because he began his Gospel about Christ's humanity.
The Lion belongeth, as the orthodox say,
to Mark's likeness, because he cried with a loud sound, 188
even as the lion roareth greedily in the desert,

'Vox clamantis in deserto, parate viam domini, rectas facite semitas eius;

A voice crying in the wilderness, Prepare ye God's ways, make
His paths straight.'

The Calf's likeness belongeth to Luke, 192
because he began his Gospel, even as God directed him,

182. C.U. 7 þæt. C. gelic; U. gelic. forþam ðe. C. hlúd swige clypude; V. C. anum leo; om. hiwe. hlud on swege clypode.

183. U. stod; C. om. stod. C. cealfe 189. C. swá swá. U. grymmetteð; (for styrce). C. gelic. C. grimmetteþ. C.U. grædig.

184. C. anum (for fagum). C. gelic. 191. U. clypiendes; V. Clypigende. C. stemne.

185. C. Ðæs. U. gelicnys. C. mathee; U. mathée. 192. C.V. cealfes. U. gelicnys; C. gelicnys. U. belimpeð.

186. C. forþam. C. godspel. 193. C.V. forþam. U. ongann. C.

187. C.U.V. Seo. spel (for godspell). U. swa swa.

188. C. marcus. C. gelicnysse. C.

fram ðam sacerde þe zacharias hatte .
forðan þe man offrode on ða ealdan wísan
caelf for ðæne sacerd . and ofsloh æt ðam weofode . 196
Þæs earnes gelicnys belimpð to iohanne .
forðan þe se earn flyhð ealra fugela ufemest .
and mæg swyðost starian on þære sunnan leoman .
Swa dyde Iohannes se driht-wurða writere . 200
he fleah feor upp . swylce mid earnes fyðerum .
and beheold gleawlice hu he be gode mihte mærlícost writan .
Se fore-sæda witega sæde on his gesihðe .
þæt þæra feower nytena fét wæron rihte . 204
and hi eodon æfre æfter ðam gaste .
and hæfdon eagan him on ælce healfe .
Þus is on ðære ealdan æ . awri'ten be ðam godspellerum .
and eft on ðære niwan gecyðnysse æfter cristes menniscnysse . 208
apocalypsis seo bóc be ðis ylcum segð
þæt iohannes gesawe þa fore-sædan nytenu .
on þam ylcan hiwe þe we ær sædon .
and hi sungon þisne sang . mid singalum dreame . 212
*Sanctus . Sanctus . Sanctus . dominus deus omnipotens . qui
erat . et qui est . et qui uenturus est .*
Halig . halig . halig . drihten god ælmihtig . seðe wæs . and
seðe nu is . and seðe towerd is .
Se halga sang geswutelad þa halgan þrynnysse .
on anre godcundnysse æfre wunigende . 216
seo ðe æfre wæs . and eac nu wunað .
and æfre is towerd butan ateorunge .
Nu we habbað gesæd on ðisre sceortnysse .
hu god geswutelode þa soðfæstan godspelleras . 220
on þære ealdan . æ . and eac on þære niwan .

- | | |
|--|----------------------------------|
| 195. C.V. forþam. C.U. wísan. | 203. C. fore-sæde. |
| 197. U. gelicnes. | 204. C.U. fet. |
| 198. C. forðam. U.V. ufemyst. | 205. C. gáste. |
| 200. C. dýr-wurþa; U. riht-wurða. | 206. C. hæfdon. |
| C. writere. | 208. C. níwan. |
| 201. U. feorr. C. úp. | 209. U. boc. C.U. be þysum. C.V. |
| 202. C. behéold gléawlice. C. gleawlicost (for mærlícost). | sægþ. |

from the priest who was called Zacharias ;
because people offered, in the old fashion,
a calf for the priest, and slew it at the altar. 196
The Eagle's likeness belongeth to John,
because the eagle flieth the highest of all birds,
and can most steadily stare at the sun's light.
So did John, the divine writer ; 200
he flew far up, as if with eagle's wings,
and beheld sagaciously how he might write most nobly of God.
The aforesaid prophet said in his vision,
that the four beasts' feet were straight ; 204
and they went ever after the spirit,
and had eyes upon each side of them.
Thus is it written about the Evangelists in the Old Law,
and again in the New Testament after Christ's incarnation. 208
The Book of the Apocalypse saith about this same,
that John saw the aforesaid beasts
in the same appearance, which we before said,
and they sung this song with continual harmony, 212
'*Sanctus, Sanctus, Sanctus, dominus deus omnipotens, qui erat, et*
qui est, et qui venturus est :
Holy, Holy, Holy, Lord God Almighty, which was, and which
now is, and which is to come.'
This holy song signifieth the Holy Trinity
in One Godhead, ever abiding, 216
who ever was, and also now continueth,
and ever is to come, without ceasing.
Now we have said, in this epitome,
how God revealed the true Evangelists 220
in the Old Law, and also in the New ;

210. C. gesáwe.

211. C. híwe. U. ær fore ; C. ær fore.

212. C. súnган ; U. sungun. C.
dreamum.

214. C. *ins.* (*before this line*) þæt
ys. C. *ins.* eart þu bef. drihten. C.V.
toward.

216. C. áne. C. æfre.

217. C. æfre. C. éac.

218. C. æfre. C.V. toward. C.
buton.

219. C. ðissere.

220. U. hú.

221. U. æ. C. níwan.

and þas feower ana syndon to under-fonne .
 on geleaffulre gelaðunge . and forlætan þa oðre
 þe lease gesetnyse gesetton . Ðurh hi sylfe . 224
 na þurh þone halgan gast . ne Ðurh Ðæs hælendes gecorennysse
 We geendiað þus Ðas gesetnyse hér . 226

XVI.

SERMO DE MEMORIA SANCTORUM.

Spel loca hwænne mann wille.

[Collated with D. = MS. Corpus Christi College, Cambridge, 303, p. 290;
 and U. = MS. University Library Cambridge, li. i. 33.]

EGO SUM ALFA ET Ó . INITIUM ET FINIS DICIT DOMINUS DEUS .
 qui est et qui erat et qui uenturus est omnipotens .
 Ðæt is on englisc . Ic eom angin . and ende . cwæþ drihten god .
 seðe is . and seðe wæs . and seðe towerd is ælmihtig [god¹].

An ælmihtig god is on þrym hadum æfre wunigende .
 seþe ealle þing gesceop . nu habbe we anginn þurh hine .
 forðan þe he us gesceop . þaða we næron
 and us eft alysde þa þa we for-wyrhte wæron . 4
 Nu sceole we hogian mid mycelne gymene .
 þæt ure lif beo swa gelógod .
 þæt ure ende geendige on gód (*sic*) .
 þanon þe ús þæt angin com . 8
 We magon niman gode bysne .
 ærest be Ðam halgum heah-fæderum .
 hu hi on heora life gode gecwemdon .
 and eac æt þam halgum þe þam hælende folgodon . 12

223. C. forlætan.

224. U. hí.

226. C. éndiað. U. her. C. adds
 7 sy þam wél willendan hælende á
 wuldor 7 lóf butan ælcum énde on
 écnysse. Amen.

Title U. INCIPIT SERMO, etc. D.
 adds QUANDO UOLUERIS. D.U. om.
 spel loca hwænne mann wille. U. al-
 fha. U. D. o. U. om. deus. D. æn-
 glisc. U. anginn. D. ænde. D. to-
 ward. U. D. om. god.

¹ Above the line.

and these four only are to be received
 in the orthodox church, and the others to be rejected,
 who wrote false writings, by themselves (only), 224
 not by the Holy Ghost, nor by the Saviour's choosing.
 Thus we end this treatise here. 226

XVI.

MEMORY OF THE SAINTS.

[A homily for any occasion.]

'Ego sum alfa et ω, initium et finis, dicit dominus deus, qui est et qui erat et qui venturus est, omnipotens.' That is in English; 'I am the beginning and the end, saith the Lord God, who is, and who was, and who is to come, Almighty.'

There is One Almighty God in Three Persons, ever continuing,
 Who created all things. Now we have [our] beginning through
 Him,

because He created us when we were not,
 and afterward redeemed us when we were lost. 4

Now we have to take care, with great diligence,
 that our life shall be so ordered,
 that our end may end in God,
 from Whom came to us our beginning. 8

We may take good examples,
 first, from the holy patriarchs,
 how they in their lives pleased God,
 and also from the Saints who followed the Saviour. 12

- | | |
|-----------------------------------|--------------------------------|
| 1. D. wuniende. | 6. D. líf. D.U. gelogod. |
| 2. D.U. þing. D. hæbbe. D. angin. | 7. U. god. |
| 3. D. ús. U. þa ðe we. | 8. D.U. us. U. anginn. D. cóm. |
| 4. D. alesde. D. forworhte. | 9. D. góde. |
| 5. U. sceolæ. D. mycelre gemene. | 10. D. halgan. |

Ærest abel adames sunu wæs gode swa gecweme
 þurh unsceðþignysse and rihtwisnysse . þæt crist sylf hine
 het abel ¹iustus . þæt is se rihtwisa abel .
 Eft enoch se sefoða mann fram adame . 16
 wæs swa estful on his mode . and gode swa [ge²]licwurðe .
 þæt god hine genam swa andsundne on sawle and on lichaman
 butan deaðe up to heofonum . þaða he on ylde wæs preo hund geara
 and fif and sixtig geara . and he þurh-wunað swa andsund 20
 butan deaðe and butan geswince oð antecristes tocyne .
 Noe eac for his rihtwisnysse ofer-com þæt miccle flod
 þe ealne middan-eard ofer-eode . swa [þæt²] ðurh hine
 wearð eft eall mancynn geedstapelod . 24
 Abraham for his micclan geleafan to gode .
 and for his gehyrsumnysse under-feng swilce bletsunge æt gode .
 þæt eall mancynn ða þe gelyfað on god is gebletsod on his cynne .
 and his sunu Isáác æfter him leofode mid bletsunge . 28
 and god hine lufode . Eft Iacob isaaces sunu .
 for his geswincum soðlice wearð gebletsod
 ærest æt his fæder . and siððan æt godes engle .
 and god him gesette þa oðerne naman israhel . 32
 þæt is uir uidens *deum* ; [Ðæt is ongliscere spræce²] ; se wer þe
 god gesihð .
 and mid ðam naman wæron þa getacnode .
 þe nu on cristen-dome ðuruh geleafan góð geseoð .
 Iob se eadiga and se anræda godes ðegn . 36
 wæs swa ful-fremed on eallum godnyssum . þæt god sylf cwæð
 be him .
 þæt his gelica nære ða on ðam life ofer eorðan .
 þa bæd se deofol æt gode þæt he moste his fandian .
 hwæðer he ðurh-wunian wolde on his godnysse 40

13. D. gecwemæ.

14. U. unsceppignysse. D. riht-wisnesse. D. god (*for* crist). D. self.

15. D. rihtwise; U. rihtwisa.

16. D. enoh. D. man.

17. U. estfull. D. móde. U. ge-

licwurðe; D. licwurðe.

18. D.U. *om.* swa.

19. D. buton. D. geara.

20. D.U. ansund.

21. D. buton.

22. D. éac. D.U. rihtwisnesse.

¹ Leaf 75 back.² Above the line.

First Abel, Adam's son, was so pleasing to God,
through innocence and righteousness, that Christ Himself
called Abel *justus*, that is, the righteous Abel.

Again Enoch, the seventh man from Adam, 16
was so devout in his mind and so well-pleasing to God,
that God took him, sound in soul and body,
without death, up to heaven, when he was three hundred
and sixty-five years of age; and he so continueth, sound, 20
without death, and without toil, until Antichrist's coming.

Noah also, for his righteousness, overcame the great flood,
which went over the whole earth, so that through him
all mankind was again restored. 24

Abraham, for his great faith in God,
and for his obedience, received such a blessing from God,
that all mankind which believeth in God is blessed in his seed,
and his son Isaac after him lived with blessing, 28
and God loved him. Again Jacob, Isaac's son,
for his labour was verily blessed,
first by his father, and afterward by God's angel,
and God gave him that second name, of Israel, 32
that is, '*Vir videns deum*,' (that is in English speech) 'The man
who seeth God,'
and by that name those were signified,
who now in Christendom see God by faith.

Job the blessed, and God's constant servant, 36
was so perfected in all goodness, that God Himself said of him,
that his like was not then living upon earth;
Then the devil asked of God that he might prove him,
whether he would continue in his goodness 40

D. ofercóm. U. micle; D. mycele.

D. flód.

23. D.U. swa þæt.

25. D. mycelen; U. miclan.

26. D. gehersumnesse.

27. D. eal mancyn. D. gelefað.

30. D. geblætsode.

31. D. ængle.

33. D.U. om. words in bracket.

34. D. getacnode þa (transposed).

35. D.U. þurh.

36. D.U. anræda. U. þegen.

37. U. full-fremed. D. gódnyssum.

38. D.U. gelíca. D. þan; U. om.
D. eorðum.

and bile-witnysse oð his lifes ende .
oððe he wolde fram gode abugan þurh ða ormætan ehtnysse .
þe se niðfulla deofol him on asende .
Hwæt ða se deofol anes deges ealle his æhta acwealde . 44
and his seofon suna and ðreo dohtra . and hine sylfne eac siððan .
mid eges-licre untrumnysse geswencte .
ac se anræda Iób nolde næfre abugan fram godes lufe .
ne for ehtnysse . ne for untrumnysse . ne for his bærna lyre . 48
ne nan dyslic word ongean god ne cwæð .
ac mid micclum gepylde he ðancode æfre gode .
and mid inn[e]werdre heortan his drihten æfre herode . .
God hine ða gehælde fram ðam egeslican broce . 52
and his æhta ¹him forgeald ealle be twi-fealdum .
and he leofode ða gesælig forðan þe he ofer-swiðde þone deofol .
Dauid for his man-þwyrnysse and mild-heortnysse .
wearð gode gecweme and to cyninge gecoren . 56
swa þæt god sylf cwæð þus be him .
Ic afunde me dauid iessan sunu . æfter minre heortan
seðe minne willan mid weorcum gefremð .
Eft helias se æðela witega forðan þe he wan wið unriht-wisnysse .
wearð on heofenlicum cræte to heofonum ahafen .
and ðær swa swa enoch on orsorhnyse wunað .
forðan þe nán gastlic lác nis gode swa gecweme
swa him bið þæt man winne wið unriht-wis-nysse symle 64
for manna rihtinge . mid man-þwærnysse swa ðeah .
and mid gemetfæstnysse . and mild-heortnysse .
þæt man unriht alecge . and godes riht arære .
swa swa helias se witega . wan wið unriht[²wis]nysse . 68
oðþæt god hine ferode on fyrenum cræte to heofonum .

41. D. bilehwitnesse.
42. D. ehtnesse.
43. U. ásende.
44. D.U. dæges. U. ácwealde.
45. D. sunus; U. suna (*altered to sunas*). D. éac.
46. D. untrumnesse geswæncte.
47. D.U. iob.

¹ Leaf 76.

48. U. ehtnesse. D.U. untrumnesse.
U. bearna; D. bearne.
50. U. miclum.
51. U. innewardre; D. innewardre.
52. D. ðan.
55. D.U. manþwærnysse.
56. D.U. cyninge.
57. D. þus cwæð.

² Above the line.

and in his innocence unto his life's end,
or whether he would turn from God through the exceeding persecution
which the envious devil sent him.

Thereupon the devil in one day slew all his cattle, 44
and his seven sons, and three daughters; and likewise afterward
afflicted himself with an awful sickness;

but the constant Job would never swerve from God's love,
neither for persecution, nor for sickness, nor for the loss of his
bairns, - 48

neither spake he one foolish word against God,
but with great patience he ever thanked God
and from his inward heart ever praised his Lord.

Then God healed him of that awful affliction, 52
and repaid him all his possessions by twofold,
and he then lived happily, because he had overcome the devil.

David for his meekness and mildheartedness
was pleasing to God, and was chosen king, 56
so that God Himself spake thus concerning him,
'I have found Me David, Jesse's son, after mine heart,
who shall perform my will by his works.

Again Elias, the noble prophet, because he combated against
unrighteousness, 60

was taken up to Heaven in a heavenly chariot,
and there, like Enoch, dwelleth securely;
because no ghostly offering is so pleasing to God,
as [that] is to Him, that a man alway strive against unrighteous-
ness, 64

for men's correction, yet nevertheless with meekness,
and with sobriety, and mildheartedness,
that one may put down wrong, and raise up God's right,
even as the prophet Elias strove against unrighteousness 68
until that God took him in a fiery chariot to heaven

58. D. iesses.

59. D. se minne. D. gefremð.

60. D. elias. D.U. wann. D. un-
rihtwisnesse.

61. U. heofonlican.

62. D. enoh. D. orsorhnesse.

63. D.U. nan. U. lac.

64, 68. D. unrihtwisnesse.

66. D. gemetfestnesse. D. mild-
heortnesse.

68. D.U. wann.

69. D. crate.

fram eallum ehtnyssum þyssere yðegan worulde .
 Eac swilce þa ðry cnihtas on chaldea lande .
 sidráác . misáác . and abdenagó . þe for ðan soðan geleafan 72
 on þam byrnendan ofne gebundene wurdon
 to cwale aworpene . ac him sona cydde god
 hwylcne geleafan hi hæfdon . þa ða se líg ne moste
 furðon heora fex forswælan on þam ade . 76
 ac hi ealle ut eodon ansunde to ðam cyninge .
 Eal swa eft danihel se deorwurða witega .
 for his anfealdnyse and anrædum geleafan
 wearð tua aworpen . þurh ða wodan chaldeiscan 80
 into [ðara¹] leona seaðum . ac hi leofodon be hungre
 seofon niht metelease . and ne mihton himi derian .
 Manega oðre heah-fæderas and halige witegan .
 wæron wuldor-fulle weras . and wundra gefremedon 84
 on þære ealdan . æ . and hi ealle cyddon
 mid wordum . oððe mid weorcum . þæt se wuldor-fulla hælend .
 wolde us alysan fram helle wite ðurh hine sylfne .
 Eft us secgað béc . hu ða synfullan forferdon 88
 and ða arleasan æfre for heora yfelnyse ² losodon .
 forðan þe god is swa rihtwis . þæt þa rihtwisan men
 ne beoð bereafode heora rihtwisnyse mede .
 Ne eft ða arleasan þe hine mid yfelnyse gremiað . 92
 ne magon næfre ætwindan ðam ecum witum ahwar .
 Eft on þæs hælendes tocyme wearð se halga iohannes
 ætforan him asend swa swa heofonlic bydel .
 þæt he cristes wegas geriht-læhte mid wordum . 96
 and to rihtum weorcum gewende þa leode .
 Witegung . and seo ealde . æ . wunodon oðþæt .

70. D. þysre. D.U. yþigan.

72. D. sidrác. misác. 7 abdenago;
U. Sidrac. Misac. et Abdenago. U.
þam.

74. U. cydde god sona.

75. D. æfdon. D. lig.

76. D. hire feax. D. ðan áde.

77. U. hí. D. to ðan. D.U.

cyninge.

78. U. eall. U. daniel. D. deor-
urðra.

79. D. anfealdnesse. D. geleafum.

80. U. tuwa; D. tuwá.

81. U. inn to. D.U. om. ðara. D.
leofodan. D. hungre.

82. U. seofan.

¹ Above the line.² Leaf 76, back.

from all the persecutions of this billowy world.

Likewise the three youths in the Chaldean land,
Shadrach, Meshach, and Abednego, who for the true faith 72
were bound in the burning oven,
and condemned to death, but God quickly showed forth in them
what faith they had, when the flame could not
burn even their hair in that pyre; 76
but they all went out, uninjured, to the king.

Likewise again Daniel, the noble prophet,
for his simplicity and constant faith,
was twice thrown by the furious Chaldeans 80
into the lions' pit, but they lived in hunger
seven nights meatless, and might not hurt him.

Many other patriarchs and holy prophets
were glorious men, and performed miracles 84
under the Old Law, and they all set forth
by words, or by works, that the glorious Saviour
would redeem us from hell-torment by Himself.

Again, books tell us how the sinful have perished, 88
and [how] the wicked are lost eternally for their evilness,
because God is so righteous that righteous men
shall not be bereaved of the reward of their righteousness.
Nor again, may the wicked, who anger Him by their evilness, 92
ever in any wise escape from the eternal torments.

Afterward, at the Saviour's advent, was the holy John
sent before Him as a heavenly herald,
that he by his words might make straight Christ's ways, 96
and convert the people to right works.
Prophecy, and the Old Law, continued until that time,

83. D. oððre.

86. D. wuldorfulle.

87. D. wite.

88. D.U. bec.

89. D. yfelnesse.

90. U. menn.

91. D. hyra. D.U. rihtwisnesse.

D. medæ.

92. D. yfelnesse.

93. U. om. ðam. D. þa eceum. D.
ahwær.

96. U. mid wordum geriht-læhte.

98. U. wunode.

and iohannes astealde þa stiðan drohtnunge
 on þære niwan gecyðnyse swa swa crist him gewissode . 100
 and he wæs ægðer ge ælic . ge godspellic .
 swa swa gemæru betwux moysen and us¹ .
 swa anræde godes man . þæt god sylf cwæð be him .
 þæt nan mærra man næs on middanearde 104
 acenned of were and of wife . þus hine worðode god ;
 hwæt ða ure hælend þæs heofonlican godes sunu
 cydde his myccelan lufe þe he to us mannum hæfde .
 swa þæt he wearð acenned of anum clænan mædene 108
 butan weres gemanan . and mann wearð gesewen
 on sawle . and on lichaman . soð god . and soð man .
 to ðy . þæt he us alysde þa ðe gelyfað on hine
 fram ðam ecan deaðe . mid his unscyldigan deaðe . 112
 Be þam we magon to-cnawan cristes eadmodnyse .
 þæt se healica god hine sylfne swa ge-eadmette .
 þæt he ðam deaðe under-hnah and þone deofol oferswyðde
 mid þære menniscnyse and mancynn swa alysde . 116
 He is ofer ealle þincg ælmihtig scyppend .
 and he wolde swaðeah wite ðrowian for ús .
 nu is his eadmodnys us unwiðmetenlic .
 forðan þe we synd synfulle and sceolan beon eadmode . 120
 wille we . nelle we . and he wolde sylf-willes
 us syllan ða bysne . swa swa he sylf cwæð .
 Discite a me quia mitis sum et humilis corde . et inuenietis re-
 quiem animabus uestris . [þæt is on englisc ;²
 Leorniað æt me þæt ic manþwære eom . 124
 and eadmod on heortan . and ge gemetað reste
 cowrum sawlum . Þis sæde drihten ;
 Ne het he us na leornian hefonas to wyrrenne .
 ac het us beon eadmode þæt we to heo³fonum becomon . 128

100. U. *om. from swa swa to god-*
 spellic *in l. 101.*

101. D. ælic.

102. U. moyse.

103. U. mann.

104. U. mann. D. mannes (*for*
 man næs).

105. D. þurh þæt (*for þus*).

106. D. þas.

109. D. buton. D. weras. D. man.

¹ This line is struck through in the MS.

² Above the line. . . ³ Leaf 77.

and John established the ascetic life
in the New Testament, as Christ instructed him, 100
and he belonged both to the Law and to the Gospel,
like a landmark between Moses and us,
so constant a man of God, that God Himself said of him,
that no greater man was there upon earth, 104
born of man and of woman; thus God honoured him.

Behold then, our Saviour, the Son of the heavenly God,
showed forth His great love which He had to us men,
so that He was born of a pure virgin, 108
without man's commerce, and was manifested as Man,
in soul and in body, Very God and Very Man,
to the end that He might redeem those of us who believe in Him
from the eternal death, by His guiltless death. 112

Thereby we may perceive Christ's humility,
in that the high God so humbled Himself,
that He stooped to that death, and overcame the devil
by that incarnation, and so redeemed mankind; 116
He is over all things, Almighty Creator,
and He would nevertheless suffer punishment for us.

Now is His humility incomparable with ours,
because we are sinful, and ought to be humble, 120
will we, nill we; and He would of His own will
give us the example, even as He Himself said,

'Discite a me, quia mitis sum et humilis corde, et invenietis requiem animabus vestris;' [that is in English:]

'Learn of Me, for I am meek 124
and lowly in heart, and ye shall find rest
unto your souls;' thus said the Lord.

He did not bid us learn to make the heavens [do great things],
but He bade us be humble, that we might get to heaven, 128

110. U. mann.

111. D. gelefað.

112. U. om. ðan; D. ðan.

113. D. Be ðan. D. eadmodnesse.

114. ge-eaðmette U.

116. D. mænniscnesse. D. U. mancyn.

117. D. U. þing. D. sceppend.

118. U. wite. D. U. us.

120. D. forðamðe. D. U. sceolon.

U. eaðmode.

122. D. sellan.

123. D. U. om. þæt is on englisc.

127. D. na us.

128. U. becumon.

forðan þe þa modigan ne magon¹ to heofonum .
 Crist clypode on his bodunge . and cwæð to eallum mannum .
 Penitentiam agite adpropinquabit enim regnum caelorum . [þæt
 is on englisc ;²]
 Wyrcað dædbote eowra mis-dæda . 132
 forðan þe heofonan rice efne genealæchð .
 Crist ferde ða abutan geond þa Iudeiscan byrig
 bodigende godspel . and ða blindan onlihte
 and ealle untrumnyse³ and adla gehælde . 136
 His hlisa asprang þa to syrian lande .
 and man ferode untrume⁴ feorran and nean .
 myslice geuntrumode . and monað-seoce . and wode .
 and eac swilce beddrydan . and brohton to ðam hælende . 140
 and he hi ealle gehælde forðan þe he hælend is .
 þas ylcan mihte he forgeaf his mæran apostolum .
 þæt hi mihton gehælan on ðæs hælendes naman
 ealle untrumnyssa . and eac ða deadan aræran . 144
 and aclænsian ða hreoflian swa swa crist sylf dyde .
 Twelf apostolas wæron þe wunedon mid him .
 and twa and hund seofontig he geceas him to bydelum .
 þa ferdon twam . and twam . ætforan him gehwyder . 148
 þas feower and hundeahtatig þe folgodon ðam hælende .
 synd ða grund-weallas on godes gelaðunge
 and þa fyrmestan bydelas . and hi ure béc setton .
 swa swa hi geleornedon æt heora lareowe criste . 152
 and heora lár becom to ðam ytemestum landum .
 Hit gelamp þa sume dæg . ða ða se hælend siðode .
 þæt sum man him cwæð to . Ic wille siþian mid ðe .
 and ðe folgian swa hwider swa ðu færst . 156

130. D. *om.* to eallum mannum.131. D. *appropinquabit.* D. *celorum.* D.U. *om.* þæt is on englisc.133. U. *heofona.* D. *genealæchð;* U. *genealæhð.*134. U. *ferda.* D. *iudeiscean burga.*135. D. *bodiende.* U. *god-spell.*¹ *cuman næfre is added above the line.*³ *onlihte added above the line.*136. D. *ealla.* D.U. *untrumnyssa.* D. *gehældæ.*137. U. *hlisa.*138. D. *neah;* U. *near.*139. D. *monoðseoce.* U. *wóde.*140. U. *bedridan;* D. *beddrydan.*² *Above the line.*⁴ *menn added above the line.*

because the proud can never get to heaven.

Christ cried in His preaching, and said to all men,

'*Penitentiam agite, adpropinquabit enim regnum caelorum*'; that
is in English,

'Work deeds of penance for your misdeeds, 132
for behold the kingdom of Heaven draweth near.'

Christ then went about throughout all the Jewish cities,
preaching the Gospel, and enlightened the blind,
and healed all sicknesses and all diseases. 136

His fame spread then to the land of Syria,
and they brought the sick from far and near,
diversely afflicted, and lunatics, and men possessed,
and likewise the bedridden, and brought [them] to the Saviour, 140
and He healed them all, for that He is the Healer.

These same powers He gave to His great apostles,
that they might heal, in the name of Jesus,
all sicknesses, and also raise the dead, 144
and cleanse the lepers, even as Christ Himself did.

There were twelve apostles who abode with him,
and two and seventy He chose Him as preachers,
who went, by two and two, before Him everywhere. 148

These four and eighty who followed the Saviour,
are the foundations in God's Church,
and the foremost preachers, and they wrote our books,
even as they had learned from their master Christ, 152
and their lore came to the uttermost lands.

Then it befell one day as the Saviour journeyed,
that a certain man said to Him, 'I will go with Thee,
and follow Thee whithersoever Thou goest.' 156

141. U. hí. D. gehelde forðam ðe
he is hælend.

142. D. mihta. U. mærum.

143. D. gehælen.

144. D. untrumnesse. D. éac.

146. D. wunoden; U. wunodon.

148. D. ætforen.

149. U. hund-eahtitig.

151. U. hí. D. bec.

152. U. hí. D.U. geleornodon. D.
hyra.

153. D. þa becom. U. ytemystum.
D. lande.

154. D. dæge.

155. U. mann. U. inserts me after
siþian.

Ða cwæð se hælend him to . Foxas habbað holu .
 and fugelas habbað nest . and ic næbbe wununge
 hwider ic min heafod ahyldan mæge .
 Crist sceawode his heortan and geseah his prættas . 160
 forðan þe he mid soðfæstnysse ne sohte þone hælend .
 ac foxunga wæron wunigende on him .
 and up-ahæfednys swilce healice fugelas .
 Ða ne mihte swilc mann siððian mid criste . 164
 Crist eft þa siððan . cwæð to sumum oðrum .
 Fylig me on minre fare . and he afyrht andwyrde .
 Læt me ærest drihten ardlice faran .
 and minne fæder bebyrgan . Ða cwæð crist to þam menn¹ eft . 168
 Gepafa þæt þa deadan heora deadan bebyrion .
 gang ðu sylf soðlice . and godes rice boda .
 Ða synd soðlice deade þe heora scyppende ne ðeowiað .
 and ða þe godes beboda mid biggengum ne healdað . 172
 þas magon bebyrgan þyllice oðre .
 and mid lyffetungum to leahtrum gehnæxian .
 Ða cwæð sum þridda man to criste eft ðus .
 ic wylle fylan þe leof . ac læt me ærest faran . 176
 and cyðan minum hiwum hu ic hæbbe gemynt .
 Him andwyrde þus se hælend . Gif se yrðlingc behylt
 under-bæc gelome . ne bið he gelimplic tilia .
 Þæt is on ðisum andgite . Swa swa se yrðlingc amyrd
 his furuh gif he locað to lange under-bæc .
 swa eac se ðe wile gewendan to gode .
 and bihð eft to woruld-þingum ne bið he gode and-fencge .
 Mænigfealde wæron þæs hælendes wundra . 184
 and his halige lár swa we leorniað on bocum .
 and ealle his folgeras forleton ealle þingc .

159. D. mage.
 161. D. soðfæstnesse.
 162. D. wuniende.
 163. U. upahæfednyss.
 164. D. man.
 168. D. bebyrian; U. bebyrgan.
 D. men; U. om. menn.

169. D. hira. D. bebyrian; U. be-
 byrgon.
 171. D. hyra sceppende.
 172. D. bigengum.
 173. D. mago. U. bebyrigean; D.
 bebyrian.
 174. U. lyffetunge.

¹ Leaf 77, back.

Then said the Saviour to him, 'Foxes have holes,
and birds have nests, and I have no dwelling,
where I may recline my head.'

Christ looked into his heart, and saw his craftiness, 160
because he sought not the Saviour with sincerity,
but foxlike wiles were dwelling in him,
and haughtiness, like unto soaring birds;
for such a man might not journey with Christ. 164

Christ again after that said to another,
'Follow me in my way;' and he, affrighted, answered,
'Let me first, Lord, go quickly,
and bury my father.' Then said Christ again to that man, 168
'Suffer that the dead bury their dead,
but go thou thyself indeed, and preach God's kingdom.'

Those are verily dead who serve not their Creator,
and who keep not God's commandments devoutly; 172
these may bury such-like others,
and yield to sins by means of flatteries.

Then again a third man said thus to Christ;
'I will follow Thee, master, but let me first go 176
and tell my family how I have purposed (to do).'

Him the Saviour answered thus, 'If the husbandman look
oftentimes backward, he will be no fitting tiller;'
that is in this sense; as the husbandman marreth his furrow 180
if he looketh too long backward,
so likewise he who desireth to turn to God,
and inclineth again to worldly things, will not be acceptable to
God.

Manifold were the Saviour's miracles, 184
and His holy doctrines, as we learn in books,
and all his followers forsook all things,

175. U. mann.

176. D. folgian (*for* fyljan).

178. D.U. yrðling. D. behealt.

180. D.U. yrðling.

181. D.U. furh.

182. D. gewændan.

183. U. worold-ðingum. U. and-
fenge gode. D. andfenge.

184. U. Menigfalde.

185. D. halie. U. lar.

186. D.U. þing.

ægðer ge wif . ge æhta . and wunodon on clænnysse .
 for his fægeran behate . and for heofonan rice . 188
 Eft æfter his æriste and up-stige to heofonum .
 þa þa se geleafa aras and man alede deofolgyld .
 þa wurdon ða halgan martiras swa micclum onbryrde .
 þæt hi sweltan woldon ærðan þe hi wiðsocon gode . 192
 and heora lif aleton ærðan þe heora geleafan .
 and wurdon ofslagene for ðam soðan geleafan .
 fela þusenda martira on myslicum witum .
 and hi habbað þa ecan myrhðe for heora martyrdome . 196
 Se arleasa deofol þe is æfre embe yfel .
 astyrode þa ehtnysse ðurh arlease cwelleras .
 and wolde mid slege oferswiðan þa cristenan .
 and godes geleafan alecgan gif he mihte . 200
 ac swa man má ofslóh . swa þær má gelyfdon
 ðurh þa micclan wundra þe ða martyras gefremedon .
 Eft ðaða god sealde sibbe his gelaðunge .
 þa wolde se deofol mid gedwylde amyrran þone soðan geleafan . 204
 and seow ða gedwyld on dyrstigum mannum .
 an ðæra wæs arrius þe þæt yfel ongann .
 ac him eode se innoð út æt his forð-gange .
 Manega wæron eac þe myslice dwelodon . 208
 oð þæt þa halgan fæderas heora yfel adwæscton .
 and þone soþan geleafan gesetton ðurh god .
 swa swa se hælend hine ¹tæhte his halgum apostolum ;
 þa wæron halige bisceopas gehealtsume on þeawum . 212
 and wise mæsse-preostas þe wunodon on clænnysse .
 and manega munecas on mycelre drohtnunge .
 and clæne mædenu þe criste þeowodon
 on gastlicre drohtnunge for heora drihtnes lufan . 216

187. D.U. wif. D. clænnesse.

191. U. miclum.

192. U. hī swyltan woldan. U. hī.
U. god.

193. D. hyra. D.U. aleton. D. hyra.

194. D.U. *insert* ða *after* wurdon.

D. ofslagena.

195. U. þusend.

196. U. hī. D. ecean. D. hyra.

U. martirdoma.

197. D. ymbe.

200. D. alecgean.

both wives and possessions, and lived in chastity,
for His fair promises, and for the kingdom of heaven. 188

Again, after His resurrection and ascension into Heaven,
when the faith was increasing, and men laid aside devil-worship,
then were the holy martyrs so greatly inspired
that they chose rather to die than to deny God, 192
and laid down their lives rather than their faith,
and were slain for the true faith,

many thousand martyrs by various tortures,
and they have the eternal mirth in return for their martyrdom. 196

The wicked devil, who is ever (employed) about evil,
stirred up persecution by impious murderers,
and desired by slaughter to overcome the Christians,
and put down God's faith, if so he might, 200
but the more men slew, the more believed,
through the mighty wonders which the martyrs wrought.

Afterward, when God gave peace to His church,
then desired the devil to mar the true faith by heresy, 204
and sowed heresy in presumptuous men.

One of those was Arius, who began that evil,
but his bowels gushed out at the draught.
Many there were beside who diversely erred, 208
until the holy Fathers quenched their evil,
and formulated the true faith by God's help,
even as the Saviour taught it to His holy apostles.

Then were there holy bishops, frugal in their manners, 212
and wise mass-priests who lived in chastity,
and many monks of excellent conduct,
and pure maidens who served Christ
in spiritual service, for their Lord's love; 216

201. D. ma. U. ofsloh. D.U. ma.
U. gelifdon.

202. U. miclan.

206. D. šara.

207. D.U. ut.

208. D.U. dweledon.

209. D. hyra. U. adwæsctan.

212. D. halie. D.U. gehealdsume.

213. D. mæssepreostes. D. clæn-
nesse.

214. U. *inserts* for heora drihtnes
lufan *after* drohtnunge.

215. U. þeowdon.

216. D. hire. D. lufon.

and ða synd nu ealle on þam ecan wuldre
for heora clænnysse mid criste wunigende .
Nu on urum dagum on ende þyssere worulde .
swicað se deofol digollice embe us . 220
hu he þurh leahtras forlære ða cristenan .
and to mislicum synnum heora mod awende .
ac ða beoð gesælige þe his swic-domas to-cnawað .
and his lot-wrencas mid geleafan ofer-swyðað . 224
He wet nu swiðe and wynð on ða cristenan .
forðan þe he wat geare þæt þysre worulde geendung
is swyðe gehende . and he on-et forði .
We sceolan eac onettan and urum sawlum gehelpan . 228
þurh góde biggengas gode to gecwemednysse .
forðan þe we ne motan lange on ðysum life beon .
And þæt is godes mildheortnyss . peah ðe hit digle sy .
On anginne ðissere worulde þapa heo wynsum wæs . 232
and menn moston lybban be heora lustum ða .
þa wæs langsum lif . swa þæt hi leofodon
sume nigon hund geara . on ðæra heah-fædera timan .
sume eahta hund geara . and sume eac leng . 236
Nu is ure líf ungelíc heora .
forðan þe we ne moton lybban be urum lustum nu .
ac we sceolan gehyrsumian ures hælendes bebodum .
and mid earfoðnyssum þæt ece líf gearnian . 240
and seo earfoðnys ongan on ðære godspell-bodunge .
Nu hæfð god eac gescyrt swyþe ure dagas
swylce hé swa cwæde . Ne sceole ge swincan to lange .
ac beoð eow anræde to þam ecan life . 244
þærðær ge butan geswince gesælige lybbað .
Nu synd ðreo heah-mægnu . ðe menn sceolan habban .

217. D. ðan ecean. U. écan.

218. D. hyra clænnesse. D. wuni-
ende.

219. D. ðisre.

220. U. swincað. D.U. digellice.
D. ymbe ús.222. D. mistlicum. D. hyra mód
awænde.

223. D. gesælice.

224. D. -wrænneas.

225. D. wedt (*sic*).

226. D.U. wát. U. þyssere worolde.

228. U. sculon; D. sceolon.

229. D. bigængas. U. cwemednysse.

230. D.U. moton.

and these all now, for their purity, are dwelling
with Christ in everlasting glory.

Now in our days, in the end of this world,

the devil secretly layeth snares about us,

220

how he by vices may seduce Christians,

and turn their minds to divers sins ;

but those are happy who discern his snares,

and by faith overcome his cunning deceits.

224

Now he rageth furiously, and warreth on Christians,

because he knoweth well that this world's ending

is very nigh at hand, and therefore he maketh haste.

We should likewise hasten, and help our souls

228

by good services to the pleasing of God,

because we may not exist long in this life ;

and that is [by] God's mercy, although it be secret.

In the beginning of this world, when it was winsome,

232

and men might live therein according to their desires,

then life was prolonged so that men lived

some nine hundred years in the patriarchs' times,

some eight hundred years, and some even longer.

236

Now is our life unlike to theirs,

because we may not now live after our lusts,

but we have to obey our Saviour's commands,

and earn by labour the everlasting life ;

240

and that labour began in the preaching of the Gospel.

Now hath God also greatly shortened our days,

even as He so said ; 'Ye shall not labour too long,

but be ye steadfast unto the eternal life,

244

where ye shall live happy without labour.'

Now there are three Chief Virtues, which men must have,

231. D. mildheortnisse. D. dígle.

232. D. ðysre ; U. þysse.

233. D. men. D. hyra.

234. U. hí.

235. D. geare. U. *om. from on to*
geara in l. 236.

236. D. læng.

237. U. lif ungelic. D. hyra.

238. D. nú.

239. U. sculon ; D. sceolon.

240. U. éce. D.U. lif.

241. U. þæt (*for and*). D. earðfoð-
nesse. U. ongan. D.U. godspel-bo-
dunge.

243. D.U. he.

244. U. *om. eow.* D. anræde. D.
ðan ecean.

246. D. men. D.U. sceolon.

Fides . Spes . Caritas . þæt is geleafa . and hiht . and seo soðe lufu :
 þæt is se geleafa . þæt he gelyfe mid mode . 248
 on ða halgan ðrynnysse . and soðe annysse ;
 and þæt is se hiht þæt he hopige to gode .
 ægðer ge on gelimpe ge on unge-limpe .
 and næfre ne ortruwige be ¹godes arfæstnysse ; 252
 þæt is seo soðe lufv . þæt man his scyppend lufige
 mid únametenre lufe . and ða menn þe wel willað .
 swa swa hine sylfne on soðfæstnysse æfre .
 For godes lufon we sceolon eac lufian ure fynd . 256
 swa þæt we ðone man lufian . and his mis-dæda onscunian .
 Us is to under-standenne ðas endebyrdnyssa .
 Crist cwæð on his godspelle . þæt we god lufian sceolan
 mid ealre ure heortan ofer ealle ðing . 260
 and siððan ure nextan swa swa us sylfe .
 and eac ure fynd he het us lufian .
 ac he ne ihte ðærto mid ealre heortan .
 ne swa swa us sylfe . forðan þe him soðlice geniht-sumað 264
 þæt we hi lufian . and læððe to nabban .
 þeah ðe we mid ealre heortan ne swá swá us sylfe hi lufian .
 Nu syndon eahta heafod-leahtras . þe us onwinnað swiðe .
 An is gecwæden gula . þæt is gyfernys on englisc . 268
 seo deð þæt þæt man yt ær timan . and drincð .
 oððe he eft to micel nimð on æte oððe on wæte .
 seo fordeð ægðer ge sawle ge lichaman .
 forðan þe heo macað þam menn mycele untrumnysse . 272
 and to deaðe gebringð for ðam ²ormætæn ³drænce .
 heo fordeð eac ða sawle . forðan he sceall syngian oft ⁴
 ðone he sylf nat hu he færð for his feond-licum drencum .

247. D. soðo.

248. D. om. se. U. þæt gelyfa mid
moda ; D. þæt he gelefe mid móde.

249. D. soða.

252. D. arfestnysse.

253. D. lufu ; A. lufe, alt. to lufv.

254. D. unamætenre ; U. uname-
tenre. D. lufu. D. men.

255. D. soðfestnysse.

256. D. feond.

257. D. ðonne. D. lufion.

258. D. endebyrdnessa.

259. D.U. sceolon.

260. D.U. þing.

261. U. om. and.

262. D. feond.

263. D. ehte.

¹ Leaf 78, back.³ The n is added.² ðam is added above the line.⁴ The t is added.

Fides, Spes, Caritas, that is, Faith, and Hope, and true Charity.

This is Faith, that a man believe with his mind 248

in the Holy Trinity and Very Unity;

and this is Hope, that he hope in God,

both in good and in evil fortune,

and never despair of God's clemency; 252

This is true Love, that a man love his Creator

with unmeasured love, and those persons who wish [him] well,

even as [he loves] himself, in sincerity for ever.

For God's love we ought also to love our enemies, 256

so that we love the man, and hate his misdeeds.

It is for us to understand these ordinances;

Christ said in His Gospel, that we must love God

with all our hearts, above all things; 260

and afterward our neighbour even as ourselves;

and likewise He commanded us to love our enemies,

but He added not thereto 'with all the heart,'

nor even 'as ourselves,' because it verily sufficeth for them, 264

that we love them and have no hatred towards them,

though we love them not with all the heart, nor love them as
ourselves.

Now there are eight Chief Sins, which sorely fight against us:

one is called *Gula*, that is, Gluttony in English, 268

which maketh a man eat and drink before the time,

or again to take too much in food or in drink.

This destroyeth both soul and body,

because it bringeth upon the man much sickness, 272

and bringeth him to death through immoderate drinking;

it destroyeth also the soul, because he will often sin,

when he himself knoweth not how he behaveth, by reason of his

fiendlike drink.

265. U. lufion. D.U. nabbon.

266. D. þeh we. U. swa swa. U.

h̄ lufion. D. ne lufian ne swa swa us
sylfe.

268. U. án. D. U. gecweden.

269. D.U. þæt (*once*). U. ýt. D.
mar ær timan et and drincð.

270. U. æte.

272. D. men. D. untrumnesse.

273. D.U. gebringð. D.U. mid
(*for for ðam*). U. ormetum drencum;

D. ornætum drencum.

274. D.U. forðanðe. D.U. sceal.

275. D.U. þonne. D. dræncum.

Se oðer leahtor is forligr and unge-metegod galnyss . 276
 Se is gehaten fornicatio . and he befylð þone mann .
 and macað of cristes limum myltestrena limv .
 and of godes temple gramena wununge .
 Se þridda leahter¹ is auaritia . þæt is seo yfele gitsung . 280
 and seo is wyrtruma ælcere wohnyssa .
 Heo macað reafiac . and unrihte domas .
 stala and leasunga . and forsworenyssa .
 heo is helle gelic . forðan þe hi habbað butu 284
 unafylledlice grædignyssa þæt hi fulle ne beoð næfre .
 Se feorða leahtor is ira . þæt is on englisc weamodnyss .
 seo deð¹ þæt se man nah his modes geweald .
 and macað manslihtas . and mycele yfelu . 288
 Se fifta is tristitia . þæt is ðissere worulde unrotnyss
 þæt¹ is¹ þonne se man geunrotsoð (*sic*) ealles to swyðe
 for his æhta lyre þe he lufode to swyðe .
 and cid þonne wið god . and his synna geeac²nað . 292
 Twa unrot-nyssa synd . an is þeos yfele .
 and oðer is halwende þæt is¹ þæt¹ se¹ man for his synnum geunrotsige .
 Se sixta leahter is accidia gehaten .
 þæt is asolcennyss oppe slæwð on englisc . 296
 ðonne ðam menn ne lyst on his life nan god dón .
 and bið him ðonne mycel yfel þæt he ne mæge nan god don .
 and bið æfre ungearu to ælcere duguðe .
 Se sefoða leahter is iactantia gecweden . 300
 þæt is ydel gylp on ængliscre spræce
 þæt¹ is¹ ðonne se man bið lof-georn and mid licetunge færð .

276. U. leahter. U. forliger.

276, 277. D. se oðer leahter is fornicatio se is gehaten forligr 7 unge-metegod galnyss 7 he befylð þone man.

277. D. man; U. mannan.

278. U. myltystryna. A. lima, *alt.* to limv; D.U. lima.

279. D. wunungæ.

280. D.U. *om.* leahter. D. auaricia. U. ðeo yfele. D. gyttung.283. D.U. forsworenyssa; A. -nyssa, *alt* to -nyssa.

284. U. hf.

285. U. hf. D. næfre fulle ne beoð.

286. D.U. leahter. D.U. fra. D. ænglisc. D. weadmodnyss oððe yrre.

288. D. manslehtas; U. manslihtas.

287. U. se deð; D. *om.* U. mann.¹ Above the line.² Leaf 79.

- The second sin is Adultery and unbridled lust; 276
 it is called *Fornicatio*, and it defileth the man,
 and maketh of Christ's members the members of harlots,
 and of God's temple the dwelling of raging passions.
 The third sin is *Avaritia*, that is, evil Covetousness, 280
 and it is the root of all wickedness;
 it causeth rapine, and unrighteous judgements,
 thefts, and leasings, and perjuries.
 It is like unto hell, because they both have 284
 insatiable greediness, so that they can never be full.
 The fourth sin is *Ira*, that is in English, Anger;
 it causeth that a man have no power over his mind,
 and bringeth about manslaughters and many evils. 288
 The fifth is *Tristitia*, that is this world's Sorrow;
 this is when a man sorroweth all too sorely
 for the loss of his goods, which he loved too much,
 and then chideth with God, and addeth to his sins. 292
 Two sorrows are there; one is this evil [Sorrow],
 and the other is salutary, which is that a man sorrow for his sins.
 The sixth sin is called *Accidia*,
 that is, in English, Idleness or Sloth, 296
 when a man careth not to do any good in his life,
 and a great evil is then his, that he can never do any good,
 and is ever unready for any virtue.
 The seventh sin is called *Jactantia*, 300
 that is in English speech, Vain Boasting,
 that is, when the man is vain-glorious, and hypocritically goeth

289. U. Se fifta leahter. D. tristitia. U. þystre; D. þysre. D.U. unrotnys.

290. D.U. *om.* þæt is. A. þone, *alt.* to þonne; D. þonne; U. þonne. U. mann. D.U. geunrotsað.

292. D. cidt; U. cft. D. synnæ.

293. D. unrotnessa.

294. D. halwænde. D.U. *om.* is

þæt se. U. mann. D. geunrotsie.

296. D. asolcennys. D. ænglisc.

297. D. men. D.U. gód. U. don.

298. D. *om.* ne. U. mage nán. D.U. gód. D. dón.

299. D. ac (*for* and). D. ungeare; U. ungearo. U. ælcra. D.U. du-goðe.

300. D. seofoðe. U. leahtor. D. iactancia; U. iactantia, *with c above the line (in margin uana gloria.)*

301. D.U. engliscre.

302. D.U. *om.* þæt is. U. mann. U. lófgeorn. U. (*above* licetunge) licigunge; D. liccetunge.

and deð for gylpe gif he hwæt dælan wile .
 and bið þonne se hlisa his edlean ðære dæde 304
 and his wite andbidað on ðære toweardan worulde .
 Seo eahteoðe leahter is *superbia* gehaten .
 þæt is on ænglisc modignyss gecweden .
 seo is ord and ende ælcere synne . 308
 seo geworhte englas to atelicum deoflum .
 and ðone man macað eac gif he modigað to swyðe
 þæs deofles geferan ðe feol ær ðurh hí .
 Nu syndon eahta heafod-mægnu . ða magan ofer-swiðan 312
 þas fore-sædan deoflu þurh drihtnes fultum .
 An is *temperantia* . þæt is gemetegung on englisc .
 þæt¹ is¹ þæt man beo gemetegod and to mycel ne ðicge .
 on æte . and on wæte . ne ær timan ne gereordige . 316
 Nytenu ætað swa ær swa hí hit habbað .
 ac se gesceadwisa man sceal cepan his mæles .
 and ðonne swa¹ mid ge'sceade his gesetnysse healdan .
 þonne mæg hé oferswiðan swa ða gyfernysse . 320
 Seo oðer miht is *castitas* . þæt is clænnys on ænglisc .
 þæt¹ is¹ þæt se læweda hine healde butan forligre
 on rihtum synscipe mid gesceadwisnysse .
 and se gehadoda godes ðeowa healde his clænnysse . 324
 þonne bið¹ ofer-swyðed swa eac seo galnys .
 Seo ðrydde miht is *largitas* . þæt is *cystignys* . on englisc .
 þæt¹ is¹ þæt man wislice his¹ æhta¹ aspende . na for woruld-gylpe
 þa ðincg þe him god lænde . on ðysum life to brucenne . 328
 God nele þæt we beon grædige gytseras .
 ne eac for woruld-gylpe for-wurpan ure æhta .

304. D. hlisa. D. dáede.
 305. D.U. wite anbidað. U. to-
 werdán.
 306. D.U. Se eahteoða. U. leahtor.
 307. D.U. englisc.
 308. D. elcere synna.
 310. U. mann; D. man (*above line*).
 D. éac. U. modegað.
 311. U. feoll ær. D. hi.
 312. U. þe. D.U. magon.

313. D. foresædon. D. godes (*for*
drihtnes). U. drihtnes fylste.
 314. D. *temperancia*.
 315. D.U. om. þæt is. D. ðige
 (*altered to ðicge*).
 316. D. æte. D. wæte.
 317. D. nutenu. D.U. etað. D.U.
 ær. D.U. hi.
 318. A. -wise, *alt. to* -wisa. U.
 menn (*altered to mann*). D. kepan.

¹ *Above the line.*

and doeth it for ostentation, if he will give any dole,
 and then is fame the reward of his deeds, 304
 and his punishment awaiteth him in the future world.
 The eighth sin is called *Superbia*,
 that is called Pride, in English,
 which is the beginning and end of every sin; 308
 it made angels into horrible devils,
 and will make the man also, if he prideth himself too much,
 the companion of the devil, who first fell thereby.
 Now there are eight Chief Virtues, which may overcome 312
 these aforesaid devils, through the Lord's assistance.
 One is *Temperantia*, that is in English, Moderation,
 this is, that a man be moderate, and do not take too much
 either in food or drink, neither take his meals before the time. 316
 Beasts eat as soon as they have it,
 but the discreet man ought to keep to his mealtime,
 and then, also with discretion, observe his regular custom;
 thus may he then overcome Gluttony. 320
 The second virtue is *Castitas*, that is in English, Purity,
 which is, that a layman keep himself without adultery,
 in lawful wedlock with discretion,
 and the consecrated servant of God keep his virginity; 324
 thus will Adultery be also overcome.
 The third virtue is *Largitas*, that is in English, Liberality,
 which is, that a man spend his possessions wisely, not for worldly
 ostentation,
 the things which God lent him to enjoy in this life. 328
 God willeth not that we should be greedy misers,
 neither throw away our goods in worldly ostentation,

319. D. ðone. D.U. om. swa. D.U. gehadode. D.U. clænnesse.
 gesceade. U. haaldan.

321. U. englisc. D. þæt is on englice clænnys.

322. D.U. om. þæt is. D. læwede. D. buton. U. forligere; D. forlígere.

323. U. sincipe. U. gesceadwisnesse.

324. A. gehadode, alt. to -da; D.

gehadode. D.U. clænnesse.

325. D. beoð. D.U. galnys.

326. D.U. cystignys.

327. D.U. om. þæt is. U. þæt se mann. D.U. om. his æhta.

328. D.U. þing.

329. D. ge (for we).

330. D. éac. U. forwurpon.

ac dælan hi mid gesceade swa swa hit drihtne licie .
 and gif we ælmyssan doð don hi butan gylpe . 332
 þonne mage we fordón swa ða deofollican gitsunga .
 Seo feorðe miht ¹is patientia . þæt is geðyld and þolmodnys ²
 gecwæden .
 þæt ³is ³ þæt se mann beo geðyldig and ðol(o)mod for gode .
 and læte æfre his gewitt gewyldre þonne his yrre . 336
 forðan þe se hælend cwæð þus on his godspelle .
 In patientia uestra possidebitis animas uestras .
 þæt is on engliscre spræce . On eowrum geðylde
 ge habbað eowre sawla soðlice gehealdene . 340
 Se heofonlica wis-dom cwæð . þæt þæt yrre hæfð wununge
 on ðæs dysegan bosme þæt ³is ³ ðonne he bið to hræd-mod .
 and se ealwealdenda dema demð æfre mid smyltnysse .
 and we sceolan mid geðylde oferswyðan þæt yrre . 344
 Seo fife miht is spiritalis (*sic*) laetitia .
 þæt is seo gastlice blys . þæt ³is ³ þæt man on god blyssige
 betwux unrotnyssum þysre reðan worulde .
 swa þæt we on ungelimpum ormode ne beon . 348
 ne eft on gesælðum to swyðe ne blyssian .
 and gif we forleosað þas lænan woruld-ðinge .
 þonne sceole we witan þæt ure wunung nis na hér
 ac is on heofonum gif we hopiað to gode . 352
 þyder we sceolan efstan of ðyssere earfoðnysse
 mid gastlicre blisse . þonne bið seo unrotnyss
 mid ealle ofer-swyðed mid urum geðylde .
 Seo syxte miht is instantia boni operis . 356
 þæt is anrædnys gódes weorces .
 gif we beoð anræde on urum godum weorcum .

331. D. dælan. U. hí. D. lícige.
 332. U. ælmessan. D.U. hí. D.
 buton.
 333. U. maga. U. fordon. D.
 deofellican; U. deoflican. D.U. git-
 sunge; A. -ge, *alt. to -ga*.
 334. D. mihte. D. ðolmod. D.
 U. om. 7 þolmodnys. D.U. gecweden.
 335. D.U. om. þæt is. U. þæt

man; D. þæt se man. D.U. þolmod;
 A. þolmod, *alt. to* þolomod.
 336. D. wuldre (*for* gewyldre).
 337. D. forðamðe.
 338. D. pacientia.
 339. D. spræce.
 340. D. sawle.
 341. D. wisdóm.

¹ Leaf 79, back.

² -nys added above the line.

³ Above the line.

but deal them with discretion, even as it may please to the Lord;
and if we do almsdeeds, do them without boasting; 332
thus may we destroy the fiendlike Coveteousness.

The fourth virtue is *Patientia*, that is called Patience and Forbearance,

which is, that a man be patient and forbearing for [the love of] God,
and ever let his reason be more powerful than his anger; 336
because the Saviour saith thus in His gospel,

'*In patientia vestra possidebitis animas vestras;*'

that is in the English speech, 'In your patience
ye shall verily have your souls in keeping.' 340

The Heavenly Wisdom saith, that Anger dwelleth
in the bosom of a fool, that is, when he is too hasty;
for the All-ruling Judge judgeth ever with mildness,
and we ought by patience to overcome Anger. 344

The fifth virtue is *Spiritualis laetitia*,

that is, Spiritual Joy, which is, that a man rejoice in God
amidst the sorrows of this hard world,

so that we may not be despairing in misfortunes, 348

nor again rejoice overmuch in prosperity;
and if we lose the transitory things of this world,
then should we know that our dwelling is not here,
but is in heaven, if we hope in God. 352

Thither we should hasten from this distress
with Spiritual Joy; thus shall the Sorrow be
utterly overcome by our patience.

The sixth virtue is *Instantia boni operis*, 356
that is, Perseverance in a good work.

If we be persevering in our good works,

342. U. dysgan. D.U. om. þæt is.
D. hrædmód.

343. U. eallwealdenda.

344. D.U. sceolon.

345. D. leticia; U. letitia.

346. U. gaslice (*alt. to gastlice*) bliss.
D.U. om. þæt is. U. on gode. D.
blissie.

347. D. unrótnyssum. U. þyssere
rédan.

349. D. blission.

350. D.U. woruldþing.

351. U. sceolon. U. her.

353. D.U. sceolon. U. on (*for of*).

D. ðisre earð-foðnysse.

354. D. gastlicere.

356. D. instancia.

357. D.U. anrædnys. U. godes.

358. D. anræde. D. góðum.

ðonne mage we ofer-swyðan þa asolcennysse swá .
 forðan þe hit bið langsum bysmor . gif ure líf bið unnyt hér . 360
 Seo seofode miht is seo soðe lufu to gode .
 þæt we on góðum weorcum godes lufe cepon .
 Na ideles gylpes . þe him is andsæte .
 Ac uton dón ælmyssan swa swa he us tæhte . 364
 gode to lofe na us to hlisan .
 þæt god sy geherod on urum godum weorcum .
 and se idela gylp us beo æfre unwurð .
 Seo eahteode miht is . seo soðe eadmodnyss . 368
 ge to gode ge to mannum . mid modes hluttornysse .
 forðan seðe wis byð . ne wurð he næfre modig .
 On hwan mæg se mann modigan þeah he wille .
 ne mæg he on geðincðum forðan þe fela synd gepungenran . 372
 ne mæg he on his æhtum . forðan þe he his ende-dæg nát .
 ne on nanum þingum he ne mæg modigan . gif ¹ he wis bið
 Nu ge habbað gehyred . hu þas halgan mægnu
 oferswyðap ða leahtras . þe deofol besæwð on us . 376
 and gif we nellað hi ofer-swiðan . hi besencað us on helle .
 We magon þurh godes fylst ða feondlican leahtras
 mid gecampe ofer-winnan . gif we cenlice feohtað .
 and habban us on ende þone ecan wurð-mynt . 380
 á mid gode sylfum gif we swincað nu hér ;
² Ðam to wuldre ðe on ecnysse rixað ece drihten ;
 þam sy wuldor and lof . ðe á leofað .
 mid fæder . and mid suna . and mid ðam halgan g[aste] on
 ecnysse. Amen.² 384

359. D. þone. U. maga. D. ofer-swiðem. D. asolcennesse. D.U. swa.

360. D. bysmer. D. lif. U. her.

361. U. (after is) inserts caritas above the line.

362. U. godum. D. lufu. D. cepon; U. kepon.

363. D. ansæte, corr. to andsæte.

364. U. don ælmessan.

366. D. ac þæt.

367. U. unwyrð.

368. U. ehteode. D. eadmodnyss.

369. D. hluttornesse; U. hluttornysse, corr. to hluttornysse.

370. D. forðamðe. D. wis. D.U. wyrð.

¹ Leaf 80.

²—² Added in a later hand.

then may we thus overcome idleness,
 because it is a prolonged disgrace, if our life be useless here. 360
 The seventh Virtue is true Love to God,
 that we in good works seek after God's love ;
 not Vainglory, which is hateful to Him,
 but let us do alms, even as He taught us, 364
 for the praise of God, not for our own glory,
 that God may be magnified in our good works,
 and Vainglory may ever be worthless to us.
 The eighth Virtue is true Humility, 368
 both towards God and towards man with simplicity of mind ;
 for he who is wise will never be proud.
 Wherein may a man pride himself, though he wish it ?
 He may not in his rank, because many are more distinguished
 [than he] ; 372
 nor may he in his possessions, because he knoweth not his last day ;
 nor in anything can he pride himself, if he be wise.
 Now ye have heard how these holy Virtues
 overcome those Sins which the devil soweth in us ; 376
 and if we will not overcome them, they will sink us to hell.
 We can, by God's assistance, conquer those fiendish sins
 by fighting, if we fight bravely ;
 and have for ourselves, at the end, the eternal glory 380
 ever with God Himself, if we now labour here,
 unto His glory who eternally reigneth, the Everlasting Lord ;
 to whom be glory and praise, who ever liveth,
 the Father, and the Son, and the Holy Ghost in eternity. Amen.

371. D.U. hwam. D. man. U. modigean ; D. modigian.

372. D. geðinðum.

373. U. hé (twice). D. is (corr. to his). D. nat.

374. D. modigian ; U. modigean. D. wís.

376. D. ús.

377. U. hí. D. omits all the line

before on helle.

378. D. fyst (corr. to fylst).

379. D. kenlice ; U. clænlice.

380. D. ecean wurðment.

381. D.U. her.

382-384. U. þærto us gefultumige seðe leofað 7 rixað a buton ende ; Amen. D. omits.

XVII.

SERMO IN LAETANIA MAIORE [DE AUGURIIS].

[Collated with D.=MS. Corpus Christi College, Cambridge, 303, p. 231;
E.=MS. C.C.C.C. 302, p. 33.]

SE APOSTOL PAULUS EALRA ðEODA LAREOW MANODE ðA cristenan
þe he sylf ær to geleafan gebigde on anum pistole . þæt is
ærend-gewrit . ðus cweðende . *Fratres . Spiritu ambulate . et de-*
sideria carnis Non perficietis . et cetera . Mine gebroðra farað on 4
gaste . þæt is on gastlicre drohtnunga . and ne gefremme ge eowres
flæsces lustas . þæt flæsc soðlice gewinð ongean ðone gast . and se
gast ongean þæt flæsc . þas ðingc soðlice . þæt is se lichama . and
seo sawl . winnað him be-tweonan . Ac seo sawl is ðæs flæsces 8
hlæfdige . and hire gedafnað . þæt heo simle gewylde ða wylne . þæt
is þæt flæsc . to hyre hæsum . þwyrlice færð æt ðam huse þær seo
wyln bið þære hlæfdian wissigend . and seo hlæfdige bið þære wylne
underðeodd . swa bið eac þæs mannes líf on hinder gefadod . gif þæt 12
flæsc þe is brosnigendlic and deadlic . sceal gewyldan þone gast ðe
is ece . and unateorigendlic . to his fracodum lustum ðe hí buta
fordoð . and to ecum tintregum gebringað . Se apostol cwæð . Gif
ge beoð þurh ðone gast gelædde . ðonne ne synd gé ná under á . 16
He cwæð on oðre stowe . Nis nan á rihtwisum menn gesett . ac
unrihtwisum . and na under-þeoddum . Arleasum . and forscyldegod-
um . forðan þe seo á . þæt is se rihtwise steor ne ge-gret þone
rihtwisan mid nanum yfele . ac heo gewitnað þa unriht-wisan be 20
heora gewyrhtum . Se rihtwisa soðlice ne þearf him ondrædan þa
stiðan steora þe godes . á . tæcð . gif he him sylfum styrð fram
eallum stunt-nyssum . Paulus cwæð . swutele synd þæs flæsces¹

TITLE. D. adds DE EPISTOLA PAULI
& DE AUGURIIS. E. has only *DOMINICA*
III^A VEL QVANDU OLVVERIS.

1. D. alra.
2. D. er. D. geléfan gebíge. D.
ane pistle.
3. D. erendgewrite.
4. D. mine.
5. D. gastlicere. D.E. drohtnunge.
E. gefremmege; D. gefremige (*om.*
ge). D. eoures.

6. D. flesces. D. flesc; E. fífesc.
D. gewilnad (*sic*) for gewinð; E.
gewilnað. E. gást.

7. D. flesc. D.E. þing.
8. D. sawul; E. sawwl. D. heom.
D. sawle; E. sawwl. D. þes, *above the*
line. D. flesces.

9. D. hlafdíge. D.E. gedafenað.
D. sýmble. D. wulne.

10. D. flesc. D. híre hesen. D.
þwyrlice ferð et þan. D. þer se.

¹ Leaf 80, back.

XVII.

ON AUGURIES.

THE Apostle Paul, the teacher of all nations, exhorted those Christians whom he had formerly converted to the faith, in an Epistle, that is a letter, thus saying: ‘*Fratres, Spiritu ambulate, et desideria carnis non perficietis, et cetera*’—‘My brethren, walk 4 in the Spirit, that is in spiritual conversation, and ye shall not fulfil the lusts of your flesh.’ The flesh verily warreth against the spirit, and the spirit against the flesh. These things verily, that is the body and the soul, fight between themselves. But the soul 8 is the flesh’s mistress, and it befitteth her that she should ever rule the bondmaid, that is the flesh, according to her hests. Ill fareth it with the house where the bondmaid is the ruler of the mistress and the mistress is in subjection to the bondmaid; so also will the life of man be ordered backward, if the flesh which is corruptible 12 and mortal shall subdue the spirit, which is eternal and imperishable, to its base lusts, which will destroy them both, and bring them to everlasting torments. The Apostle said, ‘If ye be led by the Spirit, then are ye not under the Law.’ He said in another 16 place, ‘There is no law set for righteous men, but for unrighteous and disobedient, for the profane and the guilty;’ because the law, that is the righteous rule, will not greet [i. e. visit] the righteous man with any evil, but it will punish the unrighteous according to 20 their works. The righteous verily need not fear the strict rule which God’s law teacheth, if he restraineth himself from all foolishness. Paul said, ‘Manifest are the works of the flesh, adultery and

11. E. wylne. D. þere hlefdian
wisiende. D. hlefdie. D. þere wulne.

12. D.E. underþeod. D. þes. D.E.
lif.

13. D. fleasc. E. brosnienðlic; D.
brosnienðlic. D. deadlic; E. dadlic.

14. D. ecce. D. unateoriendlic. D.
fraceden lusten. D.E. hi.

15. D. ecen tintregen.

16. D. geledde. D. þanne. D.
synde ge. D.E. na.

17. D. æa rihtwisen. D.E. men.
D. geset.

18. D. unrihtwisen. D. under-
þeoddan; E. underþeodum. D. Ar-
leasen; E. árleasum. D. forscyldgo-
dum.

19. D.E. seo (*for se*).

20. D. gewitnað. D. unrihtwisan.

22. D. stere; E. steore. D. om.
sylfum.

23. E. stuntnessum.

weorc . þæt is forligr . and unclænnys . estfulnys . oððe galnys . 24
 hæðen-gild . oððe unlybban . feondræden . and geflit . anda . and
 yrre . sacu . and twirædnys . dwollic lár . and nið . mansliht . and
 druncennys . oferfyll . and oðre ðyllice . þe ic fore eow secge swa
 swa ic fore [sæde] . forðan þa ðe ðyllice weore wyrcað . ne begitað 28
 hi godes rice . Gehwa mot yfeles geswican . and gebetan . ac gif he
 ðurh-wunað on yfelnyse . and forsihð his scyppendes beboda . and
 deofla gecwemð . þonne sceal he unðances on ecnyse ðrowian . on
 ðam unadwæscend-licum fyre . betwux ðam wyrrestan wurm-cynne . 32
 þe næfre ne bið adyd . ac ceowað symle . þæra arleasra lichama . on
 ðam hellican lige . Eft cwæð se apostol on oðrum pistole . *Fratres* .
Nolite errare . Neque fornicarii . Neque idolis seruietes . Neque
adulteri . Neque molles . Neque fures . Neque auari . Neque ebriosi . 36
Neque maledici . Neque rapaces . regnum dei Non possidebunt .
 Mine gebroðra nelle ge dwelian . naðor ne unriht-hæmeras . ne ða
 ðe hæðen-gildum þeowiað . ne ða þe oðre manna wif habbað . ne
 ða hnescan *vel*¹ *wácmoð*¹ . þæt synd þa ðe nane stiðnyse nabbað 40
 ongean Leahtras . Ne ðeofas . ne gytseras . ne drinceras . þæt synd þa
 ðe druncennysse lufiað . ne wyrgendras . þæra muð bið symle mid
 geættrode wyrigunge afylled . ne reafaras . nabbað hi næfre godes
 rice . He cwæð þa git eft forð to þam folce ðus . Þis ge wæron . ac ge 44
 synd nu afeormode . ac ge synd gehalgode . ac ge synd geriht-wisode
 on drihtnes naman ures hælendes cristes . and on gaste ures godes .
 Deofol-gild bið þæt man his drihten forlæte . and his cristendóm . 47
 and to deofollicum hæðenscype gebuge . bysmrigende his scyppend .
 Oðer deofolgild is derigendlic þære sawle .
 ðonne se man forsihð his scyppendes beboda . 50
 and þa sceandlican Leahtras begæð . þe se sceocca hine lærð .

24. D. forlír; E. forliger. D. unclænnys; E. unclænnens. D. estfulnys; E. estfulness. D. galnys; E. galnes.

25. D.E. 7 (*for* oððe *after* hæðen-gild). D. unlibban.

26. D. twyrædnys; E. twyrædnes. D. dwollic lár & nið.

27. D. drucennys; E. druncennes. D. oferfyl. D.E. eow fore secge.

28. D.E. fore sæde; A. fore secge (*wrongly*). E. þa ða.

29. D.E. rice. D. yfelæs geswican.

30. E. yfelnesse. D. sceppendes.

31. D. deofle; E. deofole. E. unþancas. D. ecnesse; E. ecnesse.

32. D.E. wyrstan wyrmcynne.

33. D. þara. D.E. lichaman.

34. D. lige.

¹ Above the line.

uncleanness, lasciviousness or lust, idolatry or witchcraft, enmity ²⁴ and strife, spite and anger, contention and sedition, heresy and envy, murder and drunkenness, surfeiting and other such like, the which I tell you beforehand, even as I told you formerly; for they who work such works shall not attain to God's kingdom.' Every ²⁸ one may cease from evil and amend; but if he continueth in wickedness and despiseth his Creator's commands and pleaseth the devils, then shall he against his will suffer in eternity, in the unquenchable fire, amidst the worst serpent-kind which shall never ³² be destroyed, but shall ever chew the bodies of the wicked in the fire of hell. Again, said the Apostle in another epistle, '*Fratres, nolite errare; neque fornicarii, neque idolis seruientes, neque adulteri, neque molles, neque fures, neque auari, neque ebriosi, neque* ³⁶ *maledici, neque rapaces, regnum dei non possidebunt.*'—'My brethren, be ye not deceived; neither fornicators, nor those who serve idols, nor those who have other men's wives, nor the effeminate or weak-minded—these are they who have no sternness ⁴⁰ against sins—nor thieves, nor covetous, nor drinkers—these are they who love drunkenness—nor revilers, whose mouths are ever filled with poisoned cursing, nor robbers, shall ever possess God's kingdom.' He said yet again to the people thus, 'Such ye were, ⁴⁴ but now are ye cleansed, but ye are sanctified, but ye are justified in the name of the Lord our Saviour Christ, and in the Spirit of our God.'

Idolatry is that a man forsake his Lord and his Christianity, ⁴⁷ and yield to diabolical heathenism, dishonouring his Creator.

There is another idolatry, hurtful to the soul, when the man despiseth his Creator's commands, ⁵⁰ and practiseth the shameful sins which the devil teacheth him.

35. E. fornicari.

37. D.E. *om.* non.

39. D.E. oðra. D. wif.

40. D.E. *om.* vel wacmod.

41. D. leahrtres. D. drincerres; E. drunceras.

42. E. ða druncennesse. D. wy-rigendras þære. D. *om.* bið.

43. E. geætrode wyriunge; D. geæt-

todre wyriunge. E. reafraſ.

44. D.E. rice. D.E. *om.* eft.

45. E. halgode. D. gerihtwisede.

47. D.E. cristendom.

48. E. deofflicum. D. hæþenscipe.

E. bysmriende. D. scippend.

49. D. dergendlic.

51. D. leahrtres.

Pæs gastes wæstmas . synd þa godan ðeawas .
¹þæt se man lufige þone lifigendan god .
 and hæbbe ða soðan lufe symle on his mode . 54
 and ða gastlican blysse . and beo gesibsum .
 geðyldig . and ðolmod . and on ðeawum hæbbe
 godnysse . and glæd mod . and manðwærnysse .
 geleafan . and gemetfæstnysse . and modes clænnysse . 58
 and forhæfednysse butan higleaste .
 Nis nan . æ . wiðerræde þus geworhtum mannum .
 ac ða þe cristes synd cwylmiað heora flæsc .
 Swa þæt hi nellað onbugan ðam bysmorfullum leahtrum . 62
 ne ðam yfelum gewilnungum . ac winnað him to-geanes .
 oð þæt hi sigefæste siðiað to criste .
 and to ðam ecan wuldre . for ðam sceortan gewinne .
 and hi blyssiað on ecnysse bliðe mid criste . 66

[SERMO SANCTO AUGUSTINI DE AUGURIIS.]

Agustinus se snotera bisceop sæde eac on sumere béc .
 Mine gebroðra þa leofestan . gelome ic eow warnode .
 and mid fæderlicre carfulnysse . ic eow cuðlice manode .
 þæt ge andsætan wiglunge þe unwise men healdað . 70
 mid ealle forlætan swa swa geleaffulle men .
 forðan butan ic eow warnige . and þone wol eow forbeode .
 ic sceal agyldan gescead þam soðfæstan deman
 minre gymeleaste . and mid eow beon fordemed . 74
 Nu alyse ic me sylfne wið god . and mid lufe eow for-beode .
 þæt eower nan ne axie þurh ænigne wicce-cræft .
 be ænigum ðinge . oððe be ænigre untrumnysse .
 ne galdras ne sece . to gremigenne his scyppend . 78

- | | |
|---|--|
| 53. D. lufe. | 59. D. forhæfdnysse; E. forhæf- |
| 54. D. hæbba. D. soða; E. soðe. | ednesse. D.E. higleaste. |
| E. lufe, <i>alt.</i> to lufan ? | 63. D. þan yfum. |
| 55. E. an, <i>for</i> and. | 64. E. sigfæste. |
| 56. E. <i>ins.</i> 7 <i>bef.</i> geðyldig. D. | 65. D. <i>om.</i> and <i>bef.</i> to ðam. D. |
| þolomod. D. <i>om.</i> and. | wuldræ. |
| 57. E. godnesse. E. man-þwær- | 66. E. ecnesse. |
| nesse. | 67. TITLE. <i>In D only.</i> E. Augus- |
| 58. D. gemetfestnysse; E. gemet- | tinus. D.E. bec. |
| fæstnesse. E. clænnesse. | 68. D. leofostan. E. gelóme. |

¹ Leaf 81.

The fruits of the Spirit are those good dispositions,
that the man love the living God,
and have true love ever in his mind, 54
and spiritual joy, and be peaceable,

patient and long-suffering, and in manners have
goodness, and gladness, and meekness,
faith and temperance, and cleanness of mind, 58
and continence without rashness.

There is no law contrary to (against) men thus disposed,
but those that are Christ's crucify their flesh,
so that they will not incline to shameful sins, 62
nor to those evil desires, but will fight against them
until they depart victoriously to Christ,
and to the everlasting glory in exchange for the short warfare,
and they shall rejoice for ever blithely with Christ. 66

Augustine the wise bishop said likewise in a certain book,
'My brethren most beloved, often I have warned you,
and with fatherly carefulness I lovingly exhorted you
that, as for the odious witchcraft which unwise men observe, 70
ye should altogether renounce [it], like faithful men,
for except I warn you, and forbid you that mischief,
I shall have to give an account to the righteous judge
for my carelessness, and shall be condemned with you. 74
Now I deliver myself as regards God, and with love forbid you,
that any of you should enquire through any witchcraft
concerning anything, or concerning any sickness,
or seek enchanters to anger his Creator; 78

69. D. fæderlicre. E. carfulnessse. demæd.
D. cuplice.

70. D. wíglunge; E. wíglunga. E. demæd.
menn. D. healdeð.

71. D. forlæton. E. geleafulle menn.

72. E. forðam. D. buton.

74. D. lemeleaste (sic). D. for

demæd.

75. E. lyse (for alyse).

76. D. eowær. E. axige.

77. D. enige. D.E. untrumnesse.

78. D. aldras (with space left for
initial). E. séce. D. gremienne;

E. gegremigenne. D. scuppend.

forðan se ðe þys deð . se forlyst his cristen-dom.
 and bið þam hæðenum gelíc . þe hleotað be him sylfum
 mid ðæs deofles cræfte þe hi fordeð on ecnysse .
 and butan he ælmyssan . and mycele dædbote 82
 his scyppende geoffrige . æfre he bið forloren .
 Hleotan man mot mid geleafan swa þeah
 on woruld-ðingum butan wicce-cræfte .
 þæt him deme seota . gif hi hwæt dælan willað . 86
 þis nis nan wiglung . ac bið wissung foroft .
 Eall swa gelice se ðe gelyfð wiglungum
 oððe be fugelum . oððe be fnum .
 oððe be horsum . oððe be hundum . 90
 ne bið hé ná cristen . ac bið for-cuð wiðer-saca .
 Ne sceal nan man cepan be dagum
 on hwilcum dæge he fare . oððe on hwylcum he¹ gecyrre .
 forðan þe god gesceop ealle ða seofan dagas . 94
 þe yrnað on þære wucan oð þysre worulde geendunge .
 Ac seðe hwider faran wille . singe his paternoster .
 and credan . gif he cunne . and clypige to his dryhten .
 and bletsige hine sylfne . and siðige orsorh 98
 þurh godes gescyldnysse . butan ðæra sceoccena wiglunga .
 Us sceamað to secgenne ealle ða sceandlican wiglunga .
 þe ge dwæs-menn drifað . ðurh deofles lare .
 oððe on wifunge . oððe on wadunge . 102
 oððe on brywlace . oððe gif man hwæs bitt
 þonne hi hwæt onginnað . oþþe him hwæt bið acenned .
 Ac wite ge to soðan . þæt se sceocca eow lærð

79. D. forleost; E. forlyst. E. cristen-dom.

80. D. þan heðenen; E. þam hæþenan. D. heom sylfe.

81. D. þes. D. crefte. D. ecenesse.

82. D. buton. D. manega elnesan; E. manega ælmissan. D. miccele dedbote.

83. D. scyppende geoffrie efre.

85. D. woruldþingan. D. wicce-crafte.

86. D.E. seo tá (*error for se tán!*) D. hwet delen.

87. D. nis naht wigelunge. D. wissunge.

88. D. Ealswa. D. wigelunge.

89. D. fugelen; E. fugulum. D. fnum.

90. D. horsen. D. hunden.

91. D.E. he. D. naht (*for ná*); E. na.

92. E. nan cristen mann. D. dagen; *and inserts* oððe be nihte.

93. D. hwylce dege. D. hylce. D. gecurre.

94. D. gescop alle. D.E. seofon.

¹ Leaf 81, back.

for he that doeth this, he letteth go his Christianity,
and is like the heathen who cast lots concerning themselves
by means of the devil's art, which will destroy them for ever;
and unless he offer alms and much penance
to his Creator, he shall be lost eternally. 82

Nevertheless a man may cast lots, in faith,
in worldly things, without witchcraft,
that he may allot himself pastures, if men wish to divide any
thing [i. e. any land]; 86

this is no sorcery, but is very often a direction.

So likewise he who trusteth in auguries,
either from birds, or from sneezings,
either from horses or from dogs, 90
he is no Christian, but is an infamous apostate.

Neither may any man give heed to days,
on which day he shall journey, or on which he shall return,
because God created all the seven days 94
which succeed in the week, until this world's ending.

But he who wishes to journey any whither, let him sing his
Paternoster

and *Credo*, if he know [them], and cry to his Lord,
and cross himself, and travel without care 98
through God's protection, without the devil's sorceries.

It shameth us to tell all the shameful sorceries,
which ye foolish men practise through the devil's lore,
whether in wiving, or in travelling, 102
or in brewing, or if a man pray for anything,

when they begin anything, or anything is born to them.

But know ye of a truth, that the devil teacheth you

95. D. urnað. D. þere. D. þisere woruld. E. om. geundunge.

96. D. faren.

97. D.E. his credan. D. clupien. D.E. drihtene.

98. D. blesie. D. sulfne. D. siðia.

99. D.E. gescyldnesse. D. þere deofle (for sceocena). D. wigelunge; E. wigelunge.

100. D. scameð. D. secgene alle. D. sceandlice wigelunge.

101. D. þe sot men (for ge dwæsmenn). E. láre.

102. D. wifunge. E. omits this line.

103. D. breowlace. E. om. oððe on brywlace. D. hi hwes; E. hi wæs (for hwæs). D.E. bit.

104. D. hwet (twice).

105. D. deofol (for sceocca). D. lerð.

- þyllice scincræftas . þæt he eowre sawla hæbbe 106
 ðonne ge gelyfað his leas-brædnysse .
 Nu cwyð sum wiglere þæt wiccan oft secgað
 swa swa hit agæð mid soðum ðincge .
 Nu secge we to soðan þæt se ungesewenlica deofol 110
 þe flyhð geond þas woruld . and fela ðincg gesihð
 geswutelað þæra wiccan hwæt heo secge mannum .
 þæt þa beon fordone þe ðæne dry-cræft secað .
 Fela sædon þa dry-men . þurh deofles cræft . 114
 Iannes and mambres . swa swa moyses awrát .
 and hi pharáo forlærdon mid heora lotwrencum .
 oððæt he adranc on ðære deopan sæ .
 Eall swa eac symon se swicola dry . 118
 swa lange he wan wið petre . oð þæt he wearð afullyd .
 ða þa he wolde fleon to heofonum . þæt he on feower tobærst
 and swa ferde wælhreow mid wite to helle .
 Fela oðre forferdon þe folgodon dry-cræfte . 122
 swa swa we on bocum rædað . ac heora racu is langsum .
 Ne sceal se cristena befrinan þa fulan wiccan
 be his gesundfulnysse . þeahðe heo secgan cunne
 sum ðincg þurh deofol . forðan þe hit bið derigendlic . 126
 and eall hit bið ættrig þæt him of cymð .
 and ealle his folgeras forfarað on ende .
 Sume men synd swa ablende . þæt hi bringað heora lác
 to eorðfæstum stane . and eac to treowum . 130
 and to wylspringum . swa swa wiccan tæcað .
 and nellað under-standan . hu stuntlice hi doð .
 oððe hu se deada stán . oððe þæt dumbe treow

106. D. þullice. D. wiccecreftes
 (for scincræftas), D. eower sawle
 hadde.

107. D. þanne. D.E. leasbredene.

108. E. cwæð. D. wigelere. D.
 wiccen ofte.

109. D. ageð; E. ágæð. D. soðen.
 D.E. þinge.

110. D. ungesewenlice deofel.

111. E. feala þing.

112. D. þere; E. þære. D. wiccen
 hwet. D. magen (for mannum).

113. D. þane; E. þone. D. wicce-
 creft (for drycræft) secgæð.

114. E. feala. D. sedan. D. wigel-
 leres (for dryuen). D. creft.

115. MS. Jul. has Iannes; D.E.
 Iannes. D.E. awrát.

116. D. pharao; E. pharao. D.
 forlerden. D. lot-wrencen.

117. E. dranc. D. þere. D.
 sæ.

118. D.E. Ealswa. D. wigelere
 (for dry).

such delusions that he may have your souls
when ye believe his lying deceits. 106

Now a certain sorcerer saith that witches often declare
even as a matter happens with a true result.

Now say we of a truth, that the invisible devil 110
who fieth through these worlds, and seeth many things,
revealeth to the witch what she shall say to men,
that they may be destroyed who seek this sorcery.

Many things said the magicians through the devil's art, 114
Jamnes and Jambres, [A. S. Mambres], even as Moses wrote,
and they seduced Pharaoh with their deceits,
until he was drowned in the deep sea.

So likewise Simon, the wily sorcerer, 118
strove so long with Saint Peter, until he was cast down,
when he desired to fly to heaven, so that he burst into four parts,
and so that impious man departed in torment to hell.

Many others have perished who followed sorcery, 122
even as we read in books, but their story is tedious.

Neither shall the Christian enquire of the foul witch
concerning his health, though she may be able to tell
something through the devil, for it will be harmful, 126
and all will be poisonous which cometh from him,
and all his followers shall perish in the end.

Some men are so blinded, that they bring their offerings
to an earth-fast stone, and eke to trees, 130
and to well-springs, even as witches teach,
and will not understand how foolishly they act,
or how the dead stone or the dumb tree

119. E. wann. D. wið *sancte* petre.
D. oððet.

120. D. heofonon. D. fower to-
berst.

121. D. welhreow.

122. D. Fela forferden for oðre.
þe drycreft lufeden.

123. D. bocen redað. D. race us is.

124. D. þan fulen wiccen.

125. D. -fulnesse; E. -fullnesse.

126. D.E. þing. D. deofel.

127. D. al. D. attrig; E. ætrig.
D. of-cumð.

128. D. alle. D. folgeres.

129. E. menn. D. synde. D.E.
lac.

130. D. eord-festen. D. stanen;
E. stanum. D. treowen.

131. D. welsprunges. D. tecað.

132. E. stuntlic.

133. E. om. hu. D. stan.

- him mæge gehelpan . oððe hæle forgifan . 134
 ¹pone hi sylfe ne astyriað . of ðære stowe næfre .
 Se cristene man sceall clypian to his drihtne
 mid mode . and mid muðe . and his munda abiddan .
 þæt he hine scylde wið deofles syrunga . 138
 and besettan his hiht on ðone soðan god .
 se ðe ana gewylt ealra gesceafta .
 þæt he fore-sceawige be his gesundfulnysse .
 loca hu he wille . swa swa ealwealdend god . 142
 We sceolan on ælcne timan . and on ælcere styrunge
 gebletsian us sylfe mid soðum geleafan .
 and mid rode-tacne þa reðan aflian .
 for ðan þe se reða deofol wearð þurh ða rode ofer-swiðed . 146
 and heo is ure sige-beacn ongean þone sceocan á .
 Eac sume gewitlease wif farað to wega gelætum .
 and teoð heora cild þurh ða eorðan .
 and swa deofle betæcað hi sylfe . and heora bearn . 150
 Sume hi acwellað heora cild ærðam þe hi acennede beon .
 oððe æfter acennednysse . þæt hi cuðe ne beon .
 ne heora manfulla forligr ameldod ne wurðe .
 ac heora yfel is egeslic . and endealaslic morð . 154
 Þær losað þæt cild laðlice hæðen .
 and seo arleasa modor . butan heo hit æfre gebete .
 Sume hi wyrcað heora wogerum drenças .
 oððe sumne wawan . þæt hi hi to wife habbon . 158
 Ac þyllice sceandas sceolan siðian to helle .
 þær hi æfre cwylmiað on þam cwealmbærum fyre
 and on egeslicum witum . for heora gewitleaste .
 Ac cristene men sceolan campian wið deoffla 162
 mid strangum geleafan . swa swa gelærede cempan .

134. D.E. mage. E. gehelppan.
 135. D.E. þonne.
 136. D.E. cristena. D.E. sceal.
 E. drihtene.
 137. D.E. munde.
 138. D.E. gescylde. D. syr-
 ge.

141. E. -fulness.
 142. D.E. ealwealdend.
 143. D.E. sceolon. D. ælcere.
 144. D. bletsian.
 145. D. afligan; E. aflygan.
 146. E. røde.
 147. D. sigebeann (*sic*).

can help them, or give them health, 134
 when they themselves never stir from the place.
 The Christian man must cry to his Lord
 with mind and with mouth, and beseech His protection,
 that He may shield him against the devil's snares, 138
 and set his hope in the true God,
 Who alone ruleth over all creatures,
 that He may provide for his safety,
 even, lo! as He will, as being the all-ruling God. 142
 We should on every occasion and in every trouble
 cross ourselves with true faith,
 and by the sign of the Cross put to flight the wicked ones,
 because the wicked devil was vanquished by the Cross, 146
 and it is ever our beacon of victory against the fiend.

Likewise some witless women go to cross-roads,
 and draw their children through the earth,
 and thus commit themselves and their children to the devil. 150
 Some of them kill their children before they are born,
 or after birth, that they may not be discovered,
 nor their wicked adultery be betrayed;
 but their wickedness is awful, and everlasting their perdition. 154
 Then the child perisheth, a loathsome heathen,
 and the wicked mother, unless she ever do penance for it.
 Some of them devise drinks [philtres] for their wooers,
 or some mischief, that they may have them in marriage. 158
 But such shameful ones shall go to hell,
 where they shall ever suffer in the tormenting fire,
 and in awful punishments, for their witlessness.
 But Christian men must fight against devils 162
 by strong faith, like trained champions,

148. E. gewitleasa. D.E. wif. D. gewega.

151. D.E. ær þan. E. beoð.

152. E. accennednyse. D. heo (for hi).

153. D.E. manfulle.

155. D. locað; E. losiað. D.E. ladlice.

156. D.E. buton.

157. D. heo (for hi). D. dræncas.

158. D. sume. D. habban; E. habban sceolon.

159. E. pyllice. D. sceolon.

160. D. þam cwælm-bærum.

161. D. om. and. E. fora (sic).

162. E. menn. D. sceolon.

163. D. cenpan (sic).

and forhogian þa hætsan . and ðyllice hæðen-gyld .
 and þæs deofles dydrunga . and heora drihten arwurðian .
 þonne gesihþ se deofol þæt ge hine forseoð . 166
 and him bið þonne wá on his awyrigedum mode .
 þæt ge swa anræde beoð . and nimð andan to eow .
 and wile eow gewencan mid sumere untrum-nysse .
 oððe sum eowre orf ardlice acwellan . 170
 forðan þe he mot ælces mannes afandian .
 on manega wisau . hwæðer his mod wille
 abugan þurh ða ehtnysse fram ðam ælmihtigan gode .
 Ac wite ge to wissan þæt se wælhreowa deofol 174
 ne mæg mannum derian mid nan're untrumnyss
 ne heora orf adydan butan drihtnes gepafunge .
 God is eall godnyss . and he æfre wel wile .
 ac manna yfelnyss mod beon gestyrod . 178
 þonne geðafað god þam sceoccan for oft .
 þæt he men geswence for heora mis-dædum .
 Us is to secenne gif we geswencte beoð .
 þa bote æt gode . na æt ðam gramlican wiccum . 182
 and mid ealra heortan urne hælend gladian .
 forðan þe his mihte ne mæg nan ðincg wiðstandan .
 He cwæð on his godspelle . þæt buton godes dihte .
 furðon an fugel ne befylð on deaðe . 186
 Wen is þæt he wille bewitan á his menn .
 ge on life . ge on deaðe . þonne se lytla fugel
 ne befylþ on grin butan godes willan .
 Ure drihten adræfde deoflu mid his hæse of anum wodum menn .
 Þa wæs ðær gehende . an heord swina . 191
 and hi ² sona bædon þæt hi moston faran into ðam swynum .

164. D.E. hætsan (*as in text*).

165. D.E. dydrunge. D. awurþian.

166. D. forsiað.

167. D. wa. E. awyrgedum.

169. D. geswæncan. D. sume. E.
-nesse.

170. D. eowær; E. eower.

174. D. gewissan. D. deoful.

175. E. untrumnesse.

176. E. drihtenes.

177. E. his (*for is*). D. godnys;
E. gódnæs. D. hæfre.

178. D. yfelnyssa. D.E. gestyred.

180. E. menn. D. geswænce.

181. D. geswæncte.

182. E. *ins.* secan *before* þa bote.

D. to gode. D.E. gramlicum.

183. D. ealre; E. callre.

¹ Leaf 82, back.² Above the line.

and shun those hags, and such heathendom,
 and the devil's delusions, and worship their Lord.
 Then will the devil see that ye despise him, 166
 and it will be grievous to him, in his accursed mind,
 that ye are so stedfast, and he will take indignation against
 you,

and will vex you with some sickness,
 or suddenly kill some of your cattle, 170
 because he must try every man,
 in many ways, whether his mind will
 swerve through persecution from the Almighty God.

But know ye for certain, that the cruel devil 174
 cannot hurt men by any sickness,
 neither destroy their cattle, without the Lord's permission.

God is all goodness, and He ever willeth well,
 but the minds of men may be excited to evil; 178
 then God permitteth the devil very often
 to afflict men for their misdeeds.

We ought to seek, if we be afflicted,
 restoration from God, not from the cruel witches, 182
 and with all our hearts please our Saviour,
 because nothing can withstand His might.

He saith in His gospel that, without God's command,
 not even a bird falleth in death. 186

It is to be expected that He will ever watch over His servants
 both in life and in death, since the little bird
 falleth not into a snare without God's will.

Our Saviour drave devils by His hest out of a possessed man.
 There was then nigh at hand an herd of swine, 191
 and they straightway prayed that they might go into the
 swine,

184. D. forþam. E. þing.

185. D.E. butan.

186. D. beflyð (*sic*).

187. D. ic (*for is*). D. men. E.
omits l. 187, and part of l. 188, to
deaðe.

188. D. þanne.

189. D. befið; E. befealð. D.E.
 buton.

190. D.E. woda. D. men.

191. D. gehænde. E. flocc (*for*
heard). D. swinan.

192. D. heo (*for first hi*).

and drihten geðafode þa ðam deoffum þæt .
 Hi ða into þam swynum . and hi ealle aweddan . 194
 and urnon to ðære sæ . and sona adruncon .
 Ne mæg se deofol mannum derian butan godes ðafunge .
 ne heora ðincg amyrran . þonne hé ne moste faran
 furðon on þa swín . butan him geðafode þæs se hælend . 198
 Gif us deofol drecð . oþpe ure þincg adyð
 þæt getimað þonne swa for twam intingum .
 oþpe god swa preað ure ðwyrlican dæda .
 oððe he ure afandað on ðære frecednyssse . 202
 and se sceocca sceall aswæman æt us .
 gif we anræde beoð on urum geleafan .
 and crist hine adræfð þæt he us derian ne mæg
 gif we ða ehtnyssse eadmodlice forberað . 206
 and butan ceorunge symle gode þancige .
 Us becymð swa þeah eall þæt to gode .
 gif we beoð geðyldige . and þanciað urum drihtne .
 and on ðære fandunge his fultumes biddað . 210
 sepe eaðelice mæg us æfre ahreddan
 fram eallum fræcednyssum feondlicra costnunga .
 Læcedom is alyfed fram lichamena tyddernysse .
 and halige gebedu mid godes bletsunge . 214
 and ealla oðre tilunga syndon andsæte gode .
 swa swa paulus awrat þysum¹ wordum cweðende .
 Ne mage ge samod drincan . ures drihtnes calic .
 and ðæs deofles cuppan . to deaðe eowre sawle . 218
 and ure drihten cwæð . þæt man gecwæman ne mæg
 twam hlafordum æt-somne . þæt he ne forseo þone oðerne .
 ne we ne magon gecwæman . criste and deofle .
 Nu secgað sume menn þæt him sceole gelimpan 222

193. D. þan (*for* ðam).
 194. D. swinum. D.E. aweddon.
 195. D. urnan into. D. adruncan.
 196. D.E. buton. D.E. geþafunge.
 197. D.E. þincg. D.E. he.
 198. D. an (*for* on). E. swyn.
 D.E. buton. D. heom.

199. D. adyt; E. adydt.
 200. E. þonne getimað þæt.
 202. E. fræcednesse.
 203. D.E. sceal.
 207. D. buton. D.E. þanciað.
 208. D. eal.
 209. E. drihtene.

and thereupon the Lord granted it to the devils.
 Then they [entered] into the swine, and they all became mad, 194
 and ran to the sea, and forthwith were drowned.
 The devil cannot hurt men without God's permission,
 nor mar their property, since he could not go
 even into the swine, unless the Saviour permitted him. 198
 If the devil vexeth us or destroyeth our property,
 then it so betideth us for [one of] two reasons;
 either God so punisheth our perverse deeds,
 or He proveth us through the peril, 202
 and the fiend shall vanish away from us,
 if we be steadfast in our faith,
 and Christ shall drive him away that he shall not harm us,
 if we humbly endure the persecution, 206
 and ever thank God without murmuring.
 Nevertheless it will all happen to us for good,
 if we be patient and thank our Lord,
 and in the trial pray for His assistance, 210
 who can always easily deliver us
 from all perils of fiendish temptations.
 Medicine is granted for bodily infirmity,
 and holy prayers, with God's blessing; 214
 and all other aids are hateful to God,
 even as Paul wrote, saying these words,
 'Ye cannot drink both our Lord's chalice
 and the devil's cup to the death of your souls;'
 218
 and our Lord said, that 'a man cannot please
 two masters at once, lest he should despise one;'
 neither can we please both Christ and the devil.
 Now some men say that it must happen to them 222

210. D. *pærae*.211. E. *eðlice*.212. D. *frecednyssum feondlicra*.213. D.E. for (*for fram*). E. *lichamene*.214. E. *bedu*.215. D.E. *ealle*. D. *oððre*. E. *gode andsæte*.217. E. *drihtenes*.218. D. *deowes (sic) cuppan*. E. *sawwle*.219. D.E. *gecweman*. D. *mæge*.221. D.E. *gecweman*. D. *deowe (for deoffe)*.222. D. *men*.

swa swa him gesceapan wæs . and geset æt fruman .
 and ne magon forbugan þæt hí mis-faran ne sceolan .
 Nu secge we to soðan gif hit swa beon sceall
 [þæt hit is unnyt bebod] ðe god bebed þurh dauid . Declina á
 malo *et fac bonum* 226
 Buh fram yfle . and do god. And eft se apostol cwæð .
 swa man swyðor swincð for gode . swa he selran mede hæfð .
 Gif ælces mannes lif æfre sceola swa gán .
 þæt he ne mæge forbugan bysmorlice dæda . 230
 þonne bið unrihtlic þæt ða unrihtwisan onfón
 ænigne witnunge for heora wohnysse .
 Eac ða arfæstan beoð wolice gearwurðode .
 gif þæt soð beon mæg þæt him swa gesceapen wæs . 234
 and on unnyt we swincað on urum þeowdome .
 oððe on ælmyssum . oppe on oðrum dædum .
 gif we his na maran edlean æt urum drihtne nabbað .
 þonne ða receleasan menn . þe butan ge-rade lybbað . 238
 and on eallum þingum wadað on heora agenum willan .
 and on heora lustum heora líf aspendað .
 God ælmihtig gesceop manega gesceafta .
 and heora nanum ne forgeaf agenre¹ freo-dóm . 242
 oppe gesceadwisnysse . butan ðam scinendum englum .
 and menniscum gesceafta . þe he mid his handum gesceop
 þas twa gesceafta habbað gesceadwisnysse .
 and ælc man hæfð agenre freo-dóm . 246
 þæt he wát hwæt hé wile . and wát hwæt he nele .
 ac god us ne nyt swa þeah þæt we god don sceolon .
 ne eac us ne forwyrnð yfel to wyrcenne .

223. D.E. gesceapen. D. frumen.
 224. D.E. hi. D.E. sceolon.
 225. D.E. sceal.
 226. D.E. *insert þæt . . . bebod,*
which MS. Jul. omits. D.E. þæt (*for*
ðe). E. bebad. D.E. Declina; MS.
 Jul. has Declina.
 227. D.E. yfele. E. gód.
 228. D. swa swa man.

229. D. *om.* æfre. D. sceole; E.
 sceolde.
 230. D.E. mage. D. bysmærlice.
 231. D. þone. E. unrihtlice. D.E.
 onfon.
 232. E. ænige.
 236. D.E. ælmyssum.
 237. E. edlan. E. drihtene.
 238. D. men.

¹ So in MS.; read agenre; see l. 246.

even as it was determined for them and ordained from the beginning,

and that they cannot avoid acting amiss.

Now say we of a truth, if it is to be so,

[that it is a useless command] which God commanded through

David, '*Declina a malo et fac bonum* : 226

Turn from evil and do good:' and again the Apostle saith,

'How much the more a man laboureth for God, so much better reward shall he have:'

if each man's life can ever take such a course

that he *cannot* turn aside from shameful deeds, 230

then it is unjust for the unrighteous to receive any punishment for their wickedness.

Likewise the good are unjustly honoured,

if it can be true that it was so determined for them ; 234

and we labour in vain in our service,

either in alms, or in other deeds,

if we have no more reward from our Lord for it,

than those reckless men who live without consideration, 238

and go in all things by their own will,

and spend their lives in their own pleasures.

God Almighty formed many creatures,

and gave to none of them their own freedom 242

or reason, save to the shining angels

and to men, of the creatures whom He formed by His hands.

These two creations possess reason,

and every man hath his own freedom, 246

so that he knoweth what he willeth, and knoweth what he nilleth,

but nevertheless God compelleth us not to do good,

neither doth He debar us from working evil,

239. E. *om.* on. D. wændað; E. wedað.

240. D.E. lif.

242. D. na (*for* ne). D.E. agenne. D. freedom; E. frigdom.

243. E. -wisnesse. D. buton.

244. E. gesceafte.

246. E. mann. E. agene. D. freedom.

247. D.E. wat (*thrice*). D.E. he (*twice*).

248. D. net. E. sceolon dón.

249. D. yfele.

forðan þe he us forgeaf agenne cyre . 250
 He sealde swiðe fæste gife . and swyþe fæste . æ .
 mid þære gife ælcum menn oð his ende . earmum . and
 eadigum.

þæt is seo gifu þæt se man mot dón þæt he wile .
 and þæt is seo . æ . þæt god forgylt ælcum menn be his gewyrhtum .
 ægðer ge on þysre worulde . ge ¹ on þære toweardan . 255
 swa gód . swa yfel . swa hwæðer swa he begæð .

Gif hwa nu wundrige hwi god wolde
 forgifan þam yfelum mannum agenne freo-dóm . 258
 þone he wát on ær þæt hi yfel don willað .

Nu cweðe we þæt hit ne gerist nanum ricum cynincge
 þæt hi ealle beon þeowe menn ðe him þenian sceolon .
 and on his anwealde ne beo furðon an frig man . 262

Swa eac ne gedafnode þam ælmihtigan drihtne
 þæt on eallum his rice nære ænig gesceaft
 þe nære on ðeowte þearle genyrwed .

Nu behofað ure freo-dom æfre godes fultumes . 266
 forþan ðe we ne doð nan god butan godes fultume .

Se ús gewissige . á on ðysre worulde .
 and to þam ecan life gelæde þurh hine sylfne .
 swa swa hé þam eallum behét þe hine lufiað . 270

Sy him wuldor and lof á to worulde. Amen.

252. D. men.

253. D.E. don.

254. D.E. æ. D. men.

255. D.E. þissere. D. towerdan.

256. D. god.

257. D. om. nu.

258. D. þan yfelen. D. agene.
 D.E. freedom.

259. D.E. þonne. D.E. wat. D.E.
 ær.

¹ Leaf 83, back.

because He hath given us our own choice. 250

He gave a most stedfast gift and a most stedfast law
together with that gift, to every man until his end, both to poor
and rich.

This is the gift, that a man may do what he will,
and this is the law, that God recompenseth to every man accord-
ing to his works, 254

both in this world, and in that which is to come,
whether good or evil, whichsoever he practiseth.

Now if any man should wonder why God willed
to give to evil men their own freedom, 258

when He knoweth beforehand, that they will do evil:
then say we, that it becometh not any rich king,
that they all should be slaves who have to serve him,
and that there should not be one free man in his dominion. 262

So likewise it befitted not the Almighty Lord,
that in all His kingdom there should not be any creature
who should not be strictly compelled in doing service.

Now our freedom ever needeth God's assistance, 266

because we can do no good thing without God's help;
may He ever guide us in this world,
and bring us through Himself to the eternal life,
even as He promised to all them that love Him. 270

To Him be praise and glory for ever and ever. Amen.

260. D.E. cyninge.

261. D.E. om. hi.

262. E. om. on. D. forþon. E.
mann.

263. D. gepafenode; E. gedafe-
node. E. drihtene.

267. E. buton. D.E. gife (*for*
fultume).

268. D.E. us. D.E. þissere.

269. E. eccan.

270. D.E. he. D.E. behet.

271. E. lof 7 wuldor. a; om. to.

XVIII.

SERMO EXCERPTVS DE LIBRO REGUM.

[Collated with MS. Jun. 23, fol. 131 b, which has numerous alterations; only the more correct forms are given here.]

SAUL HATTE SE FORMA CYNING þE OFER GODES FOLC RIXODE .
 Se wæs to cynincge ahafen swyðor for folces gecorennysse
 þonne ðurh godes ræd. Fela oðre cynincgas
 rixodon ær geond ealne middan-eard ofer hæðenum leodum . 4
 ac ofer israhela folc þe on god belyfde
 næs nan eorðlic cynincg ærðan þe saul
 swa swa hi sylfe gecuron ofer hi cynerice under-fencg .
 Se beah hrædlice fram þæs ælmihtigan godes willan 8
 and nolde be his wissunge and be his witegan lare faran .
 and se yfela gast hine drehte mid deofollicum sticelsum .
 and on ungewitte his mod awende .
 Ða forseah se ælmihtiga god þone saul æt nextan . 12
 and hine of his rice awarep be his agenum gewyrhtum .
 and geceas him¹ to cynincge þone cenan dauid .
 Seðe butan wæpnum gewylde ða leon .
 and þæs beran ceafas to-bræc mid his handum . 16
 and ahredde þæt gelæhte scép of his scearpum toðum .
 He ofwearp eac syððan þone swypligan ent
 goliām þone gramlican þe godes naman hyrwle .
 and mid gebeote clypode bysmor godes folce . 20
 gearu to anwige mid ormettre wæpnunge .
 Hwæt² þa dauid eode togeanes þam ente .
 and ofwearp mid his liþeran þone geleafleasan ent .
 bufon ðam eagan þæt he beah to eorðan . 24
 Gelæhte þa of ðam ente his agen swurd .
 and his ormæte heafod mid þam of asloh .
 and hæfde ða gewunnen sige his leodè .
 Be þysum dauide cwæð se ælmihtiga wealdend . 28

2. cyninge; for ðæs. 3. Feala; cyningas. 4. æror. 6. cyning.

¹ ceas, with ge and him above the line.

² Leaf 84.

XVIII.

FROM THE BOOK OF KINGS.

SAUL was the name of the first king who reigned over God's people.

He was raised to be king rather by the people's choice than by God's counsel. Many other kings had reigned before throughout the whole world over heathen nations; but over the people of Israel, who believed in God, 5 there was no earthly king before that Saul (as they had themselves chosen) assumed the dominion over them. He turned quickly aside from the will of Almighty God, 8 and would not walk by His instruction and by the teaching of

His prophets,
and the evil Spirit troubled him with diabolic instigations,
and turned his reason into madness.
Then at last Almighty God rejected this Saul, 12
and cast him out of his kingdom according to his own deserts,
and chose for Himself as king the brave David,
who without weapons had conquered the lion,
and had rent the bear's jaws with his hands, 16
and had delivered the captured sheep from his sharp teeth.
He likewise overthrew afterward the mighty giant,
Goliath the cruel, who blasphemed God's name,
and with threats cried shame upon God's people, 20
armed for single combat with exceeding great weapons.
Lo then! David went against the giant,
and with his sling struck the unbelieving giant
above the eyes, so that he bowed to the earth. 24
Then he took from the giant his own sword,
and struck off his huge head therewith,
and so won the victory for his people.
Concerning this David spake the Almighty Ruler 28

7. rice underfeng. 10. deofellicum. 14. ceas (*alt. to cheas*); cyninge.
15. leo. 17. scéap. 21. ormættre. 24. bufan; eagum.

þæt he hine gecure þus cweðende .
 Ic afunde me dauid æfter minre heortan .
 þæt he ealne minne willan mid weorcum gefremme .
 Þes dauid wes witega and wuldorful cyninge . 32
 and gode gelicode oð his lifes ende .
 and mid ealre heortan him gehyrsumode á .
 He wæs forði mære on micclum geðincþum .
 forðan þe he cepte symle hu he cwemde gode . 36
 Æfter him rixodon on israhela
 manega cyningas mislice geworhte .
 Sume hi gelyfdon on þone lyfigendan god .
 sume on hæðengildum him sylfum to forwyrd . 40
 and þa ðe god wurðodon wurdon gemærsode
 and sige-fæste wæron Symle on gefeohte .
 þa ðe fram gode bugon to bysmor-fullum hæðenscype
 þa wurdon gescynde . and á unsigefæste . 44
 An þæra wæs achab se arleasa cyning .
 þe forseah his scyppend and ge-ceas him báál
 þæra hæðenra god . þe næfde nane godnysse
 ac wæs gramlic deofol mid ge-dwylde afunden ; 48
 þyses cyninges cwen wæs forcupost wifa .
 Gezabel gehaten hetelice gemodod .
 Seo tihte hyre wer to ælcere wælhreownysse .
 and hi tyrgdon god mid gramlicum weorcum . 52
 On þam dagum wæs helias halig godes witega .
 se abæd æt gode þæt he ðam yfelan cyninge
 rénscuras oftuge . for his reðnysse .
 Eode þa forð feorðe healfgear 56
 butan rénscurum and reocendum deawe .
 and se witega helias gewende of ðam lande .
 and god hine afedde þurh fugela ðenunga .
 oðþæt he hine asende to sumere wydewan 60
 on sidoniscum earde . and hire sæde se witega .
 Dus cwæð israhela god . þæt ðe ele ne ateorað .

32. wæs ; wuldorfull cyning.
52. tyrgdon.

54. cyninge.

40. hæðengild.

47. godcundnysse.

that He had chosen him, thus saying,
 'I have found Me David, after Mine own heart,
 that he will perform all My will by his works.'
 This David was a prophet and a wonderful king, 32
 and pleased God to his life's end,
 and ever obeyed Him with all his heart.

He was therefore exalted to great honours,
 because he ever sought how he might please God. 36

After him reigned over the kingdom of Israel
 many kings, diversely disposed;

Some believed in the living God,
 some in idols to their own destruction, 40

and those who worshipped God were exalted
 and were always victorious in fight;

as for those who turned from God to shameful idolatry,
 they were put to shame, and were ever unsuccessful. 44

One of these was Ahab the wicked king
 who despised his Creator, and chose to him Baal,
 the god of the heathen, who had no goodness,
 but was a cruel devil, detected in heresy. 48

This king's queen was the most infamous of women,
 called Jezebel, fiercely minded.

She incited her husband to every cruelty,
 and they provoked God with hostile works. 52

In those days was Elijah, a holy prophet of God,
 who besought God that He would withdraw rain-showers
 from the evil king, for his cruelty;

so three years and a half passed by 56
 without rain-showers and reeking dew,

and the prophet Elijah departed out of that land,
 and God fed him by the ministrations of birds,
 until He sent him to a certain widow 60

in the Sidonian country, and the prophet said to her;
 'Thus saith the God of Israel, that oil shall not fail thee,

ne melu on þinum mittan . oðþæt mannum becymð
 rén ofer eorðan eow to wæstme . 64
 Ða afedde seo wudewe þone godes witegan
 mid ðam lytlan melewe . and þam ¹ gehwædan ele .
 and funde ða fatu æfre fulle eft .
 oðþæt god eft forgeaf eorðlice wæstmas . 68
 Betwux ðysum gelamp þæt of life gewát
 þære wudewan sunu . and se witega hine arærde
 eft of deaðe purh his drihtnes mihte .
 Eft ða se ælmihtiga het þone witegan 72
 faran to his earde and to ðam arleasan cyninge .
 cwæð þæt he wolde sendan syððan renscuras .
 Helias ða ferde . and efne hine gemette
 abdias se æðela . and se arwurðfulla godes ðegn . 76
 se fægnode his tocyms and cwæð him þus to .
 Swyðe we axodon embe ðe gehwær .
 and se cyning sende swyðe fela ærendracan
 to gehwylcum eardum embe þe axiende . 80
 Næs ðe leof gecyð þæt ic cuce behyðde
 hund-teontig witegan and hi mid wistum afedde
 ðaða gezabel acwealde ealle godes witegan
 þe heo ofaxian mihte on ealre ðysre leode . 84
 Helias ða becom to ðam cyninge achab .
 and he befrán sona þone soðfæstan witegan .
 Eart ðu lá helias ðe israhel gedrefst ?
 Ða andwyrde se witega þam wælhreowan and cwæð . 88
 Ne gedræfde ic na² israhel . ac gedrefdest ðu sylf .
 and þines fæder hiwræden . gé þe forleten god
 and fyligdon báal mid fulum biggencgum .
 Hat nu gelangian to me ealle þa leasan witegan 92
 ðe þeowiað báal . and etað mid gezabél .
 Ða sende ce cyning and cydde his leode .
 and het israhela folc and ða facenfullan witegan

68. om. eft. 73. cyninge.
81. Næs ðe ge-cydd la leof; cucu.

¹ Leaf 84, back.

76. abias; arfulla; þegen. 79. feala.
83. ezabel (alt. to iesabel).

² na above the line.

nor meal in thy barrel, until rain cometh to men
upon the earth, to make it fruitful unto you.' 64
Then the widow fed the prophet of God
with that little meal, and the scanty oil,
and found the vessels ever full afterward,
until God gave again the fruits of the earth. 68
In the meantime it befel that the widow's son
departed from life, and the prophet raised him
again from death, through his Lord's might.
After that the Almighty bade the prophet 72
go to his country, to the wicked king,
and said that He would send again rain-showers.
So Elijah departed, and behold there met him
the noble Obadiah; and the worthy servant of God 76
was fain at his coming, and spake to him thus,
'Earnestly have we enquired concerning thee everywhere,
and the king hath sent very many messengers
to every country, to enquire concerning thee. 80
Was it not told thee, lord, that I hid alive
one hundred and twenty prophets, and fed them with food,
when Jezebel killed all God's prophets
whom she could discover in all this nation?' 84
Then Elijah came to king Ahab,
and he straightway asked the righteous prophet,
'Art thou that Elijah, that troublest Israel?'
Then the prophet answered the cruel one and said, 88
'I have not troubled Israel, but thou hast troubled it thy-
self,
and thy father's house, ye who have forsaken God
and followed Baal with foul worship.
Now bid men call to me all the false prophets 92
who serve Baal, and eat with Jezebel.'
Then the king sent and told his nation,
and bade the people of Israel and the deceitful prophets

84. þyssere.

85. Elias.

89. gedrefe; om. na.

90. forleton.

91. biggengum.

93. iezebel.

95. þæt 7 het.

ealle endemes cuman to helian spræce . 96
 Ða cwæð helias to eallre þære meniu .
 Hu lange wille ge healtian on twa healfe ðus .
 Gif ure drihten is god fyliað þonne him .
 Gif báál is god fyliað his biggengum . 100
 Ða suwode þæt folc . and helias feng eft on .
 Ic beláf ana ealra godes witegena .
 and baal hæfð feower hund and fiftig witegan .
 Nimon hi anne oxan . and geoffrian heora gode . 104
 and ic oðerne oxan geoffrige minum gode .
 and beon hi begen beworpene mid wuda wiðneoðan .
 Uton biddan syððan onsundron æt gode .
 ic æt minum gode þæt he mine lac forbærne 108
 mid upplicum fyre . and ge¹ eac swa dón .
 beo þonne se² soð god þe asent þæt fyr ufan .
 Ða cwæð eall þæt folc þæt he ænlice spræce .
 Ða namon þa deofolgildan þone dunnan oxan . 112
 bewurpon mid wudu . on heora wisan to offrunga .
 and clypodon to báál þæt he heora bene gehyrde .
 Stodon ða fram ærne-mergen earmlice hrymende .
 oð ofer midne deg ge-drehte forðearle . 116
 ne him answaru ne com ne seo offrung næs forbærned .
 þa cwæð helias to ðam leasum witegum .
 Clypiað git² hluddor uncuð peah þe he slæpe
 þæt he huru awacnige . and eow wið spræce . 120
 Hi clypodon þa swyðor . and hi sylfe gedrehton³
 ac se leasa báál ne mihte hi geblyssian .
 Ða genam helias þone oþerne oxan .
 beworhte mid wuda on ða ealdan wisan 124
 Het ða gewæterian ealne þone wudu .
 and clypode anmodlice to þam ælmihtigan gode .
 Ðu ælmihtiga god þe abraham on belyfde

96. om. cuman; elian. 97. elias; ealre. 98. healfa. 99. gód.
 100. biggengum. 101. elias. 102. belaf. 103. báál. 104. Niman; ænne.
 105. geoffrige. 106. mid wuda beworpene. 109. don. 112. dumban.

¹ Leaf 85.

² Above the line.

³ MS. gewundodon, alt. to gedrehton.

to come all together to have speech with Elijah. 96
 Then said Elijah to all that multitude,
 'How long will ye halt on two sides thus?
 If our Lord is God, then follow Him,
 If Baal is god, follow his service.' 100
 Then the people were silent, and Elijah resumed,
 'I only am left of all God's prophets,
 and Baal has four-hundred and fifty prophets.
 Let them take an ox, and offer to their god, 104
 and I will offer another ox to my God,
 and let them both be surrounded with wood beneath.
 Let us afterward severally entreat of God,
 I of my God, that He will burn up my sacrifice 108
 with fire from heaven, and do ye also likewise;
 then let Him be the true God that sendeth fire from above.'
 Then said all the people that he had spoken excellently.
 Then the idolaters took the dun ox, 112
 surrounded it with wood, as was their wont with sacrifices,
 and cried to Baal that he would hear their prayer.
 They stood there from early morning, lamentably crying,
 until over midday, exceeding troubled, 116
 but no answer came to them, nor was the sacrifice consumed.
 Then said Elijah to the false prophets,
 'Cry ye yet louder, peradventure he sleepeth,
 that he may at least awaken and answer unto you.' 120
 They cried then the more, and afflicted themselves;
 but the false Baal could not gladden them.
 Then Elijah took the other ox,
 and surrounded it with wood in the old manner. 124
 Then he bade men water all the wood,
 and cried with single mind to the Almighty God,
 'Thou Almighty God, in whom Abraham believed,

113. beworhton; wuda; offrunge. 114. bena. 115. -merigen. 116. dæg.
 117. andswaru. 118. elias. 119. gyt hludor; om. þe; slape.
 120. sprece. 121. gewundedon (*for* gedrehton). 122. baal. 123. elias.

and his sunu Isáac . and eac swilce Iacób .	128
geswutela on þysum dæge þæt ðu eart soð god .	
and þis folc oncnawe cuðlice mid geleafan	
þæt þu eart drihten god þe heora heortan gebigst .	
Æfter ðisre clypunge com fyr of heofonum .	132
and forbærnde þone oxan and ealne ðone wudu .	
and ða twelf stanas ðe stodon under ðam oxan .	
þa feol eall þæt folc forht on gebedum .	
and clypode mid geleafan to ðam lyfigendan gode .	136
Drihten sylf is god . drihten sylf is god .	
Him cwæð þa to helias . Gelæccað þa witegan	
þe báále ðeowdon þæt heora nán ne ætberste ;	
hi wurdon ða gelæhte and gelædde to helian .	140
and he hi acwealde þæt þær nan ne beláf cucu .	
He astáh ða ardlice up to anre dune .	
and gebigedum cneowum bæd ðone ælmihtigan god	
þæt he renas forgeafe eorð-bugiendum .	144
and het his cnapan ða hwile hawian to ðære sá .	
gif ænig mist arise of ðam mycclum brymme .	
þa gecyrde se cnapa seofon siðum him to .	
and on ðam sefoðan cyrre sæde ðam witegan .	148
þæt an gehwæde wolcn of ðære widgillan sá	
efne þa upp astige mid þære unscaðpigan ¹ lyfte .	
Efne ða arás se wínd . and ða wolcnu sweartodon .	
and com ormæte scúr of ðære lyfte .	152
þa gewende se cyning aweg mid þam rene .	
and cydde his wífe ðæs witegan dæda .	
and hu he ofsloh ða hæðengildan .	
þa asende gezabel ongean to helian .	156
and swor þurh hire godas mid syrwigendum mode .	
þæt helias sceolde ðæs on mergen sweltan .	
and beon anum gelíc hire leasra witegena .	
þa for-fleah helias þæt fracode wif	160

128. swylce iacob.

138. elias. 139. nan.

132. þyssere.

140. elian.

134. stodon.

141. om. cucu.

135. eal.

142. astah.

¹ Leaf 85, back.

and his son Isaac, and also Jacob, 128
 manifest this day that Thou art the true God,
 that this people may know assuredly by faith
 that Thou art the Lord God who turnest their hearts.'
 After this invocation came fire from Heaven 132
 and burned up the ox, and all the wood,
 and the twelve stones which stood under the ox.
 Then fell down all the people, terrified, in prayer,
 and cried with faith to the living God, 136
 'The Lord Himself is God, the Lord Himself is God.'
 Then Elijah said to them, 'Seize the prophets
 who have served Baal, that none of them escape.'
 So they were seized and brought to Elijah, 140
 and he slew them, that none of them remained alive.
 Then he went up quickly to a mountain,
 and on bended knees besought the Almighty God,
 That He would give rains to the inhabitants of the earth; 144
 and bade his servant meanwhile look toward the sea,
 if any mist were rising out of the great ocean.
 Then the servant returned to him seven times,
 and on the seventh return said to the prophet, 148
 that, 'behold there ariseth one little cloud
 out of the wide-reaching sea, in the stainless sky.'
 Lo! then the wind arose, and the clouds grew dark,
 and there came a very great shower from the sky. 152
 Then the king went away, with the rain,
 and told his wife the prophet's deeds,
 and how he had slain the idolaters.
 Then Jezebel sent [men] to meet Elijah, 156
 and swore by her gods with treacherous mind,
 that Elijah should die for this in the morning,
 and become like one of her false prophets.
 Then Elijah fled away from that wicked woman, 160

144. -bugigendum.

147. sipan.

150. up; unstaeddigan.

151. aras. 154. wife.

156. elian.

158. elias; merigen.

160. elias.

út to anum westene and wearð ðær on slæpe .
 ac hine awrehte sona ansinende godes engel .
 het hine arisan and hine gereordian .
 He geseah þær liegan ænne snaw-hwitne focan . 164
 and an lytel fæt ful wæteres þāpa he awacnode .
 He æt ða and dranc . and eft wearð on slæpe .
 ac se encgel hine awrehte opre siðe . and cwæð .
 Aris hraðe . and et . þu hæfst swyþe langne weg . 168
 He æt eft . and dranc . and eode be ðam mete
 feowertig daga onán . butan ælcum gereorde .
 Sum þegen hatte naboð . se hæfde ænne win-eard
 wið ðæs cyningges botl . þa cwæð se cyningc him to . 172
 Syle me ðinne wineard me to wryrtune .
 and ic þe oðerne finde on fylrene for-hwega .
 oððe mid feo ofgange forðan þe he is me gehende .
 þa cwæð naboð him to . þæt he ne mihte alætan 176
 his yldrena yrfweardnysse swa eaðelice him to handa .
 þa gebealh hine se cyningc and to¹ his bedde eode .
 wende hine to wage wodlice gebolgen .
 Him eode þa to gezabel and cwæ . 180
 Hwi eart ðu geunrotsod . and þe gereordian nelt ?
 þa sæde se arleasa his yfelan wife .
 hu he þæs win-eardes gyrnde . and him forwyrnde naboð .
 þa olæhte gezabel þam unrihtwisan and cwæð . 184
 Aris and gereorda ðe¹ mid rædfæstum mode .
 ic ðe forgife þone wineard ðe ðu gewilnodest .
 þa sende gezabel sona anne pistol .
 to naboðes neh-geburum mid þisum ge-banne . 188
 Habbað eow gemot . and to middes settað naboð
 eowerne nehgebúr . biddað lease gewitan
 þæt hi hine forsecgan on eowere² gesamnunge ðus .
 Naboð wryigde on ure gewitnysse god 192

161. ut.
lytel; full.163. arisan.
167. engel.164. focan (*glossed kake*).
169. ða (*for eft*).165. om. an
171. wingearde.¹ Above the line.² Leaf 86.

out into a wilderness, and there fell asleep ;
 but a shining angel of God quickly aroused him,
 and bade him arise and refresh himself ;
 he saw there lying a snow-white cake (baked on the hearth), 164
 and a little vessel full of water, when he awakened.
 Then he ate and drank, and again fell asleep,
 but the angel aroused him a second time, and said,
 'Arise quickly and eat, thou hast a very long journey.' 168
 He again ate and drank, and went by help of that meat
 forty days together without any food.

There was a certain thane called Naboth, who had a vineyard
 hard by the king's palace ; then said the king to him, 172
 'Give me thy vineyard for a herb-garden,
 and I will at least find thee another farther off,
 or I will acquire it for money, because it is handy to me.'
 Then said Naboth to him that he could not let go 176
 his ancestors' inheritance so lightly into his hands.
 Then the king became angry, and went to his bed
 and turned him to the wall, madly enraged.
 Then Jezebel went to him, and said, 180
 'Why art thou sad and wilt not eat ?'
 Then said the wicked [one] to his evil wife,
 how he longed for the vineyard, and Naboth refused him.
 Then Jezebel soothed the unrighteous man, and said, 184
 'Arise and refresh thyself with confident mind,
 I will give thee the vineyard which thou desiredst.'
 Then Jezebel straightway sent a letter
 to Naboth's neighbours, with this proclamation, 188
 'Hold ye a meeting and set Naboth in the midst,
 even your neighbour, and bid false witnesses
 accuse him in your assembly thus :
 Naboth, to our knowledge, hath cursed God 192

172. cyninges ; cyning.
 parum). 178. cyning.
 190. nehgebur. 7 biddað.

173. wyngeward.
 182. wife.
 191. eower.

174. hwærhwega (*glossed*
 186. wingeward. 187. ænne.

and his cyne-hlaford . acwellað hine siððan .
 Ða dydon þa heafod-menn swa swa þæt hetelice wíf
 him on gewrite bebead . and budon him¹ to gemote .
 Fundon ða lease gewitan þe forlugin naboð . 196
 þæt he sceolde wyrigan wælhreowlice god .
 and his cyne-hlaford . and acwealdan hine mid stanum .
 Cyddon ða gezabele . þæt naboð cucu næs .
 Hwæt ða gezabel eode mid blysse 200
 to þam unrihtwisan cyninge¹ . and cwæð him ðus to .
 Arís nu and hafa ðe naboðes win-eard .
 þeah ðe he þe ðæs ne uðe . hé is nú un lifes .
 Ða arás se arleasa . and ferde 204
 to naboðes winearde wolde hine habban .
 Ða com him gangende to se godes witega helias .
 asend fram gode and sæde him ðas word .
 Ðus cwæð se ælmihtiga god . Ðu ofslope and geagnodest . 208
 Swa swa hundas lapodon naboðes blóð .
 swa hi sceolon lapian and liccian þin blóð .
 ic adilegie þinne hired and fordó þinne ofspring .
 forðan þe ðu me getyrgdest and min folc mis-tihtest . 212
 and gezabel sceolon etan ælegrædige hundas .
 Hwæt ða æfter fyrste ferde acháb se cyning
 to-geanes syrian cyninge mid swyðlicre fyrdinge .
 wolde mid gewinne wanian his rice . 216
 þa hét syrian cyning sona his cepan .
 þæt he ana feolle of eallum his folce .
 Ða gebende an scytta sona his bogan .
 and ascét ana flán swylce on ungewis . 220
 and atæse ðone cyning betwux þære lungene .
 þæt he feallende sweolt on ðam gefeohte ærest .
 Ða gewende his here aweg swyðe hraðe
 and leddon ðone cyning on his cræte swa deadne . 224

194. -men; hétole. 195. om. him. 196. Fundan. 197. wyrían.
 201. om. cyninge. 202. Arís; wingearde. 204. arás; *ins.* ardlice (*glossed*
mox and instanter) after arleasa. 205. wingearde. 206. elias. 207. asend

¹ Above the line.

and his royal lord; and kill him afterwards.'

Then the chief men did even as the hateful woman
had bidden them in the writ, and summoned him to a meeting,
and found the false witnesses who belied Naboth, [saying] 196

that he had impiously cursed God

and his royal lord; and killed him with stones,
and then told Jezebel that Naboth was not alive.

Lo! then Jezebel went joyously

200

to the unrighteous king, and said thus to him:

'Arise now and take to thee Naboth's vineyard,
though he granted it not to thee; he is now lifeless.'

Then the impious man arose, and sent

204

to Naboth's vineyard, desiring to take it.

Then came, meeting him, God's prophet Elijah,

sent from God, and said to him these words,

'Thus spake the Almighty God, "thou hast slain and taken pos-
session; 208

even as dogs lapped Naboth's blood,

so shall they lap and lick thy blood;

I will consume thy family, and destroy thy offspring,

because thou hast wearied me, and misled my people; 212

and greedy dogs shall eat Jezebel."

So then after some time Ahab the king marched

against the king of Syria with a very great army,

desiring by conquest to diminish his kingdom. 216

Then the king of Syria straightway bade his men take heed

that he [Ahab] alone should fall of all his people.

Then an archer presently bent his bow

and shot an arrow as if uncertainly, 220

and smote the king between the lungs,

that he died, being the first that fell in the fight.

Then his army turned away very speedily,

and brought the king in his chariot, thus dead, 224

þa fram. 208. ofslohge. 7 geahnodest. 209, 210. blod. 211. adilegige.
212. getyrigdest. 214. achab; cining. 215. cyninge; swiðlicere.
217. het. 218. ána. 220. asceat ane flan; ungewiss. 224. læddon.

and his blod ða fleow binnon ðam cræte .
 þæt liccodon hundas ðaða hí háam comon .
 Ða feng his sunu sona to his rice .
 oozias gehaten swyðe yfel-dæda . 228
 He ferdeswa swa his forcuða¹ fæder and swa swa his fracode modor
 him yfele gebysnodon . and binnon twam gearum
 his lifes ðolode . and his lænan rices .
 He feoll of anre stægere . and forðy gelæg . 232
 Sende ða to hæðengilde het axian be him .
 and helias gemette þa menn ðe he asende .
 cwæð² him sona to . swa swa him sæde godes engel .
 Hwæt la nis se ælmihtiga god on israhela ðeode . 236
 and ge farað to hæðengilde eowre hæle to axienne .
 Nu cwæð se ælmihtiga forði . þæt se cynincg ne sceall arisan
 of ðam bedde þe he on lið . ac sceall beon dead .
 Þa gewendon ða ærendracan eft to ðam cynincge . 240
 and cyddon hwæt se witega him be wege sæde .
 Þa sende se cyning sona fiftig manna
 to ðam godes witegan . wolde hine gelangian .
 Ða cwæð se yldosta to ðam arwurðan witegan . 244
 Gang nu godes man of þære grædan dune .
 se cynincg gewilnað þæt þu cume him to .
 Þa andwyrde helias anrædlice and cwæð .
 Gif ic godes man eom . forbærne eow godes fyr . 248
 Hwæt þa mid ðam worde wand fyr of heofonum
 and forbærnde þa fiftig manna mid ealre heora fare .
 Þa asende se cynincg eft oðre fiftig
 up to ðære dune þær helias sæt . 252
 and him callswa getimode swaswa ðam oðrum flocce .
 þæt hi wurdon forbærnde mid brastligendum lige .
 heofonlices fyres færlice ealle .
 Þa asende se cynincg gyt ðriddan siðe him to 256

226. hi ham. 228. óozias; -dæde. 229. om. forcuða. 232. feol;
 stægre; forði. 233. -gylde 7 het. 234. elias; men. 237. axigenne.
 238. cyning; sceal. 239. sceal. 240. cyninge. 244. yldesta (alt.

¹ Above the line.

² Leaf 86, back.

and his blood flowed into the chariot,
so that the dogs licked it when they had come home.

Then his son straightway succeeded to his kingdom,
called Ahaziah, a very evil doer. 228

He walked even as his infamous father and his wicked mother
had set him the evil example, and within two years
he lost his life, and his fleeting kingdom.

He fell off a staircase, and so lay sick. 232

He sent to the idol-god, to enquire of him,
and Elijah met the men whom he sent,
and straightway said to them even as God's angel had told him,
'What, then! is not the Almighty God in the nation of
Israel, 236

and ye go to an idol-god, to seek your healing?

Now therefore saith the Almighty, that the king shall not arise
from the bed whereon he lieth, but shall die.'

Then the messengers returned again to the king, 240

and showed him what the prophet had said to them by the way.

Then the king straightway sent fifty men
to the prophet of God, desiring to call him.

Then said the chief to the venerable prophet, 244

'Go now, man of God, from the grassy hill,
the king desireth thee to come to him.'

Then Elijah answered boldly, and said,

'If I am a man of God, let God's fire consume you.' 248

Lo then! with these words fire came down from Heaven,
and consumed the fifty men with all their company.

Then the king sent again other fifty
up to the hill where Elijah sat; 252

and it happened to them also even as to the other flock,
that they were all suddenly consumed
by the crackling flame of the heavenly fire.

Then sent the king yet a third time to him 256

to eldesta).

245. man; grenan.

246. cyning.

247. elias.

248. om. man.

250. forbærde (*sic*); om. manna.

251. cyning.

252. elias.

253. ealswa.

256. cyning.

fiftig his ðegna . ða feollan ealle on cneowum
 biddende þone witegan mid biſigendre heortan .
 þæt hé hí ne forbærnde ðeahðe hi heora ærende abudon .
 swa swa ða opre ðe him ær tocomon . 260
 Ða het godes engel þæt he gán sceolde
 forð mid ðam mannum . unforht to ðam cyninge .
 Elias ða eode to þam adlian cyninge .
 and him sylfum sæde þæt he sweltan sceolde . 264
 forðan þe he asende to þam sceandlican hæðengilde .
 to befrinne his hæle swylce god nære on israhel .
 Ða gewat se cyning swa swa se witega cwæð .
 and his broðor ioram feng to his rice . 268
 and hit endlyfan gear yfele geheold .
 and his modor gezabél manfullice leofode
 on fulum forligere and on ælcere fracodnyſſe .
 oppæt godes wracu hire wælhreownyſſe geendode . 272
 Betwux ðyſum wearð se witega helias
 up to heofonum ahafen hál butan deaðe .
 and lyfað git on licha¹man mid langſumre ſtrangunge .
 Heliseus his gingra eode mid him on ær . 276
 Ða cwæð se lareow helias to his leorning-cnihte .
 Bide me loca hwæs þu wille ærðan þe ic beo genumen
 of ðinre geſihðe . and of ðyſum geſwince .
 Þa cwæð eliseus to ðam arwurðan witegan . 280
 Ic bidde þe min fæder . þæt ic beo afylled
 mid þam witegendlicum gaste þe on ðe nu wunað .
 Þa cwæð helias to his leorning-cnihte .
 Myceles þu bæde . ac ðu biſt swa ðeah tíða 284
 gif ðu moſt geſeon hu ic ſipige heonon .
 gif ðu hit ne geſihſt soðlice hit ne bið .
 Betwux heora ſpræce com an heofonlic cræt
 swylce eall fyren mid fleogendum horſum . 288

257. feollon. 259. he hi. 262. cyninge. 266. befrinne.
 268. ioram. 269. endleofan. 270. geſabel. 271. fracodnyſſe.
 273. elias. 274. hál buton. 275. leofað gyt; langſumere. 276. eliseus.

fifty of his servants; these all fell on their knees,
 entreating the prophet with trembling hearts
 that he would not consume them, though they announced their
 errand,

like the others who had come to him before. 260

Then God's angel bade him go

forth with the men, fearlessly to the king.

Then Elijah went to the sick king,

and told [the king] himself that he should die, 264

because he had sent to the shameful idol

to enquire concerning his healing, as if God were not in Israel.

So the king died even as the prophet had said,

and his brother Jehoram succeeded to his kingdom, 268

and held it evilly for eleven years,

and his mother Jezebel lived wickedly

in foul whoredom, and in every iniquity,

until God's vengeance ended her cruelty. 272

In the meantime the prophet Elijah

was borne up to heaven hale, without death,

and liveth yet in the body with perpetual strength.

His disciple Elisha went with him before (his translation); 276

then said the master Elijah to his disciple,

'Ask me, lo! what thou wilt before I be taken up
 away from thy sight, and from this toil.'

Then said Elisha to the venerable prophet, 280

'I pray thee, my father, that I may be filled
 with the prophetic spirit which now dwelleth in thee.'

Then said Elijah to his disciple,

'Thou hast asked much, but thou shalt, nevertheless, be so, 284

if thou canst see how I journey hence;

if thou seest it not, verily it shall not be.'

Amidst their speaking came a heavenly chariot,

as if all of fire, with flying horses, 288

277. elias.
 (glossed kert).

278. loc.
 288. eal.

283. elias.

284. Myccles.

287. cræt

and helias ferde on ðam fægeran cræte
 upp geond ða lyft . and let afeallan his basineg .
 Ða geseah heliseus hu he siðode up .
 and clypode hlude æfter his lareowe þus . 292
 Pater mi . pater mi . Currus israhel et auriga eius .
 þæt is on englisc¹; Fæder min . fæder min . israheles cræt .
 and his wissigend . þæt is cræt-wisa .
 He ne geseah hine siððan ac genam sona his basineg 296
 ðe of þam cræte ætfeoll . and 'ferde ongean .
 and wæs godes witega swa wís swa se oðer .
 and fela wundra worhte . and witegode fela ðingc .
 He arærde ænne deadne mann² þurh drihtnes nihte . 300
 ænne on his life . and oðerne æfter his² forðsiðe .
 Æfter þæs witegan forð-sipe wearð
 an lic gebroht to ðæs halgan byrgene .
 and sceaðan þa affligdon færlíce ða lic-menn . 304
 þæt hi forleton þone deadan uppan his byrgene .
 and urnon aweg swa hraðe swa hi besawon on ðone reþan flocc .
 Ða aras se deada mid ðam þe he hrepode þa byrgene .
 and eode ham gesund for heliseus gearnungum . 308
 Heliseus gehælde eac ænne ealdor-man
 fram ðam atelicum hreoffan . se hatte náámán
 of syrian lande . and he gelyfde on god
 þurh þæt mycele wundor ðe god on him geworhte . 312
 Fela oðre tacna gefremede god þurh hine
 on israhela ðeode . on þam yfelan timan .
 Heliseus ða asende sumne oðerne wite³gan
 mid godes ærende to anum ealdor-menn 316
 hieu gehaten . het hine halgian to cynincge .
 Ða ferde se geonga witega to þam foresædan ealdor-menn .
 begeat his heafod mid ele . swa swa se ælmihtiga hét .
 and abead him godes ærende an-rædlice and cwæð . 320

289. elias; fægran. 290. basineg. 291. eliseus; upp. 294. om.
 þæt is on englisc; mín (*twice*). 295. cræt-wisa (*glossed kertare*). 296. ac
 he genam; basineg. 298. om. godes. 299. feala; feala þing.
 300. om. mann. 301. om. 2nd his. 303. lic; his (*for ðæs*). 304. licmen.

¹ þæt—englisc *above the line*.

² *Above the line*.

³ Leaf 87, back.

and Elijah departed in the fair chariot
up beyond the sky, and let fall his mantle.
Then Elisha saw how he went up,
and cried aloud after his master thus: 292
‘*Pater mi, pater mi, Currus israhel et auriga eius;*’
that is in English, ‘My father, my father, the chariot of
Israel,
and its guider,’ that is, charioteer.
He saw him not afterward, but straightway took his mantle, 296
which fell from the chariot, and went back,
and was God’s prophet, as wise as was the other,
and wrought many miracles, and prophesied many things.
He raised a dead man through the Lord’s might, 300
one during his life, and another after his death ;
After the prophet’s departure hence
a corpse was brought to the saint’s tomb,
and robbers put the bearers suddenly to flight, 304
so that they left the dead man upon his sepulchre,
and ran away as soon as they saw the cruel flock.
Then the dead man arose when he touched the sepulchre,
and went home sound, for Elisha’s merits. 308
Elisha also healed a nobleman
from the dreadful leprosy ; he was called Naaman,
of the land of Syria, and he believed in God
through the great miracle which God wrought in him. 312
Many other signs God performed through him
among the nation of Israel, in that evil time.
Elisha then sent another prophet
with God’s errand to a prince 316
called Jehu, bidding him hallow him as king.
So the young prophet went to the aforesaid prince,
poured oil on his head, even as the Almighty had commanded,
and boldly announced to him God’s errand, saying, 320

305. forléton ; uppon.

313. Feala ; gefremode.
ealdormen. 319. het.

306. flocc.

315. þá.

308. elisees.

317. hfeú ; cyninge.

310. om. ðam.

318. geunga ;

God ælmihtig cwæð be þe . ic ðe to cynincege gesmyrode .
 ofer israhela folc . þæt þu eall adilegie
 achabes ofspringc ðæs arleasan cyninges .
 þæt ic beo gewrecen on þære awyrigendan (*sic*) gezabel . 324
 Heo bið hundum to mete ná bebyrged on eorðan .
 Hwæt ða hieu se ní-gehalgode cynincg .
 ferde mid fultume to gefremmenne þa þincg
 ðe him god bebead betwux his gebroðrum . 328
 Þa com him togeanes Ioram se cyning .
 axode hwæðer he come mid sibbe swa cafllice .
 Ða andwyrde hieu and cwæð unforht him to .
 Git ðinre modor manfullan forligr . 332
 and fela unlybban syndon forðgenge .
 Þa gewende ioram awæg sona . and cwæð .
 Ðis synd syrunga . and hieu hine scét
 bæftan his bæce . þæt him to-bærst seo heorte . 336
 Het hine ða wurpan of þam wege swa deadne .
 Þa fleah iudea cyning þe com mid ðam oþrum .
 ac hieu hine offerde and him his feorh benam .
 wende þa to gezabel þe wæs on þære byrig . 340
 and stóð uppon anre upflora ænlice geglencged .
 and gehiwode hire eagan and hire neb mid rude
 togeanes hieu . and beheold his to-cyme .
 Þa beseah hieu to þære sceande up . 344
 and het hi asceofon (*sic*) sona under-bæc .
 Heo wearð ða afylled ætforan ðam horsum .
 and þa hors hi oftrædan huxlice under fotum
 Hieu þa eode to his gereorde sittan . 348
 and æfter his ðenunge cwæð to his þegnum .
 Gað to þære hætse (*vel* sceande) þe ic hét niþer asceofan .
 and bebyriað hire lic for hire gebyrdum .
 Hi eoden ardlice to ac heo wæs eall freten 352
 butan þam handum anum . and þam heafde ufweardum .

321. cyninge. 322. eal adilegige. 323. ofspring ; cyninges.
 324. awyrigedan. 326. nighalgoda cyning. 327. ðing. 330. hwær
 (*glossed vtrum*). 331. hieu. unforht him 7 cwæð. 332. manfulla forliger.
 333. feala. 334. awæg. 335. hieu him sceat to. 337. worpan.

'God Almighty hath said concerning thee, "I have anointed thee king over the people of Israel, that thou mayest exterminate the offspring of Ahab the wicked king, that I may be avenged on the accursed Jezebel; she shall be for meat to dogs, not buried in the earth."' 324

Then Jehu, the newly hallowed king, went with his forces, to accomplish those things which God had commanded him, amongst his brethren. 328

Then came against him king Joram, asked whether he came, thus boldly, in peace? Then answered Jehu and said to him fearlessly, 'Yet thy mother's wicked whoredoms and many witchcrafts are going on.' 332

Then Joram turned instantly away and said, 'This is treachery;' and Jehu shot him behind his back, so that his heart burst. 336

Then he bade him be cast out of the way thus dead. Then fled the king of Judah who came with the other, but Jehu pursued him, and took his life from him; then went he to Jezebel, who was in the city 340

and stood upon an upper floor magnificently adorned, and had painted her eyes and her face with red, to meet Jehu, and beheld his approach.

Then Jehu looked up to the shameful one, and immediately commanded men to push her over from behind; so she was thrown down before the horses, and the horses trod her ignominiously under their feet. 344

Then Jehu went to sit at his banquet, and after his feast said to his servants, 'Go to this witch whom I bade men throw down, and bury her corpse, for her birth's sake.' 348

They went quickly, but she was all devoured, save only the hands and the upper part of the head, 352

340. gezabel. 341. stod; geglenged. 342. hiwode; nebb. 344. upp.
 347. ofstrædon. 350. Jun. om. vel sceande; het; ascufan. 351. bebyrgað;
 om. for hire gebyrdum. 352. eodon; tó. 353. buton; ufeweardan.

and þam fot-wylmum þurh fule hundas .
 Þa cyddon ða enihtas þam cyninge þæt .
 and he cwæð to andsware . þæt hit wæs ær swa gewitegod . 356
 Þa wæran of samarian ¹hund-seofontig aðelinga
 achabes suna þæs ealdan cyningces
 iorames gebroðra . Þa het se bealda hieu
 ða ceastergewaran . þæt hi of ðam hund-seofontigum 360
 ænne æðeling gecuron him to cyninge .
 and fuhton him togeanes for heora hlafordum .
 Þa sende seo burh-waru to ðam breman hieu .
 budon him manrædene to eallum his bebodum . 364
 Þa het hieu him to gebringan
 þæra æðelinga heafdu ealle þæs on mergen .
 and he acwealde siððan ælc þincg ðæs cynnes .
 Gewende ða to samarian þære fore-sædan byrig . 368
 and het him to gelangian þa leasan deofolgildan .
 þe báál wurðodon wolde hine gespræcan .
 Het ða gedreohlæcan þæs deofles templ .
 sæde þæt he wolde hine wurðian for god . 372
 swa swa acháb dyde and eac git swyðor .
 Þa comon þa sacerdas to þam cyninge ealle .
 and he hét hí ingan to ðam gode báál .
 and him geoffrian þa estfullan onsægednyssa . 376
 Hwæt ða hieu het hi ealle ofslean .
 and forbærnan þone báál and to-bræcan his templ .
 Worhton þa anne gangtun . þær ðær se god báál
 ær wæs gewurðod wolice oðþæt . 380
 Þa com godes word to ðam cyninge þus .
 Forðan þe þu geworhtest minne willan geornlice
 on achabes ofsprince . and hí ealle adilogodest .
 þine suna gesittað þæt cyne-setl on israhel 384
 oð ða feorþan mægðe . mid fæderlicre æfter-gengnyssse .

355. cyninge.

358. cyninges.

367. ðing.

356. om. to ; swa ær.

361. cyninge.

370. hi gesprecan.

357. Ða wæron on samarian.

363. asende ; ieu.

371. tempel.

366. merigen.

373. achab.

and the soles of her feet, by foul dogs.
 Then the servants told that to the king,
 and he said in answer, that it had been so prophesied before-
 hand.

356

There were in Samaria seventy princes,
 sons of Ahab, the old king,
 Joram's brethren. Then the bold Jehu commanded
 the citizens that they should choose a prince

360

from among those seventy, to be their king,
 and fight against him in defence of their lords.
 Then the citizens sent to the renowned Jehu,
 promising him obedience to all his commands.

364

Then Jehu ordered them to bring
 all the heads of the princes on the morrow,
 and he destroyed afterward every one of the race.
 Then he returned to Samaria, the aforesaid city,

368

and bade men call to him the false idolaters,
 who worshipped Baal, desiring [them] to speak with him.
 Then he bade [call] the ministers of the devil's temple,
 saying that he wished to worship him as God,

372

even as Ahab did, and even yet more.
 Then all the priests came to the king,
 and he bade them enter in unto the god Baal,
 and offer to him their devout sacrifices.

376

Lo then! Jehu commanded men to slay them all,
 and burn up Baal, and break down his temple.
 They turned it into a draught-house, where the god Baal
 before was wickedly worshipped until that time.

380

Then came God's word to the king thus,
 'Because thou hast zealously executed my will
 on Ahab's offspring, and hast destroyed them all,
 thy sons shall sit on the throne of Israel
 until the fourth generation, in lineal succession.'

384

374. cyninge.

376. estfullum.

377. hieú.

378. tobrecan.

379. om. anne; gangtún (*glossed cloacam*).

381. cyninge.

383. ofspringe;

hi; adylegodest.

385. fæderlicere.

Manega cynegas wæron myslice geworhte
 æfter þysum rixiende on israhela rice .
 and eac on iudea lande . oðþæt se geleaffulla cynincg 388
 ezechias gehaten mid ealre heortan gebeah
 to ðam ælmihtigan gode . and his biggengas arærde .
 and towearp þa deofolgild þe dwollice oþ þæt
 wæron gewurðode mid wolicum biggencgum . 392
 He rixode on iudea lande an leas ðryttig geara .
 and wislice leofode forðan þe he lufode god .
 and god hine gescylde wið syrian cynincg .
 sennacherib gehaten þe mid hóle him on wan . 396
 and mid ormætre fyrdinge hine afyllan wolde .
 and asende his heretogan to . ðe huxlice spræc be gode
 and be ezechian mid ¹mycclum gebeote .
 Hwæt ða ezechias anmodlice clypode 400
 to ðam ælmihtigan gode . þæt he hine ahredde .
 Ða asende god his engel to þam syriscan here .
 and ofsloh on anre nihte an hund þusend manna .
 and hund-eahtatig ðusend and sumne eacan ðæarto . 404
 Þa geseah sennacherib sona ðæs oþ mergen .
 þæt his here wæs ofslagen mid heofonlicum swurde .
 Wende þa sona hám . and his twægen suna
 hine ofslogon mid swurdes ecge . 408
 Swa ahredde se ælmihtiga god þone æpelan cynincg .
 and eac his leode for his geleafan .
 Æfter ðysum wearð geuntrumod ezechias [oð] deað .
 and him com gangende to godes witega isaias . 412
 abead him godes ærende þus bealdlice and cwæð .
 God cwæð be ðe cynincg . þæt þu becweðe þine ðincg .
 forðan þe ðu sweltan scealt . and þu soðlice ne leofast .
 Þa awende ezechias to wage his ansyne . 416
 and clypode to gode þus cweðende mid wope .
 Ic bidde þe min drihten þæt þu beo gemyndig

386. cyningas. 387. rixigende; rice. 388. cynincg. 392. biggengum.
 393. læs. 396. hole; wann. 397. ormætre fyrdinge. 398. om. to.
 405. merigen. 406. ofslegen. 407. Gewende; twegen.

¹ Leaf 88, back.

Many kings were there, diversely disposed,
 reigning after this one in the kingdom of Israel,
 and also in the land of Judah, until the believing king, 388
 called Hezekiah, turned with his whole heart
 to the Almighty God, and raised up his worship,
 and overthrew the idols which until then had been
 erroneously venerated with wicked worship. 392
 He reigned in the land of Judah thirty years save one,
 and lived wisely, because he loved God;
 and God shielded him against the Assyrian king,
 called Sennacherib, who with slander fought against him, 396
 and desired to destroy him with an immense army,
 and sent his leader to him, who spoke shamefully concerning God,
 and concerning Hezekiah, with great threatening.
 So then Hezekiah cried with single mind 400
 to the Almighty God, that He would deliver him.
 Then God sent His angel to the Assyrian host,
 and slew in one night one hundred and eighty
 thousand men, and some more besides. 404
 As soon as Sennacherib saw in the morning
 that his host was slain by the heavenly sword,
 he straightway went home, and his two sons
 slew him with the edge of the sword. 408
 Thus the Almighty God delivered the noble king
 and also his people, for his faith.
 After this Hezekiah fell sick unto death,
 and God's prophet Isaiah came walking to him, 412
 and announced to him God's errand thus boldly, and said,
 'God saith concerning thee, O king, that thou must bequeath
 thy property,
 because thou shalt die, and thou verily shalt not live.'
 Then Hezekiah turned his face to the wall, 416
 and cried to God thus saying, with weeping,
 'I beseech Thee, my Lord, that thou be mindful

409. áhredde; om. god; cyning.
 (correctly). 414. cyning; þing

411. MS. JUL. of (*wrongly*); JUN. 08
 416. wende.

hu ic ætforan ðe ferde on fulfremedre heortan .
 and on soðfæstnysse þe symle gecwemde . 420
 Isaias se witega wæs awæg farande .
 ac god hine gecyrde þus him eft segende .
 Gecyr to ezechian and sege him ðas word .
 Drihten god gecwæð þe dauid on ge-lyfde . 424
 ic gehyrde þin gebed . and ic beheold þinne wóp .
 and efne ic ðe gehæle þæt þu hál gæst
 nu embe þry dagas to þines drihtnes temple .
 and ic fiftyne gear þe to fyrste læte 428
 ðinum dagum to eacan . and ic eac þas burh gescylde .
 Þa het se witega isaias wyrcean ænne clyþan
 to þæs cynincges dolge . and him com ða hælu .
 He leofode þa siððan oð þæt sixteoðe gear . 432
 and mid ealre godnysse gode¹ gecwemde .
 Mannases wæs gecyged ezechias sunu .
 and se feng to rice æfter his fæder geendunge .
 and mid manegum yfelum dædum þone ælmihtigan god¹ 436
 ge¹gremode .
 þa asende him god to swyðlice steore .
 swa þæt him comon to ða chaldeiscan leoda
²and hine gebundenne geleddon to babiloniscre byrig .
 and on cwearterne bescufon to sceame his kyne-scipe . 440
 Þa behreowsode mannases mycclum his synna .
 and mid eallre heortan to þam ælmihtigan clypode .
 biddende miltsunge ealra his man-dæda .
 and behet geswicennysse and hit eac swa gelæste . 444
 Hwæt ða se ælmihtiga god þas earman cynincges
 bene gehyrde . and gebrohte hine
 eft to his cyne-rice of ðam reðan cwearterne .
 and he ge-bette syððan þæt ðæt he ær tobræc . 448
 He oncneow þa godes mihte and his mildheortnysse on him
 and awende his dæda to his drihtnes willan .

421. farende. 425. wop. 426. gehælde ; hal. 430. wyrcean ; cliðan.
 431. cyninges. 433. ealra. 434. Manases ; ezechian. 435. rice.

¹ Above the line.

² Leaf 89.

how I have walked before thee with a perfect heart,
and in integrity have ever pleased Thee.' 420

Isaiah the prophet was going away,
but God caused him to return, thus saying to him again,
'Return to Hezekiah, and say to him these words,
The Lord God hath said, in whom David believed, 424
I have heard thy prayer, and I have beheld thy weeping,

and behold, I will heal thee that thou mayest go whole
now within about three days, to thy Lord's temple;
and I will allow thee a space of fifteen years 428

in addition to thy days, and I will also protect this city !'

Then the prophet Isaiah bade make a plaster
for the king's wound, and health came to him.

Then he lived afterward until the sixteenth year, 432
and with all goodness pleased God.

Hezekiah's son was called Manasses,

and he succeeded to the kingdom after his father's death,
and with many evil deeds provoked the Almighty God. 436

Then God sent him a severe chastisement,
so that the Chaldean people came to him,
and brought him bound to the city of Babylon,
and thrust him into prison, as a shame to his kingship. 440

Then Manasses greatly repented of his sins,
and with all his heart cried to the Almighty,
imploring mercy for all his wicked deeds,
and promised amendment, and he also performed it. 444

Lo then ! the Almighty God heard the prayer
of the poor king, and brought him
again to his kingdom, out of the cruel prison,
and he afterward restored that which he had before broken in
pieces. 448

He then acknowledged God's might, and his mercy towards him,
and turned his deeds to his Lord's will,

436. om. god ; gegremode. 437. sende. 439. læddon. 440. cweartern ;
cynescipe. 441. manases. 442. ealre. 445. cyninges. 448. ár.

and wel ge-endode þeah ðe he yfele ongunne .
 His sunu amón swyðe ungesælig 452
 feng to his rice . and hit unrihtlice heold
 swa þæt hé forlét þone almihtigan god .
 and deofolgild beeode and dæd-bote ne¹ geworhte .
 Twa gear he rixode unrædfæstlice . 456
 Ða gewearð his þegnum þæt hi hine acwealdon
 and Iosias his sunu sona feng to rice .
 on iunglicre ylde and ge-efenlæhte dauide
 on ealre godnyse . and godes wyllan gefremode . 460
 He awarep yfelnyse and ða unrihtan biggengas
 ðæra leasra goda þe his fæder on gelyfde .
 and geedniwode godes æ . mid eallum biggencgum .
 and wiccan fordyde . and wigleras affigde . 464
 and drycræft towearp his drihtne to gewemednyse .
 Næs soðlice nan cynincg þe gecyrde swa geornlice
 mid ealre heortan to ðam ælmihtigan gode
 beforan iosian . ne eac siððan ne com 468
 nan his gelica ðe swa gelyfde on god .
 An and þryttig geara . he rixode þrymlice on hierusalem .
 and myldheortnyse weorc be moyses . æ .
 symle beeode . swa swa us secgað gewrytu . 472
 Ne mage we awritan ða mænig-fealdan gerecednyssa
 ealra iudeiscra cyninga on ðisum lytlan cwyde .
 oððe israhela ðeode hu hi ealle leofodon .
 ac we cweðað to soðum se þe synnum gehyrsumað . 476
 and godes beboda forsyhð nu on þæs godspelles timan .
 þæt he bið þam cynincgum² gelic ðe gecuron deofolgild .
 and heora scyppend forsawon . Se ðe soþlice is
 ana god ælmihtig . æfre rixigende . 480
 Ðam sy wulder on ealra worulda woruld. AMEN.

453. geheold.
 459. iunglicere.

¹ Above the line.

454. forlet; lyfigendan (for ælmihtigan).
 460. gódnysse.

461. wearp yfelnyssa.

² Leaf 89, back.

and ended well, although he had begun evilly.

His son Ammon very unhappily
succeeded to his kingdom, and ruled it unjustly,
so that he forsook the Almighty God,
and practised idolatry, and wrought not deeds of repentance.

Two years he reigned without prudence; 456

then his thanes agreed that they would kill him,
and Josiah his son straightway succeeded to the kingdom
in youthful age, and imitated David
in all goodness, and performed God's will. 460

He cast away evil, and the wrong (false) worships
of the false gods in which his father had believed,
and renewed God's law with all observances,
and destroyed the witches, and put the wizards to flight,
and cast down witchcraft, to please his Lord. 464

There was indeed no king who turned so zealously
with his whole heart to the Almighty God
before Josiah, neither afterward came there
any like to him, who so believed on God. 468

One and thirty years he reigned gloriously in Jerusalem,
and works of mercy according to the law of Moses
he ever practised, even as the scriptures tell us. 472

We cannot write the manifold histories
of all the Jewish kings in this little treatise,
or how the people of Israel all lived;
but we say in truth, that he who obeyeth sins 476

and despiseth God's commands, now in the gospel's age,
is like the kings who chose idolatry,
and despised their Creator; Who is verily
One God Almighty, ever reigning; 480

to Whom be glory to all ages of ages. AMEN.

463. 7 mid (*for* mid). 466. cyning. 473. gerecednysse. 474. cynega.
476. soþan. 478. cynegum. 480. god ana. 481. sy a wuldor.

XIX.

PASSIO SANCTI ALBANI MARTYRIS.

[Collated with U.=MS. Cambridge University Library, li. i. 33, p. 289.]

SVM HÆDEN CASERE WÆS GE-HATEN DIOCLITIANVS
 se wæs to casere gecoren þeahðe he cwealm-bære wære .
 after cristes acennednyssse twam hund gearum .
 and syx and hund-eahtatigum ofer ealne middan-eard . 4
 and he rixode twentig geara reðe cwellere .
 swa þæt he acwealde and acwellan hét
 ealle ða cristenan þe he of-axian mihte .
 and forbærnde cyrcan . and berypte ða unscæððigan . 8
 and þeos arleasa ehtnyss unablinndlice eode
 ofer ealne middan-eard ealles tyngear.
 oðþæt heo to engla lande eac swylce becom .
 and þær fela acwealde ða þe on criste gelyfdon . 12
 an ðæra wæs albanus se æpela martyr .
 seðe on þære ehtnyssse eac wearð acweald
 for cristes geleafan . swa swa we cyðað hér .
 On þam dagum becom seo cwealmbære ehtnyss 16
 to engla lande fram ðam arleasan casere .
 and þa cwelleras cepton ðæra cristenra gehwær
 mid ormetre wodnyssse . Þa ætwand him an preost.
 Se arn digollice to albanus huse . 20
 and ðær ætlutode his laðum ehterum .
 and albanus hine under-feng þeahðe he gefullod nære .
 Þa be-gan se preost swa swa he god lufode
 his gebedu singan and swyðe fæstan . 24
 and dæges and nihtes his drihten herian .
 and betwux ðam secgan ðone soðan geleafan
 þam arwurþan albane . oðþæt he gelyfde

TITLE. U. *inserts* X. KALENDAS
 IULII before PASSIO.

1. U. dioclicianus.
2. wære.
3. hundred.

4. vj. hünd-eahtatigum.
6. het.
8. he ryppte þa unscyldigan.
9. arlease ehtnys.
10. tün gear.

XIX.

JUNE 22. PASSION OF ST. ALBAN, MARTYR.

THERE was a heathen emperor named Diocletian,
 who was chosen to be emperor over all the earth,
 though he was a destroyer of men, two hundred
 and eighty-six years after Christ's incarnation; 4
 and he reigned twenty years, a cruel murderer,
 so that he killed, and bade kill,
 all the Christians whom he could find out,
 and burned churches, and robbed the innocent; 8
 and this impious persecution spread unceasingly
 over all the earth fully ten years,
 until it came also even to England,
 and there killed many who believed in Christ. 12
 One of these was Alban, the noble martyr,
 who was likewise killed in that persecution
 for Christ's faith, even as we shall tell [you] here.
 In those days came the murderous persecution 16
 to England from the wicked emperor,
 and the murderers seized the Christians everywhere
 with exceeding fury; then a priest escaped from them
 who ran secretly to Alban's house, 20
 and there lay hid from his fierce persecutors,
 and Alban received him, though he was not baptized.
 Then began the priest, forasmuch as he loved God,
 to sing his offices, and fast strictly, 24
 and day and night to praise his Lord,
 and meanwhile to teach the true faith
 to the honourable Alban, until he believed

11. land.

12. crist.

13. þære. æpele martir.

19. unmætre (*for* ormetre).

20. digellice.

21. æt-lutude.

22. hé.

on ðone soðan god . and wiðsoc þam hæðen-scype . 28
 and wearð soplice cristen . and swyðe geleaffull.
 Ða wunode se preost mid ðam arwurðan were .
 oðþæt se ealdor-mann ðe ehte ða cristenan
 hine ðær geaxode . and hine ardlice het 32
 to him gefeccan mid fullum graman .
 Ða comon ða ærendracan to albanes huse .
 ac albanus eode ut to þam ehterum
 mid ðæs preostes ha¹kelan swylce he hit wære . 36
 and hine nolde ameldian ðam manfullum ehterum.
 He wearð þa gebunden and ge-broht sona
 to ðam arleasan deman . þær he ða defollican lác
 his godum offrode mid his gegadam eallum. 40
 Ða wearð se dema deofollice gram
 sona swa he beseah on þone soðfæstan martyr .
 forðan þe he under-feng ðone fleondan preost .
 and hine sylfne sealde to slege for hine . 44
 het hine þa lædan to ðam hæðen-gilde and cwæp .
 þæt he sylf sceolde ða swaran wita onfón
 þe he þam preoste gemynte gif he mihte hine gefón .
 butan he hraðe gebuge to his bysmorfullum godum . 48
 ac albanus næs afyrht for his feondlicum þeow-racan .
 forðan þe he wæs ymb-gyrd mid godes wæpnum
 to þam gastlicum gecampe . and cwæð þæt he nolde
 his hæsum gehyrsumian . ne to his hæðengilde bugan . 52
 Ða axode se dema ardlice and cwæð .
 Hwylcere mægðe eart þu . oððe hwylcere manna .
 Ða *and*wyrde albanus þam arleasan þus .
 Hwæt belympð to þe hwylcere mægðe ic sy . 56
 ac gif ðu soð wylt gehyran ic þe secge hraðe .
 þæt ic cristen eom and crist æfre wurðige .

31. ealdorman.
 32. þer.
 35. Albanes.
 36. hacelan.
 37. nolde hine.

39. deoffican lac.
 41. deoffice.
 42. U. *om.* swa.
 43. hé.
 45. hæðenan gylde.

in the true God, and renounced heathenism, 28
 and became verily a Christian, and exceeding full of faith.
 Then the priest dwelt with the honourable man
 until the magistrate who persecuted the Christians
 discovered him there, and with great wrath 32
 commanded him to be fetched before him speedily.
 Then came the messengers to Alban's house,
 but Alban went out unto the persecutors
 with the priest's cloak, as if he were *he*, 36
 and would not betray him to the wicked persecutors.
 He was thereupon bound, and brought straightway
 to the impious judge, where he was offering to his gods
 the devilish sacrifices, with all his associates. 40
 Then became the judge fiendishly angry,
 as soon as he beheld the steadfast martyr,
 because he had received the fugitive priest,
 and given himself up to be slain for him. 44
 Then he bade men lead him to the heathen sacrifice, and said
 that he himself should receive the heavy punishment
 which he had meant for the priest if he could have taken
 him,
 unless he quickly submitted to his shameful gods; 48
 but Alban was not affrighted by his fiendly threats,
 because he was girded about with God's weapons
 unto the ghostly fight, and said that he would not
 obey his hest, nor bow to his idolatry. 52
 Then asked the judge immediately, and said,
 'Of what family art thou, or of what rank among men?'
 Then Alban answered the wicked man thus:
 'What concerneth it thee, of what family I may be? 56
 but if thou desire to hear the truth, I tell thee quickly
 that I am a Christian, and will ever worship Christ.'

46. þá swæran wita.

47. hé. U. *ins.* on *bef.* þam. hé.

48. hé. gode.

49. feindlican þeowracum.

50. hé.

51. gastlican.

55. andwyrd.

56. belimpp.

57. wylt.

Se dema him cwæð to . Cyð me pinne naman
 butan ælcere yldinge . nu ic axie ðus . 60
 Se godes cempa cwæð to þam cwellere þus .
 Ic hatte albanus . and ic on þone hælend gelyfe .
 se ðe is soð god . and ealle gesceafta geworhte .
 to him ic me gebidde and hine æfre wurðige . 64
 Se cwellere andwyrde þam arfæstan were .
 Gif ðu þæs ecan lifes gesælpe habban wylt .
 þonne ne scealt ðu elcian þæt ðu offrige
 þam mærum godum . mid mycelre underðeodnysse . 68
 Albanus him andwyrde . Eowre godas (*sic*) offrunga ne magon
 þe ge deoflum offriað eower gehelpan .
 ne eowerne willan gefremman . ac ge underfoð to medes
 ða ecan wita on ðære widgillan helle . 72
 Hwæt ða se dema deofollice yrsode .
 and het beswingan þone halgan martyr .
 wende þæt he mihte his modes anrædnysse
 mid þam swingelum ¹gebigan to his biggengum . 76
 ac se eadiga wer wearð þurh god gestrangod .
 and ða swingle forbær swyðe geþyldiglice .
 and mid glædum mode gode ðæs þancode .
 Ða geseah se dema þæt he oferswyðan ne mihte 80
 þone halgan wer mid þam hetelicum wutum
 ne fram criste gebigan . and het hine acwellan
 mid beheafdunge for ðæs hælendes naman .
 Þa dydon þa hæðenan swa swa hi het se dema . 84
 and leddon ðone halgan to beheafdigenne .
 ac hi wurdon gelette lange æt anre brycge .
 and stodon oð æfnunge for ðam ormætan folce .
 wæra and wifa . þe wurdon onbryrde . 88

60. U. *omits this line.*61. U. *om.* to . . . þus.

62. gelyfe.

64. gebiddan.

65. cwellere.

66. gesælða.

69. Eowere; *om.* godas.

71. gefremian. mede.

72. wftu.

73. deoffice.

76. swinglum.

¹ Leaf 90, back.

The judge said to him: 'Tell me thy name,
without any delay, now that I thus ask.' 60

The champion of God said to the murderer thus,
'I am hight Albanus, and I believe in the Saviour,
who is the true God, and made all creatures;
to Him I pray, and Him will I ever worship.' 64

The murderer answered the glorious man,
'If thou wilt have the felicity of the everlasting life,
then thou must not delay to sacrifice
to the great gods, with full submission.' 68

Alban answered him: 'Your sacrifices to the gods,
which ye offer to devils, cannot help you,
nor profit your cause, but ye shall receive as your meed
everlasting punishments in the wide-reaching hell.' 72

Lo! then the judge became fiendishly irate,
and commanded men to scourge the holy martyr,
weening that he might bend the steadfastness of his mind
to his (own) forms of worship by means of the stripes; 76

but the blessed man was strengthened by God,
and bore the scourging exceeding patiently,
and with glad mind thanked God for it.

Then the judge perceived that he could not overcome 80
the holy man by the severe tortures,
nor turn [him] from Christ, and commanded them to kill him
by decapitation, for the Saviour's name.

Then the heathen did as the judge commanded them, 84
and led the Saint unto his beheading;
but they were delayed a long while at a bridge,
and stood still until evening by reason of the exceeding
crowd
of men and of women who were stirred up, 88

78. gepyldelice.

79. glade.

81. hetelum.

82. þa (for and). U. ins. hé bef.
hine.

83. swýrðes ecge (for beheaf-

dunge). namam (sic).

84. hí.

85. láddon.

86. brigge.

87. æfnunge.

88. wera.

and comon to ðam martyre and him mid eoden .
 Hit gelamp ða . swa þæt se geleafleasa dema
 ungereordod sæt . on ðære ceastra oð æfen
 butan ælcere ðenunge unþances fæstende . 92
 Hwæt ða albanus eſtan wolde to lege .
 and eode to þære éá þaða he ofer þa brycge ne mihte .
 and beſeah to heofonum þone hælend biddende .
 and seo ea þær-rihte adruwode him ætforan . 96
 and him weg rymde . swa swa he ge-wilnode æt gode .
 þa wearð se cwellere þe hine acwellan ſceolde
 þurh þæt wundor abryrd . and awarep his ſwurd
 arn ða ardlice þaða hi ofer ða ea comon . 100
 and feoll to his fotum mid fullum geleafan .
 wolde mid him sweltan ærðan þe he hine ſloge .
 He wearð þa gean-læht mid anrædum geleafan
 to ðam halgan were þe he beheafðian ſceolde . 104
 and þæt ſwurd læg þær ſcynende him ætforan .
 and heora nan nolde naht eaðe hine ſlean .
 Ða wæs ðær gehende þam halgan wære
 án myrige dún mid wyrtum amet . 108
 mid eallre fægernysse and eac ful ſmeðe .
 þa eode albanus ardlice ðyder .
 and bæd ſona æt gode þæt he him ſealde wæter
 uppan ðære dune . and he dyde swá . 112
 þær arn þa wylſpryncg æt albanes fotum
 þæt men mihton tocnawan his mihte wið god .
 þa ða se ſteam arn of ðære ſticolan dune .
 He wearð þa be-heafðod for ðæs ¹ hælendes naman
 uppan ðære dune . and to his drihtne ferde 116
 mid ſigefæstum martyr-dome . and soðum geleafan

89. eodon.

91. ceastre. éfen.

92. buton.

93. Hwæt. eſtan.

94. éode. brycge.

96. éá.

97. wilnode.

98. cwellera.

99. wunder onbrurd.

100. & arn. hí. éá.

102. ſwyltan. ærþam.

103. anrædum.

¹ Leaf 91.

and came to the martyr, and went with him.
 So then it fell out that the unbelieving judge
 sat unfed in the town until evening,
 without any meal, fasting against his will. 92
 Lo! then Alban would hasten to death,
 and went to the stream when he could not go over the bridge,
 and looked up to heaven, praying to the Saviour,
 and the stream thereupon dried up before him, 96
 and made a broad way for him, even as he had desired of God.
 Then the executioner, who was to kill him,
 was touched by that miracle, and threw away his sword,
 and ran quickly, as soon as they had come over the stream, 100
 and fell at his feet with full faith,
 desiring to die with him rather than to slay him.
 He was then united, with resolute faith,
 to the holy man whom he was to have beheaded; 104
 and the sword lay there shining before them,
 and not one of them would readily slay him.
 Then was there nigh at hand to the holy man
 a pleasant hill, adorned with plants, 108
 with all fairness, and eke full smooth.
 Then went Alban quickly thither,
 and straightway prayed God that He would give him water
 upon the hill, and He did so. 112
 Then ran the well-spring at Alban's feet,
 that men might understand his power with God,
 when the stream ran from the steep hill.
 He was then beheaded for the Saviour's name, 116
 upon the hill, and departed to his Lord
 by victorious martyrdom, and with true faith;

107. haligan were.

108. an.

109. ealre. full.

110. U. om. ardlice.

112. dude.

113. wyll-spring.

114. mihte. geseo (*for tocnawan*).

115. sticelan.

117. up on.

118. geleafun (*corr. to geleafan*).

ac his slaga ne moste gesundful lybban .
 forðam þe him burston út butu his eagan . 120
 and to eorðan feollon mid albanes heafde .
 þæt he mihte oncnawan hwæne he acwealde
 Hi beheafdodon syððan þone soðfæstan cempan
 þe nolde beheafdian ðone halgan wer . 124
 and he læg mid albane gelyfed on god .
 mid his blode gefullod and ferde to heofonum .
 Eft ða ða cwelleras comon to heora hlaforde .
 and hi sædon þa syllican tacna ðe albanus worhte . 128
 and hu se wearð ablend þe hine beheafdode .
 ða het he geswican þære ehtnysse and arwurðlice spræc
 be ðam halgum martyrum . þe he ne mihte gebigan
 fram godes geleafan þurh ða gramlican witu . 132
 On ðære ylcan ehtnysse wurdon ofslagene .
 áárón . and Iulius . and oðre manega
 wera . and wifa . wide geond engla land .
 for cristes geleafan ge-cwylmede on witum . 136
 and hi ferdon sige-fæste to þam soðan life .
 Seo ehtnys geswác ða . and eoden þa cristenan
 of wudum and of wæstenum þær hi wæron behydde .
 and comon to mannum and cristen-dom ge-edniwodon . 140
 and gebetton cyrcan þe to-brocene wæron .
 wunodon ða on sybbe mid soðum geleafan .
 Hi worhton eac þa wurðlice cyrcan
 þam halgan albane ðær he bebyrged wæs . 144
 and þær wurdon gelome wundra gefremode .
 þam hælende to lofe ðe leofað á on ecnysse .
 Þis wæs geworden ær ðæt gewinn come
 ðurh hengest . and horsan þe hyndon ða bryttas . 148
 and se cristen-dom wearð ge-unwurðod syððan .
 oðþæt agustinus hine eft astealde .

119. gesundfull.
 120. forðan þæ.
 122. hé. hwæne.
 123. Hí.
 125. gelufed.

128. hí. þá.
 129. hú.
 130. geswican. árwurðlice.
 131. hé.
 132. witu.

but his slayer might not live in full health,
because that both his eyes burst out of him, 120
and fell to the earth with Alban's head,
that he might understand whom he had killed.
They beheaded afterward the faithful soldier
who would not behead the holy man, 124
and he lay beside Alban, believing in God,
baptized with his blood, and departed to Heaven.
Afterward, when the executioners came to their lord,
and related the wonderful signs which Alban had wrought, 128
and how he was blinded who had beheaded him,
then he bade them stay the persecution, and spake reverently
of the holy martyrs, whom he could not turn
from God's faith by the terrible torments. 132
In that same persecution were [also] slain
Aaron and Julius, and many others,
both of men and women, widely throughout England,
killed by tortures for Christ's faith, 136
and they departed victoriously to the true life.
Then the persecution ceased, and the Christians came
out of the woods, and out of the wastes, where they had been hidden,
and went amongst men, and restored Christianity, 140
and repaired churches that were wholly ruined,
and dwelt there in peace with true faith.
Then they built likewise a worthy church
to the holy Alban, where he was buried, 144
and there frequently were miracles performed
to the praise of the Saviour who liveth ever in eternity.
This was done before that strife came
through Hengest and Horsa who defeated the Britons, 148
and Christianity was again dishonoured,
until Augustine re-established it,

134. ááron.

136. cristæſ. wítum.

138. ehtnyſſ. eodon þá.

139. weſtenum. hí. behýdde.

142. & wonuden.

143. Hí.

144. hé.

148. hórs.

149. þe (for ſe).

be gregories lare þæs geleaffullan papan .

Sy wuldor and lof þam welwillendan scyppende

152

seðe ure fæderas feondum æt-bræd .

and to fulluhte gebigde þurh his bydelas. AMEN.

ITEM ALIA. [ACITOFEL ET ABSALON.]

[Collated with U. = MS. Cambridge University Library, li. i. 33, p. 294;
J. = MS. Junius 23, fol. 66; D. = MS. Corpus Christi College, Cambridge,
303, p. 340.]

IS NV EAC to witenne þæt man witnað foroft

þa arleasan ¹sceaðan and þa swicolan ðeofas .

156

ac hí nabbað nan edlean æt þam ælmihtigan gode .

ac swyðor þa ecean² witu for heora wælhreownysse .

forðan þe hí leofodon be reaflice swa swa reðe wulfas .

and þam rihtwisum ætbrudon heora bigleofan foroft.

160

Wolde huru se earming hine sylfne beþencan .

and his synna geandettan mid soðre behreowsunge .

huru ðonne he on bendum bið . and gebroht to cwale

swa swa se sceaða dyde . þe forscylgod hangode

164

mid þam hælende criste . and cwæð him to mid geleafan .

Drihten leof gemiltsa me . þonne ðu becmst on ðinum rice .

Se hælend him *andwyrde* . Soð ic þe secge

nu to-dæg þu bist mid me on neorxna-wange.

168

Þus ge-earnode se arleasa sceaða .

on his deaðes þrowunge þæt éce líf mid criste .

forþan ðe he gelyfde on criste . and his miltsunga bæd .

Yfele deð him sylfum þe mid swicdome his tilað .

172

and he bið sceaðena gefera þe man sceandlice witnað .

Se swicola bedyddrað his dæda wið menn .

153. ætbráð.

TITLE. D. QUOMODO ACITOFEL
ET MULTI ALII LAQUEIS SE SUSPEND-
EBUNT.

155. U. éac. U. wítnað.

156. U. þá. U. swicolan.

157. D. U. hi.

158. D. ecan; U. écan. U. wíta.

¹ Leaf 91, back.

D. wælhreownesse; U. welhreownysse.

159. U. leofodan. D. reaflice.

160. D. rihtwisan; U. rihtwísan.

U. ætbrádon.

161. U. húru þe. D. selfne.

162. U. behreowsungæ.

163. U. húru. D. þonum.

164. D. sceaðe; U. sceaðu. D.

² ecan, *alt. to* ecean.

according to the instruction of Gregory, the faithful pope.
 Be glory and praise to the benevolent Creator, 152
 who delivered our fathers from their foes,
 and disposed them to baptism by means of His preachers. Amen.

ITEM ALIA. AHITOPHEL AND ABSALOM.

[N.B. This Homily is really distinct from the foregoing, but is not recognised as such in the Table of Contents.]

It is now also to wit that we very often punish
 wicked robbers and treacherous thieves, 156
 but they shall have no reward from Almighty God,
 but rather the everlasting torments for their cruelty,
 because they lived by rapine, like savage wolves, 159
 and oftentimes snatched away from the righteous their subsistence.
 Would that at least the miserable man would bethink himself,
 and confess his sins with true contrition,
 at least when he is in bonds and is led to death,
 even as the thief did, who hung condemned 164
 with the Saviour Christ, and said to him with faith,
 'Lord and Master, have pity on me when Thou comest into Thy
 kingdom.'

The Saviour answered him, 'Verily I say unto thee,
 now to-day thou shalt be with Me in Paradise.' 168
 Thus earned the wicked thief,
 in his death-throes, the eternal life with Christ,
 because he believed in Christ, and besought His mercy.
 Evilly doeth he to himself who provides for himself fraudulently, 172
 and he shall be the companion of robbers, whom men punish
 ignominiously.

The deceiver concealeth his deeds from man,

forscyldgod; U. forscyldegod. U. hángode.

165. U. hélende.

166. D. Drihton. U. léof. D.U. to (for on).

167. U. andwerde.

168. D. om. mid me. U. neorxna wánge.

170. U. þrowungæ. D. ece. D.U. lif.

171. U. hé. D.U. hine (for criste).

D.U. miltsunge.

172. D. selfum. U. swíc dome. D.U. teolað.

173. D. beoð sceaðe. U. wít nað.

174. D. bedyderað; U. bedydrað. D.U. men.

ac hi beoð geopenode oft unþances
 huru on domes dæg . þær nan ðincg digle ne bið . 176
 and he hæfð þonne ece wite forðan þe his wærscype ne dohte .
 Se sceaða bið nu ofslagen and to sceame getucod .
 and his earme sawl syððan syðað to helle
 to ðam ecum suslum on sweartum racenteagum . 180
 We wenað swaðeah þæt se eall¹wealdenda² hælend
 wille ge-miltsian þam manfullan sceaðan .
 gif he mid eallre heortan and incundre geomerunge
 clypað to ðam ælmihtigan gode¹ and his arfæstnysse bit . 184
 ærðan þe þæt scarpe swurd swege to his hneccan .
 and gif he bemænð his synna² swyðor þonne his líf .
 and mid wope gewilnað þæs eall¹wealdendes miltsunge .
 Ac se swicola deofol þe beswac ðone þeof . 188
 and æfre forlærde oð his lifes ende .
 nele naht eaðe on his ende geðafian
 þæt he þonne gecyrre mid soðre behreowsunge .
 and mid incundum wope . to þam wel-willendan hælende . 192
 ac cunnað mid eallum cræf³te hu he hine criste æt-brede .
 Eac swylce hlaford-swican losiað on ende
 swa swa us bec secgað soðlice gehwær .
 Sum woruld-wita wæs swyðe wis on ræde acitofel¹ gehaten¹ . 196
 mid dauide þam cynincge þe gode wæs gecweme .
 on ðam timan þe absalón his agen sunu
 ongan winnan wið þone fæder . and wolde hine adræfan
 of his cyne-dome and acwellan gif he mihte . 200
 Þa wæs se acitofel mid absalone on ræde .
 and rædde him sona hu he beswican mihte
 his agenne fæder ðær he on fleame wæs .

176. D.U. þing.

177. U. éce wite. U. wærscype.

178. D. ofslagan.

179. D.U. sawul. D. siðap.

181. D. om. eall. U. well-willan-
da hælend.

182. D. manfullum.

183. U. hé. D. ealre. U. Inn-

cundre. D. geomrunge.

184. U. cleopað. D.U. om. gode.

D. arfæstnesse; U. arfestnysse. U.
bitt.185. D. om. þe. U. swége. U.
hneccan.

186. D. swoðor. U. líf.

187. D.U. om. eall. D. wealdendas.

¹ Above the line.² Final e alt. to a.³ Leaf 92.

but they will be revealed, often against his will,
 at least at Doomsday, when nothing shall be secret, 176
 and he shall have eternal punishment, because his caution availed
 him nothing.

The robber will be slain now, and ignominiously punished,
 and his miserable soul afterwards shall journey to hell
 to the everlasting torments, in swart chains. 180

We ween nevertheless that the Allruling Saviour
 will compassionate the wicked robber,
 if he, with all his heart and inward lamentation,
 crieth to the Almighty God, and beseecheth His mercy 184
 before the sharp sword may sway to his neck ;

and if he bemoaneth his sins more than his [loss of] life,
 and, with weeping, desireth the Almighty's compassion.
 But the false devil, who deceived the robber, 188
 and ever seduced him until his life's end,
 will in no wise easily permit him, at his ending,

to turn then, with true repentance,
 and with inward weeping, to the benevolent Saviour ; 192
 but will try with all his craft to draw him away from Christ.
 So likewise will traitors perish, in the end,
 even as books verily tell us everywhere. 195

There was a certain councillor, wise in speech, hight Ahitophel,
 with David the king who was pleasing to God,
 at the time when Absalom, his own son,
 began to war against his father, desiring to drive
 him out of his kingdom, and kill him, if he could. 200
 Then this Ahitophel was with Absalom in council,
 and advised him straightway how he might ensnare
 his own father, while he was in flight ;

188. U. swícola. D. *ins. se bef. þe.*
 U. beswác.

190. U. geðafien.

191. D. þonum ; U. ðone. U.
 behréowsunge.

192. U. wópe. U. þam willendan.

193. D. ætbræde ; U. ætbréde.

194. U. Eác. U. -swícen.

195. D.U. béc. U. gehwér.

196. U. worold-wíta. U. wís.
 D. ræde. D.U. *om. acitofel gehaten.*

197. D. cyninge ; U. kininge. U.
 gecwéme.

198. D.U. absalon.

199. D. adræfen.

201. U. wæs. D.U. ræde.

202. U. hé beswícan.

203. U. hé.

ac sum oðer þægn wið-cwæð his geðeahte wislice . 204
 and tæhte Absalone oðerne ráed
 wyrstan to his willan . forðan þe hit god wolde swa
 þæt dauid wurde fram heora wodnysse ahræd .
 Ða ge-bealh hine acitofel and mid bealwe wearð afylled . 208
 forðan þe his ráed ne moste þam reðan gelician .
 for ðæs oðres ræde and rád him hám sona .
 becwæð þa his ðingc . and acwealde hine sylfne
 on healicum grine þæt he hangigende sweolt . 212
 Swa geendode se wita his wæl-hreowe gepeaht .
 seðe wolde berædan his rihtwisan hlaford .
 Absalon ða ferde forð mid his unræde .
 and wolde his agenum fæder feores benæman¹ . 216
 and habban his anweald . ac hit nolde god .
 He rád ða on his mule mid mycelre fyrde
 þurh ænne heahne holt mid hetelicum gepance .
 þa ge-feng hine an treow be ðam fexe sona . 220
 forðan þe he wæs sidfæxede and he swa hangode .
 and se mul arn forð fram þam arleasan hlaforde .
 and dauides þegnas hine þurh-ðydon .
 Swa geendode se fæder-swica mid his feore his unræd² . 224
 Eall swa eac iudas ðe wælhreowlice belæwde
 urne hælend crist . acwealde hine sylfne
 hangiende on grine . godes wiðer-saca
 ecelice for-demed swa swa drihtnes belæwa . 228
 Ælc man bið eac fordemed þe hine sylfne adyt .
 and ælc agen-slaga á on ecnysse ðrowað .
 and hlaford-swican losiað on ende .
 mid þam getreowleasan deofle þe hi tihte to ðam swic³dome . 232

204. D.U. þegen.

206. U. wolde god.

207. D. wodnesse. D.U. ahred.

208. U. bealuwe.

209. D. forþam. U. ráed.

210. D. rad. D. ham.

211. D.U. þing. D. selfne.

212. D. swealt.

213. U. Swá.

214. U. berædan.

215. U. unræde.

218. D. rad. U. mûle. D. ferde.

219. U. heah holt. U. hételum.

220. D.U. feaxe.

221. U. hé wæs. D. sid-feaxode;

U. sidfeaxe. U. hángode.

222. U. mûl.

¹ benæmen, *alt.* to benæman.² ræd, *alt.* to unræd.³ Leaf 92, back.

but another thane wisely opposed his design, 204
 and showed Absalom a different counsel,
 worse to his [Ahitophel's] liking, because God thus intended
 that David should be delivered from their madness.
 Then Ahitophel was angry, and became filled with wickedness, 208
 because his counsel might not please the cruel man,
 by reason of the other's rede, and straightway rode him home,
 bequeathed his property, and killed himself
 in a high noose, so that he died by hanging. 212
 So the councillor ended his cruel design,
 who sought to advise wrongly his true lord.
 Absalom then fared forth with his evil counsel,
 desiring to deprive his own father of life 216
 and possess his dominion, but God willed it not.
 Then he rode on his mule with a great army
 through a high wood, with hostile intention;
 then speedily a tree caught him by the hair, 220
 because he was long-haired, and he hanged so,
 and the mule ran forward from the wicked lord,
 and David's thanes pierced him through.
 So the traitor to his father ended his evil counsel with his
 life. 224
 So likewise Judas, who cruelly betrayed
 our Saviour Christ, killed himself
 by hanging in a noose, an apostate from God,
 everlastingly damned as the Lord's betrayer. 228
 Every man shall likewise be damned who killeth himself,
 and every suicide shall suffer everlastingly,
 and traitors shall perish in the end
 with the perfidious devil who incited them to treachery. 232

223. U. þurhþydon, *corr. to* þurh-
 byddon.

224. U. fæderswíca. D. ræd; U.
 ráed (*for* unræd).

225. U. swá.

226. D. selfne.

227. D. hangigende.

228. D. be fordemed. U. swá swá.

U. beláwa.

229. U. for-démed. D. selfne. U.
 adýt.

230. U. a. D. ecnesse; U. écnysse.

231. U. hlaford-swícan.

232. D. hine (*for* hi). U. swíc-
 dome.

Eall swa þa unriht-wisan deman þe heora domas awendað
 æfre be þam sceattum na be soðfæstnysse .
 and habbað æfre to cépe heora soðfæstnysse .
 and swa hí sylfe syllað wið sceattum . 236
 þonne habbað hí on ende for heora unrihtwisnysse
 mid þam swicolan deofle þa ecan susle .
 Se rihtwisa dema sceall deman æfre riht .
 and fyrðrian þa rihtwisnysse for godes lufon symle . 240
 forðan þe ða sceattas ablendað swa swa us bec secgað
 þæra manna mod þe hi manfullice nimað .
 and ða domas awendað to wohnysse swá .
 Ne sceall nan godes þegn for sceattum riht deman . 244
 ac healdan þone dóm gif he drihtnes man sy .
 buton lyðrum sceattum symle to rihte .
 þæt he on þam ecan life his edlean underfó .
 Sume menn syllað eac cyrcan to hyre 248
 swáswá wáclice mylna . þæt mære godes hus
 þe wæs gode betæht to his biggenegum
 to ðam cristen-dome þe crist sylf astealde .
 ac hit ne gedafnað þæt man dó godes hús 252
 anre mylne gelic for lyðrum tolle .
 and seðe hit deð he sincað swyðe deope .
 Gescylde us se scyppend þe gesceop us to mannum
 wið þæs deofles swic-dom þe syrwoð embe us . 256
 and us mild-heort-lice gelæde to ðam ecan life .
 on ðam is ece wuldor on eallra worulda woruld. AMEN.

233. D. Eal-swa; U. Eall swá.

234. U. ná. D. soðfæstnesse.

235. U. æffré. D. ceape. D.U. soð-
fæstnesse.

236. D.U. hi. D. selfe sellað.

237. D. hi. D. -nesse.

238. U. écan. U. pínunge (*for*
susle).239. U. þe (*for* Se). D. rihtwisæ.

D.U. sceal. U. æffre.

240. D. rihtwisnesse. D.U. lufan.

241. D. forþam.

242. U. móð. U. hí.

243. D. awændað. D. wohnesse
swa.244. D.U. sceal. D.U. þegen. U.
riht (*alt. to* unriht).

245. U. hé drihtenes. D. sí.

So likewise those unrighteous judges who pervert their judgments,
 always for gain, and not for justice,
 and always offer their justice for sale,
 and thus sell themselves for the sake of money, 236
 then shall they have in the end, for their unrighteousness,
 eternal torments with the treacherous devil.
 The righteous judge must judge ever aright,
 and ever further justice for the love of God, 240
 seeing that bribes blind, even as books tell us,
 the minds of men who wickedly take them [Prov. xxii. 9, Vulg.],
 and thus pervert their judgments into injustice.
 None of God's thanes may decide a cause for gain, 244
 but maintain the judgment, if he be the Lord's man,
 without miserable bribes, ever for the right,
 that he may receive his reward in the eternal life.
 Likewise some men sell even a church for hire, 248
 as it were worthless mills, the glorious House of God,
 which was dedicated to God for His service,
 for that Christianity which Christ Himself founded;
 but it befitteth not that men make God's House 252
 like unto a mill, for vile toll;
 and he who doeth it shall sink [*or* sinneth] very deeply.
 May the Creator, who created us as men, shield us
 from the deceit of the devil who layeth snares about us, 256
 and mercifully bring us to the eternal life,
 wherein is everlasting glory for ever and ever. Amen.

247. U. hé. U. ece. D. underfo.
 248. D.U. men. D. eac syllað;
 U. syllað eác. U. hýre.
 249. D.U. swa swa. D.U. waclice.
 D.U. hús.
 250. D. biggengum; U. bigengum.
 251. D. self.
 252. D. geðafenað; U. ge-dafenað.
 U. doð (*for* dó). D.U. hus.

253. D. tolne.
 254. U. þe ðe (*for* seðe). D.U.
 syngað.
 255. U. þe (*for* se). D. sceppend.
 U. manne.
 256. U. om. þe . . . us.
 258. U. éce. D. ealra woruld.
 Amen; U. ealra worolda worold.
 Amen.

XX.

UIIII. KALENDAS IULII. NATALE SANCTE
ÆDELDRYÐE VIRGINIS.

[Collated with U.=MS. Camb. Univ. Lib. II. I. 33, p. 64. Readings marked 'O.' are from MS. Otho B. 10, fol. 45 (much burnt) See II. 68-119.]

WE WYLLAÐ NV AWRITAN þEAH ÐE HIT WUNDORLIC SY
 be ðære halgan sancte¹ æðeldryðe þam engliscan mædene .
 þe wæs mid twam werum and swa-ðeah wunode mæden .
 swa swa þa wundra ge¹swuteliað þe heo wyrçð gelome . 4
 Anna hatta (*sic*) hyre fæder east engla cyningc .
 swyðe cristen man swa swa he cydde mid weorcum .
 and eall his team wearð gewurðod þurh god .
 Æðeldryð wearð þa for-gifen anum ealdor-menn to wife. 8
 ac hit nolde² se ælmihtiga god¹ þæt hire mægð-had wurde
 mid hæmede adylegod . ac heold hi on clænnysse
 forðan þe he is ælmihtig god and mæg don¹ eall þæt he wile .
 and on manegum wisum his mihte geswutelæð . 12
 Se ealdor-man gewat þa ða hit wolde god .
 and heo wearð forgifen ecfride cyningce .
 and twelf gear wunode unge-wemmed mæden
 on þæs cyningces synscype . swa swa¹ swutele wundra 16
 hyre mærða cyðap . and hire¹ mægð-had gelome .
 Heo lufode þone hælend þe hi heold unwemme .
 and godes ðeowas wurðode . an þæra³ wæs wilfrid bisceop
 þe heo swyðost lufode . and he sæde bedan 20
 þæt se cyning ecfrid him oft behete mycel
 on lande and on feo . gif he læran mihte
 æðeldryðe his gebeddan . þæt heo bruce his synscipes .
 Nu cwæð se halga beda þe þas boc gesette . 24
 þæt se ælmihtiga god mihte eaðe gedón

2. U. *om.* sancte.4. swa (*once only*). swuteliað.

5. hatte. cyningc.

6. swa (*once only*).

8. -men.

9. *om.* se ælmihtiga. heore.

10. hæmede.

11. *om.* ælmihtig. and eall mæg

þæt he wyle.

12. mihta.

¹ Above the line.² Leaf 93.³ þære, *alt.* to þæra.

XX.

JUNE 23. SAINT ÆTHELTHRYTH, VIRGIN.

[See Beda, Eccles. Hist. bk. iv. c. 19.]

WE will now write, wonderful though it be,
 concerning the holy Æthelthryth, the English maiden,
 who had two husbands and nevertheless remained a virgin,
 as the miracles show which she often worketh. 4
 Her father, the king of the East Angles, was called Anna,
 a very religious man, even as he showed by his deeds,
 and his whole family was honoured by God.
 Æthelthryth was given to a certain alderman [Tondbyrht] to wife ; 8
 but Almighty God would not that her virginity should be
 destroyed through cohabitation, but preserved her in continence,
 because He is God Almighty and can do all that He will,
 and in divers ways showeth His might. 12
 The alderman died when God would,
 and she was given in marriage to King Ecfrið.
 And twelve years she lived in wedlock with the king,
 yet continued an unpolluted maiden ; even as evident miracles 16
 often make known her sacred relics and her virginity.
 She loved the Saviour who kept her unspotted,
 and honoured God's servants ; one of these was bishop Wilfrid,
 whom she especially loved, and he told Beda 20
 that king Ecfrið often promised him much
 in lands and money if he would persuade
 Æthelthryth his wife to brook the marriage-connection.
 Now the holy Beda who wrote this book 24
 saith that Almighty God might easily cause,

13. Ðe (*for* Se). *om.* þa. god wolde.

14. gegifen ecgfríðe cyninge.

15. *om.* ungewemmed.16. kyninges sinscipe. swa (*once*).17. *om.* hire. mæðg- (*sic*).

18. unwemmed.

20. *om.* bedan.21. ðe (*for* se). ecgfríð. behéte.

22. feó. hé.

25. *om.* se ælmihtiga. gedon.

nu on urum dagum þæt æðeldryð þurh-wunode
 unge-wemmed mæden . þeah ðe heo wer hæfde .
 swa swa on ealdum dagum hwilon ær getimode 28
 þurh þone ylcan god þe æfre þurh-wuna
 mid his gecorenum halgum . swá swá hé sylf behét .
 Æðeldryð wolde ða ealle woruld-þingc forlætan .
 and bæd georne þone cyningc þæt heo criste moste þeowian . 32
 on mynsterlicre drohtnunge swa hire mod hire to-speon .
 þa lyfde hire se cyningc þeah þe hit embe lang wære
 þæs þe heo gewilnode . and wilfrid biseop þa
 hi gehadode to mynecene . and heo syððan on mynstre wunode
 sume twelf monað swa . and heo syððan wearð gehadod 37
 eft to abudissan on elig mynstre .
 ofer manega mynecena . and heo hi modorlice heold
 mid godum gebysnungum to þam gastlican life . 40
 Be hire is awrytan (*sic*) þæt heo wel drohtnode
 to anum mæle fæstende . butan hit freols-dæg wære .
 and heo syndrige gebedu swyðe lufode
 and wyllen weorode . and wolde seld-hwænne 44
 hire lic baðian butan to heahtidum .
 and ðonne heo wolde ærest¹ ealle ða baðian
 þe on ðam mynstre wæron . and wolde him ðenian
 mid hire þinum . and þonne hi sylfe baðian . 48
 þa on þam eahteoðan geare siððan heo abbudisse wæs .
 heo wearð geuntrumod swa swa heo ær witegode .
 swa þæt an geswel weox on hire swuran
 mycel under þam cynn-bane . and heo swiðe þancode gode² 52
 þæt heo on þam swuran sum geswinc þolode .
 Heo cwæð ic wat geare þæt ic wel wyrðe eom .
 þæt min swura beo geswenct mid swylcere untrum-nysse .

27. wér.

30. swa (*once*). behet.

31. þing.

32. cyning.

33. mód. hi to-speon.

34. þe cyng. *om.* þe. wære.

35. wilfrið.

36. *om.* syððan.

37. ge-hádod.

38. *om.* eft. abbodysan.

39. hí. geheold.

41. awriten.

42. mæle. buton.

44. -hwænne.

¹ Leaf 93, back.² *Above the line.*

even now in our days, that Æthelthryth should remain
 a pure maiden, though she had a husband,
 as whilom in the old days it formerly befell, 28
 through the (grace of the) same God, who continueth ever
 with His chosen saints, even as He Himself hath promised.
 Æthelthryth desired to forsake all worldly things,
 and earnestly besought the king that she might serve Christ 32
 in the monastic life, as her disposition prompted her.
 Then the king permitted her, though it was rather long (first),
 to do that which she desired, and then bishop Wilfrid
 gave her the nun's veil, and she lived afterwards in a convent [at
 Coldingham] 36
 about twelve months; and she was then again instituted
 as abess in the monastery of Ely,
 and [set] over many nuns, whom she trained as a mother
 by her good example in the religious life. 40
 It is written of her that she well ordered her own life,
 fasting save for one meal in the day unless it were a feast-
 day,
 and she greatly loved solitary prayer,
 and wore woollen garments. She would seldom 44
 bathe her body save at high festivals,
 and then she would first bathe all the rest
 who were in the convent, and would wait upon them
 with menial service, and then wash herself (last). 48
 Then in the eighth year after she was made abess,
 she was grievously afflicted, as she had herself foretold;
 for a large tumour grew on her throat
 just under her chin-bone, and she earnestly thanked God 52
 in that she suffered a pain in her neck,
 saying: 'I know verily that I am well deserving
 that my neck should be afflicted with so great a malady,

45. líc. buton.

48. hf.

49. eahteoðan, *alt. to eahteteoðan.*
abbodysse.50. swa (*once*).

51. geswell.

52. cin-. *om.* gode.

54. wurðe.

55. sumere (*for swylcere*).

forðan þe ic on iugoðe frætweode minne swuran 56
mid mænig-fealdum swur-beagum . and me is nu gepuht
þæt godes arfæstnyss pone gylt aclænsige .
þonne me nu þis geswel scynð for golde .
and þæs hata bryne for healicum gymstanum . 60
þa wæs þær sum læce on ðam geleaffullum heape .
cynefryð gehaten and hi cwædon þa sume
þæt se læce sceolde asceotan þæt geswell .
þa dyde he sona swa . and þær sah ut wyrms . 64
Wearð him þa geðuht swilce heo gewurpan mihte
ac heo gewat of worulde mid wuldre to gode .
on þam ðriddan dæge syððan se dolh wæs geopenod .
and wearð bebyrged swa swa heo bæd sylf and hét . 68
betwux hire geswustrum . on treowenre cyste .
þa wearð hire swustor sexburh gehadod
to abbudissan¹ æfter hire geendunge .
seo ðe ær wæs cwén² on cantware-byrig . 72
þa wolde seo sexburh æfter syxtyne gearum .
don hire swustor ban of ðære byrgene up .
and beran into þære cyrcan . and sende þa gebroðra
to secenne sumne stan to swilcere neode . 76
forðan þe on þam fenlande synd feawa³ weorc-stana .
Hi hreowan þa to grantan-ceastre . and god hi sona gehradode .
swa þæt hi þær gemetton ane mære þruh
wið þone weall standende . geworht of marm-stane 80
eall hwites bleos bufan þære eorðan .
and þæt hlyd ðær-to gelimplice gefeged .
eac of hwitum marm-stane⁴ swa swa hit macode god .
þa naman ða gebroðra blyðelice þa ðruh . 84

56. geogoðe. frætweode, *alt. to ge-frætweode.*

57. menig-

58. arfæstnys. aclensige.

59. geswell scinð.

60. hátæ brune. héalicum.

61. læce.

62. Kýnefrið. hí.

63. ðe læce.

64. dude.

65. awyrpan.

66. gewát. *om. mid wuldre.*

67. ðe (*for se*).

68. O. and hy. *om. swa swa—hét.*

¹ abudissan, *alt. to abbudissan.*

³ feawe, *alt. to feawa.*

² æ is altered to é.

⁴ Leaf 94.

because in my youth I adorned my neck
 with manifold neck-chains, and now me thinketh
 that God's justice may cleanse my guilt,
 since now I have this swelling, which shineth instead of gold,
 and this scorching heat instead of sparkling gems.' 56
 Amongst that faithful band there was a certain leech
 named Cynefrith, and some of them said
 that the leech ought to lance the tumour;
 he did so forthwith, and there came out matter. 64
 They thought then that she might recover,
 but she gloriously departed out of this world to God
 on the third day after the tumour was opened,
 and was buried, as she herself had asked and bidden,
 amongst her sisters, in a wooden coffin. 68
 Then, after her death, her sister Sexburh
 was consecrated as the abbess,
 who had been aforetime queen in Canterbury. 72
 After sixteen years Sexburh desired
 to take up her sister's bones from their burial-place
 and translate them into the church. Then she sent the brethren
 to seek a stone suited to that purpose, 76
 because in the fen-country there are few hewn stones.
 They rowed to Grantchester, and God forthwith prospered them
 so that they found there a great coffin,
 standing against the wall, wrought of marble 80
 all of white hue, above ground,
 with a lid fitted excellently unto it,
 also of white marble, even as if God had made it.
 Then the brethren joyfully took the coffin 84

69. O. *betweox*. O. *cyste lecgan*.
 70. *swuster*.
 71. *abbodysan*; O. *abbodissan*, *om.*
geendunge.
 72. *ðeo* (*for seo*). O. *wæs ár cwén*.
 O. *cantwara*.
 73. *ðeo* (*for seo*). O. *syxtene*.
 74. *swuster bán*.
 75. *om. þære*.

76. *stán*.
 77. O. *forþam*. *fenn-*.
 78. *Hí reowon*. *gránta-ceastre*.
hí.
 79. *hí*. *mære*.
 81. O. *bufon*.
 82. *hlíd*.
 83. O. *on* (*for of*). *hwítum*.

and gebrohton to mynstre . mycclum ðancigende gode .
 and sexburh seo¹ abbudisse het slean an geteld
 bufan ða byrgene . wolde þa bân gaderian .
 Hi sungon ða ealle sealmas . and lic-sang . 88
 þa hwile þe man ða byrgene bufan geopenode .
 þa læg heo on ðære cyste . swilce heo læge on slæpe
 hal eallum limum . and se læce wæs ðær
 ðe þæt ge-swell geopenode . and hi sceawode georne . 92
 Ða wæs seo wund gehæled . þe se læce worhte ær .
 eac swilce þa ge-wæda . þe heo bewunden wæs mid .
 wæron swa ansunde . swylce hi eall niwe wæron .
 Sexburh þa hyre swuster swiðe þæs fægnode . 96
 and hi þwogon ða syððan þone sawl-leasan lichaman .
 and mid niwum gewædum bewundon arwurðlice .
 and bæron Into ðære cyrcan . blyssigende mid sangum .
 and ledon hí on ðære þryh . þær ðær heo lið oð þis . 100
 on mycelre arwurðnyse . mannum to wundrunge .
 Wæs eac wundorlic . þæt seo ðruh wæs geworht
 þurh godes foresceawunge hire swa gemæte .
 swylce heo hyre sylfre swa ge-sceapen wære . 104
 and æt hire hæfde wæs aheawen se stán .
 gemæte þam heafde þæs halgan mædenes .
 Hit is swutol þæt heo wæs ungewemmed mæden .
 þonne hire lichama ne mihte formolsnian on eorðan . 108
 and godes miht is geswutelod soðlice þurh hi .
 þæt he mæg aræran ða for-molsnodon (*sic*) lichaman .
 seðe hire lic heold hál on ðære byrgene
 git oð þisne dæg . Sy him ðæs á wuldor . 112
 Þær wæron ge-hælede þurh ða halgan femnan
 fela adlige menn . swa swa we gefyrn gehyrdon .

85. miclum ðanciende.

86. ðeo abbodysse.

87. O. bufon þære. wold (*sic*) ban.

88. O. om. ealle. lic-.

89. O. bufon.

90. O.U. lage.

91. hál. þe læce.

92. hí sceawodon.

93. ðeo (*for* seo). gehæled. læce.

94. gewæda.

95. ealle niwe.

97. hí. woscean (*for* þwogon).

O. sawul-; U. saul-.

98. niwum.

¹ se, *alt.* to seo.

and brought it to the monastery, greatly thanking God;
 and Sexburh the abess bade pitch a tent
 above the burial-place, wishing to collect the bones.
 Then all the community sang psalms and hymns for the dead 88
 while the grave was being opened at the top.
 There she lay in the coffin as if she lay asleep,
 sound in all her limbs, and the leech was present
 who had opened the tumour, and examined her carefully. 92
 The wound which the leech had once made was healed;
 likewise the linen clothes in which she had been wound
 were as fresh as if they had been all new.
 Thereat her sister Sexburh was very glad, 96
 and afterwards they washed the soulless body,
 and wound it reverently in new garments,
 and bare it into the church, rejoicing with hymns,
 and laid her in the coffin wherein she lieth until now 100
 in great honour, for men to marvel at.
 Wonderful was it also that by God's providence
 the coffin was wrought so exactly fitting her,
 even as she was herself shapen; 104
 and at the head the stone was hollowed out
 as if fitted to the head of the holy maiden.
 It is evident that she was an unspotted virgin,
 since her body was not suffered to moulder in the earth, 108
 and in her, God's power is verily manifested,
 namely, to raise up corruptible bodies,
 in that He hath kept her body uncorrupt in her grave
 even unto this day; wherefore to Him be everlasting glory. 112
 By means of this holy woman were healed
 many sick men, as we have heard of old;

99. O. legdon; U. báeron.

100. leddon. þruh. ðær þer. O.
omits this line.

101. O. wuldruncge.

102. éac. þeo (for seo).

104. wáre.

105. O.U. heafde. áheawen þe.

106. gemáte. *

109. hí.

110. -molsnodan.

111. líc. hal.

113. gehálede. fæmnan.

114. gehyrdon gefyrn. O. omits
this line.

and eac ða þe hrepodon þæs reafes ænigne dæl .
 þe heo mid bewunden wæs . wurdon sona hale . 116
 and manegum eac fremode seo cyst micclum .
 þe heo ærest on læg . swa swa se lareow beda
 on ðære bec sæde . þe he ge-sette be ðysum .
 Oft woruld-menn¹ eac heoldon swa swa us bec secgað 120
 heora clænnysse on synscipe for cristes lufe
 swa swa we mihton reccan gif ge rohton hit to gehyrenne .
 We secgað swa-ðeah be sumum ðegne .
 se wæs þryttig geara mid his² wife on clænnysse . 124
 þry suna he gestrynde . and hi siððan buta
 ðrittig geara wæron wunigende butan hæmede .
 and fela ælmyssan worhton . oð þæt se wer ferde
 to munuclicere drohtnunge . and drihtnes englas 128
 comon eft on his forð-siðe . and feredon his sawle
 mid sange to heofonum . swa swa us secgað bec .
 Manega bysna synd on bocum be swylcum .
 hu oft weras and wíf wundorlice drohtnodon . 132
 and on clænnysse wunodon . to wuldre þam hælende .
 þe þa clænnysse astealde . crist ure hælend .
 þam is á wurðmynt . and wuldor on ecnysse . AMEN . 135

XXI.

UI. NONAS IULII. NATALE SANCTI SWYÐUNI
EPISCOPI.

[Collated with G. = Gloucester Fragments, ed. Earle.]

O^N EADGARES DAGUM DÆS ÆDELAN CYNINCES .
 ÐAÐA se cristendom wæs wel ðeonde þurh god
 on angel-cynne under ðam ylcan cynincge .
 þa geswutelode god þone sanct swyðun 4
 mid manegum wundrum . þæt he mære is .
 His dæda næron cuðe ærðan þe hi god sylf cydde .

115. hrepodon.

116. hale.

117. miclum seo cyst.

- 118. þe (*for se*).119. béc. O. þæt (*for þe*). sette.

120. béc.

¹ Leaf 94, back.² Above the line.

those also who touched any part of the shroud
 in which she had been wound, were instantly cured; 116
 and likewise the coffin wherein she had first lain
 greatly benefited many persons, as the teacher Beda
 said in the book which he wrote concerning this holy woman.

In like manner have laymen also, as books tell us, 120
 preserved often their chastity in the marriage-state, for the love
 of Christ,

as we might relate if ye cared to hear it.

However, we will tell you of a certain thane,
 who lived thirty years with his wife in continence; 124

he begat three sons, and thenceforward they both lived
 for thirty years without cohabitation,
 giving much alms, until the husband
 entered the monastic life, and God's angels 128
 came just at his death, and carried his soul
 with song to heaven, as the books tell us.

Many examples of such are there in books,
 how oftentimes men and their wives have lived wondrously, 132
 and dwelt in chastity, to the glory of Jesus,
 who consecrated virginity, even Christ our Saviour;
 to whom be honour and glory for ever. Amen. 135

XXI.

JULY 2. ST. SWITHHUN, BISHOP.

[See MSS. Royal 15 C. vii, Nero E. 1, &c.]

IN the days of the noble King Eadgar
 when, by God's grace, Christianity was thriving well
 in the English nation under that same king,
 God, by many miracles revealed 4
 Saint Swithhun, [showing] that he is illustrious.
 His deeds were not known before God Himself manifested them,

121. crites (*sic*).

124. ðe (*for se*). þritig. wife.

125. sunes. butu.

126. þritig. hæmede.

127. ælnessan worhtan. ðe (*for se*).

128. munuclie.

130. bec.

132. wif.

133. hælende.

134. drihten (*for hælend*).

ne we ne fundon on bocum hu se biseop leofode
 on þysre worulde . ærðan þe he gewende to criste . 8
 þæt wæs þæra¹ gymeleast þe on life hine cupon .
 þæt hi noldon awritan his weorc and drohtnunge
 þam towerdum mannum ðe his mihte ne cuðon .
 ac god hæfð swa þeah his lif geswutelod . 12
 mid swutelum wundrum and syllicum tacnum .
 Ðes swyðun wæs biseop on winceastre .
 swa þeah ofer hamtun-scire gesælig godes þeowa .
 and eahta² biseopas wæron betwux him and sancte³ aðelwolde . 16
 nu næs us his lif cuð swa swá wé ær cwædon
 butan þæt he wæs bebyrged æt his biseop-stole
 be westan þære cyrcan and ofer-worht⁴ syððan .
 oppæt his wundra geswutelodon his gesælða mid gode . 20
 Þrym gearum ærðan þe se³ sanct into cyrcan wære gebroht
 of ðære stænenan þryh þe stent nu wið-innan
 þam niwan geweorce . com se arwurða swyðun
 to sumum gelyfedan smyðe . on swefne æteowiende 24
 wurðlice geglenged . and ðas word him cwæð to .
 Canst þu ðone preost þe is gehaten eadzige .
 þe wæs of ealdan mynstre mid ðam oðrum preostum adræfed
 for heora unþeawum þurh aðelwold biseop . 28
 Se smið þa andwyrde þam arwurðan swyðune þus .
 Gefyrn ic hine cuðe leof . ac he ferde heonon
 and ic nat to gewissan hwær he wunað nu .
 Þa cwæð eft se halga wer to ðam ealdan smyðe . 32
 Witodlice he wunað nu on wincel-cumbe ham-fæst .
 and ic ðe nu halsige on þæs hælendes naman
 þæt ðu him min ærende ardlice abeode .
 and sege him to soþan þæt swiðun se biseop 36
 hét þæt he fare to apelwolde biseope .
 and secge þæt he ge-openige him sylf mine byrgene .

1-19. *Lost in G.*

20. swutelodon. gesælða.

21. gearum ær-þan.

22. stænenan þryh; nú.

23. níwan; cóm; swiðhun.

24. smiðe; swéfne; -eowigende.

25. geglenged; wórd; tó.

26. ge-háten eadsige.

¹ þære, *alt.* to þæra. ² eahte, *alt.* to eahta. ³ *Above the line.* ⁴ Leaf 95.

neither have we found in books how the bishop lived
 in this world, before he departed to Christ. 8
 Such was their carelessness who knew him in life
 that they would not write down his works and conversation
 for future generations who knew not his power ;
 but God hath nevertheless brought his life to light 12
 by manifest miracles and wondrous signs.
 This Swithhun was bishop of Winchester,
 as it were over Hampshire, a blessed servant of God ;
 (there were eight bishops between him and St. Æthelwold.) 16
 Now as we before said, his life is not known to us,
 save that he was buried at his episcopal see
 to the west of the church, and afterwards covered up,
 until his miracles manifested his blessedness with God. 20

Three years before the Saint was brought into the church
 out of the stone coffin that standeth now within
 the new building, came the venerable Swithhun
 to a certain faithful smith, appearing in a vision 24
 worshipfully apparelled, and said to him these words ;
 ‘ Knowest thou the priest who is hight Eadsige,
 who, with the other priests, was driven out
 of the old monastery by bishop Æthelwold, for their misconduct ?’ 28
 The smith then answered the venerable Swithhun thus,
 ‘ Long ago I knew him, sir, but he departed hence,
 and I know not for certain where he dwelleth now.’
 Then again said the holy man to the old smith ; 32
 ‘ Verily he dwelleth now settled at Winchelcombe,
 and I now adjure thee in the name of Christ
 that thou speedily announce to him my errand,
 and tell him truly that Swithhun the bishop 36
 has commanded him to go to bishop Æthelwold,
 and say, that he must himself open my grave

27. adræfed.

28. ún.

29. ár-; swiðhúne.

30. Ge-fýrn; léof; férde.

31. nát; nú.

32. smiðe.

33. nú; wíncel-; hám-.

34. nú.

35. mín ærende árdlice abéode.

36. swiðhun.

and mine bân gebringe binnan ðære cyrcan .
 forðan þe him is getipod . þæt ic on his timan 40
 beo mannum geswutelod . And se smið him cwæð to .
 La leof . eadzige nele gelyfan minum wordum .
 Ða cwæð se bisceop eft . Gange him to minre byrgene .
 and ateo ane hringan up of ðære þryh . 44
 and gif seo hringe him folgað æt þam forman tige .
 þonne wat he to soðan þæt ic þe sende to him .
 Gif seo hringe nele up þurh his anes tige
 þonne ne sceall he nates hwon þinre sage gelyfan . 48
 Sege him eac siððan . þæt he sylf geriht-læce
 his dæda and þeawas to his drihtnes willan .
 and efste anmodlice to þam ecan life .
 Sege eac eallum mannum þæt sona swa hi 52
 geopeniað mine byrgene . þæt hi magon ðær findan
 swa deorwurðne hord¹ . þæt heora dyre gold
 ne bið nahte wurð² wið þa fore-sædan maðmas .
 Se halga swyðun þa ferde fram þam smiðe up . 56
 and se smið ne dorste secgan þas gesihðe ænigum menn .
 nolde beon gesewen unsoðsagul boda .
 Hwæt ða se halga wer hine eft gespræc
 and git pryddan siðe . and swyðe hine preade . 60
 hwi he nolde gehyrsumian his hæsum mid weorce .
 Se smið þa æt nextan eode swa ðeah to his byrgene .
 and genam ane hringan earhlice swa ðeah .
 and clypode to gode þus cwæðende mid wordum . 64
 Eala ðu drihten god ealra gesceafta scyppend .
 getiða me synfullum þæt ic ateo þas hringan
 up of ðysum hlyde . gif se lið hér on innan
 seðe me spræc to on swæfne þriwa . 68

41. tó.

42. lá leof nele he ge-lyfan; wór-
dum.43. hé (*for* him).

44. atéo; þryh.

46. hé.

47. ánes.

48. sceal; ge-lyfan.

49. syððan.

50. dáda; þeawas.

51. án-; écan life.

52. eác; hí.

53. ffindan.

54. deór-; hórd; dyre gold.

¹ hord, *alt. to* goldhord.² Leaf 95, back.

and bring my bones within the church ;
 for to him it is vouchsafed that in his time
 I should be made known to men.' And the smith said to
 him; 40

'Oh, sir, Eadsige will not believe my words.'
 Then said the bishop again; 'Let him go to my grave,
 and draw up out of the coffin a ring ;
 and if the ring yield¹ at the first tug, 44
 then shall he know for a truth that I have sent thee to him.

If the ring will not come up at his unaided tug,
 then shall he in no-wise believe thy saying. 48

Say to him also afterwards, that he himself amend
 his deeds and conduct according to his Lord's will,
 and hasten with single mind to the eternal life.

Say eke to all men that so soon as they
 open my grave, they shall there find 52

so valuable a hoard, that their precious gold
 shall be nothing worth, compared with the aforesaid treasures.'

The holy Swithhun then vanished from the smith's [sight], 56
 and the smith durst not tell this vision to any man,
 not wishing to be looked upon as an untruthful messenger.

So then the holy man spoke to him again,
 and yet a third time, and severely reprov'd him, 60
 because he would not actively obey his commands.

Then however at last the smith went to his burial-place,
 and took hold, though fearfully, of a ring,
 and cried to God, saying these words ; 64

'O Lord God, maker of all creatures,
 grant to me, a sinful man, that I may pull up this ring
 out of this lid, if he lieth here within,
 who thrice spake unto me in a dream.' 68

55. mádmás.

56. swiðhun; férde.

58. -sagol.

60. gít priddan; swiðe; préade.

61. hwí; hásum.

62. om. swa ðeah.

63. ge-nám áne.

64. cweðende.

66. mé; atéo.

67. hlíde.

68. om. me; swéfnue þríwa.

¹ *Lit.* follows him.

He teah ða þæt isen up swa eaðelice¹ of ðam stane .
 swilce hit on sande stode . and he swyðe þæs wundrode .
 He ða hit eft sette on þæt ylce þyrl .
 and þyde mid his fét . and hit swa fæste eft stod . 72
 þæt nan man ne mihte hit þanon ateon .
 Ða eode se smið ge-egsod þanon .
 and gemette on cypinge þæs eadzies mann .
 and sæde him gewislice hwæt swyðun him bebead . 76
 and bæd hine georne þæt he hit abude him .
 He cwæð þæt he hit wolde cyðan his hlaforde .
 and ne dorste swa ðeah hit secgan æt fruman .
 ærþan ðe he bepohte þæt him ðearflíc nære 80
 þæt he ðæs halgan hæse forhule his hlaforde .
 sæde þa be ende-byrdnysse hwæt swyðun him bebead .
 þa onscunode se eadsige aðelwold þone bisceop
 and ealle ða munecas þe on ðam mynstre wæron . 84
 for þære ut-dræfe þe he gedyde wið hí .
 and nolde gehyran þæs halgan bebod .
 þeah ðe se sanct wære gesib him for worulde .
 He gebeah swa þeah binnan twam gearum 88
 to þam ylcan mynstre and munuc wearð þurh god .
 and þær wunode oðþæt he gewát of life .
 Geblætsod is se ealmihtiga god² þe ge-eadmed þone modigan .
³ and ða eadmodan ahæfð to healicum geðincpum . 92
 and gerihtlæcð þa synfullan . and symle hylt ða godan
 þe on hine hihtað forðan þe he hælend is .
 Eft wæs sum earm ceorl egeslicc gehoferod .
 and ðearle gebiged þurh ðone bradan hofor . 96
 þam wearð geswutelod on swefne gewislice .
 þæt he sceolde gefeccan æt swyðunes byrgene

69. téah ; upp ; stáne.

70. sánde stóde ; swiðe.

72. þýde ; stód.

73. nán mann ; atéon.

74. éode.

75. ge-métte ; cýpinge ; eadsiges.

76. sáde ; swiðhun ; be-beád.

78. wolde hit.

80. ær-þan.

81. háse for-háele ; hláforde.

82. sáde ; swiðhun ; be-béad.

85. ut-dræfe.

86. gehýran.

87. ge-sybb.

¹ Here up is wrongly repeated.² Above the line.³ Leaf 96.

Thereupon he drew the iron out of the stone as easily
 as if it had stood in sand, and greatly wondered thereat.
 Afterward he replaced it in the same hole,
 and pressed it with his foot, and it again stood so fast 72
 that no man was able to draw it therefrom.

Then went the smith awestricken thence,
 and in the market-place met a serf of this Eadsige,
 and told him exactly what Swithhun bade him, 76
 and earnestly prayed him to report it to him.

He said that he would make it known to his lord,
 but however he durst not tell it at first,
 until he bethought him that it would not be well for him 80
 if he hid from his lord the saint's behest.

Then he told him in order what Swithhun had enjoined him.
 At that time this Eadsige shunned bishop Æthelwold
 and all the monks who were in the minster 84
 because of the ejection that he had made regarding them,
 and would not obey the saint's command,
 though the saint was of worldly kindred to him.

He retreated however within two years 88
 to that same monastery, and became a monk through (the grace
 of) God,

and there continued till he departed this life.
 Blessed is the Almighty God, Who humbleth the proud,
 and exalteth the humble to high estate, 92
 and correcteth the sinful, and ever preserveth the good
 who hope in Him, forasmuch as He is the Saviour.

Again, there was a certain poor churl, awfully humpbacked,
 and painfully bowed together in consequence of the broad hump. 96
 To him was certainly revealed in a dream,
 that he should obtain at Swithhun's sepulchre

88. ge-béah; géarum.

90. life.

91. ge-bletsod; ælmihtiga; om.
 god; ge-eaðmet þa módigan.

92. éadmodan ahefð; héalicum ge-
 þingþum.

93. góðan.

94. hihtað (*alt. to gelihtað*) for
 þam.

95. céorl.

96. þearle; bráðan.

97. swéfnæ.

98. swiðhunes.

his lichaman hæle . and þære alefednysse .
 He aras ða on mergen micclum fægnigende . 100
 and mid twam criccum creap him to wyneastre .
 and gesohte ðone sanct swa swa him gesæd wæs .
 biddende his hæle gebigdum cneowum .
 He wearð þa gehæled þurh þone halgan bisceop . 104
 swa þæt næs gesyne syððan on his hricge .
 hwær se hofor stode þe hine gehefegode oðþæt .
 þa nyston þa munecas be ðam mæran halgan .
 and wendon þæt sum oðer halga gehælde þone mann . 108
 ac se ceorl sæde þæt swyðun hine gehælde .
 forðan þe he sylf wiste gewissost be ðam .
 Sum wer wæs geuntrumod swiðe yfelum broce .
 swa þæt he earfoðlice þa eagan undyde . 112
 and uneaðe mihte ænig word gecweðan .
 ac læg swa ge-ancsumod orwene his lifes .
 Ða woldon his freond ealle hine ferian to niwan mynstre
 to þam halgan iudoce . þæt he him hæle forgeafe . 116
 ac him sæde sum man þæt him selra wære
 þæt hi to caldan mynstre þone adligan feredon
 to swyðunes byrgene . and hi dydon swa sona .
 Hi wacodon ða þa niht wið þa byrgene mid him . 120
 biddende þone ælmihtigan god . þæt he ðam adligan menn
 his hæle forgeafe . þurh þone halgan swyðun .
 Se untruma eac wacode oðþæt hit wolde dagian .
 þa wearð he on slæpe . and seo wurðfulle¹ byrgen 124
 þæs ðe him callum þuhte eall bifigende wæs .
 and þam adlian þuhte swylce man his ænne scó
 of ðam fét him atuge² and he færlice awóc .
 He wæs ða gehæled þurh ðone halgan swyðun . 128

99. hále.

100. arás.

101. creáp; win-.

102. ge-sóhte; ge-sæd.

103. hále; ge-bigedum.

104. ge-háled.

105. swá; ge-sýne.

106. stóde; ge-hefgode.

107. mæran.

108. wéndon; ge-hálde.

109. céorl sáde; swiðhun; ge-hálde.

110. for þam.

111. ge-ún-.

¹ Final a, alt. to e.² Leaf 96, back.

his bodily health, and [recovery from] his crippledness.
 He arose then in the morning, greatly rejoicing, 100
 and with two crutches crept to Winchester,
 and sought the saint even as it was told him,
 praying for his health on bended knees.
 Whereupon he was healed by the holy bishop, 104
 so that thereafter it could not be seen on his back
 where the hump had stood that had oppressed him till then.
 At that time the monks knew not about the great saint,
 and they weened that some other saint had healed the man, 108
 but the churl said that Swithhun had healed him,
 because he himself knew the most certainly about the matter.

A certain man was afflicted with a very bad disease,
 so that he could with difficulty open his eyes, 112
 and could hardly utter a single word,
 but lay thus tormented, despairing of his life.
 Then all his friends wished to carry him to the new minster,
 to Saint Judoc, that he might give him health; 116
 but some one told them that it would be better for them
 to take the sick man to the old minster
 to Swithhun's grave, and thereupon, they did so.
 Then that night they kept vigil at the grave with him, 120
 praying Almighty God that He would grant
 to the sick man his health, through Saint Swithhun.
 The infirm man also watched until it was becoming day,
 then he fell asleep, and the worshipful tomb, 124
 as it seemed to them all, was all rocking,
 and to the sick man it seemed as if some one was dragging
 one of his shoes off his foot; and he suddenly awoke.
 He was then healed by the holy Swithhun. 128

112. swá; eágan.
 113. ún-; éinig wórd.
 114. lífes.
 115. frynd; níwan.
 116. iudóce; hále for-geáfe.
 117. séde; mann; sélre.
 118. ádligan.
 119. swiðhúnes; swá dydon.

121. hé; ádligan.
 122. hále for-geáfe; swiðhun.
 123. ún-; eác.
 124. hé; slápe.
 126. ádligan; swilce; scéo.
 127. om. him; atáge; fárlice.
 128. ge-háled; swiðhun.

and man sohte þone scó swyðe geornlice .
 ac hine ne mihte nan man gemetan¹ þær æfre .
 and hi gewendan þa há^m mid þam gehæledan menn .
 Þær wurdon gehælede æt ðære halgan byrgene 132
 eahta untrume menn . ærðan þe he of ðære byrgene
 up genumen wære . wundorlice þurh god .
 Eadgar cyning þa æfter ðysum tacnum
 wolde þæt se halga wer wurde up gedón . 136
 and spræc hit to aðelwolde þam arwurðan bisceope .
 þæt he hine up adyde mid arwurðnysse .
 Þa se bisceop aðelwold mid abbodum and munecum .
 dyde up þone sanct mid sange wurðlice . 140
 and bæron into cyrcan *sancte* petres huse .
 þær he stend mid wurðmynte and wundra gefremað .
 Þær wurdon gehælede þurh ðone halgan wer .
 feower wan-hale menn binnan ðrym dagum . 144
 and geond fif monþas feawa daga wæron
 þæt ðær næron gehælede . huru ðry untrume .
 hwilon fif . oððe syx . seofon oððe eahta .
 tyn oððe twelf . syxtyne . oððe eahtatyne . 148
 binnon tyn dagum þær wurdon twa hund manna gehælede .
 and swa fela binnan twelf monðum þæt man hi getellan ne mihte .
 Se lictun læg afylled mid alefedum mannum .
 swa þæt man eaðe ne mihte þæt mynster gesecan . 152
 and þa ealle wurdon swa wundorlice gehælede
 binnan feawa dagum . þæt man þær findan ne mihte
 fif unhale menn of þam micclan heape .
 On þam dagum wæron on wihtlande þreo wíf . 156
 þa twa wæron blinde geond nigon geara fec .
 and þæt þrydde ne geseah þære sunnan leoht næfre .

129. sóhte; scéo swiðe.

130. nán mann ge-métan.

131. gewendon; há^m; ge-hæledan.

132. ge-hælede.

133. ún-; ær þam.

135. tácnun.

137. ár-.

138. upp; ár-.

141. bæron; húse.

142. stent.

143. ge-hælede.

144. wann-hále; þrim.

¹ gemeten, *alt. to* gemetan.

They sought very carefully for the shoe,
but no man was ever able to find it there.

So they returned home with the man that had been healed.

There were healed there, at the holy tomb,
eight sick men, miraculously, by the power of God,
before that he was taken up out of the tomb. 132

After these signs King Eadgar then
desired that the holy man should be exhumed,
and said to the venerable bishop Æthelwold 136
that he should translate him with great pomp.

Then bishop Æthelwold, with abbots and monks,
solemnly took up the saint with chanting,
and bore him into the church, St. Peter's house. 140

There he abideth in honour and worketh miracles.
Then there were healed, by the holy man,
four sick men within three days; 144

and during five months there were few days
when there were not healed at least three sick persons;
sometimes five or six, or seven or eight,
ten or twelve, sixteen or eighteen. 148

Within ten days two hundred men were healed,
and so many within twelve months that no man could count
them.

The burial-ground lay filled with crippled folk,
so that people could hardly get into the minster; 152
and they were all so miraculously healed
within a few days, that one could not find there
five unsound men out of that great crowd.

In those days there were in the Isle of Wight three women, 156
two of them had been blind for the space of nine years,
and the third had never seen the sun's light.

145. géond fif; feáwa.

146. brý ún-

147. fif.

148. tyn.

149. Binnan; ge-háelede.

150. nan man hí.

151. lictun.

152. swá; ge-sécan.

153. ge-háelede.

154. feáwa; fíndan.

155. fif ún-; micclum heápe.

156. þreo.

157. twá; blinde; geára fæc.

158. þridde.

Hi begeaton þa earfoðlice him¹ ænne latteow
 ænne dumbne cnapan and comon to þam halgan . 160
 and ane niht þær wacodon and wurdon gehælede .
 2 ge ða blindan wif ge se dumba latteow .
 Þa sæde se cnapa þam cyrcwerde þæt .
 and cwæð þæt he næfre ær naht cweðan ne mihte . 164
 and bæd þæt hi sungon þone gesettan lof-sang .
 On þære ylcan tide wæs sum wyln gehæft to swinglum
 for swyðe lytlan gylte . and læg on hæftnedum
 þæt heo hetelice wære þæs on mergen beswungen . 168
 þa wacode heo ealle ða niht and mid wope clypode
 to ðam halgan swyðune þæt he hulpe hire earmre .
 and fram þam reðum swinglum hi¹ ahreddde þurh god .
 Mid þam þe hit dagode and man drihtnes lofsang ongan . 172
 þa feollan ða fot-copsas færllice hire fram .
 and heo arn to cyrcan to þam arwurðan halgan
 gebundenum handum swa swa se halga wolde .
 and se hlaford com æfter and alyside hire handa . 176
 and gefreode hi sona for swyðunes wurðmynte .
 Sum þegn læg alefed lange . on paralisy .
 and ne mihte of his bedde for manegum gearum .
 Þa cwæð he þæt¹ he¹ wolde to wynceastre syðian 180
 huru on his hors-bære . and biddan his hæle .
 Mid þam þe he þis cwæð to his cnihtum and freondum .
 þa wearð he gehæled and gewende swa þeah
 to þam halgan sancte . siðigende on fotum 184
 fyrrest on þam flocce on ealre þære fare .
 and ðancode þam halgan his hæle geornlice .
 Fif and twentig manna myslice ge-untrume
 comon to þam halgan heora hæle biddende . 188
 sume wæron blinde . sume wæron healte .
 sume eac deafe . and dumbe eac sume .

159. be-geáton.
160. dúmbne.

161. áne; ge-hælede.
162. blíndan; dúmba.

¹ Above the line.

² Leaf 97.

They got for themselves as guide, with some difficulty,
 a dumb boy, and they came to the saint, 160
 and watched there for one night, and were healed,
 both the blind women and the dumb guide.

Then the boy told it to the sacristan,
 and said, that he had never before been able to speak, 164
 praying that they would sing the appointed hymn of praise.

About the same time a certain bondwoman was caught to be
 flogged
 for some very slight fault, and lay in custody
 to be severely flogged for it in the morning. 168

Then the whole night she kept awake, and with weeping cried
 to the holy Swithhun, that he would help her, a poor wretch,
 and through [the power of] God would deliver her from the
 cruel stripes.

When it dawned, and they began to sing lauds, 172
 then suddenly the fetters round her feet fell from her,
 and she ran to the church to the blessed saint,
 with bound hands, as the saint willed,
 and her lord came after her and loosed her hands, 176
 and freed her at once for the honour of Saint Swithhun.

A certain thane lay a long time crippled by paralysis,
 and could not move from his bed for many years.
 Then said he that he desired to journey to Winchester 180
 if only in his horse-litter, and pray for his healing.

While he was saying this to his servants and friends,
 he was cured; but nevertheless he wended
 to the holy saint, travelling on his feet, 184
 foremost in that company during the whole journey,
 and earnestly thanked the saint for his recovery.

Five and twenty men, diversely afflicted,
 came to the saint, imploring their health; 188
 some were blind, and some were halt,
 some also deaf, and some dumb,

and hi ealle wurdon anes dæges gehælede
 þurh þæs halgan ðingunge . and him ham gewendon . 192
 Sum þegn wæs on engla lande on æhtum swyðe welig .
 se wearð færlice blind . þa ferde he to rome .
 wolde his hæle biddan . æt þam halgum apostolum .
 He wunode þa on rome and ne wearð gehæled . 196
 feower gear fulli¹ce . and befran þa be swyðune
 hwylce wundra he worhte syððan he gewende þanon .
 he efste þa swyðe and to his earde gewende .
 and com to þam halgan were and wearð gehæled þær . 200
 and ham gewende mid halre gesihðe .
 Sum wer wæs eac blind wel seofon gear fulle .
 se hæfde ænne latteow þe hine lædde gehwider .
 Ða sume dæg eode hé swa swa he oft dyde . 204
 and se latteow wearð gebolgen and þone blindan forlét .
 arn him aweg . and se oðer nyste
 hu he ham com . ac clypode to gode
 mid innewerdre heortan . and mid angsumnysse cwæð . 208
 Eala þu mihtiga drihten manna and engla .
 geseoh mine yrmðe ic geseon ne mæg .
 and min lyðra latteow forlet me þus ænne .
 Gemiltsa me drihten þurh ðone mæran swyðun . 212
 and forgif me gesihðe . for ðæs sanctes gearnungum .
 Eft he clypode þus . and cwæð to ðam halgan .
 Eala þu milda bisceop þe manega wundra of cumað
 þurh þone lifigendan god . leof ic þe bidde 216
 þæt þu me geþingie to þam mihtigan hælende .
 ic gelyfe þæt he wille gewislice þe tiðian .
 He wearð þa gehæled . and hæfde his gesihðe .
 and ham eode blyðe butan latteowe ana 220
 Se ðe lytle ær þanon wæs gelæd þurh ðone oþerne .
 and his magas ðancodon mycclum ðæs gode .
 Apelwold þa se arwurða and se eadiga bisceop .
 þe on ðam dagum wæs on winceastre bisceop . 224

¹ Leaf 97, back.

and they all were healed in one day
 through the saint's intercession, and went their way home. 192
 There was a certain thane in England, very rich in possessions,
 who became suddenly blind; then journeyed he to Rome,
 desiring to pray for his cure from the holy Apostles,
 he dwelt at Rome, but was not cured, 196
 for four full years; then he heard of Saint Swithhun,
 what miracles he had wrought since he [the thane] had journeyed
 thence;

then made he much haste, and returned to his own country,
 and came to the holy man, and was there healed, 200
 and returned home with perfect sight.

Another man was also blind for seven full years;
 he had a guide who led him everywhere.

One day he went out as he often did, 204
 and the guide became angry, and left the blind man,
 and ran away, and the other knew not

how he should come home, but cried to God
 from his inmost heart, and with anguish said, 208
 'Oh Thou mighty Lord of men and angels,
 look upon my misery; I cannot see;
 and my wicked guide hath left me thus alone.

Have pity on me, Lord, through the [intercession of] great
 Swithhun, 212

and give me sight for the saint's merits.'

Again he cried thus, and said to the saint,
 'Oh thou mild bishop, from whom come often many miracles
 through the living God; I pray thee, master, 216
 to intercede for me with the mighty Saviour,

I believe that He will certainly grant thee' [thy petition].
 Whereupon he was made whole, and had his sight,
 and without a guide he blithely went home alone, 220
 who a little time before was led by another;
 and his kinsmen greatly thanked God for this.

Then Æthelwold, the venerable and blessed bishop,
 who in those days was bishop of Winchester, 224

bead his munecum eallum þe on ðam mynstre wunodon .
 þæt hi ealle eodon endemes to cyrcan .
 and mid sange heredon þæs sanctes mærcða .
 and god mærsodon swa on þam mæran halgan . 228
 swa oft swa ænig wan-hal mann wurde gehæled .
 Þa dydon hi sona swa . and sungon þone lofsang .
 oðþæt heom¹ laðode eallum þæt hi swa oft arisan .
 hwilon þrywa on niht . hwilon feower syðum 232
 to singenne þone lofsang þonne hi slapan sceoldon .
²and forleton ealle endemes þone sang .
 forðam þe se bisceop wæs bysig mid þam cynincge .
 and nyste butan hi sungon þone lof-sang forð on . 236
 Hwæt ða se halga swyðun sylf com on swefne
 wundorlice geglencged to sumum godan menn . and cwæð .
 Gang nu to ealdan mynstre . and þam munecum sege
 þæt gode swyðe officað heora ceorung . and slæwð . 240
 þæt hi dæg-hwamlice geseoð drihtnes wundra mid him .
 and hi nellað herian þone hælend mid sange .
 swa swa se bisceop bebead þam gebroðrum to donne .
 and sege gif hi nellað þone sang gelæstan . 244
 þonne geswicað eac sona ða wundra .
 and gif hi þone lofsang willað æt þam wundrum singan .
 swa oft swa wanhale menn þær wurðað gerihte .
 þonne wurðaþ mid him wundra swa fela . 248
 þæt nan man ne mæg gemunan on life .
 þæt ænig man gesawe swylce wundra ahwær .
 Þa awæcnode se wer of þam wynsuman slæpe .
 and swyðe be-sargode þæt he geseon ne moste 252
 ne nan læncg brucan þæs beorhtan leohtes .
 þe he mid swiðune hæfde ða³ gesewen .
 He arás swaðeah and swiðe hraðe ferde
 to apelwolde bisceope . and him eall þis sæde . 256
 Apelwold þa asende sona to þam munecum
 of cyninges hyrede . and cwæð þæt hi sceoldon
 þone lof-sang singan . swa swa he ge-set hæfde .

¹ him, *alt.* to heom.² Leaf 98.³ Above the line.

bade all his monks who dwelt in the monastery,
 that they should all go in procession to church,
 and with hymns praise the merits of the saint,
 and so magnify God, because of the great saint, 228
 as often as any sick man should be healed.

Then forthwith they did so, and sang the Te Deum,
 until they all loathed to arise so often,
 sometimes three, and sometimes four times in a night, 232
 to sing the Te Deum, when they wanted to sleep ;
 and at last they all left off the chanting,
 because the bishop was busy with the king,
 and knew not but that they sang the Te Deum continually. 236

Behold then, the holy Swithhun himself came in a vision,
 wondrously adorned, to a certain good man, and said,
 'Go now to the Old Minster, and say to the monks,
 that God greatly misliketh their murmuring and sloth, 240
 in that they daily see God's wonders amongst them,
 and yet they will not praise Christ with chanting

even as the bishop bade the brethren do ;
 and say, "if they will not perform the hymn, 244
 straightway the miracles shall soon cease ;

and if they will sing the Te Deum at the miracles,
 as often as sick men shall there be made whole,
 then shall so many miracles be done amongst them, 248
 that no man shall be able to remember in his lifetime
 that anyone hath seen such miracles anywhere."

Then the man awoke out of that winsome sleep,
 and greatly lamented that he could not see, 252
 nor any longer enjoy the bright light
 which he had seen around Swithhun.

He arose nevertheless, and very quickly went
 to bishop Æthelwold, and told him all this ; 256
 Æthelwold thereupon sent immediately to the monks,
 from the king's court, and bade that they should
 sing the Te Deum, even as he had appointed,

and se þe hit forsawe . sceolde hit mid fæstene 260
 seofon niht on án swarlice gebetan .
 Hi hit heoldon þa syððan symle on ge-wunon .
 swa swa we gesawon sylfe for oft .
 and þone sang we sungon unseldon mid heom¹ . 264
 Sum wer wæs betogen þæt he wære on stale .
 wæs swaðeah unscyldig . and hine man sona gelæhte
 and æfter woruld-dome dydon him ut þa eagan .
 and his earan forcurfon . þa arn him þæt blod 268
 into þam heafde . þæt he gehyran ne mihte .
 Þa wæs he seofon monðas wunigende swa² blind .
 and his hlyst næfde . oppæt he mid geleafan ferde
 to þam halgan swyðune . and gesohte his þan 272
 biddende þone halgan þæt he his bene gehyrde .
 and him huru gearnode þæt he gehyran mihte
 forþan ðe he ne gelyfde þæt he onliht wurde .
 and cwæð þæt he wurde wolice swa getucod . 276
 Þa wearð godes wundor geworht an þam menn
 þurh swyðunes þingunge þæt he geseah beorhte
 ansundum eagam . þeah ðe hí ær wæron ut adyde
 of þam eah-hringum . and se oðer æppel was ge-emptigod . 280
 and se oðer hangode gehal æt his hleore .
 Him wæs eac forgifen þæt he wel mihte gehyran .
 se ðe ær næfde ne eagan . ne hlyst .
 Is swa ðeah to witenne þæt we ne moton us gebiddan . 284
 swa to godes halgum swa swa to gode sylfum .
 forðan þe he is ana god ofer ealle þingc .
 Ac we sceolon biddan soðlice þa halgan .
 þæt hí us þingion to þam þrym-wealdendum gode . 288
 sepe is heora hlaford . þæt he helpe us .
 Hwilon wacodon menn swa swa hit gewunelic is
 ofer an dead lic . and ðær wæs sum dysig mann
 plegol ungemetlice . and to þam mannum cwæð 292
 swylce for plegan . þæt he swyðun wære .
 Ge magon to soðum witan þæt ic swyðun eom

¹ him, *alt. to* heom.² Leaf 98, back.

and he that neglected it should heavily atone for it
by fasting for seven days continuously. 260

Thenceforth they ever observed this custom,
as we ourselves have very often seen,
and have not seldom sung this hymn with them. 264

A certain man was accused of stealing,
who however was innocent, and they at once seized him,
and according to the sentence, put out his eyes,
and cut off his ears; then the blood ran 268

into his head, so that he could not hear;
then for seven months he thus continued blind,
and without his hearing, until he went in faith
to the holy Swithhun, and sought his bones, 272

praying the saint that he would hear his petition,
and at least grant that he might hear,
because he did not believe that he could ever again see;
and said that he had been unjustly so punished. 276

Then God's wonder was wrought in that man
through Swithhun's intercession, that he saw clearly
with perfect eyes, though they had before been thrust out
of the eye-rings [sockets] and one apple [ball] was removed, 280
and the other hung down whole, at his cheek.

It was also granted him that he could hear well,
he who formerly had neither eyes nor hearing.
Nevertheless it is to wit, that we must not pray 284

to God's Saints as to God Himself,
because He alone is God, and above all things;
but we should truly pray the saints
to intercede for us with the All-ruling God, 288
Who is their Lord, that He may help us.

Once men were keeping vigil by a corpse,
as is customary, and there was a foolish man,
jesting unmeetly, who said to the men, 292
as if in sport, that he was Swithhun.

'Ye may know in sooth that I am Swithhun

se ðe wundra wyrcoð . and ic wille þæt ge beran
 eower leoht to me . and licgað on cneowum 296
 and ic eow forgife þæt þæt ge gyrnende beoð .
 He woffode ča swa lange mid wordum dyslice .
 oðþæt he feoll geswogen swylce he sawl-leas wære .
 and hine man bær ham to his bædde sona . 300
 and he læg swa lange his lifes orwene .
 His magas ða æt nextan þone mann feredon
 to þam halgan swiþune . and he sylf andette
 his dyslican word þe he dyrstiglice spræc . 304
 and bæd him forgifnyse . and he wearð þa gehæled .
 swá þæt he hal eode ham mid his magum .
 Is eac to witenne þæt menn unwislice doð
 þa ðe dwollice plegað æt deadra man'na lice . 308
 and ælce fulnyse þær forð-teoð mid plegan .
 þonne hi sceoldon swyðor be-sargian þone deadan .
 and ondrædan him sylfum þæs deaðes toeyme .
 and biddan for his sawle butan gewéde georne . 312
 Sume menn eac drincað æt deadra manna lice
 ofer ealle þa niht swiðe unrihtlice .
 and gremiað god mid heora gegaf-spræce .
 þonne nan gebeorscype ne gebyrað æt líce. 316
 ac halige gebedu þær gebyriað swiþor .
 Hwilon comon to ðam² halgan hund-twelftig manna
 mislice geuntrumode mid manegum brocum .
 and þa wurdon ealle wundorlice gehælde . 320
 binnan þrym wucum . and hi wendon ham
 þancigende þam ælmihtigan gode² and þam arwurðan swiþune .
 Sumes pegnes cniht feoll færlice of his² horse
 þæt him to-bærst se earm . and se oðer sceanca . 324
 and swiðe wearð gecwysed . þæt hi sona wendon
 þæt he þær-rihte sceolde sweltan heom³ ætforan .
 He wæs his hlaforde swyþe leof ærþan .
 and se hlaford þa⁴ besargode swyðe þone cniht . 328
 and bæd þone ælmihtigan mid inwerdre heortan .

¹ Leaf 99.² Above the line.³ him, alt. to heom.⁴ Above the line.

who worketh these miracles, and I will that ye bring
your tapers to me, and prostrate yourselves, 296
and I will grant you what you are desiring.'

He thus blasphemed a long time with foolish words,
until he fell silenced, as if he were lifeless,
and they bare him straightway home to his bed. 300

He lay thus a long time, despairing of his life;
then at last his kinsmen carried the man
to Saint Swithhun, and he himself confessed
his foolish words, that he had presumptuously spoken, 304
and entreated pardon from him, and thereon he was made
whole,

so that he went home in health with his kinsmen.

It is likewise to wit, that men do unwisely
when they doltishly jest at dead men's corpses, 308

and introduce by their sport any licentiousness,
when they should rather sorrow for the dead,
and dread the coming of death for themselves,
and earnestly pray for his soul without [any] madness. 312

Some men also most unrighteously
drink the whole night at a lyke-wake,
and blaspheme God with their wanton speech,
whereas no beer-drinking is seemly at a wake, 316
but rather holy prayers are fitting there.

Once there came to the saint a hundred and twenty men,
diversely afflicted with many diseases,
and they were all wondrously healed 320
within three weeks, and returned home,
thanking Almighty God and the venerable Swithhun.

A certain thane's servant fell suddenly from his horse
so that his arm and left leg broke, 324
and he was so much crushed that they straightway thought
he would at once die right before them;
he had previously been very dear to his lord,
and the lord greatly lamented for the servant, 328
and besought the Almighty from his inmost heart

þæt he þam menn geheolpe þurh ðone mæran swiþun .
 He clypode eac to swiðune þus secgende mid geomerunge .
 Eala ðu halga swiðun . bide þone hælend . 332
 þæt he lif forgife þysum licendum enihte .
 and ic beo þæs þe geleaffulra þam lifigendan gode .
 eallum minum dagum gif he deð þis þurh þe .
 Se cniht ða aras hal gehæled þurh *sancte* swiþun . 336
 and se hlaford þæs fægnode . and mid geleafan god herede .
 Sum eald þegn wæs eac on wihltlande untrum .
 swa þæt he læg bæddryda sume nigon gear .
 and of ðam bedde ne mihte buton hine man bære . 340
 Him comon þa on swefne to twegen scinende halgan .
 and heton hine yrnan ardlice mid him .
¹ Þa cwæð se adliga hu mæg ic yrnan mid eow .
 þonne ic ne arás of þysum bedde ana . 344
 nu for nigon gearum butan opres mannes fylste .
 Þa cwædon þa halgan . þu cymst to ðære stowe
 gif ðu færst mid us nu . ðær þær ðu under-fehst þine hæle .
 He wearð þa swyðe fægen . and wolde faran mid heom ² . 348
 ac þaþa he ne mihte heom ² mid syðian .
 þa flugon hi geond þa lyft and feredon þone adligan .
 oðþæt hi becomon to sumum ænlicum felda fægre geblowen .
 and þær wæs an cyrce of scinendum golde . 352
 and of gymstanum standende on þam felda ³ .
 and se halga swiðun on scinendum mæsse-reafe
 stóð æt ðam weofode . swylce he wolde mæssian .
 Swyðun cwæð þa sona to þam seocan menn . 356
 ic secge ðe broðor þu ne scealt heonon-forð
 nanon menn yfel don . ne nanne man wyrigan .
 ne nænne man tælan . ne teonful beon .
 ne ðu man-slagum ne geðwærlæce . ne manfullum reaferum . 360
 ne ðeofum þa ne olæce . ne yfeldædum ne ge-ðwærlæce .
 ac swiðor gehelp swa þu selost mæge
 wan-hafolum mannum mid þinum agenum spedum .
 and þu swa þurh godes mihte sylf bist gehæled . 364

¹ Leaf 99, back.² him, *alt.* to heom.³ felde, *alt.* to felda.

that he would help the man through the great Swithhun ;
 he cried eke to Swithhun, thus saying in his lamentation,
 'Oh thou holy Swithhun, pray to Jesus 332
 that He may grant life to this sick servant,
 and I will be for this the faithfuller to the living God
 all my days, if He does this through thee.'
 Then the servant arose, made whole through St. Swithhun. 336
 The lord rejoiced thereat, and with faith praised God.

A certain old thane in the Isle of Wight was also afflicted,
 so that he lay bedridden some nine years,
 and could not leave the bed unless he were carried. 340
 To him came in a dream two shining saints,
 and bade him quickly run with them.
 Then quoth the sick man, 'How can I run with you
 when I have not arisen from this bed alone, 344
 without some man's help, now for nine years?'
 Then said the saints, 'Thou shalt come to that place,
 if thou goest with us now, where thou shalt receive thy
 health.'

He was then very glad, and desired to go with them ; 348
 but when he could not journey with them,
 then flew they through the air, and bare the sick man
 until they came to a solitary field, brightly blooming,
 and there was a church, of shining gold 352
 and of precious stones, standing in the field ;
 and St. Swithhun, in shining eucharistic vestments,
 stood before the altar, as if about to say mass.
 Then said Swithhun straightway to the sick man, 356
 'I tell thee, brother, that henceforth thou must not
 do evil to any man, nor curse any man,
 nor speak evil of any man, nor be malicious,
 nor consent to manslayers, nor connive at wicked 360
 robbers and thieves, nor join in evil deeds,
 but rather help, as best thou canst,
 needy men with thine own goods,
 and thou thyself shalt be healed by the power of God.' 364

Se adliga þa ðohte þæt he yfel nolde dón
 buton þam anum þe him ær yfel dyde .
 and ðam wolde dón wel þe him wel dyde ær .
 Þa wiste se halga swiðun hu his heorte smeade . 368
 and cwæð bliðelice him to . Broðor ic þe secge .
 ne do þu swa þu smeadest . þæt ðu derige ænigum
 peah ðe he derige ðe . ac þinum drihtne ge-efenlæc .
 se ðe nolde wyrian þa ðe hine dydon to cwale . 372
 and het his folgeras þæt hí for heora fyondum ge-bædon .
 Eac cwæð paulus se apostol to eallum cristenum mannum .
 gif ðinum fynd hingrige fed hine mid mettum .
¹oððe gif him þyrste ðu do him drincan . 376
 Þa cwæð se bedryda to ðam bisceope eft .
 La leof . sege me hwæt þu sy manna .
 nu ðu manna heortan miht swa asmeagen .
 Þa cwæð se halga swyðun . ic eom sepe nu niwan com . 380
 swylce he cwæde swa . ic wæs geswutelod nu niwan .
 Þa cwæð se bædryda to ðam bisceope eft.
 hu eart ðu gehaten . and se halga him cwæð to .
 Þonne ðu cymst to winceastre . þu wast minne naman . 384
 Se man wearð þa gebroht to his bedde eft sona .
 and awóc of slæpe . and sæde his wife
 ealle ða ge-sihðe þe he gesewen hæfde .
 Þa cwæð þæt wif him to . þæt hit wære swyðun 388
 se ðe hine lærde mid þære halgan lare .
 and þone ðe he geseah on ðære cyrcan swa fægerne .
 Heo cwæð ða to þam were . hit wære nu full góód .
 þæt ðe man bære to cyrcan . and þu bæde þone halgan 392
 þæt he ðe gehælde þurh his halgan ge-earnunga² .
 Hine man bær ða sona of ðam bedde to cyrcan
 binnan withlande . and he wearð gehæled sona

379. swá asmeágan.

380. swiðhun; nú níwan cóm.

381. swá cwáde; nú níwan.

382. bedryda.

383. eárt; ge-háten; tó.

384. wást.

385. mann.

386. slæpe; sáde; wífe.

¹ Leaf 100.² ge-earnunge, *alt. to* ge-earnunga.

Then the sick man reflected that he did not wish to do evil save only to those who before had done evil to him, and that he wished to do well to those who before had done well to him.

But St. Swithhun knew how his heart reasoned, 368

and said blithely to him, 'Brother, I tell thee,

do not, as thou thinkest, harm to any man

though he may harm thee, but imitate thy Lord,

Who would not curse those who put Him to death, 371

and bade His followers pray for their enemies.

Likewise saith Paul the Apostle to all Christian men,

"If thine enemy hunger, feed him with meats,

or if he thirst, give thou him drink." 376

Then said the bedridden man again to the bishop,

'Oh sir, tell me what manner of man thou art,

since thou canst so discern men's hearts.'

Then said the holy Swithhun, 'I am he who now newly came,' 380

as if he had said, 'I was now newly made known.'

Then again said the bedridden man to the bishop,

'How art thou called?' and the saint said to him,

'When thou comest to Winchester, thou shalt know my name.' 384

Then immediately the man was brought again to his bed,

and awoke from sleep, and told his wife

all the vision that he had seen.

Then said the woman to him, 'that it was Swithhun 388

who had instructed him in this holy lore,

and whom he had seen so glorious in the church.'

Then she said to her husband, 'It would now be full well

that men should carry thee to church, and thou shouldst pray to

the saint 392

that he would heal thee through his holy merits.'

Then straightway they bare him from his bed to a church

in the Isle of Wight, and he was instantly healed

388. wíf; tó; swiðhun.

389. lárde; láré.

391. nú; gód.

392. man þe báre; báde.

393. ge-háelde; ge-eárnunge.

394. sóna.

395. ge-háled.

þurh þone ælmihtigan god . for swyðunes ge-earnungum . 396
 and eode him ða ham hal on his fotum .
 seðe ær wæs geboren on bære to cyrcan .
 He ferde eac siððan to win'ceastre for-raðe .
 and cydde aðelwolde þam arwurþan bisceope . 400
 hu he wearð gehæled þurh þone halgan swiþun .
 and land-ferð se ofer-sæwisca hit gesette on læden .
 Nu is to witenne þæt we ne sceolan cepan ealles
 to swyðe be swefnum . forðan þe hi ealle ne beoð of gode . 404
 Sume swefna syndon soðlice of gode .
 swa swa we on bocum rædað . and sume beoð of deofte
 to sumum swicdome hu he ða sawle for-pære .
 æc his gedwimor ne mæg derian þam godum . 408
 gif hi hi bletsiaþ . and hi ²gebiddað to gode .
 Þa swefna beoð wynsume þe gewurðað of gode .
 and þa beoð egefulle ðe of þam deofte cumað .
 and god sylf forbead þæt we swefnum ne folgion . 412
 þe læs ðe se deofol us bedydrian mæge .
 Sum man on winceastre wearð yrre his ðeowan men
 for sumere gymeleaste . and gesette hine on fetera .
 He sæt ða swa lange on þam laðum bendum . 416
 oðþæt he bestæl ut mid his stafe hoppende .
 and gesohte ðone sanct swyðun mid geomerunge .
 Se scyttel ða asceat sona of þære fetere .
 and se ðeowa aras ahred þurh ðone halgan . 420
 Sum mann wæs gebunden on-butan þæt heafod
 for his hefigum gylte . se com to þam halgan .
 and his swara heafod-bend sona to-bærst . swa he hine gebæd
 Ne mage we awritan ne mid wordum aseggan 424
 ealle þa wundra þe se halga wer swiðun .

396. swiðhúnes ge-earnungum.

397. eode; hám hál; fótum.

398. ár; bære.

399. ferde eac syððan.

400. ár.

401. ge-hæled; swiðhun.

402. leden.

403. is ús to; sceolon cépan.

404. swiðe.

405. swéfna.

406. bécum rædað.

407. hú hé; for-ræde.

408. góðum.

410. swéfna.

¹ win above the line.² Leaf 100, back.

by Almighty God, for Swithhun's merits, 396
and he then went home whole on his feet,
who before was borne on a bier to church.

Then afterwards he went very quickly to Winchester,
and told the venerable bishop Æthelwold 400
how he had been healed through the holy Swithhun;
and Landferth, the foreigner, set it down in Latin.

Now is it to be known, that we should not at all trust
too much to dreams, because they are not all from God; 404
some dreams are in truth from God,

even as we read in books, and some are from the devil
for some deceit, [seeking] how he may pervert the soul,
but his phantasms cannot harm good men, 408
if they cross themselves, and commend themselves to God.

Those dreams are pleasant which come from God,
and those are fearful which come from the devil;
and God Himself forbade us to follow dreams, 412
lest the devil have power to bewitch us.

A certain man in Winchester was angry with his serf
for some carelessness, and put him in fetters;
he sat there a long time in the hated bonds 416
until he stole out, hopping by help of his staff,
and sought Saint Swithhun with lamentation.

The bolt at once shot out of the fetter,
and the serf rose up, freed by the saint. 420

A certain man was bound about the head
for his heavy guilt; he came to the saint,
and his sore head-bond soon burst asunder as he prayed.

We cannot write, nor recount in words, 424
all the miracles that the holy man Swithhun

411. egesfull(e).

412. -béad; swéfnúm.

413. lés; ús; mage.

414. mann; menn.

416. béndum.

417. út; stæfe hoppegende.

418. ge-söhte; swiðhun.

419. scyttels; ascét.

420. arás ahredd.

421. ge-búnden on-bútan; héafod.

422. hefegum gýlte; cóm.

423. swára; -bénd.

424. awrítan; wórdum.

425. swiðhun.

þurh god gefremode on ðæs folces gesihþe .
 ge on gehæftum mannum . ge on unhalum mannum .
 mannum to swutelunge . þæt hí sylfe magon 428
 godes rice geearnian mid godum weorcum .
 swa swa swiþun dyde . þe nu scinð þurh wundra .
 Seo ealde cyrce wæs eall behangen mid criccum .
 and mid creopera sceamelum . fram ende oð operne 432
 on ægðrum wage . þe ðær wurdon gehælede .
 and man ne mihte swa ðeah macian hi healfe up .
 Þyllice tacna cýpað þæt crist is ælmihtig god .
 þe his halgan geswutelode þurh swylce wel-dæda . 436
 þeah ðe ða Iudeiscan þurh deofol beswicene .
 nellon gelyfan on þone lyfigendan crist .
 ærðan þe antecrist ofslagen bið þurh god .
 þonne bugað þa earmingas on ende þysre worulde 440
 ðe þær to lafe beoð mid geleafan to criste .
 and ða ærran losiað þe ær ¹noldon gelyfan .
 We habbað nu gesæd be swiðune þus sceortlice .
 and we secgað to soðan þæt se tima wæs gesælig 444
 and wynsum on angel-cynne . þaða eadgar cyningc
 þone cristen-dom ge-fyrðrode . and fela munuclifa arærde .
 and his cynerice wæs wunigende on sibbe .
 swa þæt man ne gehyrde gif ænig scyp-here wære 448
 buton agenre leode þe ðis land heoldon .
 and ealle ða cyningas þe on þysum iglande wæron .
 cumera . and scotta . comon to eadgare .
 hwilon anes dægese eahta cyningas . 452
 and hi ealle gebugon to eadgares wissunge .
 Þær-to-eacan wæron swilce wundra gefremode
 þurh þone halgan swyðun . swa swa we sædon ær .
 and swa lange swa we leofodon þær wurdon gelome wundra . 456
 On ðam timan wæron eac wurð-fulle biseopas .

427. om. *first* mannum ; unhalum.

429. rice ge-earnian ; gódum.

430. swiðhun ; nú scinþ.

432. creopera ; énde.

433. ægðerum wáge.

435. táčna cýpað.

436. swilce.

438. god (*for* crist).¹ Leaf 101.

wrought by the power of God in the sight of the people,
 both on prisoners, and on sick men,
 to manifest to men that they themselves may
 merit the kingdom of heaven by good works, 428
 even as Swithhun did, who now shineth through his miracles.
 The old church was hung all round with crutches,
 and with the stools of cripples, (from one end to the other 432
 on either wall), who had been healed there,
 and not even so could they put half of them up.
 Such tokens declare that Christ is Almighty God,
 Who revealed His Saint by such good deeds, 436
 though the Jews, deceived by the devil,
 will not believe in the living Christ,
 until Antichrist shall be destroyed by God.
 Then shall those miserable people, with all who remain 440
 at the end of this world, submit themselves with faith to Christ,
 and the men of old shall be lost who formerly would not believe.

We have now spoken thus briefly of Swithhun,
 and we say of a truth that the time was blessed 444
 and winsome in England, when King Eadgar
 furthered Christianity, and built many monasteries,
 and his kingdom still continued in peace,
 so that no fleet was heard of, 448
 save that of the people themselves who held this land ;
 and all the kings of the Cymry and Scots
 that were in this island, came to Eadgar
 once upon a day, being eight kings, 452
 and they all bowed themselves to Eadgar's rule.
 Then moreover were such wonders wrought
 through Saint Swithhun, as we said before,
 and as long as we have lived frequent miracles were done there. 456
 At that time there were also worthy bishops,

439. acwéald (*for* ofslagen).

440. búgað; þissere.

441. láfe.

442. ærran; ge-lyfan.

443. nú ge-sæd; swiðhúne.

444. tíma; ge-sálig.

445. cyning.

446. -dóm; -lífa arárde.

447. -ríce.

[G. omits ll. 448-498]

dunstan se anræda æt ðam erce-stole .
 and apewold se arwurða . and oðre gehwylce .
 ac dunstan and apewold wæron drihtne gecorene . 460
 and hi swyðost manodon menn to godes willan .
 and ælc god arærdon gode to cwemednysse .
 þæt geswuteliasð þa wundra þe god wyrceð þurh hi .

ITEM ALIA.

Mannum is eac to witenne þæt manega dry-men 464
 maciasð menig-fealde dydrunga þurh deofles cræft .
 swa swa wischeras oft doð . and bedydriasð menn
 swylce hi soðlice swyle þincg don .
 ac hit is swa ðeah dydrung mid deofles cræfte . 468
 and gif hwa hit bletsasð þonne ablynð seo dydrung .
 Be ðam we magan secgan sume soðe bysne .
 Macharius wæs ge-haten sum halig fæder
 on ¹ wæstene wunigende . fela wundra wyrcente 472
 munuc-lifes man . ða wearð an mæden forbroden
 þurh dry-manna dydrunge . ge-dwimorlice swa ðeah .
 þæt mæden wæs swa forbroden swylce heo an myre wære .
 and eallum þam þuhte þe hire onlocodon 476
 swilce heo myre wære . na mennisces gecyndes .
 þa leddon hire magas hi to macharie .
 and he sona axode hwæt hi woldon mid þam .
 þa magas him cwædon to . þeos myre þe ðu gesihst 480
 wæs ure dohtor arwurðe mæden .
 ac awyrigde dry-menn awendon hí to myran .
 nu bidde we ðe leof . þæt ðu ge-bide for hí
 and hi eft awende to þam ðe heo ær wæs . 484
 Macharius þa cwæð to hire magum ðus .
 Ic ge-seo þis mæden on menniscum gecynde .
 and heo nis nā awend swa swa ge wenað þæt heo sy .
 and heo nan þincg on hire næfð horses gecyndes . 488
 ac on cowrum gesihþum hit is swa gehiwod

¹ Leaf 101, back.

Dunstan, the resolute, in the archbishopric,
 and Æthelwold the venerable, and others like them ;
 but Dunstan and Æthelwold were chosen of God, 460
 and they, most of all, exhorted men to [do] God's will,
 and advanced everything good, to the pleasure of God,
 as the miracles testify which God worketh through them.

CONTINUATION (ST. MACARIUS).

Men should also take notice, that many sorcerers 464
 cause manifold delusions, through the devil's art,
 as diviners (?) often do, and deceive men,
 as if they would verily perform a desired matter.
 But it is nevertheless a delusion, by the devil's art; 468
 and if anyone makes the sign of the cross over it, then the delusion
 ceases.

As to this, we may relate a true instance.

A certain holy father was named Macarius,
 a dweller in the desert, working many miracles, 472
 a man of monastic life. Then was a maiden transformed
 by the delusion of sorcerers, but only in an illusory manner.
 The maiden was transformed so as to seem a mare,
 and it appeared to all who looked upon her 476
 as if she were a mare, not of human kind.
 Then her parents led her to Macarius,
 and he straightway asked what they wanted with her.
 Her parents said to him: 'This mare that thou seest 480
 was [once] our daughter, a worshipful maiden ;
 but accursed sorcerers have turned her into a mare.
 Now we entreat thee, master, to pray for her
 and to transform her again to what she was before.' 484
 Then Macarius said thus to her parents,
 'I see this maiden in human form,
 and she is not transformed, as ye imagine her to be,
 and she hath nothing about her of the nature of a horse, 488
 but she is so made to appear in your sight

þurh ðæs deofles dydrunge . and his drymenn leaslice .
 Macharius ða gebæd for þæt mæden god .
 and mid ele gesmyrode . and mid ealle adræfde 492
 þas deofles gedwimor . þurh his drihtnes naman .
 swa þæt hi ealle gesawon . þæt heo ansund wæs .
 Swylce synd þa dydrunga þære dry-manna ;
 Sy wuldor and lof þam wel-willendan scyppende 496
 þe his halgan mærsað mihtiglice mid wundrum .
 seðe á rixað on ecnysse . AMEN . 498

XXII.

X KALENDAS AUGUSTI. NATALE SANCTI
APOLLONARIS MARTYRIS.

[Collated with V. = Vitellius, D. 17 (very much burnt)].

ON DÆS CASERES DAGUM ðE CLAVDIUS WÆS GEHATEN .
 com se eadiga petrus fram antiochian byrig .
 in to rome byrig mid manegum gebroðrum .
 and bodode geleafan bealdlice þam folce 4
 romaniscum . and Iudeiscum . swa swa drihten him gewissode .
 swa þæt ða romaniscan and ða reðan iudeiscan
 manega gelyfdon on þone lyfigendan hælend
 þurh petres bodunge . and ge-bugon to fulluhte . 8
 be-hreowsigende heora synna mid soðre dædbote .
 Hi under-fen¹gon þa godes word mid gastlicre blysse .
 þæt god wolde asendan his sunu to man-cynne .
 and þurh hine ge-edniwigian ðisne ealdan middan-eard . 12
 þa wæs ðær mid petre sum arwurðe godes man
 apollonaris gehaten . þæs halgan apostoles folgere .
 to ðam cwæð petrus æfter sumum fyrste .
 Efne þu eart gelæred on eallum þingum be ðam hælende . 16
 Arís nu and under-foh þone halgan gast .
 and haligne biseop-had on þæs hælendes naman .
 and far to þære byrig þe is gehaten rauenna .

by a delusion of the devil, and by his sorcerers falsely.
 Then Macarius prayed to God for the maiden,
 and besmeared her with oil, and altogether dispelled
 the devil's illusion, through the name of his Lord, 492
 so that they all saw that she was whole.
 Such are the delusions of the sorcerers.
 Be glory and praise to the benevolent Creator, 496
 who magnifieth His saints mightily by miracles,
 who reigneth ever to all eternity. Amen. 498

XXII.

JULY 23. SAINT APOLLINARIS, MARTYR.

IN the Cæsar's days who was hight Claudius,
 came the blessed Peter, from the city of Antioch
 into the city of Rome, with many brethren,
 and preached the faith boldly to the people, 4
 both to Romans and Jews, even as the Lord had commanded
 him,
 so that of the Romans and cruel Jews
 many believed in the living Saviour
 through Peter's preaching, and submitted to baptism, 8
 bewailing their sins with true repentance.
 They received God's word with ghostly joy,
 that God had willed to send His Son to mankind,
 and through Him to renew this old earth. 12
 There was then with Peter a certain worthy man of God
 called Apollinaris, the holy Apostle's follower.
 To him quoth Peter after some time,
 'Behold, thou art instructed in all things concerning Jesus; 16
 arise now, and receive the Holy Ghost,
 and the holy episcopal office in the name of Jesus,
 and go to the city that is called Ravenna,

þær wunað micel folc on fulum hæðenscype . 20
 boda heom¹ be þam hælende . and ne beo ðu afyrht .
 Swutollice ðu wast þæt se is soð godes sunu .
 seðe deadum for-geaf lif æfter deaðe .
 and wanhalum mannum mid his worde læce-dóm . 24
 Æfter ðysum wordum se eadiga petrus
 gehadode Apollonarem [and gehalgode²] to bisceope .
 and his handa sette ofer his heafod and cwæð .
 Asende ure hælend crist his halgan engel mid þe . 28
 se geforðige ðé . and þine fare gewissige .
 and þe ge-tipige þæs ðe þu ge-wilnige .
 and hine swa sende to³ ðære³ byrig³ mid siblicum cosse .
 Appollonaris ða ferde to ðære fore-sædan byrig . 32
 and Sumne blindne mann³ gehælde . ærþan þe he to ðære byrig
 become .
 and manega gelyfdon þurh ðæs mannes hælpe
 on ðone soðan god . and swa wurdon gefullode .
 He com ða to rauenna ðære³ byrig³ and hraðe þær geswutelode
 þæs hælendes mihte on wann-halum mannum . 37
 Þær wæs sum forð þegen on þære fore-sædan byrig .
 se hæfde gehyred be ðam halgan were .
 and axode gif he cuðe aht on læce-cræfte . 40
 Apollonaris him cwæð to . Ne cann ic naht on lacunge
 buton on þæs hælendes naman . and se þegen him cwæð to .
⁴ Efne min wif is for manegum wintrum untrum .
 þam wæs ælc læce-cræft wiðer-ræde oð þis . 44
 Nu gif ænig miht is on ðe . ge-opena hí mid weorcum .
 Apollonaris ða andwyrde and cwæð .
 ge-openige god ælmiltig eowre heortena eagan .
 þæt ge on þone hælend gelyfan . þonne ge geseoð his wundra . 48
 He genam ða ðæs wifes hand . þas word clypigende .
 Arís nu on ðæs hælendes naman . and on hine gelyf .
 and ne sege þu heonon-forð þæt ænig sy his gelica .

26. V. retains and gehalgode.

30. V. and þæs þe tipige; wilnige.

¹ him, alt. to heom.² The words and gehalgode are struck through inthe MS. ³ Added above the line. ⁴ Leaf 102, back.

where dwell much people in foul heathenism ; 20
 preach to them concerning Jesus, and be not affrighted.
 Clearly thou knowest that He is God's very Son,
 Who gave to the dead life after death,
 and to sick men healing by His Word.' 24
 After these words the blessed Peter
 ordained and consecrated Apollinaris as bishop,
 and laid his hands upon his head, and said ;
 ' Our Saviour Christ send His holy angel with thee, 28
 and prosper thee, and direct thy journey,
 and grant thee that which thou desirest ;'
 and so sent him to the city with the kiss of peace.
 Therewith Apollinaris journeyed to the aforesaid city, 32
 and healed a blind man before he had come into the city ;
 and many believed, through this man's cure,
 in the true God, and so were baptized.
 Then he came into Ravenna, and speedily there manifested 36
 the Saviour's power upon sick men.

There was a certain chief noble in the aforesaid city,
 who had heard of the holy man,
 and asked if he knew aught of leechcraft. 40
 Apollinaris said to him, ' I know naught of healing,
 save in the name of Jesus ;' and the nobleman said to him,
 ' Behold, my wife has been for many years afflicted ;
 all leechcraft has been adverse [useless] to her until now ; 44
 now, if any power is in thee, disclose it by thy works.'
 Apollinaris thereupon answered, and said,
 ' May Almighty God unclothe the eyes of your hearts,
 that ye may believe on Jesus when ye see His wonders.' 48
 Then took he the woman's hand, uttering aloud these words,
 ' Arise now in the name of Jesus, and believe on Him,
 and say not henceforth, that any is like unto Him.'

Heo aras þa sona andsund of þam bedde . 52
 and cwæð þæt nan god nære butan se hælend þe he embe bodade .
 Þa wundrode se þegn his wifes hælðe .
 and hi ealle sædon þæt se is soð god
 þe swilce wundra macað . and se mæg on ge-feohte 56
 þam sige forgifan . þe hine soðlice lufiað .
 He wearð þa gefullod mid his wife . and cildum .
 and eall his hyred on þæs hælendes naman .
 and fela þæra¹ hæðenra fengon to geleafan . 60
 Apollonaris þa ðær wunode mid him
 on rauenna byrig . and bodode geleafan .
 and manega gefullode ðæs folces meniu .
 Manega eac befæstan syððan hi gefullode wæron . 64
 heora cild to lare þam soðfæstan bydele .
 and godes geleafa ðær weox . and wanode se hæðen-scype .
 Hwæt se halga bisceop þa on ðære byrig wunode
 ða twelf gear fullice . and gefullode þa leode . 68
 and gelome heom² mæssode . and mæsse-preostas gehadode .
 and diaconas . and clericas . and dæghwamlice mid him
 godes lof gefylde mid gastlicum sangum .
 On ðære byrig wæs sum þegn bonifacius gehaten . 72
 se wearð færlice dumb . and his wif þa asende
 to þam halgan bisceope . and bæd his geneosunge .
 Efne ða se bisceop eode to his huse .
 and an wif-man wæs ðær wod on his huse 76
³and se deofol clypode and cwæð þurh þone wodan
 to ðam halgan bisceope . ic gedó þæt man gebint ðe .
 handum and fotum . and heonon ðe swa tihð
 of pysre byrig . and se bisceop andwyrde . 80
 Adumba ðu deofol . and of hire gewít .
 and ne spræc þu næfre eft þurh ænigne mann .
 Þa ge-wát se deofol of ðam wodan sona .
 and se bisceop eode þær bonifacius læg . 84
 dumb on his bedde . and gebæd for hine ðus .

67. V. biscop.

69. V. mæssa.

72. V. bonifacius.

74. V. biscope.

80. V. þissere.

¹ þære, *alt.* to þæra.² him, *alt.* to heom.³ Leaf 103.

She arose then immediately, whole, from the bed, 52
and said that there was no God but Jesus, of Whom he preached.

Then wondered the nobleman at his wife's health,
and they all said that He is the true God,
Who doeth such marvels, and Who hath power in battle 56
to give the victory to those who truly love Him.

He was then baptized, with his wife and children,
and all his household, in the name of Jesus,
and many of the heathen accepted the faith. 60

Apollinaris then dwelt there with him
in the city of Ravenna, and preached the faith,
and baptized a great multitude of the people.
Many also, after they were baptized, 64
entrusted their children to the teaching of the righteous
preacher,

and God's faith there waxed, and heathenism waned.
So the holy bishop then remained in that city
twelve full years, and baptized the people, 68
and often he said mass, and ordained mass-priests,
and deacons, and clerks, and daily with them
celebrated God's praise with spiritual hymns.

In that city was a certain noble, named Bonifacius, 72
who became suddenly dumb; so his wife thereupon sent
to the holy bishop, and entreated his visitation.

Lo! then the bishop went to his house,
and there was a woman in his house who was mad, 76
and the devil cried, and said through the possessed one
to the holy bishop, 'I will cause men to bind thee
hands and feet, and so drag thee hence
out of this city;' and the bishop answered, 80

'Hold thy peace, thou devil, and depart out of her,
and speak thou never again through any man.'
Then immediately the devil came out of the possessed,
and the bishop went where Bonifacius lay 84
dumb upon his bed, and prayed for him thus,

Drihten hælend crist þu ðe be-clysedest
 þyses mannes muð . þæt he ne moste leng
 clypian to hæðen-gildum swylce him to fultume . 88
 ge-opena nu his muð þæt he mærsige þinne naman .
 and gelyfe þæt þu eart lifigende god on worulde .
 Hi cwædon ða amen . and on ðære ylcan tide
 wearð his tunge unbunden . and he blyssigende cwæð . 92
 Nis nan oþer god ón to gelyfenne .
 butan se ana þe ðes eadiga bodað .
 On þam ylcan dæge gelyfdon of þære leode on god .
 ma ðonne fif hund manna micclum þancigende gode 96
 and þam halgan were . þurh þone þe hi wurdon onlihte .
 Rufus wæs gehaten sum hæðen mund-bora
 þe ða burh bewiste . ða wearð his dohtor seoc .
 Þa sende se fæder sona to ðam bisceope . 100
 and sona swa he þyder com swa sawlode þæt mæden .
 Hi weopon ða ealle ðe þær-inne wæron .
 and se halga wer cwæð . to hire fæder ðus .
 Ongin nu wel rufe and behat me mid aðe . 104
 gif ðin dohtor nu hal bið . þæt þu hire geðafige
 þæt heo folgie criste . and ðu oncnæwst nu his mihte .
 Rufus him *andwyrde* . Efne heo is nu dead .
 ac gif ic ge-seo þæt heo eft gesund leofað . 108
 ic herige þonne godes mihte and heo hire hælende folgie .
 Mid þam ðe hi ealle weopon þa eode he to ðam lice .
 and clypode mid¹ geleafan to criste . and cwæð .
 Min god drihten hælend . þe *minum* lareowe petre 112
 forgeafe his gewilnunga swa hwæt swa he gewylnode æt ðe .
 arær nu ðis mæden of ðysum reðum deaðe .
 forðan þe heo is þin gesceaft . and nis nan god buton ðu .
 Heo arás þa sona . and mid hream clypode . 116
 Mære is se god þe ðes mann us bodað .
 and nis nan oðer god buton hé ana .
 Þa blissodon þa cristenan on cristes herunge .
 and þæt mæden wearð gefullod and hire modor samod . 120

¹ Leaf 103, back.

'Lord Jesus Christ, thou who didst close up
 this man's mouth, that he might no longer
 cry to heathen idols as if to help him, 88
 open now his mouth, that he may magnify Thy name,
 and believe that Thou art the living God upon earth.'
 They then said, 'Amen,' and in that same moment
 was his tongue unbound, and he rejoicing said, 92
 'There is no other God in whom to believe,
 except Him only, Whom this blessed man preacheth.'
 On that same day, more than five hundred of the people
 believed in God, greatly thanking God, 96
 and the holy man, through whom they had been enlightened.

There was a heathen prefect, named Rufus,
 who presided over the city, whose daughter fell sick.
 Then the father sent at once to the bishop, 100
 and as soon as he came thither, the maiden gave up the ghost.
 Then they all wept, that were within,
 and the holy man spake to her father thus,
 'Undertake now truly, Rufus, and promise me with an oath, 104
 if thy daughter now be made whole, that thou wilt permit
 her

to follow Christ, and thou shalt now know His might.'
 Rufus answered him, 'Behold, she is now dead ;
 but if I see that she shall again live in health, 108
 I will then praise God's power, and she may follow Jesus.'
 While they were all weeping, he went up to the corpse,
 and cried with faith to Christ, and said,
 'My God, Lord Jesus, Who to my teacher Peter 112
 granted his desire whatsoever he desired of Thee,
 raise up now this maiden from this cruel death,
 for that she is Thy creature and there is no God but Thou.'
 She arose then instantly, and with a cry exclaimed, 116
 'Great is the God, Whom this man preacheth to us,
 and there is no other God but He alone.'
 Then rejoiced the Christians in Christ's praise,
 and the maiden was baptized, together with her mother, 120

and eall heora hired samod . sume þreo hund manna .
 and fela ðæra hæðenra fengon to ge-leafan .
 Se fæder swa ðeah rufus . for þæs caseres reðnysses .
 ne dorste ge-openian þæt he on drihten gelyfde . 124
 ac he digellice lufode þone geleaffullan bisceop .
 and mid wistum him þenode . and his dohtor wearð gehadod
 to godes ðeow-dome . and þurh-wunode mæden .
 Appollonaris þa wearð ge-wreged to þam casere 128
 and to witnunge gelæd . and on þam witum geandette
 þæs hælendes naman . and sum hæðen mann
 þe him swyðost onwann awedde ðær-rihte .
 and his lif ge-endode yfelum deaðe . 132
 Ða woldon þa cristenan bewerian þone halgan .
 and ofslogon þæra hæðenra sume twa hund manna .
 Se dema þa het lædan þone geleaffullan bisceop
 into blindum cwearterne . and on bendum healdan . 136
 and him ætes forwyrnan þæt he swa ateorode .
 Ac godes engel com to þam godes men nihtes .
 and hine gereordode and mid his ræde gehyrte
 eallum onlocigendum . þe ðær on ymbhwyrfte wæron . 140
 Hwæt ða on þone feorðan dæg het se fore-sæda dema
 gelædan ðone halgan on heardre racenteage
 feorr on wræc-sið . ferigende¹ on scipe .
 Þær wæs sum æðelboren man . atelice hreoflig . 144
 þa axode se bisceop . wylt þu beon hál .
 He cwæð ic wylle . and him andwyrde se² halga bisceop²;
 Gelyf on hælend crist . and se hæðena him andwyrde .
 gif he me gehælð he bið min hælend god . 148
 Appollonaris ða hrepode þone untruman hreoflian
 on ðæs hælendes naman . and he wearð hal sona
 mid þam ðe he clypode cristes naman him to fultume .
 Ða awearp se gehæleda his hæðen-scype him fram . 152
 and gelyfde on ðone hælend . and mid geleafan wearð ge-fullod .
 Hit gelamp þa æfter fyrste . þæt þa unge-leaffullan hæðenan

¹ Leaf 104.² Above the line.

and all their household as well, some three hundred men,
and many of the heathen received the faith.

However Rufus the father, on account of the emperor's severity,
durst not openly confess that he believed in the Lord, 124
but he secretly loved the faithful bishop,
and ministered to him with food, and his daughter was con-
secrated

to God's service, and continued a virgin.

Then Apollinaris was accused to the emperor, 128
and led to the torture, and in the torture he confessed
the Saviour's name, and a certain heathen man,
who the most fiercely opposed him, straightway went mad,
and ended his life by an evil death. 132

Then the Christians wished to defend the saint,
and massacred, of the heathen, some two hundred men ;
then the judge commanded men to lead the faithful bishop
into a blind prison, and to keep him in bonds, 136
and to deny him food, so that he might be famished.

But God's angel came to the man of God by night,
and fed him, and by his words encouraged
all the onlookers, who were [standing] around. 140

Then on the fourth day the aforesaid judge commanded
to put the saint in heavier chains,
and to carry him afar by ship into exile.

There was a certain nobleman horribly leprous, 144
and the bishop asked him, 'Wilt thou be made whole?'
He said, 'I will,' and the holy bishop answered him,
'Believe in Jesus Christ;' and the heathen answered him,
'If He healeth me, He shall be my God and Saviour.' 148

Apollinaris then touched the diseased leper
in the name of Jesus, and immediately he was made whole,
while he was calling on Christ's name to aid him.
Then the healed man cast away his heathenism from him, 152
and believed on Jesus, and with faith was baptized.

It befell after a time that the unbelieving heathen

ge-bundon þone biseop . and to ðære byrig rauenna
geleddon on bendum . and beoton hine wodlice . 156
Ða ge-bæd hine se biseop bealdlice to gode .
and heora deofol-gild wearð to-wend . and heora templ to-worpen .
þa gesawon ða hæðenan þæs halgan weres mihte .
and clypodon mid gehlyde . be ðam geleaffullan were . 160
Beo se ealda¹ arleasa ardlice ofslagen .
purh þone synd to-worpene ða wuldor-fullan godas .
þa blissodon þa cristenan . and cwædon mid geleafan .
þæt se ana is soð god þe swylce wundra wyrceð . 164
þa betæhton þa hæðenan þone halgan wer to slege .
sumum arleasum cwellere se wæs geciged taurus .
and se taurus ge-samnode ða ceaster-gewaran him to .
and axode þone halgan purh hwæs mihte he ge-fremode 168
þa wundorlican tacna . þæt swa micel werod him folgode .
Appollonaris him *and*wyrde . Nis ðeos nan oðer miht
butan hælendes cristes . and we habbað godes gife
on urum heortum . and þa betwux oprum spræcum 172
cwæð se ylca taurus to þam arwurðan were .
Ic hæbbe ænne sunu þe ²ne ge-seah næfre dægges leoht .
gedó þæt he geseo on þines drihtnes naman³ .
and we sona gelyfað þæt he is soðlice god . 176
elles we ðe for-bærnað for ðinum deopum gyltum .
Ða cwæð se biseop him to . Cume se blinda to me .
þa com se blinda him to . and he cwæð mid geleafan .
On þæs hælendes naman geopena þin eagan 180
and geseoh purh hine . and he sona wearð hal
beorhte locigende . seðe blind wæs geboren .
Hi wundrodon þa ealle . and anmodlice cwædon
þæt se wære soð god þe swylce wundra worhte . 184
and manega þa gelyfdon purh ða mihte on god .
Taurus þa brohte þone biseop digellice .
of ðæs folces gehlyde to sumum his landa⁴ .

157, 178, 186. V. biscop.

¹ ealde, *alt.* to ealda.² Leaf 104, back. ³ namen, *alt.* to naman.⁴ lande, *alt.* to landa.

bound the bishop, and led him in bonds
into the city of Ravenna, and beat him furiously. 156

Then the bishop commended himself earnestly to God,
and their heathen idol was destroyed, and their temple over-
thrown.

Then the heathen saw the holy man's power,
and cried out with loud tumult against the faithful man, 160
'Let the old impious wretch be instantly put to death,
through whom are overthrown the wonderful gods.'

Then the Christians rejoiced, and cried in faith,
that He alone is the true God, Who worketh such wonders. 164

Then the heathen delivered the holy man to be slain
to a certain wicked tormentor, who was called Taurus;
this Taurus assembled the citizens to him,
and asked the saint by whose power he performed 168
the wonderful signs, that so great a crowd followed him.

Apollinaris answered him, 'This is no other power
but Jesus Christ's, and we have God's grace
within our hearts,' and thereon, amongst other speeches, 172
said the same Taurus to the venerable man,

'I have a son who never saw the light of day;
cause him to see in the Lord's name,
and we will straightway believe that He is truly God; 176
otherwise we will burn thee for thy great guilt.'

Then said the bishop to him, 'Let the blind man come to me;'
and with that the blind man came to him, and he said in
faith,

'In the name of Jesus, open thine eyes, 180
and see by His means;' and immediately he was made whole;
seeing clearly, who had been born blind.

Then they all marvelled, and unanimously said
that He was the true God, Who wrought such wonders; 184
and through the miracles many believed on God.

Then Taurus brought the bishop secretly,
out of the people's tumult, to one of his estates,

and hine þær afedde feower gear mid wistum . 188
 Syx mila fram rauenna . and hine sohton þa cristenan .
 and his lare hlyston mid geleafan georne .
 And ealle ða untruman þe him oft to comon
 wurdon gehælede . and ham gesunde cyrdon . 192
 Þa sendon ða hæðengildan mid hetelicum geðance
 ærende to þam casere . þæt he acwellan hete
 þone halgan bisceop . þæt heora biggengas ne wurdon
 mid ealle adwæscte . þurh ðone drihtnes bydel . 196
 Ða sende se casere sona him þis gewrit .
 Gif ænig man gremige ure godas dyrstiglice
 gebete he wið hi . oððe he beo adræfed
 awæg of ðære byrig . forðan þe hit ne bið na rihtlic 200
 þæt we wrecon ure godas . ac hi wrecað hi sylfe
 gif hi beoð astyrode . Beoð ge gesunde .
 Þa hét se burh-ealdor¹ þone bisceop him to gefeccan .
 and axode hine sona . hwylcere eawfæstnysse he wære . 204
 swylce he cwæde hwæðer² eart² ðu² cristen oððe hæðen .
 Se dema hatte demosten . and he wæs deofles biggengca .
 Þa cwæð se halga wer to þam hæðenan de³man .
 Ic eom soðlice cristen . and *sanctus* PETRUS me lærde . 208
 and he me hider asende to þissere ge-sæligan byrig .
 þæt ðurh þæs hælendes naman eow hæl becume .
 Demosten þa *andwyrde* ðam arwurðan halgan .
 Hwæt sceall hit swa lang-sum . efne nu is se tima . 212
 þæt ðu forlæte þine ydelynysse and lac ðam godum geoffrige .
 Appollonaris him *andwyrde* . Ic offrige me sylfne
 for minum gastlicum bearnum þe ic hér gode gestrynde .
 and swa hwá swa hine ne gebit to þam heofonlican gode . 216
 se bið ecelice for-demed on þam ecan fyre .
 and ða ðe on god gelyfað and mid geleafan beoð gefullode .
 þa habbað þa ecan reste . and unawendendlice welan .
 Hwæt ða demosten deoflice wearð gehát-hyrt . 220
 and betæhte þone halgan sumum hundredes ealdre
 to healdenne on cwearterne . oðþæt he hine acwealde .

¹ *All. to burhge (for burge) ealdor.* ² *Above the line.* ³ *Leaf 105.*

six miles from Ravenna, and he there sustained him 188
four years with food; and the Christians sought him,
and listened earnestly to his teaching with faith;
and all the sick who oft came to him
were healed, and returned home in sound health. 192
Then sent the idolaters, with enraged mind,
a message to the emperor, [praying] that he would command to kill
the holy bishop, lest their worship should be
altogether extinguished by the Lord's preacher. 196
And forthwith the Emperor sent them this writing:
'If any man presumptuously blaspheme our gods,
let him make atonement to them, or let him be driven
away from the city, because it is not right 200
that we should avenge our gods, but they will avenge themselves
if they be provoked. Fare ye well.'

Then the governor of the city sent to fetch the bishop to him,
and asked him straightway, of what religion he might be, 204
as if he said, 'Whether art thou, Christian or heathen?'

The judge was called Demosthenes, and he was the devil's
worshipper.

Then said the holy man to the heathen judge,
'I am verily a Christian, and St. Peter instructed me, 208
and sent me hither to this happy city,
that through the name of Jesus salvation should come to you.'
Demosthenes then answered the venerable Saint,
'What needs there so long delay, behold, now is the time 212
that thou must forsake thy folly, and offer sacrifice to the gods.'

Apollinaris answered him, 'I will offer myself
for my spiritual children, whom I have here begotten to God;
and whosoever will not pray to the heavenly God, 216
he shall be eternally condemned to the everlasting fire;
and those who believe in God, and are baptized in faith,
those shall have the eternal rest, and unchangeable riches.'

Upon this, Demosthenes became fiendishly incensed in heart, 220
and delivered the Saint to a certain centurion,
to keep in prison, until he should kill him.

Se hundredes ealdor wæs ðam hæðenan bediglod .
 and wæs digellice cristen . and cwæð to þam bisceope . 224
 Min fæder ic ðe bidde . ne beo þu swa hræd to deaðe .
 forðan þe us is þin¹ lif nyd-behefe git .
 ac far þe nu digellice þær ðu frið hæbbe .
 oppæt ðises folces hatheortnyss hwæt-hwega beo gestylled . 228
 He eode ða nihtes þæt he his life geburge .
 ac ða hæðenan wurdon wære his fare
 and hine gelæhton . and hine swa lange beoton
 oðþæt hi wendon þæt he wære dead . 232
 He wearð swa-þeah gebroht þurh his gebroðra þenunge
 eft to ðam cristenum . and he anbidode on life
 seofon niht fullice . and hi fægre tihte
 to þam ecan life . and to geleafan georne . 236
 He cwæð ic secge eow þæt swára ehtnyssse becumað
 ofer þa cristenan for cristes naman .
 ac æfter ² þære ehtnyssse bið eft sybb forgifen .
 and ða caseras bugað to cristes geleafan . 240
 and ælc deofolgild bið adilegod mid ealle .
 swa þæt man freolice mot mærsian þone ælmihtigan god¹
 geond ealne middan-eard . and him lác offrian .
 and se ðe on geleafan þurhwunað . se leofað á on ecnyssse . 244
 Æfter ðyssere tihtinge . and oðrum manegum spræcum .
 gewát se halga wer of worulde to gode .
 mid þam he á wunað on þære ecean eadignysse³ .
 and his leorning-cnihtes ledon his lic arwurðlice 248
 on ane stænene þruh . and seo stod wið þone weall .
 Twam læs ðryttig geara⁴ he wæs heora bisceop
 on manegum ehtnyssum . þam ælmihtigan þeowigende .
 and his edlean bið nu ende-leas forðy . 252
 mid þam ælmihtigan gode . þe on ecnyssse rixað . AMEN .

¹ Above the line.² Leaf 105, back.³ ecan wuldre,

alt. to ecean eadignysse.

⁴ geara, alt. to geara.

The centurion was unknown to the heathen man,
and was secretly a Christian, and said to the bishop, 224
'My father, I pray thee, be not thou so hasty for death,
because thy life is yet needful to us ;
but go thou now secretly where thou mayst have peace,
until this people's rage be somewhat stilled.' 228
Then went he by night that he might save his life ;
but the heathen men were ware of his journey,
and caught him, and beat him for so long a time
until they thought that he was dead. 232
He was nevertheless brought, by the ministration of his brethren,
again to the Christians, and he continued in this life
fully seven nights, and he sweetly and fervently
allured them to the eternal life, and to the faith. 236
He said, 'I tell you that grievous persecution shall come
upon the Christians for Christ's name ;
but after the persecution shall peace again be given,
and the emperors shall bow themselves to the faith of Christ, 240
and all heathen worship shall be utterly destroyed,
so that men may freely worship the Almighty God
throughout all the earth, and offer sacrifice to Him ;
and he who abideth in the faith, shall live for ever.' 244
After this exhortation, and many other words,
the holy man departed from the world to God,
with Whom he ever dwelleth in the everlasting blessedness ;
and his disciples laid his corpse honorably 248
in a stone coffin ; and it stood against the wall.
For two years less than thirty he was their bishop,
serving the Almighty in many persecutions,
and therefore is his reward now endless 252
with the Almighty God, who reigneth for ever. Amen. 253

XXIII.

DE SEPTEM DORMIENTIBUS.

[N. B. This Homily has several slight corrections, and is printed in the corrected form. The original errors, being mere slips, are not worth pointing out, except occasionally. A few collations are given from O. (= Otho. B. 10), which is very imperfect.]

HER efne on-ginð þæra eadigra ¹ seofon slæpera ðrowung . ðara haligra naman scinað on heofenum . lihtað eac on eorðan beorhte mid crístenum mannum . Ðara is se forma his geférena heretoga Maximianus . ðær-to se oþer malchus . se gepénsuma . and se ðridða þær-to martinianus . þonne se feorða dionisius . se halga iohannes fifta . þonne ðæs sixtan seraphion nama is æt nextan . ðæs seofþan constantínus . Ðara seofen haligra freols-
 8 tíð bið on geare fif nihton ær hláfmæssan . On ðam gefyrn gewítenan ðære mycelan ehtnysse tíman . þa ða hæðenan menn cristendómes leóman mid ealle a-dwæscan woldon . and ælcne mýne ofer eorðan adylgian . and þa ða éadigan martyras for his
 12 naman mænig-fealde earfoðnyssa ² ðáfedon . Ða decius se þweora ³ heold rice ofer eall romána rice . and him for ðissere worulde wel on hand eode þæt he godes þa gecorenan witnode . and hí on yrmðum getintregode . and hi buton gewande getúcude eall
 16 swa hé wolde . Ða gelamp hit æt sumum cyrre þæt he ferde into anre byrig þe man constantinopolim nemneð . seo wæs heafodburh on grec-lande . and of ðære he fór in-to cartágine . and ðanon in-to éfese . Ða he ða þreo burga gefaren hæfde . ða
 20 hét gelangian him to swiðe hraðe ealle ða burhwára togáðere . Cwæð þæt he gemót wið hi habban wolde . Sona swa hi þæt ge-axodon ða þe on god be-lyfdon . ða wurdon hi ealle ðearle afyrhte . and heora gésomnunga ealle wurdon sona to-sceacerode
 24 (*sic*) . and þa halgan sacerdas . and ealle ða góðan færlíce ge-yrmde hreowlice wurdon . He þa decius se cásere þa he fór into éfese mid ðrymme and mid prasse . he ða his heortan áhóf swa úpp ofer his mæðe swilce he god wære . Ongan ða timbrian deofol-
 28 gyld on cirican . and bead þæt mid him ðær-rihte ælc man

¹ MS. eadriga.² earfoðnyssa, *alt.* to earfoðnyssa.³ Leaf 106.

XXIII.

JULY 27. THE SEVEN SLEEPERS.

BEHOLD here beginneth the Passion of the Seven Blessed Sleepers, the names of which saints shine in heaven, and also gleam brightly on earth among Christian men. The first of them, Maximianus, is the leader of his companions; the second beside 4 [him is] Malchus the obedient; and the third beside, Martinianus; then the fourth, Dionysius; the holy Johannes, fifth; then the name of the sixth is Seraphion; and lastly, of the seventh, Constantine.

The festival of the Seven Saints is, in the year, five days before 8 Loaf-Mass [Aug. 1.]

In the olden time, long past, of the great persecution, when the heathen men desired altogether to quench the beams of Christianity, and to destroy every memorial over the earth, and when the blessed martyrs suffered manifold distresses for His name;— 12 when Decius the perverse held sway over all the Roman empire, and things went well in his hands as regards this world, so that he tortured the chosen of God, and afflicted them with miseries, and punished them without fear just as he would;—then it 16 happened, at a certain season, that he went into a city which men name Constantinople, which was the chief city in Greece, and thence he journeyed to Carthage, and thence to Ephesus.

When he had gone to the three cities, then he bade summon to him very speedily all the citizens together, saying that he desired 20 to hold a council with them. As soon as those who believed in God learnt that, then were they all exceedingly afraid, and all their congregations were immediately disturbed, and the holy priests and all the good men became on a sudden grievously 24 troubled. Then he, Decius the emperor, when he marched into Ephesus with magnificence and pomp, lifted up his heart greatly above measure as if he were God. Then began he to erect idols in the churches, and bade that every man should forthwith offer 28

be his heafde deofle sceolde offrian . and gehwa dyde swa . for
 3² ðæs caseres ege . and elles ne dorston . ac ælc hine sylfne on
 lichaman and on sawle mid þam hæþengylde earmlice gefýlde .
 ðær ðær ænig deofol-gyld wæs aræred . eall seo burh-waru fram
 dæge to dæge be ðæs caseres bebode com togædere . and man
 sloh ðær hryðera and gehwilces cynnes nytenu . and ðær geond
 eall ða hæþenan byrnende gleda streawodon . and ðæron-uppan
 3⁶ deofle offrodon . and ða picnyssa smices . and ða bræðas ðæs
 flæsces stigon upp on ælce healfe geond þa byrig eall swilc hit
 mist wære . þæt man nán þinge for-neah ðær geseon ne mihte
 buton smíc ¹æne . and þonne ða hæþenan on swilcon deofol-
 4⁰ scinne ²blissedon . ðonne weopon and geomredon þa þe on god
 be-lyfdon . and hí on ðære mæstan dreorignysse wunedon þæt hí
 mid heora eagum swilce yrmða æfre geséon sceoldon swilce . hi
 ðær gesáwon . þæt æfre on mancynne swa mycelne anweald
 4⁴ deofol habban sceolde . ne hí niston hwæt hí his dydon . ne hi
 na mare dón ne mihton . buton bítere téaras hi symle aléton
 and hnipiende eodon . and hi sylfe be-hyddon þær þær hi mihton .
 Ac færlice ymbe ðreo niht sende se cásere his býdelas and bead
 4⁸ þæt man swiðe georne sceolde cepan cristenra manna . and
 gehwa þær he mihte heora be féore hente . and gif man ahwer
 of-axian mihte þæt hi manna ænig on genére heolde þæt se wære
 his heafdes scyldig . and se þe hí ameldode þæt se wære my-
 5² celre mede wyrðe . Hi ða þa býdelas and feala oðre eall swa
 hi to ðam sceatte hópedon . ferdon and sohton swa hwær swa hí
 mihton findan þa cristenan menn . and hu hi mihton ðam casere
 ge-cweman þæt hi sumne sceatt æt him gelæhton ; and hi ða
 5⁶ hæþenan men þonne hi cristene men ahwær fundon . hi hi út
 drifon . and him beforan feredon swilce lytle gærstapan . and to
 ðam folce læddon ðær ealle men hæðen-gyld mid ðam cásere
 wurðedon . and þa cristenan nyddon þæt hí mid heom ³ deofle
 6⁰ on hand gangan sceoldon . and hí sume swa dydon . swa heom ³
 earmes þa gelamp ða þa hi gesáwon swa mænig-fealde ógan on
 mistlicum witum . ða wurdon hí sona un-geheorte and feollon
 alúne astrehte . and deofle offredon be-foran eallum ðam folce

¹ Leaf 106, back.² -scine, *alt. to* -scinne.³ him, *alt. to* heom.

sacrifice to the devil with him, on pain of capital punishment; and everyone did so for dread of the emperor, and durst not do otherwise; but each one defiled himself miserably, in body and soul, with that idolatry. Wheresoever any idol was set up, all ³² the citizens came together from day to day according to the emperor's commands, and they slew there heifers and cattle of every kind; and there the heathen strewed burning coals all about, and thereupon offered to the devil; and the thickness of the smoke and ³⁶ the smell of the flesh rose up on every side throughout the city, just as if it were mist, so that one could see nigh nothing there save smoke alone. And while the heathen rejoiced in such diabolic delusion, those who believed in God wept and lamented, and con- ⁴⁰ tinued in the greatest sadness, to think that they should ever have seen with their eyes such miseries as they saw there, and that the devil should ever have so great dominion over mankind; they knew not what to do on that account, nor could they do more than let fall ⁴⁴ bitter tears continually, and go about bowed down, and hide themselves wheresoever they could. But suddenly, in about three days, the emperor sent his heralds, and commanded that men should watch the Christian men very zealously, and that each man should ⁴⁸ seize them wherever he could on pain of death; and if they could anywhere find out that any man had protected them, he should be guilty of death; and he who betrayed them should be worthy of great reward. Then they, the heralds, and many others, as ⁵² hoping for the pay, went and sought the Christians wherever they could find them, and tried to please the emperor, to receive some pay from him; and these heathen men, when they anywhere found Christian men, drove them out, and carried them before ⁵⁶ them like little grasshoppers, and brought them to the people where all men were worshipping idols with the emperor, and compelled the Christians to submit to the devil like themselves; and some of them did so—so miserable was their lot; ⁶⁰ for when they saw so manifold terrors in divers torments, they soon became disheartened, and fell down prostrate, and sacrificed to the devil before all the people, however much they

64 swa ¹ him æfre se sið hreowan mihte . and þa oðre cristenan þe
 ðær ge-hydde wæron þa hi swilce yrmða ² ge-hyrdon . hi biterlice
 on wope heofodon . and ðara sawla sarlice bemændon [þe to
 heofona rice faran sceoldon . þæt hi gode swa earmlice æt-
 68 lumpon . ac þa ðe anrædlice gelyfdon ³ þa ðe ðider gelædde
 wæron and fæste heora geleafan on god hæfdon . and for nanes
 mannes ge-preate heora drihtne wiðsacan noldon . þam man eac nan
 þingc ne wandode . ac hí to eallre yrmðe getucode . and heora lima
 72 man ealle to-bræd ælc fram oþrum . eall swa windes blæd swæpð
 dust of eorðan . and hí man holdode and hi ealle hrícode . swilce
 oðer wæterflód swa fleow heora blod . and ða heafod-leasan man
 hengc on ða port-weallas . and man sette heora heafda swilce opra
 76 ðeofa buton ðam port-weallon on ðam heafod-stoccum . and ðær
 flúgon sona to hrócas . and hremmas . and feala cynna fugelas .
 and þara haligra martyra eagan út a-hacedon . and flugon eft
 in-to ðære byrig geond þa port-weallas . and to-sliton ða halgan
 80 godes dyrlingas . and on heora blódigon bilon ðæra martyra
 flæsc bæron . ðearmas and inneward . and þæt eall fræton .
 Earfoð-fynde wæs ðar se man þe swilc ne mihte hreowan . næs
 ðær eac nan man on fare þe gryre and ege fore ne stode . for
 84 ðam mycclum yrmðum þe hi ðær gesawon ; wundor-lic wæs þæt
 martyr-cynn and wið deofol strang gewinn . þær wæs godes ege
 gesewen and open on fulre dæde . Swilc mihte campdóm beon .
 swilce man ðær mihte geseon . ⁴þæt hi god inweardlice lufedon
 88 þa hi for ðære lufe his naman yrmðe ge-þafedon . and þone sylfan
 deap to ðan swiðe þafedon . and na þæt an mænan mihton and
 heora eorfoða ⁵ behreowsian . ac gif we ðær wæron we mihton
 gehyran swa swa ealle ða ge-hyrdon þe ðær æt wæron . þæt wæs
 92 on-mang ðam mycclan geðryle . and on ðam egeslican ge-þryngce
 ða man þa martyras cwylmde . þe wolde þincean færunga swilce
 ealle ða anlicnyssa ðe on þære byrig to godon geond ealle gesette
 wæron ðæt hi ealle æt-gædere on-cwædon . and anre stemne
 96 clypedon . þæt hí mid ealle aweg ðanon woldon for þam mycclan ⁶

¹ Leaf 107.² yrmðe, *alt. to* yrmða.³ gelifdon, *alt. to* gelyfdon.⁴ Leaf 107, back.⁵ eorfeða, *alt. to* eorfoða.⁶ mycclum, *alt. to* mycclan.

might rue the time ; and the other Christians who were hidden 64 there, when they heard of such miseries, lamented bitterly with weeping, and sorely bemoaned the souls of those who should have gone to the kingdom of heaven, in that they had fallen away from God so miserably. But those who steadfastly believed, when they 68 were led thither, and had their faith firm in God, and would not deny their Lord for any man's threats, these the heathen respected not a whit, but punished them by every affliction, and sundered all their limbs one from the other, even as the blowing of the wind 72 sweepeth dust from the earth, and they cut them up and mocked (?) them all, and, like a second deluge, so flowed their blood ; and they hung the headless on the town-walls, and set their heads, like those of others who were thieves, outside the town-walls upon 76 head-stakes ; and there immediately flew thither rooks and ravens and birds of many kinds, and hacked out the eyes of the holy martyrs, and flew again into the city over the town-walls, and rent in pieces the holy beloved ones of God, and in their bloody bills 80 bare the flesh of the martyrs, the entrails and inward parts, and devoured them all.

It was hard to find the man there who could not lament such [a sight], neither was there any man upon whom, in passing by, horror and awe did not come, for the great miseries which each one 84 there saw ; wonderful was that martyr-army, and strong the strife with the devil ; there was the fear of God manifest and evident in that foul deed.

Such a warfare would take place that men might there see, that they loved God from their inmost heart, since they endured affliction 88 for the love of His name, and suffered death itself so severely ; and not only would they lament and compassionate their sufferings, but if we had been there we might have heard, (even as all those heard who were there present, that is, among the great crowd and 92 in the awful throng, when they were torturing the martyrs), that it would seem on a sudden as if all the images that were set up as gods all about the town, all spoke together and cried with one voice, that they desired [to go] quite away thence, because of the 96

yrmðum þe ða godes halgan for heora ðingon þolodon . and
 swilce þa stræta¹ ealle eac on-cwædon . for ðam halgan bánum
 þe to-worpene him on-uppan geond ealle ða byrig lagon . Eac
 100 swilce þa burh-weallas cwácedon and bífedon . swilce hí feallan
 woldon for þam halgum lichamum þe on heom² geond þa birig
 on ælce healfe hangedon. Lá hwæt mæg beon wóp oððe sarignys .
 gyf þæt næs se mæsta ægðres . oppe hwæt mæg beon geomrung
 104 and wánung gyf þæt næs se fulla ægðres . þa siðþan man þus þa
 halgan hæfte and gebende and hi man swang . and bærnde . and
 swilce ofstícode swín holdode . and to ealre yrmðe tucode . and
 ða magas beheoldon hu heora magas ðrowodon . and on ðam
 108 port-weallon to wæfersyne hangodon . and se broðor beheold his
 swuster on wíte . and seo swuster beheold hire broðor on yrmðe .
 se fæder wið-sóc his bearne . and þæt bearn wið-sóc þone fæder .
 and æt nextan ælc freond wið-sóc oðres for ðam micclan egsan
 112 þe hi ðær gesáwon . and heom² for án þa wítv³ gemynte⁴ wæron .
 buton hi ðær-rihte urnon and ðam deofol-gylde geoffrodon and
 drihtne wiðsocon . þa ne mihte na lence manna ænig hine sylfne
 bedyrnan . ac gehwa to sæles moste clipian and openlice mid
 116 dædum cyðan . to hwæperan hlafordscipe he wolde gebúgan . þe
 to ures ecean drihtnes . þe to ðæs awyrgedan deofles . hwæðer
 him leofre wære þe he ðam wítum æt-wunde . þe he hi for godes
 naman acome. Ða wurdon ðær ameldode seofon halige men
 120 gode getreowe . ðæra naman we awriton on ðære frum-spræce
 heora halgan ðrowunge ; hi wæron gemetfæste on ge-leafan þæs
 lifigendan godes suna . and his ðæt halige rode-taen on heora
 lichoman getreowlice bæron . þa þa hi gesawon ða mænig-fealdan
 124 wáwan þe cristes þa gecorenan dæg-hwamlice for his naman ðafe-
 don and þoledon . hi þonne ða seofon geomredon . and weopon .
 and heora nebwlite þurh ða mycclan sorhge mid ealle ahlænsode .
 and seo wlitige fægernes heora geogoð-hades weornode and wánode⁵ .
 128 and hi on ealne weg on wæccan . and on fæstenum . and on
 halgum gebedum geomrigende lagon . and þæt eall hi dydon for
 ðæs caseres ðingon for þon hi him ær on hírede swiðe neah-

¹ stræte, *alt. to* stræta.
 (= witu).

⁴ Leaf 108.

² him, *alt. to* heom.

⁵ *Read* wanode.

³ wite, *alt. to* wítv

great miseries which God's Saints suffered on their account ; and as if all the streets spoke likewise, because of the holy bones which were thrown upon them, and lay all about the city ; yea, as if the city-walls quaked and trembled as though they would fall, on account of the holy bodies which hung upon them, on all sides, throughout the city. Behold ! what can weeping or sorrow be, if that was not the greatest of both, or what can lamentation or bewailing be, if that was not the fullness of both, when afterwards they thus seized and bound the Saints, and scourged and burnt them and cut them up like stuck swine, and tormented them with every misery ? And kinsmen beheld how their kinsmen suffered and hung on the town-walls for a spectacle ; and the brother beheld his sister in torment, and the sister beheld her brother in misery ; the father forsook his child, and the child forsook the father, and at last every friend forsook the other, by reason of the great horrors which they saw there ; and the tortures were specially intended for themselves, unless they straightway ran and sacrificed to the idol and denied the Lord. Then none of the men could any longer conceal himself, but every one in due time had to proclaim and openly testify by his deeds to which of the two lordships he would bow, whether to that of our eternal Lord, or of the accursed devil ; whether it were more desirable for him to escape the tortures, or to bear them for God's name.

There were there denounced seven holy men, faithful to God, whose names we wrote in the opening words of their holy Passion ; they were steadfast in the faith of the Son of the Living God, and they faithfully bare in their bodies the sign of His Holy Cross. When they saw the manifold woes which Christ's chosen suffered and endured for His name, then they, the Seven, lamented and wept ; and their countenances were all made lean through that great sorrow, and the bright fairness of their youth faded and waned ; and they in every way, in watchings, and in fastings, and in holy prayers, lay lamenting ; and they did all this on the emperor's account, because they had been formerly his nearest fol-

gangele wæron . þonne swa oft swa hi gesáwon þæt se yfela cásere
 132 and eall seo burh-waru togædere comon þæt hi onsægednyssa
 deoffan offrian woldon . hi ðonne ðas seofon halgan eodon him
 on-sundran þær hi ðonne mihton . and hi ðonne astrehton on
 ðære eorðan . and to gode hi gebædon þæt he heora gehulpe swa
 136 swa he wolde ; ða gelamp hit amang þam þæt sume hlosniende
 menn ðær betweonan eodon . and þisra seofona georne heddon .
 swa oft ¹swa man gehwilcne mann sohte þæt he deofolgylde
 offrian sceolde . and þonne gemetton hi ðas seofon halgan halige
 140 cnihtas ealle æt-gædere on anum bure to gode gebiddende . and
 mid aþenedum lichoman to him heora neode geomerlice mænende .
 and hí ða godes fynd butan gewande sona into þam ciningce
 eodon . and him ðus to cwædon ; þeoda hlaford us se besorgesta .
 144 gelimpe þæt ðu lange libban mote on myrþe . and on mærdæ
 þines cynerices . Ðu leof cyningc leod-scipas . ðine wide and side
 þu hæstst þæt mann manige manna ge-hwilcne . þæt he ðam
 mæran gode offrie . and her on gehendnyssse syndon þe þine
 148 deorlingas beon sceoldon . þe sylfne hi for-fleoð . and þine hæse
 forseoð . and ealle æfter gewunan cristenra manna dæg-hwamlice
 offriað . þæra is se yldesta maximianus . and his six geferan þe
 on ðissere byrig synd yldest getealde . þa se casere þis gehyrde
 152 ða wearð he þearle gedrefed on his mode . and bead þæt hi man
 ðær-rihte to him gelædde . and hí sona ²comon mid floteriendum
 eagam for ðære micclan angsumnyssse . ealle heora heafda wæron
 mid duste besyfte . wæs þeh eall heora myne fæst on to-hopunge
 156 þæs ecean drihtnes ; þa axode hé se casere and ðus clipode . hwi
 synd ge asceadene fram eowra geferena gemanan . þæt ge mín
 bebod healdan noldon . þæt ge ðam mærum godum offrunga ne
 brohton . ac nu ic eow bidde and ægðer ge-beode þæt ge hit
 160 geornlice beginnon . and þæt swiðe hrædlice gefyllon . and þæt
 buton gewande dón swa ic eow be-beode . and swa ealle menn
 doþ wide on æghwilcere þeode ; ða andwyrde him an ðæra cnihta
 maximianus se halga . ána for hi ealle . and cwæð to þam cásere
 164 unearhlicere ³stemme (*sic*) . Ænne we wurðiað ecne drihten . ðæs

¹ Leaf 108, back.² sone, *alt. to* sona.³ Leaf 109.

lowers in his household. Then, as often as they saw the evil emperor and all his citizens come together desiring to offer sacrifice to the devil, the Seven Saints went apart where they could, and then prostrated themselves on the earth, and prayed to God that He would help them as He would. Then it befell them that some spying men went amidst them and carefully observed these seven, whenever every man was sought for that he might sacrifice to the idol; and so they found these Seven Saints, holy youths, all together in a chamber praying to God, and with prostrated bodies sorrowfully complaining to Him of their needs; and they, those enemies of God, without dread immediately went unto the king, and spake thus to him; "Lord of the nations, our most beloved, may it be that thou mayest live long in mirth and in the glory of thy kingdom! Thou, oh dear king! dost command thy peoples, far and wide, that every man shall be admonished to offer to the great God; and here, nigh at hand, are those who should be thy favorites; they flee away from thyself, and despise thy hest, and they all daily offer sacrifice after the custom of Christian men. The chief of them is Maximianus, and his six companions, who are accounted the chiefest in this city." When the emperor heard this, then he became greatly disturbed in mind, and bade that they should be brought straightway to him; and immediately they came with eyes streaming because of the great anguish; all their heads were sprinkled with dust, yet all their affection was firm in their trust of the eternal Lord. Then he, the emperor, asked, and thus cried; "Why are ye separated from the society of your companions, that ye would not keep my command, that ye have not brought offerings to the great gods? But now I pray you, and command each of you, that ye zealously begin it, and very quickly fulfil it, and do it without evasion as I have commanded you, and as all men do widely throughout every nation."

Then one of the youths, the holy Maximianus, answered him alone for them all, and said to the emperor with intrepid voice; "We worship One Eternal Lord, whose might filleth the heavens

mihta gefyllaþ heofenas and eorþan ; him we offriað anum . and
 his ðam halgan bearne hælende criste . þe for ure neode on
 menniscnyse eode on ðam halgan gaste . þe of fæder . and of
 168 suna . unasegcendlic forð-stæpð and ealla gesceafta gehalgað .
 þas untodæledlican ðrynnysse . we gebiddaþ mid eadmodnyse ;
 pisan gode we offrunga gelome bringað . and ure béna to him
 sendað . lichaman and sawle clænnysse . and modes . and muðes
 172 andetnyse ; þas we him beodaþ gedefe . and þinon awyrgeðan
 deofolgildan we næfre nellað offrian . þy læs ðe we us sylfe
 gebringað on fylðe . and siððan on yrmðe écere helle ; gode
 anum we úre neode betæcað . and him ure sawle befæstað . hine
 176 we næfre ne forsacað . ac hine we wurðiaþ æfre . ÐA decius se
 casere þas word gehyrde . Ða na gestod he na ælcne on-sundran . ac
 heora ælces sweord-fætelsas he het forceorfan . and hi mid bendum
 fæste hét gewriðan . and cwæp to heom¹ eallum . Nu ge þam
 180 mærum godum offrian nellað . ne beo ge mé næfre heonon-forð
 swa wurðe ne swa leofe swa ge ær wæron . ac fram me ge beoð
 ascyrede . and fram ælcere myrhpe . oðpæt ic eft eow gestande
 and ic ðonne wið eow stiðlicor aginne . ðonne ic tåle wið eow
 184 habban wylle ; Ne ðincþ hit me þeah nan ræd . ac ic eow læte
 unbehaefdod þæt ge swa earme eow sylfe and eowre ðeondan
 geogoðe fordop and for-spillaþ . on wíton and on wáwon and on
 mistlicum yrmðum . Ac ic eow nu gyt sumes fyrstes geann þæt
 188 ge eow sylfe beþencean . and on beteran mode gebringan . þæt
 ge eower þæt wlitige lif magon genérian ; þa se casere hí ðus
 gespreccen hæfde . þa forðan þe hí him leofe wæron . hé het hí
 eft ealle² unbindan . and unbundene aweg forlætan þæt hi frige
 192 moston faran aweg swa hwider swa hi woldon . and se casere
 fór to oðre burhware worhte þæt sylfe þæt he ær beeode . cris-
 tene menn drehte swa he swiðost mihte . Maximianus ða se godes
 halga . and his six geferan gode ða gecorenan . syððan hi fyrstos (*sic*)
 196 on-fengcon and ænigne timan hæfdon . þa halgan weorc þe hi
 ær begunnon . ær hi beforan ðam casere stodon . hi ða ful-
 lice gefremedon . Namon æt heora magon þa sceattas genoge .

¹ him, *alt. to* heom.² Leaf 109, back.

and the earth ; to Him alone we sacrifice, and to His Holy Child Jesus Christ, who for our need came in flesh in the Holy Ghost, who from the Father and the Son inexplicably proceedeth, and sanctifieth all creatures ; to this Indivisible Trinity we 168 pray with humility ; to this God we frequently bring offerings, and send our supplications to him with purity of body and soul, and with confession of mind and mouth ; we offer Him these fittingly, and we will never offer to thy accursed idols, lest we 172 bring ourselves into defilement, and afterward into the misery of everlasting hell ; to God alone we commit our needs, and to Him we commend our souls ; Him will we never deny, but will ever worship Him." When Decius, the emperor, heard these words, 176 then he did not oppose each one separately, but he bade men cut off from each their sword-scabbards, and bade men bind them firmly with bonds, and said to them all ; " Since ye will not offer to the great gods, ye shall never henceforth be to me so worthy 180 nor so dear as ye were before ; but ye shall be separated from me, and from every mirth, until I urge you again, and then I will proceed against you more severely, when I want to have an accusation against you. It seemeth to me indeed to be unadvisable, 184 yet I leave you unbeheaded—that ye so miserably undo and destroy yourselves and your flourishing youth in tortures and in woes and in divers miseries. But I yet grant you now some respite, that ye may bethink yourselves and bring yourselves to a better 188 mind, that ye may save for yourselves your fair life."

When the emperor had thus spoken to them, then, because they were dear to him, he bade men unbind them all again and send them away unbound, that they might all travel away freely 192 whithersoever they would ; and the emperor went to men of other cities, and wrought the same that he had before practised, and vexed Christian men to the utmost of his power.

Then Maximianus, the Saint of God, and his six companions, 196 God's chosen ones, after they had received the respite and had some leisure, they then fully completed the holy work which they had begun ere they stood before the emperor. For they received from their kinsmen abundant treasure, immense [quantities of] 200

sylfrene and gyldene ungefoge . and þa eawunga and dearnunga
 200 ealle godes ðances spendon . and dældon hafenleasum mannum .
 and heom¹ betweonan ræddon and þus ge-þwærlice cwædon . betere
 we ahreddon us sylfe of ðissere burhware gehlyde ; faran us into
 þam mycclan scræfe her geond on celian dūne . and we us ðær
 204 georne to gode gebiddan . and ðær we magon full eaðe on genære
 wunian oððæt eft se casere into pissere birig fare . and he ðonne
 deme swa swa he wylle . and us nan þinge on worulde fram gode
 ne gehremme . Ac dō he ymbe us swa swa his willa sy . þæt
 208 we æt-foran ðam casere þurh his fultum magon martyr-dóm ge-
 fremman . and æt him ðone ecean cynehelm under-fón buton ende
 mid his halgum . Ða hi ðus sprecende wæron seofon ða geco-
 renan halgan . þa sealdon hi heom¹ fæstnunge betweonan . þæt
 212 hi ealle þis woldon healdan . oð heora lifes ende . And þæt feoh
 þæt hi ær læfdon hí mid heom¹ to þam scræfe gemænlice hæfdon .
 and ealle þider inn eodon . and mænigne dæg ðær-inne wunedon .
 and on apenedum lichaman hí to gode geornlice gebædon . þæt
 216 he heora gemiltsode swa swa his wylla wære . Setton him þa ænne
 wicnere getreowne . and swiðe gesceadne . ðæs² eadigan nama
 wæs malchus se góða . æt þam wæs gelang eall heora foda . se
 heom on ealre hwile metes tilian sceolde . and he ða mid ead-
 220 modnyssse fengc to ðære gehyrsumnyssse . and swa oft swa he into
 ðære byrig eode . he hine on wædlan hywe æteowde . and dearn-
 nunga wæs smeagende hu hit on ðæs caseres hirede ferde . and
 georne ðæs þe he mihte earmum mannum ælmyssan dælde . and
 224 his geferan mete bohte . and to heom þone gebrohte . and heom¹
 ælc þæra worda cydde þe he be heom¹ binnan porte ahwær sprecan
 gehyrde ; þa gelamp hit betweonan þam ðe þas þing gewurdon .
 þæt se casere eft mid fyrde ferde into efese byrig . and he ðær-
 228 rihte het gelangian maximianum þone halgan . and mid him his
 six geferan . þæt hi ealle æt-gædere sceoldon deoflum offrian ; þa
 þa he mid ungemete heom¹ behet ælcne héte . þa wurdon getreowe
 hi ealle . and mid ógan of-sette . and gehwa solhte gener þær-rihte
 232 ðær he ænig findan mihte . and he malchus se getreowa fleah of

¹ him, *alt.* to heom.² Leaf 110.

silver and gold, and spent them all publicly and privately for the sake of God, and distributed to poor men, and took counsel among themselves, and thus unanimously spoke; "Better we should free ourselves from the tumult of this population; let 204 us go into the great cave here beyond on the Celian Hill, and there let us pray earnestly to God; and there we may full easily dwell in safety until the emperor come again into this city; and let him then decree even as he will, and let nothing in the world 208 keep us back from God; but let Him do about us even as His will may be, that we may through his aid accomplish martyrdom before the emperor, and receive from Him the eternal diadem without end with His Saints." When they had thus spoken, 212 these seven chosen Saints, they gave each other a pledge that they would all hold to this until their life's end. And the money which they still had left they took with them in the cave in common, and all went in thither and continued therein many a 216 day, and with prostrate bodies they prayed fervently to God that He would have pity on them, even as His will might be. Then they appointed a faithful steward, and very discreet; the name of this blessed man was Malchus the good, along of whom [i. e. by 220 whose means] was all their food; his office was to provide their meat at all times, and he with humility undertook that service; and as often as he went into the city he showed himself in the appearance of a poor man, and privately enquired how it fared in 224 the emperor's household; and, as diligently as he could, distributed alms to poor men, and bought meat for his companions, and brought it to them; and made known to them every word which he had heard spoken anywhere within the town about them. 228 Then it befell that, whilst these things were taking place, the emperor came again with his army into the city Ephesus, and he straightway bade summon the holy Maximian, and his six companions with him, that they all together might sacrifice to the 232 devils. When with excessive wrath he commanded each man, then they all continued faithful, and oppressed with fear, and everyone sought refuge immediately where he could find any; and he, Malchus the faithful, fled instantly from the city with awe and 236

ðære byrig sona mid ege and mid ógan . hæfde mid him þeah
 eapelicne fodan . and com to his geféran and heom¹ eall cydde
 hu egeslice se casere be heom¹ beboden hæfde . þæt hi mou
 236 æg-hwanone secan sceolde . and hi ða halgan þa hi þæt gehyrdon
 ealle hi forhtedon . and to gode clypedon . and on geomrunge ðære
 mæstan him heora lif eall befæston ; á wæs þeah among þam
 malchus heora ðenig-mann . and þa eaðelican þenunga þe he ðider
 240 brohte heom¹ geornlice þenode . þæt hi be dæle hi gereordodon .
 and þæt hi wurdon þe geheortran wið þam awyrgedan strangan .
 and þone ealdan wiðerwinnan ; ða þa hi ealle æt-gædere comon .
 and to middes ðam scræfe sæton þæt hi ge²mænelice gereordodan .
 244 ða wurdon heora eagan afyllede mid tearum and angmode geom-
 rodon ealle heora heortan mid þi þe hit æfnian wolde and seo
 sunne sah to setle on-mang ðam þe hi on wope wæron . and hi on
 un-eaðnysse spræcon . hi ða heom¹ betweonan án and án hnap-
 248 podon . and swa lange hi hnipedon þæt hi ealle æt-gædere on slæpe
 wurdon . ealle him wæron ge-hefgode ða eagan of ðam menig-
 fealdum biterlicum tearum þe hi ðær aléton . and on ðam sare þam
 mycclan hí lagon and slepon . Ac god ælmihtig scyppend þe is
 252 ealra gesceafta wealdend . þe his gecorenan bið swa milde swa
 modor bið hire agenum cilde . He sylf þas seofonum halgum³ be-
 bead þæt hi swa slepon for his micclan wundrum . þe eft he gedon
 habban wolde . þa halgan ðe he ealre worulde furðor onwreon
 256 gemyute . Hé sylf ðas þinge swa gescifte . and mid his ðære mæran
 fadunge gedihte . þæt heora nan gefélan ne mihte hu hi gewurdon
 on slæpe . ne heora nán nyste hwær heora sawla reston . Eall
 hit wæs heom¹ uncuð . ac hit wæs gode ful cuð . Ealle hi lágon
 260 slæpende geond þa eorðan . and swa on godes naman andetnysse
 hi gewurdon on ðære seftnysse . and þæt feoh þæt hi hæfdon ðær
 on heora seodum . læg eac mid þam halgum uppan ðære eorðan .
 Ða seo sunne begann ðæs on morgen on-ýwan eallum mannum hire
 264 ðone beorhtan leoman . þa het se casere georne smeagan . hwær
 mann æfre þa halgan ge-axian mihte . Ælc mann þa æfter ðam
 ge-bode ofer eall ferdon . mann smeade uppan lande . man axode

¹ him, *alt. to* heom.
seofonum halgum.

² Leaf 110, back.

³ seofon halg, *alt. to*

fear, having with him however some scanty food, and came to his companions and told them everything; how fearfully the emperor had commanded concerning them, that they should be sought for everywhere; and they, the Saints, when they had heard that, ²⁴⁰ all feared and cried to God, and with very great lamentation commended to Him all their lives. Nevertheless, Malchus their serving man was ever among them, and the scanty food which he had brought thither he served to them carefully, that they ²⁴⁴ might a little refresh themselves, and that they might be the more heartened against the accursed strong one and the old adversary. When they all came together and sat in the midst of the cave, that they might eat in common, then their eyes were ²⁴⁸ filled with tears and all their hearts sadly grieved; meanwhile it became evening, and the sun sank to rest while they were weeping and talking anxiously; then, among them, one by one they napped, and so long reclined that they were all asleep together; ²⁵² all their eyes were made heavy by the manifold bitter tears which they had let fall there, and in that great sorrow they lay and slept. But God the Almighty Creator, who is the Ruler of all creatures, who to His chosen is as mild as is a mother to her own child, ²⁵⁶ Himself ordained for the Seven Saints, that they should sleep thus, for the great wonders which afterward He willed to do; these Saints, whom He was minded further to reveal to all the world. He Himself thus ordained these things, and by His mighty ²⁶⁰ disposing ordered it, that none of them should feel how they fell asleep, and none of them knew where their souls rested. It was all unknown to them, but it was fully known to God. They all lay sleeping upon the earth, and thus in the confession of God's ²⁶⁴ name they fell into that quietness; and the money that they had there in their scrips lay also with the Saints upon the earth. When the sun began in the morning to show to all men her bright beam, then the emperor bade search diligently wherever they ²⁶⁸ could hear of the Saints. Then every man, according to the command, went everywhere; they searched in the country, they asked

on porte . ðær man gengde geond eall abútan þone portweall man
 268 ¹strutnode on ælcere stowe þær man hi æfre geaxian cuðe . ne
 mihte hi nan man na hwer findan . He þa se cásere dreorigan
 mode . cwæð to his þegnum mid ðyllicum wordum . Mycel is me
 unbliss minra dyrtinga miss . Þæt hi us swa færllice mid ealle sýn
 272 æt-lumpene . swa mære cynnes menn swa swa hí wæron . for-þi hi
 on-sæton and mid ealle ondrédon . þæt we heom ²forðon grame
 beon woldon . forðon þe hi ær us hyran noldon ; Ða cwæð se
 casere to ðam embstandendum ; Nése la man wát . and ic eac þæt
 276 sylfe wát . geseo we ænigne mann þe georne hine sylfne to urum
 godum bugan wylle . eall þæt he ær agylte læsse oppe mare . we
 lætað hit of gemynde swilce hit næfre ne gewurde . Æfter swilcum
 wordum and mænig-fealdum oðrum . Stopon þa in to ðam casere
 280 ða yldestan þe on his hirede wæron . and þa halgan to him
 wregdon and be heom þus spræcon . Ealra manna hlaford geond
 þas widan worulde . we biddað þinne cyne-scipe þæt þu nan ðinge
 ne beo dreorig oððe sarig for ðan geongan cnihton ealra goda
 284 feondum . for ðan hi under ðe leof oð þisne andweardan dæg on
 yfele þurh-wunodon ðæs þe we gehyrdon siððan þu heom ¹to-lete
 þone timan þæt hi hi sylfe beþohton . á hi ymbe þæt wæron . Iu
 hi ðe mid ealle mis-cwendom . eall þæt yfel þæt hi ær ðan be-
 288 gunnon hi þæt eall syððan ful dydon ; namon æt heora magon ún-
 gerime sceattas . and ealle ða to-wurpon geond þas ruman burh-
 wegass . and synd nu be-dyrnde and on diglon be-hydde þæt hi nan
 man ne mæg na hwær gefindan . gyf ðin cyne-scipe swa cwýð .
 292 hit geworden bið sona þæt man heora magas gelangie . and hi
 man stiðlice ðreatige þæt hi be wíte hi ameldian . ³and to þe
 leof gebringan . Ða se casere ðas word gehyrde . he his mod sona
 gehyrte . het þa ða magas gefeccan and began heom ²ðas word
 296 segcan . Hwær syndon þa wiðer-sacan eowre lyðran magas þe min
 bebod forhógedon . þæt hi ðam wurðlicum godum nane lác ne
 offredon . buton ge hi nu her ameldian . ge sceolon heora wíte
 astúndian . Ða andwyrdon þa magas . and sealdon micele aðas

¹ Leaf III ; read scrutnode.² him, alt. to heom.³ Leaf III, back.

in the town; as they went all round about the town-wall, they searched in every place wherever they could enquire; nor could 272 any man anywhere find them.

Then the emperor, sad in mind, spake to his thanes with words such as these, "The missing of my favorites is a great unhappiness to me, that they have so suddenly and entirely 276 escaped us. Being men of so great kindred as they were, therefore they have feared, and altogether dreaded that we should be angry with them, because they would not obey us before." Then said the emperor to the bystanders, "Nay, behold, 280 one knoweth, and I also know it myself, if we see any man who will submit himself zealously to our gods, all that he hath before been guilty of, less or more, we let it [pass out] of mind as if it had never been." After such words and manifold others, then 284 stepped in to the emperor the chiefest who were in his household, and accused the Saints to him, and thus spake concerning them: "Lord of all men throughout this wide world, we pray thy kingship that thou be not at all dreary or sorry for the young boys, 288 enemies of all gods, because they have continued in evil under thee, lord, until this present day; according to that which we have heard, after that thou didst allow them that respite wherein they might bethink themselves, they have ever sought how they might 292 misplease thee utterly. All the evil that they had begun before, they have afterward fully performed; they have taken from their kinsmen countless treasures, and cast them all about the open city-ways, and are now concealed and hidden in secret so that no 296 man can anywhere find them. If thy kingship so sayeth, it shall instantly happen that their kinsmen be summoned, and be sternly threatened, that they, by means of torture, may betray them, and bring them, lord, to thee." When the emperor heard these words 300 he immediately comforted his mind; then bade he fetch the kinsmen, and began to say these words to them, "Where are the apostates, your wicked kinsmen, who have slighted my command, so that they have not offered any sacrifice to the worthy gods? 304 Unless ye now here betray them, ye shall endure their punishment."

Then answered the kinsmen and took great oaths, and implored

300 and ðone casere bædon and ofdrædde him to-cwædon ; we biddað
 þe leof hlaford . þæt ðu ge-hyran wylle ure word ; we þin cynelice
 gebod nahwær ne forgymdon . ne we ða weorðlican godas næfre
 ne for-hogodon ; hwi wilt þu us leof witnian for oðra manna
 304 þingon þe þin gebod for-sawon . and ure sceattas for-spendon geond
 ealle eorðan . Her hi synd full ge-hende geond on célian dune . on
 sorge and on ege behydde . ne we be him napor nyton swa hi ðær
 libban . swa hi ðær deade ligcon . Ða hi ðus hi sylfe earhlice
 308 betæaldon . þa het se casere hi faran swa hwider swa hi woldon .
 and hi feorh-fagene him fram sona ðanon eodon . and se casere eft
 sona þohte and smeade hwæt he þam halgan dón mihte . oððe hu
 he æfre embe hy sceolde . and þa þa he him hearman nolde for
 312 þi hit swa geweorðan sceolde . god ælmihtig him þa þæs geuðe
 ðeah he ðæs wyrðe nære þæt god hine geneosode . Æfre ðeah for
 his halgena earnunge . him ða ðis geþanc on mode asende . þæt
 he het þæs scræfes ingang ðær hi inne lagon eall hit mid
 316 weorc-stanum for-wyrcean . for ðan god wolde þæt hi ðær stille
 reston . and ungehréode on ðam scræfe slepon oþ þas yðtogenan
 tíde þe he hi eft mancynne þurh his mycclan mærdæ for micelre
 neode geswutelian wolde ; and he ða decius let him to ræde þæt
 320 he þa gerædde and he ða his geðanc geopenode . and ofer eall
 clypode . fare man swiðe hraðe þyder geond to þam scræfe þær þa
 wiðer-sacan inne dariað behydde . and hi man mid weorc-stane on
 æghwilce healfe ealle swa cuce ðær-inne for-wyrce . þæt hi sunnan
 324 leoman næfre lengc ne geseon . ne hi myrhðe mid us heonon-forð
 nabbað . nu hi ure bebod healdan noldon . Ac beon hi ðær on
 yrmðe on ælce hand beclysede . oððæt hi mid ealle deað for-
 swelge . swa he lét on his geðance se casere and mid him eall
 328 seo burhwaru² þæt hi ða halgan swa lifigende on ðam scræfe wurdon
 beclysde . Ða gelamp hit þæt ðær betweonan eodon ðæs caseres
 dyrlingas hi twegen . wæron him swiðe leofe . and hi ðeh-hwæðere
 wæron dearnunga cristene begen . se an wæs genemned peodorus .
 332 and se oðer ruffinus . þa spræcon hi him betweonan swa hit nan

¹ Leaf 112.² burhware, *alt. to burhwarv.*

the emperor, and, being much affrighted, answered him, " We pray thee, dear lord, that thou wilt hear our words ; we never neglected anywhere thy kingly commands, neither despised we ever the worthy gods ; why wilt thou, lord, punish us for the sake of other men who contemned thy command and spent our treasures all over the earth ? Here they are full near at hand, yonder on the Celian Hill, hidden in anxiety and fear, neither know we concerning them, whether they be there living or there lying dead.' When they had thus fearfully excused themselves, then the emperor bade them go whithersoever they would ; and they, fain of life, quickly departed thence from him ; and the emperor again straightway thought and considered what he could do to the Saints, or however he should act concerning them ; and since he desired not to harm them, because it was so ordained to come to pass, God Almighty granted him this, though he was not worthy that God should visit him. Nevertheless, for the merit of His Saints, He sent this thought into his mind, that he bade the entrance of the cave, within which they lay, to be all blocked up with hewn stones, because God willed that they should rest there quietly, and sleep untouched in the cave, until the quickly completed time when He would again manifest them to mankind, by His great glory, for a great need ; and then he, Decius, so took counsel, that he then determined and made known his intention, and proclaimed everywhere : " Let them go very quickly thither yonder to the cave wherein the apostates slumber hidden, and block them up therein all alive with hewn stones on every side, that they shall never any longer see the sun-beams, nor have mirth with us henceforth, since they would not observe our command ; but let them be there, in misery, closed up on either hand until death altogether swallow them up."

So he, the emperor, purposed in his mind, and all the citizens with him, that they, the Saints, should thus be closed up in the cave alive.

Then it happened that there went among them twain of the emperor's favorites. They were very dear to him, nevertheless they were both secretly Christians ; the one was named Theodore, and the other Rufinus. Then they spake between themselves so

man nyste butan him sylfon . þæt hí woldon ðisra haligra martyra
 martyr-race awritan . and þæt gewrit mid þam halgum ðær-inne
 lecgan . swa man in to ðam scræfe gán sceolde . þæt hit mid him
 336 þær-inne læge . to swutelunge oð ðone byre þe hi god ælmihtig
 awehte . and hi man-cynne geswutelian wolde . þæt ealle men ðurh
 ðæt gewritt eft ongytan mihton . hwæt þa halgan wæron þe man
 ðær-inne funde þonne þæt godes wylla wære ; and hi ða twegen
 340 getreow-fæste wæron dydon þær-rihte eall swa hi ær gemynton .
 eodon in to ðam scræfe dearnunga on-sundran . and þas halgan
 martyrrace eall swa heo gewearð on anum leadenum tabulan ealle
 mid stafon agrófon . and hi ðæt gewrit mid twam sylfrenan in-
 344 seglum on anre teage geinsegledon .¹ and wið þa halgan ðær-inne
 swiðe digol-lice lédon . and ðæs scræfes locstan hi wel fæste
 beclýsdon . and him ðanon syððan ham-weard gewendon . and þa
 ealle þas ðinge þurh godes fadunge þus wurdon gedyhte . Ða
 348 ymbe þæt útene . forð-ferde decius se yfela casere . and æfre ælc
 dæl eall his cynnes . and feala oðra casera² æfter him rixodon ælc
 æfter oðrum on heora cynescipes wuldre . and on heora anwealdes
 myrhþe . and hi sume³ hæþene . and sume cristene feala geara
 352 rixodon . oððæt þeodosius se mæra casere archadies sunu fenge to
 rice . and embe eahta and ðrittig geara þæs þe he rixode . asprang
 gehwær on godes folce mycel gedwyld . and ferdon yfele menn
 geond eall þær hi mihton . and cristene men on gedwylde brohton .
 356 sædon þæt se geleafa naht nære þe ealle geleaffulle men buton
 tweonunge gelyfað . þæt is þæt ealle men on domes dæg sceolon
 arisan mid þam ylcan lichaman þe ge-hwa ær her on life leofode .
 and þonne æghwilcum men æfter his geearnungum bið gedemed .
 360 swa to yrmþe on helle wíte . swa to myrhþe on heofona rice .
 ðisne geleafan woldon gedwolmen a-ídlían . and of cristes gelaðunge
 mid ealle adwæscan . and on ðam timan þe ða bisceopas beon
 sceoldan . and godes þæt halige folc on rihtne weg gebringan . hi
 364 swiðost ælces gedweldes tiledon . and ælc gedwyld hi upp arærdon ;
 twegen ðær wæron bisceop-hades men þe ælces yfeles heafod-hebban
 wæron . se wæs gehaten theodorus . and se oðer gaius ; hi næron

¹ Leaf 112, back.² oðre casere, *alt.* to oðra casera.³ wæron*is here added above the line (needlessly).*

that no man knew it save themselves, that they would write down the martyrology of these holy martyrs, and lay the writing therein 344 with the Saints, just where men must go into the cave, that it might lie therein with them as a testimony, until the time when God Almighty should awake them, and should reveal them to mankind; that all men might afterward perceive by that writing, 348 who the Saints were whom they should find therein, when it should be God's will. And they, the twain, were faithful, and did straightway all as they had before intended, and went into the cave secretly apart [from the rest], and engraved with letters on a 352 leaden tablet the holy martyrology, just as it had happened, and they sealed up the writing with two silver seals in a casket, and laid it therein very secretly beside the Saints; and they closed the cave's keystone very securely, and afterward thence turned them 356 homeward; and so all these things were through God's ordinance thus disposed. Then about that time died Decius abroad, the evil emperor, and all his kindred, every whit; and many other emperors reigned after him, one after another, in the glory of their kingship, 360 and in the joy of their power; and they, some heathen and some Christian, reigned many years until Theodosius, the great emperor, son of Arcadius, succeeded to the kingdom. And about the eight and thirtieth year after he began to reign, there sprang up 364 everywhere among God's people great heresy, and evil men went about everywhere they could, and brought Christian men into heresy, and said that the belief was naught which all faithful men believe without doubt, viz. that all men at Doomsday shall arise 368 with the same bodies in which each one before lived here in life, and then each man shall be doomed according to his deserts, either to misery in hell-torment, or to mirth in the kingdom of heaven. Heretics desired to destroy this faith, and utterly to extinguish it out 372 of Christ's church; and at the time when the bishops should have been ready to lead God's holy people in the right way, they, above all, fostered every error, and raised up every heresy. There were two men in the episcopal office who were the chief promoters of 376 every evil; one was called Theodore, and the other Gaius. They

furðan wyrðe þæt man heora naman on ðisre haligra martyr-race
 368 sceolde awritan . for ðan¹ þe hi godes gelaðunge swiðost drehton .
 and mid heora gedwolspræce eall folc amyrdon . and theodosius
 se mæra casere þa he swilce ungewitt ælce dæge gehyrde . he
 wearð sarig ðearle on his mode . and he wepene on his gepance
 372 hit bemænde . þæt æfre on his tíman se cristena geleafa swa earm-
 lice ætfeallan sceolde. Sume þa yldestan gedwolmen sædon . þæt
 menn of deaðe næfre arísan ne sceoldon. Sume hi cwædon . þæt
 se lichama þe æne bið for-mogod and to duste gewend and wíde
 376 to-sawon . þæt he næfre eft togædere ne cóme . ac ða sawla ana
 on domes dæg butan ælcan lichoman sceolden underfon ðære
 myrhðe heora æriste; þus hi dweledon mid heora leas-sagulan
 spræce . and heora modes andgytu mid ealle hi fordytton . þæt hi
 380 nan ðæra worda geðencan ne mihton þe ure hælend sylf on ðam
 godspelle be ðære æriste cwæð . *Amen amen dico uobis . quia*
uenit hora quando mortui in monumentis . audient uocem filii
hominis et uiuent. Þæt is on urum gepeode . Soð soþ ic eow
 384 *secge þæt se tíma cymð . þonne ealle deade menn on heora*
byrgenum mannes bearnes stefne gehyrað . and hi ealle ácucað.
 Ðyllice halige word . and ungerime oðre ðe on halgum *bocum*
 synd awritene . þæt god ælmihtig mænigfealdlice . ge ðurh his
 388 witegan . ge þurh hine sylfne . and be ðæra martyra æriste wæs
 sprecende . and ðeah ealra þæra worda hi wæron forgytene ;
 namon him þa gedwoll-menn æn-lipige to gemynde . and lagon
 on heora gedwyldre and godes worda swetnysse hi awendon him
 392 sylfum to biternysse . þe swa² godes folc drehton . and ðonne
 for ðisum wearð theodosius se mæra þearle ahwæned . and he
 his líc for ðære sarignysse mid wacan hreafe scrydde . and wæs
 him ana cniht-leas on his inran bure . and hine sylfne ðær-inne
 396 beclysde . and þær hreowlice beforan gode gebærde . for-ðan þe he
 nyste hwæs he geléfan sceolde . þa hine þa swyðost drehton and
 on ungewisse gebrohton þe his witan beon sceoldon. Ac ælmihtig
 god se milda þe ælcne mann mid fulre mildheortnysse underfehþ
 400 þe hine mid fulre eadmodnysse geséhð . þa he ðæs caseres mycclan
 hreowsunga geseah . him eac sona þæt hreow and his þæt sarlice

¹ Leaf 113.² Leaf 113, back.

were not even worthy that one should write their names in this martyrology of saints, because they troubled God's church most of all, and misled all the people with their heretical speeches. And 380 Theodosius, the great emperor, when he heard such folly every day, he became exceeding sorry in his mind; and he, weeping, bemoaned it in his thoughts, that ever in his time the Christian faith should fall away so miserably.

384

Some of the chief heretics said that men would never arise from death; some of them said that the body, which alone is corrupted and turned to dust and sown widely, would never come together again, but the souls alone on Doomsday, without any body, would 388 receive the joy of their resurrection. Thus they erred with their lying speech, and they utterly stopped up their minds' understanding, so that they could not think of any of the words which our Saviour Himself said in the gospel concerning the resurrection, 392 "*Amen amen, dico vobis, quia venit hora, quando mortui in monumentis audient vocem filii hominis, et vivent:*" that is, in our speech, "Verily, verily I say unto you, that the time cometh when all the dead men shall hear in their graves the voice of the Son 396 of Man, and they all shall revive."

Such [are the] holy words and numberless others which are written in holy books, which God Almighty, in many ways, both by His prophets and by Himself, and concerning the resurrection of the 400 martyrs, had spoken, and yet they had forgotten all these words; the heretics [only] held them in their memory privately, and lay in their heresy; and the sweetness of God's words they turned to bitterness to themselves, who thus vexed God's people; and there- 404 fore for these things was Theodosius the Great exceedingly grieved, and for that sorrow he clothed his body with mean raiment, and was alone, without servants, in his inner chamber, and shut himself therein, and there mournfully demeaned himself before God, 408 because he knew not what he ought to believe, since those most troubled him, and brought him into uncertainty, who should have been his counsellors. But Almighty God the Merciful, who with full mildheartedness receiveth every man who seeketh Him with 412 full humility, when He saw the emperor's great lamentation, at

auginn . and hine þa na lenge ahwænedne habban nolde ; ne he
 eac þa na lenge gefaþian ne mihte þæt his halige folc læge on
 404 gedwylde . ac he for his mycclan mildheortnyse ægðer ge ðam
 góðan cásere frofre geúpe . and eallum folce ðæs swiðe ungefyrn
 he geswutelian wolde hwæs ge-hwá gelyfan sceolde mid gewisse .
 and he his ða halgen gelapunge ðæs ful tidlice of ðæra¹ gedwol-
 408 manna gedrecednyse ahredde . and hira eac ða towearðon ealra²
 manna ærište . mid his ðam beorhtan and ðam soðan leohte
 geopenode . on ðus gewordenre dæde. Ða on ðam tíman þe se
 cristena and se goda theodosius fullice on god ælmihtigne wæs
 412 belyfed swa his yldran befóran him manega wæron . and he his
 neode to gode swiðe georne mænde. Þa gelamp hit on ðam dagum
 þe ðas forsprecenan þingc gewurdon . þæt god ælmihtig gescifte
 ænne swa ge-radne mann . þe ahte ge-weald ealles ðæs splottes æt
 416 celian dúne . þar þæt scræf³ wæs tomiddes þe ða seofon halgan
 lagon inne slápan . and he ða se ilca goda mann let ðær aræran
 calle abutan ða dúne his hyrde-cnapan cytan . þæt hi ðær gehende
 mid heora hlafordes yrfe lágon . and wið cyle and wið hæton hi
 420 sylfe geburdon . and hi georne þa hyrdecnapan and mid heora
 handgemácan . sume twegen dagas on án ymbe þæt wæron . oð þæt
 hí werige fornean cómon ðær ða seofon halgan full ge-hende lágon ;
 and hi ðær sona unmyndlinga swiðe fæsthealdne weorcstan upp
 424 ahwylfdon . and æfre swa hi near and near eodon . hi fundon
 ælcne stan on oðerne befegedne . and ymbe ðæne operne dæg hi
 ðæs scræfes locstan út alýnedon . þæt hi eaðelice mihton ingán .
 and éapelice útgan. Ða gelamp hit þæt god wolde þæt seo halige
 428 geferræden aweht beon sceolde . þe on ðam scræfe tile hwíle
 gereste hæfdon. And he ða ure hælend se þe unborenum cildum
 lif sylð on heora modra innoðe . and se þe mid his anwealde ða
 forsearedon bán wecð of deaðe . and se þe eac lazarum to life
 432 gewende . and hine ymbe þreo dagas ðæs þe he bebyrged wæs of
 deaðe awehte . he sylf synderlice mid his agenre dæde þas seofon
 halgan þe on ðam scræfe slepon he hi awehte ða of ðam slæpe .
 and hi sæton ealle upp gesunde æfter heora agenum gewunan and
 436 heora sealmas sungon . for-ði him næs nan deaðes mearc ón

¹ ðære, *alt.* to ðæra.² ealre, *alt.* to ealra.³ Leaf 114.

once repented Him of his grievous purpose, and would no longer keep him afflicted, neither would He likewise longer permit that His holy people should lie in heresy; but He, for His ⁴¹⁶ great mercy, both granted comfort to the good emperor, and very soon afterwards He willed to manifest to all the people, what each man ought to believe with certainty, and so He very opportunely delivered His Holy Church from the vexation of heretics, and ⁴²⁰ by the deed thus wrought He revealed, by His bright and true light, the future Resurrection of all of them.

Then, at the time when the Christian and good Theodosius was fully trusting in God Almighty, as many of his ancestors had done ⁴²⁴ before him, and was very earnestly bemoaning to God his need, it befell in the days when these aforesaid things happened, that God Almighty provided a very prudent man, who owned possession over all the plot on the Celian Hill, in the midst of which was the ⁴²⁸ cave wherein the seven Saints lay sleeping. He then, this same good man, let his shepherd-boys' cots be reared there all about the hill, that they might lie there handy to their lord's cattle, and might defend themselves against cold and against heat. And ⁴³² they, diligently, the shepherd-boys, as well as their hand-mates (companions) for about two days were employed in the work continually, until, being nearly wearied out, they came where the seven Saints lay very near; and they there soon, unexpectedly, ⁴³⁶ turned over the very fast-set hewn stone; and ever, as they went nearer and nearer, they found one stone joined on to another; and just on the second day they set free the keystone of the cave, so that they could easily go in and easily go out. Then it hap- ⁴⁴⁰ pened that God willed that the holy company should be awaked, who had rested in the cave a fitting time. And He then, our Saviour—He Who to unborn children giveth life in their mother's womb, He Who by His power waketh from death the seared ⁴⁴⁴ bones, He Who also brought Lazarus to life, and awaked him from death about three days after he was buried—He Himself extraordinarily, by His own deed, awaked them, those seven Saints who slept in the cave, from sleep; and they all sat up in sound ⁴⁴⁸ ealth after their own manner, and sung their psalms; for there

gesewen . ne heora reaf næron nan þingc moðfretene . ac ægðer ge
 þa ilcan reaf þe heom on uppan lagon . wæron ealle gesunde . and
 heora halgan lichaman hi gesawon eall blowende . and ealle hi
 440 léton swilce hi on æfen slepon . and sona ðæs on morgen of ðam
 slæpe awácedon . and þæt ilce gepanc and seo sylfe carfulnyss¹ þe
 heom amang þam niht-slæpe wæs on heora heortan . eall þa hi
 awacodon hi þæt sylfe gepohton . and hi nan oþer ðing nyston .
 444 buton þæt decius se casere hete heora gecépan . and ða hi ðus
 dreorigende þohton and mid heora modes unrótnysse tearas aléton ;
 þa besawon hi ealle to malche þe wæs heora gefereña án . and wæs
 he eac heora ðening-mann . and hi hine þa áxodon . hwæt he on
 448 æfen gehyrde þæt man be heom spræce on porte . He andwyrde þa
 malchus . and cwæð to his gefeрум . þæt ic eow to æfen ár sæde
 þæt ilce ic eow nu segce . þæt mann us toniht ofer eall sohte . and
 us man georne gehwar axode . þæt we deofulgyldum sceoldon
 452 offrian . and decius se casere is nu gyt smeagende hwæt we ge-
 faran habban . oððe hwær he us mæge ofaxian ; nu wát ure
 drihten þæt we ðæs nane þearfe nagon . þæt we him æfre fram
 abúgan ; þa andwyrde maximianus and cwæð to his gebroðrum .
 456 gif hit swa sceal gewurðan þæt mann us her finde and mann us for
 godes naman to ðam casere læde . we eác sona ðider faran ealle
 swiðe gearwe . and we ðær ætforan him standon us gearwe . and
 be-hate swilc wite swilc he us behate . we nán þingc ne beon
 460 ofdrædde . ne we uran ærran life ne wiþsacan næfre . þæt we
 habban clænlice godes lof mid us gehealden oð ðis . þurh þone
 halgan geleafan þæs lifigendan godes sunu² . and hi ða ge-broðru
 clypedon to malche . and him to cwædon ; nim nu broþor sumne
 464 dæl feos mid þe and far to porte mid . and us sumne dæl
 hlafes bige . and of-axa georne ðæs ðe þu mæge . hwæt se
 casere be us geboden hæbbe . and do us eft ealle gewisse þæs þe þu
 ofaxie . and bige us swa ðeah rumlicor to-dæg be hlafe þonne ðu
 468 gebohtest gyrstan dæg .³ and bring us bet behlaf þonne ðu ár
 brohtest . forþon þe þa hlafas wæron swiðe eaðelice þe us gyrstan

¹ Leaf 114, back.³ Leaf 115.² Sic ; read suna.

was no mark of death seen upon them, neither was their clothing at all moth-eaten ; but both the very same clothes which lay upon them were all sound, and their holy bodies they saw all blooming. 452 They all supposed that they had slept in the evening, and soon after in the morning had awaked from sleep ; and the same thought and the same anxiety which was in their hearts during their night-sleep, the same things they thought of when they 456 awoke, and they knew no other thing save that Decius the emperor had bidden to seize them ; and when they thought thus, being grieved, and on account of their minds' sadness, they let fall tears. Then they all looked to Malchus who was one of their companions, 460 and he was also their steward ; and they then asked him what he had heard in the evening that people said about them in the town. Then he, Malchus, answered, and said to his companions, "That which I said to you before in the evening, that same I now say to 464 you, that men sought us to-night everywhere, and asked diligently everywhere for us, that we might sacrifice to the idols ; and Decius the emperor is even now considering where we have gone, or where he may seek us out ; now knoweth our Lord that we 468 have no need of this, that we should ever swerve from Him."

Then answered Maximianus, and said to his brethren, "If it shall so happen that men find us here, and lead us for God's name to the emperor, let us straightway go thither very readily, and 472 let us there stand readily before him, and let him command such punishment as he may command us. Let us not be at all affrighted, neither let us ever deny our former life, that we have purely kept up the praise of God amongst us until now, through 476 the holy faith of the Son of the living God." And they, the brothers, cried to Malchus and said to him ; "Take now, brother, a sum of money with thee, and go to the town with it and buy us a portion of bread ; and enquire diligently, as well as thou canst, 480 what the emperor may have commanded concerning us ; and do us all again to wit of that which thou mayest learn. Buy us, however, more liberally of bread to-day than thou boughtest yesterday, and bring us better bread than thou before broughtest ; 484 because the loaves were very scanty which came to us yesterday

æfen comon; swá hÍ léton þá halgan . and nán oþer ne wendon
 buton þæt hÍ on æfen slépon . and þæs on morgen awócon . and he
 472 þa sona on ærne mergen arás malchus heora þening-man . and dyde
 eall swá his gewuna wæs . nam þa mid him sumne dæl feos . swá
 micel swá hit mihte béon . ðeah swilce hit wære sum twá and
 sixtig penega . and wæs þæs feos ofergewrit ðæs ylcan mynetsleges
 476 þe man þæt feoh onslóh . sona þæs forman gearas þa decius feng to
 ríce ; Feower siðon man awende mynet-isena on his dagum . þe ðás
 halgan ðagyt wunodon onmang oþrum maunum . and on þam
 frum-mynet-slæge wæron twá and sixtig penega gewihte seolfres on
 480 ánum penega . and on þæm æftran em sixtig . and on þæm þryd-
 dan feower and feowertig . and on þam feorþan git læsse swa hÍ
 hit þær heoldon ; Ða wæs þæt feoh þæt malchus hæfde þæs forman
 mynet-slæges on decies naman ; Ðonne betweonan decies frum-
 484 mynet-slæges dagum þa þas halgan into þam scræfe eodon . and
 be-tweonan theodosius timan þe ða wæs casere . þa malchus þæt
 feoh bær to porte . be ealdum getele wæron þa agane ðreo hund
 geara¹, and twá and hund-seofontig wintra of ðam dæge þe ða
 488 halgan slepon . to ðam dæge þe hÍ eft awócon ; and he ða malchus
 sona mid ðam dæge eode him út of ðam scræfe . and þa hé þær-úte
 wæs . ða geseah he hwær þa weorc-stanas lagon ofer eall þær on-
 butan . and he healfunga þæs wundrode . þeah na swiðe embe þæt
 492 ne smeade . ác he forht of þære dune mid micclan ege nyðereode .
 and he þanon cleacode swiðe earhlice to porte . and æfre he him
 wæs onsittende þæt hine sum man geeneowe . and hine þam casere
 þærrichte gecyðde . and hé nyste se halga þæt se oþer earma wæs
 496 dead . ne furðon án bân næfde he mid oþrum . ác toscáenede ofer
 eall lagon . and toworpene geond ða widan eorþan ; and hé þa
 malchus þa he ful gehende² wið ðæs portes geate eode . þa

470. O (fol. 21) *begins with*—and hy nán oþer ne wendan (*sic*).

471. O. hÍ ; áfen ; mergen awocan.

472. om. þa ; merien ; þenig-mann.

473. sum.

474. hit þawas (*sic* ; for micel swá hit) ; beon ; swylce ; wære.

475. syxtig ; mínet-

476. om. þæt ; gearas.

477. siðan ; mínet-iserna ; dagan þa þas.

478. wunedan amang oþran mannan.

479. -mínetslege wæran ; syxtig ; sylfres.

480. ánan penige ; syxtig ; þridan.

481. þan ; gyt.

482. heoldan ; þe (*for* þæt).

483. mínet-sleges ; decius timan.

¹ geara, *all. to* geara.

² A. *inserts* wæs, *which* O. *omits*.

evening :” for they, the Saints, supposed and thought nothing else, but that they had slept in the evening, and after that awaked in the morning. And he then, Malchus their serving-man, straight-⁴⁸⁸ way arose in the early morning, and did all as his custom was ; he took with him a certain sum of money, as much as might be ; however, it might be some two and sixty pence, and the superscription of the money was of the very minting that had been struck in⁴⁹² the first year of Decius’ succession to the kingdom. Four times they changed the coinage in his days while the Saints still dwelt among other men ; and in the first minting there were two and sixty pence weight of silver in one coin, and in the second just sixty,⁴⁹⁶ and in the third four and forty, and in the fourth still less, as they reckoned it there. So the money that Malchus had was of the first minting in Decius’ name. So between the days of the first minting of Decius, when the Saints went into the cave, and the⁵⁰⁰ time of Theodosius who then was emperor when Malchus bare the money to the town, by the old reckoning, there had past three hundred and seventy-two years, from the day that the Saints slept to the day when they again awoke. He then, Malchus, at once at⁵⁰⁴ daybreak went out of the cave ; and when he was out of it, then he saw where the hewn stones lay everywhere thereabout, and he in part wondered thereat, though he did not consider much about it ; but he, being afraid, went down from the hill with great fear, and⁵⁰⁸ he thence hurried very timidly to the town, and ever he was vexing himself lest some man should recognise him, and straight-way make him known to the emperor. He, the Saint, knew not that the other, miserable man ! was dead, and had not even⁵¹² one bone [joined] with the others, but [they] lay everywhere broken to pieces and thrown about over the wide earth. And as he, Malchus, was walking quite near by the town-gate, he

484. minetsleges ; þan scráfe.
 485. tíman ; *om.* casere.
 486. getealdan (*for* ealdan) ; wæran.
 487. geara (*for* wintra).
 488. þan ; awócan.
 489. scráfe.
 490. -stanes ; ambútan.
 491. *O. ins.* swa *after* he ; healf-
 lunga ; wundrade ; swyþe embe ne
 asmeade.

492. ac ; dúne ; *O. ins.* and *before*
 mid ; niþer-heóde (*sic*).
 493. þanan ; [c]leácode swyþe ;
 pórtre ; áfre ; wæs him.
 494. sum man hine ; þan.
 495. gecýdde ; he ; *om.* wæs dead.
 496. *om.* he ; oþran ac toscæne.
 497. eall wæran and towórpene
 lagan. geond þa wídan.
 498. port-geates.

beseah hé þider-weard . and beseah to þære halgan cristes róde-
 500 tácne hwær heo uppan þam port-geate stóð mid arwurðnyssæ
 afæstnod . and hine þær gelæhte syllic wundrung . and on þære
 gesihðe hine gestóð wundorlic wafung . and he stóð . and beheold .
 and him wundorlic þuhte . and he æghwider ¹ beseah on æghwilce
 504 healfæ . and hé hawode on þá róde . and hit him eall wundorlic
 ðuhte . and he þohte on his mode hwæt hit beon sceolde . and he
 ða þanon to opran port-geate eode . and he þa eft sona geseah þa
 halgan róde . and he þæs wundrode þearle . and he þa port-geatv ²
 508 ealle be-eode . and he geseah uppan ælcon þa halgan róde standan .
 and eall he wæs ful wundrunge and wafunge . and eac þa byrig he
 geseah eall on opre wísan gewend . on opre heo ær wæs . and þa
 gebotla geond þa byrig eall getimbrode on opre wísan on opre hí
 512 ær wæron . and hé nán þincg þære byrig ne cúpe gecnawan þe ma
 þe se man þe hí næfre ne geseah mid his eagan . and þa he wun-
 drigende þohte swilce hine on niht mætte; þa gecyrde he eft to
 ðam ylcan portgeate þe he ærest tocom . and he þohte on his
 516 heortan . and cwæð to him sylfum . hwæt þis æfre beon sceole færl-
 lices . þæt ic hér geseo swá wunderlices . þæt gyrstan æfen on ealre
 ðisre byrig þære halgan róde-tacna (*sic*) nahwær næs gesyne . and
 heo nu [geond] eall is geswutelod . and on ælcon port-geate is nu
 520 to-dæg gefæstnod; and he eft sona þohte on his mode . and his
 hand up ahóf . and senode hine sylfne and þus cwæð . god æl-
 mihtig gebletsige me . [hwæþer hit furþon soð sy oððe] hwæðer
 me on swefne mæte eall þæt ic her geseo færlices wundres . and he
 524 æfter þysum gepance . teah him elnunge to be dæle . and bewánd
 his heafod mid anum claðe . and earhlice eode into [þam] porte .
 and bearah him sylfum swiðe georne . and þa he com ful neah
 into [þære] cypinge þær gehwilce men [heora ceap be...an .

499. he þyder-; and he geseah þære; *om.* cristes; rodetacn.

500. hit (*for* heo); stod.

501. hýne þær; swylc (*for* syllic); *om.* and.

502. gestod wundorlice; stod.

503. *om.* him; wundorlice; æg-hwyder; gehwylce.

504. he hawede; þa rode; wun-

dorlice.

506. þær (*for* þa).

507. þæs he.

508. *O. ins.* þa bef. ealle.

509. full; birig.

510. oðer; *om.* wísan; *om.* on; oðer; ær.

511. botla gynd; getymbrade; *om.* on; oþer hy.

¹ Leaf 115, back.

² port-geate, *alt.* to port-geatv.

looked thitherward, and beheld the holy sign of the cross of ⁵¹⁶ Christ, where it stood fastened with honour above the town-gate; and thereupon extraordinary wondering seized him, and at the sight wondrous amazement came upon him, and he stood and beheld, and it seemed marvellous to him; and he beheld every- ⁵²⁰ where on every side, and he gazed at the rood, and it seemed all wonderful to him; and he thought in his mind what it might be. Then he went thence to another town-gate, and he again saw the holy rood, and he wondered exceedingly thereat; and then he ⁵²⁴ visited all the town-gates, and saw the holy rood standing upon each one, and he was all full of wondering and amazement; moreover he saw the city turned all into another kind from what it was before, and the dwellings throughout the city all built in another ⁵²⁸ fashion from what they were before; and he could recognise no part of the city, any more than the man who had never seen it with his eyes. And while he, thus wondering, thought that he was dreaming in the night, then he turned again to the same ⁵³² town-gate at which he had first arrived, and he thought in his heart and said to himself, "Whatever marvel may this chance to be, that I see here so wonderfully, that yesterday evening in all this city the sign of the holy cross was nowhere visible, and now ⁵³⁶ it is everywhere manifest, and is to-day fastened on each town-gate?" And he again thought in his mind, and lifted up his hand, and crossed himself and thus said; "God Almighty bless me! is it all true, or do I dream in sleep all the strange wonder ⁵⁴⁰ that I see here?" And he, after this thought, partly took comfort, and enwrapped his head with a cloth, and timidly went into the town, and sheltered himself very carefully; and so he came very near to the market where all men sold their ware. Then ⁵⁴⁴

512. O. *ins.* arærede bef. wæron.

513. hy; he wæs wundriende.

514. *om.* þohte; swylce; cyrde.515. þan; *om.* second he.

516. sylfan; færlices.

517. her; swa wundorlices; eallre.

518. þysse; rodetaen nawer.

519. hit (*for* heo); O. *inserts* geond,*which* MS. Jul. *omits*; his (*for* is); ælcan; *om.* is.

520. afæstnod.

521. hand he upp.

522. me gebletsige. O. *ins.* hwæþer hit furþon soð sy oððe, *which* MS. Jul. *omits*.

524. þysan; to elnunge be dæle; bewand.

525. anan; O. *ins.* þam.

526. sylfan swyþe.

527. O. *ins.* þære; cypingee; menn; O. *ins.* heora ceap be... an. þagehyrde he hu þa menn, *which* MS. Jul. *omits*.

528 Ða gehyrde he hu þa menn] him betwynan spræcon and oft .
 and gelome cristes helda sworon . and hí náne spræce þær ne
 drifon butan æfre embe cristes naman . þa he swilce spræce
 gehyrde . Ða ondræd malchus him þearle . and he ðæs eall
 532 forhtode . and cwæð on his mode . La hwæt þis æfre beon scyle
 þæt ic hér wundres gehyre . ær ic geseah micel wunder . nu ic
 gehyre miccle mare . gyrstan æfen nán man ne mihte cristes
 naman nemnian mid hihite . and nu to-dæg on ælces mannes
 536 mannes tungan cristes nama is æfre on foreweardan ; Ða . cwæð .
 he eft to him sylfum . to soðan ne þincð me næfre þæt hit soð sy
 þæt þis sy efesa byrig . forðy eall heo is on oþre wisan gestaðelod .
 and eall mid oþrum botlum getimbred . ne ¹ hér nan man ne spricð
 540 on hæðenra manna wisan . ac ealle æfter cristenra manna ge-
 wunan ; þa wiðgynde he eft his geðance . and him þus andwyrde ;
 ac ic nat eftsona . ne ic næfre git nyste þæt ænig oþer byrig us
 wære gehende buton ephese anre hér on em celian dūne . and hé
 544 stóð þær stille ane lytle hwile . and þohte on him sylfum hwæt his
 soðes wære ; Ða ofseah he ænne geongne man . and eode him to
 þæm ylean . and ongan hine axian and cwæð . lá wél gedó ðe
 goda ² man . ic wolde georne æt ðe gewitan þissere byrig riht
 548 naman . gif þu me woldest gewissigan ; Ða cwæð se geonga mann
 to him . ic þe wille full hraðe secgan . ephese ³ hatte þeos burh .
 and heo wél gefyrn swá gehaten wæs . Ða þohte hé on his móde .
 and cwæð . to him sylfum . nu ic wæs of þam rihtan wege mines
 552 iugeþances . ac betere hit bið þæt ic eft fare út of þysum porte
 ðylæs þe ic to swiðe dwelige . and for-þy þonne ne cume to minum
 geferum þe me ær hyder sendon ; gewislice ic hér ongyten hæbbe
 þæt me hæfð gelæht fæste mines modes oferstige . þæt ic nat na
 556 forgeare hu ic hit þus macige ; Eall he malchus rehte [eft] his geferum

529. spræce þær.

530. drifan; em; swylce.

531. ondréd he malchus.

533. her; wundor (*for* wunder).

534. myccele.

537. sylfan.

538. eþhesa; gestapelad.

539. oþran botlan getimbrad; her; mann; spycð.

540. eall.

541. O. *inserts* ahenan (*sic*) *bej.* geþance.

542. nat na eftsona; næfre gýt.

543. O. *ins.* æfre *after* wære;¹ Leaf 116.² gode, *alt.* to goda.³ ephese, *alt.* to ephese.

he heard how the men spake amongst themselves, and often and frequently swore allegiance to Christ, and they used no speech there save ever about Christ's name. When he heard such speech, then Malchus feared exceedingly, and he was utterly frightened 548 thereat, and said in his mind, "Lo! whatever can this be that I hear wondrously here? At first I saw a great wonder, now I hear one still greater; yesterday evening no man could name Christ's name with safety, and now to-day on every man's tongue Christ's 552 name is ever in the chief place." Then said he again to himself, "Truly it never seemeth to me that it can be true that this is the city of Ephesus, because it is all ordered in another manner and all built with other dwellings; neither does any man here speak in the 556 manner of heathen men, but all after the customs of Christian men." Then he changed his thoughts again, and answered himself thus, "But again I know not, neither knew I ever yet, that any other city was near to us except Ephesus alone, here just 560 beside the Celian Hill;" and he stood there still a little while, and thought within himself what truth there might be in it. Then he saw a young man, and went to the same, and began to ask him, and said, "Lo! well may it be with thee, good man! 564 I earnestly desire to know from thee the right name of this city, if thou wilt inform me." Then said the young man to him, "I will tell thee full quickly; this city is called Ephesus, and it was thus called from a very early time." Then he thought in his mind, 568 and said to himself, "Now I was in the right way in my inward thought, but better will it be that I go out of this town again lest I be too greatly bewildered, and so may not come to my comrades who erewhile sent me here; certainly I have here per- 572 ceived that the over anxiety of my mind hath here seized me, so that I know not very certainly why I thus act." (He, Malchus,

butan; anra her on ne (*sic*) in celian.

544. litle; sylfan.

545. mann; *om.* him.

546. þan; ahsian; *om.* and cwæð;
la wel gedo.

547. mann; *om.* georne; þysre.

548. wissian; *om.* mann.

549. byrig.

550. gefirn.

551. silfan; riht.

552. ac; *om.* hit bið.

553. minan.

554. geferan; sændan; ongyte

(*for ongyten hæbbe*).

556. O. *ins.* eft twice, after he and
after rehte; geféran.

hu him gelamp on eallum þisum þingum þa he eft heom¹ to com
 on þam scræfe þe wé ær fore-sædon . and þa heora seo wundorlice
 ærist eallum mannum wæs geopened and heora þæt halige lif eall
 560 geswutelod ; and hé malchus þa him swá wundorlice þuhte eall þæt
 he geseah and gehyrde . Ða mid ðy þe he wolde gán ut of ðam
 porte . he ða on ælmes-mannes hiwe eode þyder full wel gehende
 þær man hlaf sealde to ceape . and ða he þyder com . he sona teah
 564 penegas of his bosme . and hí wið hlafe þam cepe-men sealde . and
 hi þa cype-men swiþe georne þa penegas sceawodon . and hí swilces
 feos freguðearle wundredon . and hi þa penegas þær to wæfersyne
 beheoldon . and fram bence to bence heom betweenan ræhton
 568 [and] to sceawigenne eowodon . and heom betweenan cwædon ;
 butan tweon hit is soð þæt we ealle hér geseoð . þæt þæs uncuþa
 geonga cniht swiðe caldne goldhord wel gefyrn² funde . and hine
 nu manega gear dearnunga behydde ; Ða þa malchus geseah þæt
 572 man his penegas swa georne sceawode . he ondred him þa swiðe
 hearde . and eall þær he stóð he cwacode and bifode . and for an
 wende þæt ælc þara manna hine geneowe . and cwæð . þa on his
 geðance ; Wella min drihten . hwæt ic hér nu hreowlice hæbbe ge-
 576 faren . ne mæg ic me nanes oþres wenan . buton þæt hí nu me to
 decie gelædon . þonne ne mæg ic nán gewis bringan to minum
 geferum ; and þa beheoldon swiðe georne þa cype-men hine . and
 be him on gepance smeodon hwæt manna he beon sceolde ; Ða
 580 cwæð . he to heom¹ eallum earhlicon wordum . La leof ic bidde
 eow swá georne tyðiað me þæs ðe ic gyrne . þær ge habbað þa
 penegas on handa . ateop hí swá swá gé willað . ne gyrne ic æt
 eow nanes hlafes . ac ealra manna bruce ge betst ægpres ge penega
 584 ge hlafa ; Ða he þus wæs to heom¹ sprecende . and swa hreowlice

557. eallan þisan þingan.

558. þan ; we eow oft foresædon ;
MS. Jul. om. eow.560. geswutelad ; he ; O. (fol. 20)
begins at þuhte.

561. om. ða ; út ; þan.

562. om. wel.

563. mann.

564. om. his ; om. þam cepe-men.

565. cypmenn ; penegassceawadan.

566. fregenpearle wundredan ; his
(*for* hi þa).567. beheoldan ; bengce (*twice*) ;
him ; ræhtan.568. O. *ins.* and, *which* MS. Jul.
omits ; sceawienne eowedan ; him ;
cwædan.

569. tweón ; her ; þes.

¹ him, *alt.* to heom.² Leaf 116, back.

afterwards related all to his companions, how it happened to him in all these things, when he came again to them in the cave, of 576 which we before spake, and when their wonderful arising was revealed to all men, and their holy life was all manifested). And he, Malchus, when everything that he saw and heard seemed so wonderful to him, and as he desired to go out of the town, yet 580 went he in the disguise of a beggar very near where they were selling bread in the market; and when he came thither, he at once drew pennies out of his bosom, and gave them to the market-men, in exchange for bread; and they, the market-men, looked at the 584 pennies very earnestly, and they wondered enquiringly at seeing such money, and they beheld the pennies there as a curiosity, and handed them over amongst themselves from bench to bench, and showed [them] to be looked at, and said among themselves, 588 "Without doubt that which we all see here is true, that this unknown young man hath found very long ago a very old gold-treasure, and hath hid it secretly now for many years." But when Malchus saw that they looked at his pennies so earnestly, he feared then 592 very greatly, and all as he stood there he quaked and trembled, thinking only that every man recognised him, and said then in his thought, "Alas, my Lord, what! how pitiably have I now fared here! nor can I expect for myself anything else, but that 596 they will now take me to Decius; then can I bring no certain news to my companions." And then the chapmen looked at him very earnestly, and considered in thought about him, what manner of man he might be. Then said he to them all with timid words; 600 "Lo! Masters! I pray you very earnestly, grant me that which I seek; there ye have the pennies in hand, employ them even as ye will. I desire from you no bread, but ye, best of all men, may keep both pennies and bread." 604

570. swyþe; gefirn.

572. sceawede; ondréd; swyþe.

573. cwacede; bifede.

574. þare.

576. *om.* me; hy me her nu ge-læccan and me to decie geledan.

577. bringan nan gewiss; minan.

578. geferan; *for the clause* beheoldon...hine, O. *has* he beheold

swyþe georne þa cypmenn hu georne hy hine beheoldan.

579. smeadan; mihte (*for* sceolde).

580. eallan earhlican worda.

581. tíðiað; *om.* ðe; gyrnan (*sic*).

582. pænegas; hy swa ge.

583. eallra; betst bruce ge ægþer.

584. to him wæs.

his ceap gedrifan hæfde . hí sóna ealle up stodon . and hine on
 heora handa heoldon . and him to cwædon ; Sege us hwæt manna þu
 sy . oppe hwanon þu cumen sý . þe þu þus eald feoh gemettest .
 588 and þus ealde penegas hider brohtest . þe on gefyrn-dagum ge-
 slægene wæron on yldrena timan . sege us nu þæt soðe buton ælcon
 lease . and we beoð þine geholan . and ealne wæg þine mid-sprecan ;
 ne wé nellað þe ameldian . ac hit eall stille lætan . þæt hit nán
 592 man ne þearf geaxian buton us sylfum ; þa wæs malchus ofwundrod
 heora spræce . and þohte sarig on his mode . and cwæð . be him
 sylfum to þam cype-mannum . syllice is me anum gelumpen . and
 earmlice hæbbe ic ana gefaren toforan eallum mannum geond þas
 596 wídan corðan ; Ælcon opran men is alyfed þe on þysan life byð
 gestreoned . þæt he of his yldrena gestreone hine sylfne fercian
 mote . ac me anon wreccan þæs nán þing ne mæg gehelpan ; nu
 me is min agen æt witen swilce ic hit hæbbe forstolen . and man
 600 mid wítum ofgan willað æt me . þæt ic mid rihtan þingon begyten
 hæfde ; Ða andwyrdon þa cypemen . and him tocwædon . nese nese
 leofa man . ne miht þu us na swá bepæ¹cean² mid þinan smeðan
 wordan . se goldhord þe þu gemettest and hine lange bedyrndest .
 604 he ne mæg beon forholen . nu hit swá upp is aboren ; he nyste
 hwylc andwyrde he heom³ syllan scolde for þam micclan ógan . þe
 him on mode wæs ; Ða hí gesawon þæt he stóð þær stille . and him
 nan þing ne geandwyrde . hí feugon him sóna ón . and becnytton
 608 anne wriþan eall onbutan his swuran . and hine þanon ealle atugan
 tomiddes þære cypinge . and hine man heold on middan þære byrig
 swá gebundenne . and hit sprang þa geond eall . and wæs sona wíde
 cuð . and ealle men geond þa byrig urnon þyder sona . and mid
 612 gehlyde ælc . cwæð . to opran . þæt þær gelæht wære binnan þære

585. gedrifan ; Hy sona upp a-
 stóðan.

586. heoldan ; cwædan.

587. hwanon ; þu þe.

588. gefirndagan.

589. geslagene wæran ; O. *ins.*
 casera *after* yldrena ; cf. l. 615 ;
 butan ælcan.

590. gehalan ; midspecan.

591. O. *ins.* nahwern (*sic*) *after* þe.

592. geahsian butan ; sylfan ; of-
 wundrad.

594. sylfan ; þan cypmannan ; anan.

595. eallan mannan gynd.

596. wyde ; Ælcan ; menn his (*sic*)
 alífed ; þyssan life.

597. gestryned ; gestryne.

598. móte ; anan wréccan ; mót
 (*for* mæg) ; helpan.

599. min ágen is æt witan swylce.

¹ Leaf 117.

² bepæcan, *alt.* to bepæcean.

³ him, *alt.* to heom.

While he was speaking thus to them, and had thus sadly driven his bargain, they at once all stood up, and held him in their hands, and said to him: "Tell us what manner of man thou art, or whence thou art come, since thou hast thus found old money, 608 and thus hast brought hither old pennies which were struck in ancient days in the time of our ancestors; tell us now the truth without any lie, and we will be thy defenders, and thy advocates always; neither will we betray thee, but let it all be quiet, so that 612 no man need learn it save ourselves." Then was Malchus much astonished at their speech and thought sorrowfully in his mind, and said about himself to the chapmen, "Strangely hath it happened to me alone, and miserably have I alone suffered before all 616 men over this wide earth; to every other man who is born into this life it is permitted that he may support himself out of his ancestors' treasures, but to me only, wretch! may none of this avail. Now I am twitted about my own as if I had stolen it, and they 620 will require of me by tortures that which I had obtained by right means." Then answered the chapmen and said to him, "Nay, nay, dear man, thou canst not so deceive us with thy smooth words; as for the gold-hoard which thou hast found and hast so long con- 624 cealed, it cannot be hidden now it is thus discovered." He knew not what answer he should give them on account of the great awe which was in his mind. When they saw that he stood there still, and answered them nothing, forthwith they took him, and knitted a 628 twist all about his neck, and all dragged him thence into the midst of the market, and they held him thus bound amidst the city, and it spread everywhere, and was straightway widely known, and all men over the city immediately ran thither, and with clamour each 632

600. æt me mid wítum ofgan wíle; þíngan.

601. andwyrðan; cýpmenn; to-cwæðdan.

602. mann; *om.* us; spécan (*for* beþæcean).

603. hord (*for* goldhord); O. (fol. 22) *begins with* langa.

604. O. *ins.* na *before* beon.

605. him sellan; þan.

606. wæs on móde; hý gesáwan;

heom.

607. andswarude. hy fengan; be-cnyttan.

608. anbutan; sweóran; þanan; tugan.

609. O. *om.* cypinge . . . þære.

610. gynd.

611. menn gýnd; urnan; *om.* þyder sona.

612. gehlúde; sæde (*for* cwæð to); *om.* þære byrig.

byrig án úncuð geong man þe yldrena gold-hord sceolde findan . and swiðe eald feoh þyder gebringan . þe man on fyrndagum sloh . and on ðæra yldrena casera¹ tíman notodon² . and þær wearð þa
 616 gegaderod wundorlice micel fole . and ealle men wafedon his anes . þær he gebunden stóð him tomiddes . and ofer eall hlydende ælc man . cwæð . to oþrum . Ðys is sum ælpeodig man of suman oþran earde . ne gecnawe wé his nan þing . ne hine ure nan ne
 620 geseah næfre mid his eagan ær ; and he malchus ealle þa word gehyrde . and æfre wæs his uneaðnys wexende . and he þam folce æfre swa georne huru mid his eadmodnysse cwéman wolde . þæt he þurh his fullan eadmodnysse hreowan sceolde . forþy he ne cuðe
 624 ne ne mihte nane tale findan . ne he nyste to hwam he word sceolde cweðan ; þa hine synderlice ælc man beheold . and hine nan man ne cuðe gecnawan . and þa þa he on þære micclan his modes wundrunge þær gestóð dreorig . and swigende . þa arn him
 628 færunga to geþance . þæt he swiðe micelne truwan hæfde þæt his magas þagit on þære byrig leofodon . and his þæt mære cynn þe wæs swiþe namcuð eallum folce þe he þær binnan hæfde . and him þa for án þuhte þæt he þæs gewiss wære . þæt he þæs on æfen
 632 ælcne man gecneowe . and ælc gecneowe hine . and he þæs on morgen ³nænne ne gecneowe . ne nán hine . oþþe nán þridde be him sylfum ne lét he buton swilce hé of his gemynde wære . and hé þá mid þam geþance on þæt folc beseah on ælce healfe . wolde .
 636 georne sumne man gecnawan . oþþe broðor . oððe mæg . oþþe sumne þara þe him ær cuð wæs geond þa byrig ; næs him ealles na þe sél þæs þe he georne hedde . ne mihte hé þær nænne geséon þe he gecnáwan cúpe . ac þa hé stóð þær swá hreowlice ana to-

613. mann.

614. swyþe ; fyrndagan.

615. O. *ins.* his *bef.* on ; *om.* ðæra ; casere ; notode.

616. gegaderad wundorlic ; menn ; ánes.

617. þær þær.

618. mann ; his geferan (*for* oþrum) ; mann.

619. úre nan hine.

620. *om.* ær.

621. weacsende ; þan.

623. hreowsunge suman menn (*for* eadmodnysse).

624. niste.

625. sinderlice beheold ælc mann.

626. *om.* man ; cúðe gecnáwan ; *om.* þa ; hé ; þære.¹ casere, *alt.* to casera.² notode, *alt.* to notodon.³ Leaf 117, back.

said to the other, that there had been taken within the city an unknown young man who must have found a gold-hoard of their forefathers, and so brought thither very old money which had been struck in former days, and made use of in the times of the elder 636 Emperors; and then there was gathered a wonderfully great crowd, and all men gazed upon him alone, where he stood bound in their midst, and vociferating on all sides every man said to the others, "This is some foreign man of some other country; we 640 know nothing of him, and none of us ever saw him before with our [*lit.* his] eyes." And he, Malchus, heard all these words, and ever was his uneasiness waxing, and he ever endeavoured at least thus zealously to please the people with his humility, that they might 644 pity him for his entire humility; because he knew not, neither could find any argument, nor knew he to whom he should speak a word. Then every man separately beheld him, and no man could recognise him; and as he stood there sad and silent in the great 648 astonishment of his mind, it suddenly occurred to his thoughts that he had very great confidence that his relatives still lived in the city, and his illustrious kindred which he had there within it were very well known by name to all the people; and it seemed to 652 him strange that he was certain of this, that he thus knew every man in the evening and every man knew him, and afterwards in the morning he knew no one, nor no man him. No third thing besides he supposed concerning himself, save that it was as if he 656 were out of his mind; and he then, with that thought, looked on the people on every side, earnestly desiring to recognise some man, either brother or kinsman, or some one of those who formerly were known to him about the city. He was not at all the better for 660 that which he eagerly observed; he could not see any one there

627. stód; swugiende.

628. swyþe.

629. þagyt; *om.* on .. byrig; lyfedan. O. *ins.* æpele and before mære.

630. swyþe; eallan.

631. gewis; on éran éfen.

632. mann.

633. mergen.

634. sylfan; butan swylce he; gewit (*for* gemynde).

635. he þa; þan.

636. *om.* georne; broðer; mæg.637. O. *ins.* mauna after þara. O. *ins.* widan after byrig.638. *om.* second þe; nænne þær.

639. cnéwan.

640 middes eallum þam folce . hit æfre be him micle swiðor ælc man
 spræc geond þa byrig . oppæt hit wearð cūð on þære halgau
 cyrcan æt þam bisceop-stóle . and man cyððe þam bisceope maríne .
 and þam port-gerefan þæt sylfe . and hí budon begen þæt man mal-
 644 chum swiðe wærlice heolde . þæt he ne ætburste . ac man hine
 mid micclan ofste to heom¹ gelædde . and his penegas forð mid
 him þe he þyder brohte mid him . and þa men þe malchum on
 cypinge heoldon hine sona þanon abrudon . and to cyrcan læddon .
 648 and hé þagit nán oþer ne wende buton þæt hí woldon hine gelædan
 to decie þam casere ; and he þa com to cyrcan . and he beseah on
 ælce healfe hwider he sceolde . and þæt folc wafigende him sáh eall
 onbutan . and he beseah on ælce healfe geornlice hwider hé
 652 scolde . and þæt folc hine hæfde swa yfele swilce he sumes pinges
 scyldig wære . and ealle men hine fram stówe to stówe brudon .
 and to wundre tawedon . and him wæs swá úneaðe amang þam .
 and him eall þa eagan floterodon . and bitere teares aléton . and se
 656 bisceop and se portgeréfa namon þa his peningas . and hí beforan
 þam folce sceawodon and heora þearle wundrodon . forþi hí næfre
 ær ne gesáwon swilc feoh mid heora eagan þe wæs on ealdum
 dagum geslagen on decius caseres tíman . and wæs his anlicnys on
 660 agrafen . and his nama þær eall onbutan awriten ; Ða cwæð se
 portgerefa to malche ; Sege us nu hwær se ealda hord sy þe þu
 digellice fundest . and hine eall oþ nu bedyrndest þylæs þe þu his
 æt-sace . hér is se man full gehende þe sum þæt feoh² hæfð on
 664 handa þe þu hider brohtest . and þu hit him of þinum handum
 sealdest ; Ða andwyrde malchus . and cwæð . to heom eallum .
 eall ic secge hér beforan eow eallum folc soð . and gif hit eower
 willa is ge magon me gelyfan . þæt ic næfre gít ne gemette gold-
 668 hord swa swá ge me onsegað ; Ac ic wat angewis soð . þæt of
 minra yldrena gestreone me becom þis feoh on handa . and of
 þyssere ylean byrig manguge ic me þæt feoh geræhte . and hit

640. tomiddan eallan folce ; mycle swiþur ; mann.

641. geond þa byrig gehýrde (*for* spræc . . . byrig) ; wæs cūð.

643. om. hí ; budan þa begen.

644. swyþe ; O. *ins.* na hwern be-fore ne ; ac.

645. him bam (*for* heom).

¹ him, *alt.* to heom.

² Leaf 118.

whom he was able to recognise ; but while he stood there thus mournfully alone amidst all the people, every man throughout the city spake it about him much more, until it became known in the 664 holy church, at the bishop's throne ; and they told the bishop Marinus and the town-reeve the same news. And they both bade men keep Malchus very warily, that he might not escape ; and they brought him to them with great haste, and his pennies also with 668 him which he had brought with him thither ; and the men who had seized Malchus in the market took him away thence immediately, and led him to the church ; and he still expected nothing else but that they would lead him to Decius the emperor. He 672 then came to the church, and looked about on every side wherever he could, and the gazing people pressed upon him all about, and he earnestly looked on every side wherever he could, and the people regarded him as evilly as if he were guilty of something, 676 and all men dragged him from place to place and wonderfully insulted him ; and he was very uneasy among them, and his eyes all overflowed and let fall bitter tears. Then the bishop and the town-reeve took his pennies and scrutinised them before the 680 people, and wondered exceedingly at them, because they had never before seen with their eyes such coin, which was struck in old days in Decius the emperor's time, and his likeness was engraven thereon and his name written there all round. Then said the 684 town-reeve to Malchus, "Tell us now where the old treasure is which thou hast secretly found, and concealed it all until now ? Lest thou shouldst deny it, here is the man full close at hand, who has some of the money in his hands which thou broughtest 688 hither, and thou gavest it to him out of thy hands." Then answered Malchus and said to them all, "I say all truth here before all you people, and if it is your will ye may believe me, that I never yet found a gold-hoard such as ye impute to me. 692 But I know certainly of a truth, that from the possessions of my parents this money came into my hands, and in the traffic of this

646. þider ; om. mid him ; and hy þa menn.

647. cypinge heoldan ; þanan abru-

dan ; O. (fol. 22, back) ends with and to.

elles nahwær ne funde . ac ic þurh nan þing ongytan ne mæg hu
 672 me sy þus gelumpen þæt ic hit þus macige ; Ða cwæð se port-
 gerefa him to ; Sege me nu hér openlice on hwilcere byrig þu
 geboren wære . oþþe to hwilcere byrig þe to gebyrige ; Ða cwæð
 he him to andwyrde ; Leof swa ic læte on minum geþance þæt me
 676 to nanre byrig swa rihte ne gebyrige . swá to þissere byrig þæs ðe
 me þincð ; Leof þis is ephesa byrig þe ic on geboren wæs . and
 aféded ; Ða cwæð . eft se port-gerefa to malche ; Gif þu hér on
 porte geboren wære . and afeded . hwær synt þonne þine magas ðe
 680 þe afeddon . and þe geenawan cunnon ; Lætan hí gelangigan hider
 to þam bisceope . and lætan hí her beforan us forð gán . þæt hí for
 þe sprecon . and gif hí on ænige wisan magon þe betellan ; And he
 malchus andwyrde . and his yldrena naman nemde . hwæt þæs
 684 anes nama wæs . and hwæt þæs oþres næmning wæs ; Ða ne ge-
 cneow se port-gerefa þara namena nan ðing þe he þær namode . ac
 he sona gelignode hine . and cwæð him to edwite ; Nu þurh þinre
 leasan tale ic hér ongyten hæbbe þæt þu eart án forswiðe leas
 688 man . and wel canst gif ðu nede scealt lease tale findan ; He þa
 malchus nyste hwæt he cweðan sceolde . ac stóð þær and huipode .
 and wæs swa lange stille þæt sume menn cwædon þe þær stodon ;
 Nis his talu nan þing soþ . ne drifð hé butan folc-woh . and hine
 692 to oprum men hiwað . and his gebyrda mid þam bediglað . þæt he
 huru on sume wisan heonan mæg ætberstan . and se port-gerefa
 mid þysum wordum nam to malche fulne graman . and him¹ mid
 eallum hete cidde . and hine þus axode . þu stunta . and se mæsta
 696 dwæs þe æfre on þissere byrig mæst wæs . on hwilce wisan sceole
 we þe gelyfan . and þinum ungewissum wordum . þæt we gecnawe
 beon magon . þæt þu ðys feoh begeate of þinre yldrena gestreone ;
 her mæg geseon ælc man þe tel-cræftas ænig gescead can . and þisra
 700 peninga ofergewrit hér eallum mannum openlice þæt geswutelað .
 þæt hit mare is for án þonne þreo hund geara . and twá and hund-
 seofontig wintra syððan ðyllic feoh wæs farende on eorðan . and
 ealle men heom² mid tiledon . and þæt wæs sona on þam fyrmestan
 704 dagan þe decius se casere to rixianne begann . and swilces feos nu

¹ Leaf 118, back.² him, *alt. to* heom.

same city I obtained the money, and have found it nowhere else ; but I cannot at all understand how it has thus happened to me 696 that I act thus." Then said the town-reeve to him, "Tell me now here openly in what city thou wast born, or to what city thou dost belong?" Then said he to him in answer, "Master, as I suppose in my mind, I belong to no city so rightly as to this 700 city, as it appears to me. Master, this is the city Ephesus in which I was born and nurtured." Then said again the town-reeve to Malchus, "If thou wert born and nurtured here in the town, where are then thy parents who brought thee up, and can 704 recognise thee? Let them be summoned hither to the bishop, and let them come forth here before us, that they may speak for thee, if they can answer for thee in any wise." And he, Malchus, answered, and named the names of his parents, what was the 708 name of this one, and what was the naming of the other. Then the town-reeve knew nothing of the names which he there named, but quickly gave him the lie, and said to him tauntingly, "Now through thy false tale I have here perceived that thou art an 712 exceedingly false man, and well canst, if thou shalt have need, find a false tale." He then, Malchus, knew not what to say, but stood there and bent down his head, and was so long still that some men said who stood there, "His tale is in no respect 716 true, neither practiseth he other than a public deceit, but disguiseth himself as another man, and thereby concealeth his condition, that he may at any rate escape hence in some wise." And the town-reeve, with these words, conceived great wrath 720 against Malchus, and with much anger chided him, and thus asked him, "Thou fool, and the greatest impostor who ever was chief in this city, in what wise can we believe thee and thy uncertain words, so that we may be certified that thou hast obtained 724 this money from the possessions of thy parents? Here may every man see, who has any skill in the art of numbers, and the superscription of these pennies here showeth it openly to all men, that it is even more than three hundred and two and seventy years 728 since the like money was current on the earth, and all men traded with it; and that was soon after the first days when Decius the

nan dæl nahwær nis amang þam feo þe we on þysum dagum
 notiað . and ure neode mide bigað . and be þam þe þu ær teal-
 dest þa ðu þine magas nemdest ; hi wæron swá ær geo on ealdum
 708 dagum . swa ðæt nis nan swa eald man þe hí nu on þisne timan
 mage gepencan . oððe ær for fela gearan mihte gemunan swa ge-
 fyrrn swá hí þine ylðran wæron . nu stentst þu hér án geong man .
 and wylt þysre byrig ealde witan mid þínan lote bepácan ; Ac man
 712 sceall þe oþer gecypan þæt þu us na leng ne þearft mid þinre
 leasunge fercian . Ic gedó þæt man sceall þe wel fæste gewriðan .
 ægðer ge handa¹ ge fét . and þe eall-swa seo dóm-bóc be swilcum
 mannum tæcð . oft and gelóme swingan . and to ealre sorge tucigan .
 716 þonne scealt þu þines unþances þone hord ameldian þe þu sylf-
 willes ær noldest cyðan ; Ða malchus þas word gehyrde þe se port-
 gerefa him swá hetelice wæs tospræcende . he ofdræd sloh adún
 þær-rihte . and hine sylfne astræhte ætforan eallum þam folce .
 720 and þa cwæð . to heom eallum mid wependre stefne ; La leof ic
 bidde eow þæt ælmyssan þæt ic mote anes þinges axian . and ic
 eow sona eall wille cyðan hwæt ic þence on minum gepance . þæs
 ic wolde leof axian gif ge me seegan woldon . hwær decius se
 724 casere sy . seþe hér ²wæs on þissere byrig ; Ða and-wyrde se bis-
 ceop him marinus . and cwæð to malche ; Min leofe cild . nis nu
 todæg se casere on eorþan lifigende þe decius sy genemned . se
 casere þe ðu embe axast . he wæs gefyrrn worulde . and swiðe fela
 728 geara synd nu agáne syððan he ge-wát of þysan life ; Ða cwæð .
 malchus to þam biscope . to andwyrde ; þæt is þæt án leof hlaford
 ðæs ic eallan dæg me onsitte . and þæt is sé án ége þe me swá
 swiðe . drecð on mínum móde . and nán man nele minion wordon
 732 gelyfan . ac ic bidde eow nu eadmodlice þæt ge after me ane lytle
 hwíle willan gán . ic hæbbe ful gehende ane feawa geferena . hí
 synd hér geond on þam scræfe æt celian dúne . ealles þyses gescéad
 ge magon buton tweon gelyfan ; Ic þeah-hwæðere þæt wát to soþan
 736 þingon þæt wé fram decie þam casere ealle ætgædere flugon . and

¹ hande, *alt.* to handa.² Leaf 119.

emperor began to reign; and now there is no piece of such money anywhere among the money which we in these days make use of, and buy our necessaries with. And as to those of whom thou erewhile didst tell, and name as thy kinsmen, they lived so long ago in olden times that there is no man so old that he can now at this time recollect them, or for many years previously could remember so long ago as they, thy parents, lived. Now standest thou here, a young man, and desirest to delude with thy deceit the old counsellors of this city. But thou shalt be taught otherwise, that thou needest no longer uphold us with thy lies. I will give orders that they shall bind thee very fast, both hands and feet, and scourge thee often and repeatedly, even as the statute-book teacheth concerning such men, and afflict thee with every sorrow; then shalt thou, in spite of thyself, reveal the treasure which thou wouldest not before make known of thine own will."

When Malchus heard these words which the town-reeve was speaking to him so angrily, he, affrighted, cast himself down straightway and prostrated himself before all the people, and then said to them all, with weeping voice, "Lo, Masters! I pray you this charity that I may ask one thing, and I will at once make known to you all that I think in my thought. This, master, I would ask, if ye would tell me, where is Decius the emperor, he who was here in this city?" Then answered him the bishop Marinus, and said to Malchus; "My dear child, there is not to-day the emperor living on earth who is named Decius; the emperor whom thou askest about, he lived in the world long ago, and very many years are now past since he departed from this life." Then said Malchus to the bishop in answer, "That is the one thing, dear lord, which oppresses me all day, and that is the one fear which so greatly afflicts me in my mind, and no man will believe my words; but I pray you now humbly that ye will follow after me a little while. I have very near at hand a few companions; they are here, yonder in the cave on the Celian Hill; ye may believe without doubt the meaning of all this. Nevertheless, I know it to be a true thing, that we all fled together from Decius

wé his ehtnyse lange þolodon . and nu to-niht ic geseah mid
 minum eagam þæt se ylca decius into ephesa byrig ferde . and ic
 and mine geferan on ephesa byrig hamfæste wæron . ac for his
 740 micclan ehtnyse þanon ealle we flugon geond to þære dune . and
 on þam scræfe lagon ealle þas niht fram decie behydde . ac me
 todæg swa wundorlice is gelumpen . þæt ic þurh nan þing ne mæg
 gecnawan hwæðer þys sy ephesa byrig . þe elles ænig oþer ; Ða
 744 malchus eall þus ge-sprecan hæfde . þa þohte se bisceop marínus
 wundrigende on his móde . and cwæð to eallum þam folce ; Ðis is
 to soþan sum wundorlic gesihð þe god ælmihtig þysan geongan
 menn onwreogan hæfð . ac uton nu ealle swiðe gearwe arisan . and
 748 mid him þyder geond gán . and se bisceop marínus sona arás . and
 mid him se port-gerefa . and þa yldostan port-men . and forð mid
 micel menio ealre þære burh-ware . and þyder ealle mid micelre
 arwurðnyse eodon . and to þam scræfe genealæhton . and malchus
 752 eode þa on fore-weardan into his þam halgan geferan . and se bisceop
 marinus æfter him inn eode . and syððan æfter him sume¹ þa
 yldestan arwurðe men into þam scræfe eodon . and mid þy þe hí
 in becómen þa gemetton hí on þa swiðran hand ane teage . seo
 756 wæs geinsæglod mid twam sylfrenan insæglan . þe þa twægen
 getreowfæste menn ðær-inne ledon . þa decius se casere hét þæt
 scræf forwyrcean swá we áer beforan rehton . þæt þa insægla wæron
 eft to swutelunge hwæt man þær-inne funde þonne se tima ge-
 760 wurðe eall-swa god wolde . þæt þa gewurðan sceolde . and man
 bær þa út þa teage and man ealle þa burh-ware hét gelangian . and
 hi eallan folce eowde . and hí nán man ne ún-insæglode ær hí ealle
 þyder comon ; Syððan hí ealle þær ætforan þam bisceope gega-
 764 derode wæron . þa feng se port-geréfa to þære tege . and he on
 gewitnyse calles folces hi un-insæglode . and hi sona unhlidode .
 and þær-inne funde ane leadene tabulan eall awritene . and þa hí
 openlice rædde ; þa com he to þære stæf-ræwe þær he þæt wórd
 768 funde awriten . and he hit þa rædde eall-swá . þæt hi fram decie
 þam casere flugon . and his ehtnyse þoledon ; Maximianus wæs
 þære² burh-gerefan sunu . malchus . martinianus . dionisius .

¹ Leaf 119, back.² þær, *alt. to þære (wrongly); read þæs?*

the emperor, and we suffered long his persecution, and now last night I saw with mine eyes that the same Decius went into 768 Ephesus, and I and my companions were resident in the city of Ephesus: but on account of his great persecution we all fled thence to the hill yonder, and all lay in the cave this night hidden from Decius. But to-day it has befallen me so wonder- 772 fully that I cannot by any means recognise whether this be the city of the Ephesians or else any other." When Malchus had spoken all thus, then the bishop Marinus thought, wondering in his mind, and said to all the people, "This is of a surety a won- 776 derful vision which God Almighty hath revealed to this young man; but let us now all very quickly arise, and go with him thither yonder." And the bishop Marinus straightway arose, and with him the town-reeve and the chief townsmen, and [went] 780 forth with a great multitude of all the population; and all went thither with great solemnity, and approached the cave. And then Malchus went on before to his holy companions, and the bishop Marinus went in after him, and next after him some of the 784 chiefest honourable men went into the cave. And when they entered in, they found on the right hand a casket, which was sealed with two silver seals, and which the two faithful men had laid therein when Decius the emperor bade the cave to be built 788 up, as we related earlier before this; that the seals might be afterward as evidence of what they should find therein, when the time should come even as God willed that it was to come. And they then bare out the casket, and bade summon all the citizens, 792 and showed it to all the people, and no man unsealed it before they were all come thither. After they were all gathered there before the bishop, then the town-reeve took hold of the casket, and unsealed it in the witness of all the people, and 796 quickly uncovered it, and found therein a leaden tablet all written upon; and then he openly read it. Then he came to the row of letters where he found the word written, and he also read it, that they fled from Decius the emperor and suffered his 800 persecution: "Maximianus, who was the son of the city-reeve, Malchus, Martinianus, Dionysius, Johannes, Seraphion, Con-

iohannes . seraphion . constantinus ; Dys synt þa halgan þe æfter
 772 decies þæs caseres bebode on þyson scræfe wæron mid weorc-stane
 beworhte . and wytt theodorus . and rufinus . heora martyrrace
 awriton . and hí her-inné mid þyson halgan uppon anum stáne
 ledon . and þa þa hí þæt gewrit ræddon . hí ealle wundrigende
 776 wæron . and god ælmihtigne ánon móde wuldredon . and mærsodon . for þam micclum wundrum þe he þær geswutelode . and
 ge-uþe eallum mannum ; and hi ealle anre stefne godes þa halgan
 martyras heredon þær hí on þam scræfe ealle on geræwe sæton .
 780 and eall heora neb-wlite wæron swilce róse . and lilie¹ ; and se
 bisceop and eall seo mænio feollan adúne on þa eorðan . and hi to
 þam halgan hi ge-bædon . and eall þæt folc god ælmihtigne bletsodon .² and wurðodon for his micelan mild-heortnyse . þæt he
 784 swilce wundra heom geopenian wolde ; and hi þa halgan martyras
 on þam scræfe sæton . and þam bisceope maríne . and þam
 yldestan mannum be endebyrdnyse rehton hu hi hit macedon
 on decius caseres tíman . and hu manega earfoðnyssa [hi under
 788 him gebidon . and fela oðre þing hi]³ heom⁴ þær geopenode þe
 on his dagum gewurdon . and hu oþre martyras under his
 ehtnyse prowedon . eall swá wé ær on fore-weardan pysre
 race rehton ; And se bisceop marínus . sona æfter þam gódan
 792 casere sende theodosie ærend-gewrit þe on þyson andgite wæs ge-
 diht ; Ic grete þe leof eadmodlice . and ic bidde þinne þrymfullan
 cyne-scype . þæt þu to us cume swá þu rapost mæge þæt þu þa
 micclan mærdða mage geseon þe god ælmihtig eallum mancynne
 796 geuþe . and he⁵ hi on þines anwealdes tíman hæfð geswutelod ;
 Vs is cumen leof leoht ofer eorðan . and we habbað mid ús þone
 leoman rihtes geleafan . and us seo towearde ærist ealra manna is

773. O. (fol. 18) *begins with* hiora martyrrace.

774. O. awritan ; hy ; þysan ; uppan anan.

775. geledan ; om. þa ; hy ; ræddan ; hy ; wuldriende.

776. wæran ; anan.

777. mærsedan ; þan micclan wundra.

778. eallan mancynne.

779. hy ; O. om. ealle on geræwe ; sætan.

780. hiora ; wæs swylce rosan and lilian.

781. mænigu ; adun ; om. þa.

782. þan ; gebædan.

783. bletsaden ; wurðaden.

784. swylce ; hiom.

¹ bleowon *follows, but is struck out.*

³ hé *instead of words in brackets.*

⁵ hí, *alt. to he.*

² Leaf 120.

⁴ him, *alt. to heom.*

stantine : these are the Saints who, according to the command of Decius the emperor, were enclosed with wrought stones in this 804 cave ; and we two, Theodorus and Rufinus, wrote their martyr-ology and laid it herein, with these Saints, upon a stone." And when they had read that writing, they were all wondering, and with one mind praised and magnified God Almighty for the great 808 wonders which He had manifested there, and granted to all men ; and they all with one voice praised the holy martyrs of God where they sat all in a row within the cave ; and all their countenances were like roses and lilies. And the bishop and all the multitude 812 fell down upon the earth, and prayed to the Saints ; and all the people blessed and worshipped Almighty God for His great mercy, in that He deigned to reveal to them such wonders. And they, the holy martyrs, sat in the cave, and related in order to the 816 bishop Marinus and to the chiefest men how they had acted in the time of Decius the emperor, and how many distresses they suffered under him, and many other things they there revealed to them which had happened in his days, and how other martyrs suffered 820 under his persecutions, all as we related before in the former part of this story.

And the bishop Marinus sent immediately afterwards a letter to the good emperor Theodosius, which was indited to this effect : 824 " Humbly I greet thee, my lord, and I pray thy glorious kingship that thou come to us as quickly as thou canst, that thou mayest see the great miracles which God Almighty hath granted to all mankind, and He hath manifested them in the time of thy reign. 828 My lord, light is come to us upon the earth, and we have with us the brightness of the true faith ; and the future resurrection

785. þan ; sætan ; þan (*twice*).786. mannan ; O. *inserts eall bef.*
be ; rehtan ; macedan.787. decies ; *after earfoðnyssa* O.
ins. hy under him gebidan . and fela
oðre þing, *followed by* hi hiom þær.

788. ge-openedan.

791, 792. rehtan ; þan sendan þan

godan casere (*for þam góðan casere*
sende) ; þysan andgyte.793. *om.* ic.794. þu leof swa þu raþost mæge to
us cuman wille.

795. eallan.

796. *om.* he.

nu gecyðed þurh opene tacna . and godes halige martyras syndon
 800 arisene . and embe þæt spæce habbað to man-cynne ; þa se goda¹
 casere theodosius þæt gewrit geræd hæfde . he arás þa of þære
 flora . and of þam wacan sæcce þe he lange on-uppan dreorig wæs
 sittende . and he þancode gode ælmihtigum . and ofer eall cly-
 804 pode ; we þanciað þe mæra scyppend . þu ðe on heofonum and
 on eorþan eart cyning . and wealdend ; we andettað þe leofa
 hælend . þu þe ænlic eart þæs lyfigendan godes bearn . we wul-
 driað þe inweardre heortan . þæt þu us woldest on eorðan þinre
 808 [rihtwisnyse sunnan on-eowan . and us on . . . wræc-siðe onlihtan
 þinre micelan]² mildheortnyse leoman³ . ne ðu leof ne mihtest
 getemian þæt mire (*sic*) andetnyse leoht-fæt sceolde acwyncan . þe
 began of mire (*sic*) yldrena leoht-fæte scinan ; Constantinus þæs
 812 æðelan . and þæs we gelyfað leof þines ge-corenan . and he sona mid
 miclan ofste fram constantinopolim þære byrig swiðe mid his
 crætum⁴ to ephese ferde . and eall seo burh-waru sáh út ætgædere
 ongean þæs caseres tocyme . and se bisceop swiðe eadmodlice eode
 816 ongean hine . and mid þam yldestan mannum hine to þam scræfe
 læddon ; And hí stigon þa mid ðam casere up to cælian dune . and
 genealæhton þam halgan þe on þam scræfe wæron . and hí þa halgan
 martyras eodon þa ongean þone casere . and sona swa hi him on
 820 besawon eall heora neb-wlite ongann to scinenne swilce seo þurh-
 beorhte sunne . and he þa eode inn se casere . and hine sylfne
 æt-foran þam halgan þær adune astræhte . and hí arærdan hine of
 þære flora . and he þa beclypte hi ealle . and for þære micelan
 824 blysse synderlice he weop ofer ælcne . and his heorte wæs fægui-
 gende . and mid þam mæstan gefean he cwæð . to þam halgan ;
 Eall me þincð þæt ic eow geseo hér swá beforan me swilce ic ful ge-
 hende wære þam hælende urum drihtne . and hine mid minan
 828 eagan eahsynes beheolde þa he lazarum of byrgenne awehte . and
 nu me þincð eac swilce ic stande gesewenlice æt his wuldorfullan

798. eallra ; *om. is.*

802. þan.

803. þancode ; cliopede.

804. of (*for on*) ; heofonan.805. *om. on* ; cyningc.806. *om. þu* ; þe þæt ænlic ; lyfigendan.807, 808. O. *has* eorðan þire riht-
 wisnyse sunnan on-eowan . and us
 on [*illegible*] wræc-siðe onlyhtan þyre
 micelan mildheortnyse leoman . ac
 ðu leof ; &c.¹ gode, *alt. to goda.* ² *supplied from O.* ³ *æteowan inserted here.* ⁴ Leaf 120, back.

of all men is now made known to us through open signs, and God's holy martyrs are arisen, and have speech with mankind ⁸³² concerning it." When the good emperor Theodosius had read the letter, he arose from the floor and from the mean sacking upon which he had long been sitting sadly, and he thanked God Almighty and cried aloud, "We thank Thee, great Creator, Thou ⁸³⁶ Who art King and Ruler in heaven and earth; we confess Thee, dear Saviour, Thou Who only art the Son of the living God; we glorify Thee with inward heart that Thou hast willed to show us on earth the sun of Thy righteousness, and to enlighten us in our ⁸⁴⁰ exile with the light of Thy great mercy. Thou wouldest not, Lord, permit that the lantern of my confession should be quenched, which began to shine from the lantern of my fathers; [viz.] of Constantinus, the noble one, and Thy chosen one, Lord, [as] we ⁸⁴⁴ believe." And he immediately went swiftly with great haste in his chariot from the city Constantinople to Ephesus, and all the citizens went down together towards the emperor's coming, and the bishop very humbly went to meet him, and, with the chiefest ⁸⁴⁸ men, led him to the cave. And then they ascended the Celian Hill with the emperor, and approached the Saints who were in the cave: and they, the holy martyrs, went then to meet the emperor; and as soon as they looked upon him, all their countenances began ⁸⁵² to shine like the thoroughly bright sun; and he, the emperor, then went in, and there prostrated himself before the Saints. And they raised him from the floor, and he then embraced them all, and for the great bliss he wept over each one severally, and his ⁸⁵⁶ heart was rejoiced, and with the greatest gladness he said to the Saints, "It quite seemeth to me, since I see you here thus before me, as if I were very nigh at hand to the Saviour Our Lord, and beheld Him with my eyesight when He awaked Lazarus from the ⁸⁶⁰ tomb: and now it seemeth to me just as if I stand visibly before

811. minra; Constantines.

813. constantinopoli.

814. efste (*for ferde*).

815. swyðe.

816. þan yldstan mannann (*sic*); þan.

817. lædden; hy stigan; þan; upp.

818. geneakehtan þan; þan; wæran. *Here O. ends.*

mægen-þrymme foran . and his agene stefne gehyre swá swá hit
 toward-lic is to gehyranne . þonne on his micclan to-cyme ealle
 832 menn gemænelice þurh-wuniað. Ða cwædon hi; Nu nu; god
 ælmihtig þe eac ge-unne þæt þu on myrhðe libban móte . and we
 willað beon for ðe inne gelóme þæs god biddende . þæt hé ðe on
 þære halgan geleaffulnysse . and on þines geleafan strengþe . and
 836 þin ríce on sibbe gehealde . and þæt ure hælend þæs lyfigendan
 godes sunu . þe on his naman wið ealle fynd gescylde . ge on þyson
 life ge on þæm towardan; him to wuldre ðe on ecnysse leofað .
 and rixað mid fæder . and mid suna . and mid ðam halgan
 840 [gaste]¹ on ealra worlða [wor]uld¹ a buton ende . amen.

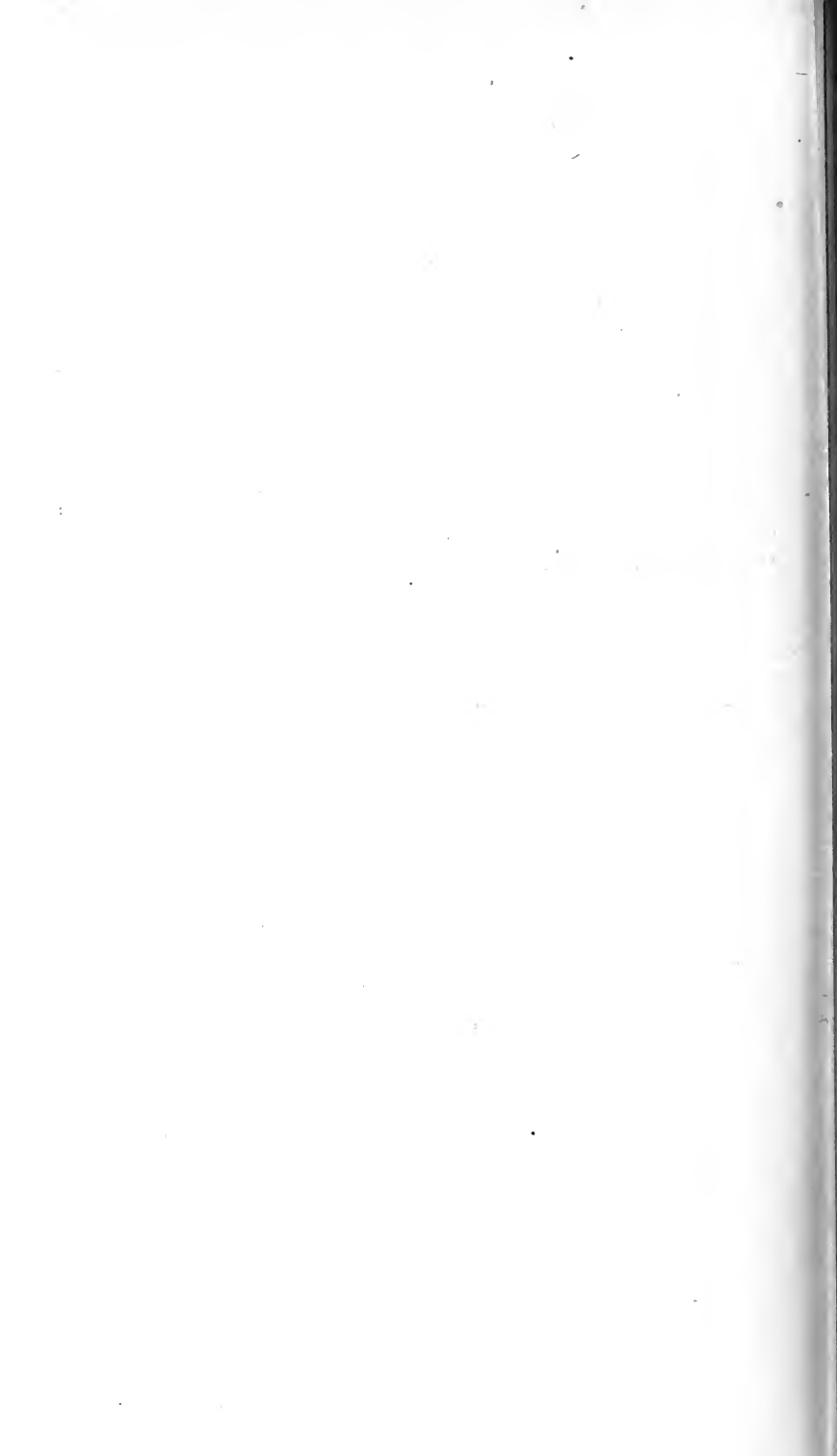
¹ *Part of these words cut away.*

His glorious Majesty and hear His own voice as it is to be heard in the future, when at His great Advent all men universally shall continue.”

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Then they said, “ Now, now, may God Almighty grant also that thou mayest live in joy; and we will be for thee [here] within oftentimes praying God for this, that He will preserve thee in holy fulness of faith, and in the strength of thy belief, and thy kingdom 868 in peace; and that our Saviour, the Son of the living God, may shield thee in His Name against all enemies, both in this life and in that which is to come.”

To His glory Who liveth to eternity, and reigneth with the 872 Father, and with the Son, and with the Holy Ghost to all ages of ages, ever without end. Amen.



NOTES TO VOL. I.

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. X.
 C.=MS. Corpus Chr. Coll. Camb., S. 8 (now 198); described by Wanley, p. 125. Hom. V, XV.
 D.=MS. Corpus Chr. Coll. Camb., S. 17 (now 303); described by Wanley, p. 133. Hom. XII, XIII, XVI, XVII, XIX (latter part).
 E.=MS. Corpus Chr. Coll. Camb. S. 9 (now 302); described by Wanley, p. 128. Hom. XII, XVII.
 F.=MS. Corpus Chr. Coll. Camb., S. 5 (now 162); described by Wanley, p. 116. Hom. XIII.
 G.=Gloucester Fragments, edited by Prof. Earle. Hom. XXI.
 J.=MS. Junius 23, in the Bodleian Library; described by Wanley, p. 36. Hom. XVII, XVIII, XIX (latter part).
 O.=MS. Cotton, Otho B. 10 (British Museum); described by Wanley, p. 190. Much burnt. When perfect, it contained Homilies II, III, IV, V, VI, VII, XV, XX, XXI, XXIII.
 U.=MS. in the Cambridge Univ. Library, marked li. 1. 33; described by Wanley, p. 162. Hom. X, XV, XVI, XIX, XX.
 V.=MS. Cotton, Vitellius D. 17 (British Museum); described by Wanley, p. 206. Much burnt. When perfect, it contained Homilies III, V, VII, VIII, IX, X, XV, XIX, XX, XXII.
 W.=MS. in the Camb. Univ. Library, marked li. 4. 6; described by Wanley, p. 160. Hom. XII, XIII.
- Besides these, there are copies of Hom. XIII in MS. Junius 22 and MS. Cotton, Faustina A. 9; also of Hom. XVII in MSS. C. C. C., S. 6 and C. C. C., S. 14, and in MS. Junius 24. See also note to Hom. I, p. 544.

PREFACE.

Page 4, l. 46. I print in a metrical form all the pieces in which a metrical rhythm can be traced; and I mark the dots, or stops, as they exist in the MS. These dots almost invariably occur at the *end* of a line or at the place where the metrical pause occurs in the *middle* of one.

Page 6, l. 57. Perhaps two metrical lines are intended, as follows:—

“and his halgena wundra . wurðiað hine.
 forþan þe hé worhte , þa wundra þurh hf.”

Page 8. As the numbering of the chapters is faulty (see the foot-notes), I adopt the true numbering given on pp. 9 and 11.

HOMILY I: NATIVITY OF CHRIST.

I have since found that there is another copy of this Homily, viz. in MS. Bodley 343 (formerly N. E. F. 4. 12), at fol. 155. Wanley (p. 24) calls it Homily LXXV in that MS., of which he says—'*Desideratur Rubrica, quam hanc fuisse conjiçio: IN DIE NATIVITATIS DOMINI NOSTRI IESU CHRISTI.*' He gives the opening words of the Homily as follows—"A la gebroðræ aræreð eowre heorte to ðam heofenlice gode mid soðe ileafe . for ðisse halgæ dæge . and lufæð eowre hælend þe mid eadmodnesse to us com nu to-dæg on soðe menniscnesse acenned of mariæ þet halige mæden." It will be seen that the wording at first differs from that of the text, but gradually approaches it. It is a late and inferior text, so that very little would have been gained by collating it; almost the only gain is the word *wile* in l. 170, as already said in the note on p. vi. A sufficient idea of the readings of this MS. can be gained by observing the readings marked "B." in the foot-notes to Homily X.

Wanley gives the concluding words of this copy thus: "To þam us læde þe leofæ drihten Crist. þe þe is soð wisdom and sawle lif þe ðe mid his ece fæder . and mid þam halgæ gastæ leofæð and rixæð a on ecenesse. Amen."

Compare this with the conclusion on p. 24.

HOMILY II: ST. EUGENIA.

"St. Eugenia suffered at Rome under Valerian about the year 257, and is mentioned by St. Avitus, though we have no authentic acts of her sufferings, those recited by Metaphrastes and Surius deserving no notice."—Butler.

Page 24. There is only one other copy, that in MS. O. This MS., now much burnt, was perfect when Wanley described it. He tells us that Homily VIII (fol. 54 in that MS.) began thus: "Mæg gehyran se þe wile be ðam halgan mædene eugenian philippes dohtor." The fragment now left begins at fol. 10 of the MS. as now re-bound, corresponding with p. 32, l. 117. I have given such variations as I could decipher in the foot-notes to pp. 32, 34, 36, 38, 40. Fol. 11 of O. begins in the middle of l. 189 (p. 36).

For the translation of this Homily, I am myself responsible; see p. vii, note 1.

P. 38, l. 214. MS. geræfa, *altered to gerefæ*. In all such cases, I give the corrected reading, and I have generally given both the original and the corrected reading in the foot-notes. I note here a few cases in which I have neglected to give the original reading. In some undoubted cases of error, I have forgotten to note the original reading at all.

225. MS. gewyten, *altered to gewytan*.

P. 40, l. 256. MS. heroden, *alt. to herodon*.

259. MS. welhreowan, *alt. to welhreowan*.

P. 42, l. 282. MS. eahte, *alt. to eahta*.

297. geræfan, *alt. to gerefan*; ræðum, *alt. to reðum*. (I may add that the scribe frequently alters *æ* to *e*, and *e* to *a*).

P. 46, l. 378. MS. cyðeres, *alt. to cyðeras*.

380. MS. *martyres*, *alt. to martyras*.
 P. 48, l. 394. MS. *hande*, *alt. to handa*.

HOMILY III: ST. BASIL.

The life of St. Basil the Great, bishop of Cæsarea (born A. D. 329, died Jan 1, 379), is given by Alban Butler under June 14. Jan. 1 is the day of his death; June 14, the day of his ordination as bishop.

Of this Homily there are two other copies, viz. in MSS. O. and V., both of which are much burnt. I give such variations as I could decipher.

Wanley (p. 191) says that the Homily was No. III in O., and began on fol. 17, with the words:—"Basilius was gehaten¹ sum halig bisceop. se was fram cyldhade swiðe gehealdsum." As now bound up, the Homily begins on fol. 3.

But the most remarkable fact is that already mentioned in note 1 on p. 70, that, besides the copy of this Homily near the beginning of MS. O. (as now bound up), there is a *second different* copy of it in the very same MS. at fol. 50. Now, as Wanley's full description gives no hint of any second copy in this MS., I can only suppose that a fragment of MS. V. (also badly burnt) has found its way into this MS. in the process of the attempt to restore and re-bind these two much damaged MSS. I have denoted the readings of this second copy by "O₂" but I suspect "V." should have been used instead. It will be observed that O₂ begins about l. 334, whilst V. apparently ends at l. 301, just a little earlier.

P. 50, l. 10. MS. *græcum*, *alt. to grecum*.

P. 52, ll. 28, 30, 32, 33, 36. The words *secgan*, *secan*, *ferde*, *egypta*, *twelf*, *ferde*, *eft*, all originally had *æ* for *e*. So also *ferdon* in l. 56.

P. 56, l. 117. We may notice the form *bena*, used as a dative. In l. 112, it is really plural.

P. 58, l. 133. Note *æt þera dura*, datives in *-a*.

P. 66, l. 263. MS. *æt-æwod*, *alt. to æt-ewod*.

P. 78, l. 482. MS. *afædde*, *alt. to afedde*.

P. 84, l. 580. MS. *þæs*, *alt. to þes*.

HOMILY IV: ST. JULIAN.

St. Julian was martyred on Jan. 6, 313. On account of that day being the Epiphany, the festival of St. Julian was kept on various days in different churches, two of these days being Jan. 9 and Jan. 13. This explains the allusion to the *Ides* of January; see note 1, p. 91.

The only other copy is the fragment in O., beginning at l. 27; see p. 92, note 1, and the variations given. Wanley (p. 191) says that it was formerly Homily V in that MS., and began on fol. 32, back, with the words: "Iuli-anus was gehaten sum æpele godes þegn on egypta lande."

P. 96, l. 104. MS. *ægyptiscan*, *alt. to egyptiscan*.

HOMILY V: ST. SEBASTIAN.

St. Sebastian was shot to death with arrows at Rome, A. D. 288.

¹ I read it *haten*, as noted on p. 50.

Baring Gould, in his *Lives of the Saints*, under June, p. 251, has the following account, almost in the same words as that by Alban Butler:—

“June 18. SS. *Marcus and Marcellinus*, A. D. 286. Marcus and Marcellinus were twin brothers of a noble family in Rome, who had been converted and baptized in their youth, and were married. Diocletian ascended the imperial throne in 284, and, before he issued his edict of persecution, the Christians in the capital and elsewhere suffered from popular tumults, or the illwill of cruel magistrates. Marcus and Marcellinus were thrown into prison, and condemned to be beheaded by Chromatius, the lieutenant of the prefect of Rome. Their friends obtained a respite of thirty days, in which they hoped to prevail on them to comply with the laws, and adore the gods of the state religion. For this purpose they were removed from prison to the house of Nicostratus, the registrar. Tranquillinus and Martia, their parents, in company with their wives and little ones, visited them, and endeavoured to shake their constancy by their tears. But St. Sebastian visited them and encouraged them. He succeeded in converting both Tranquillinus and Martia, and afterwards, by loosening the tongue of Zoe, the wife of Nicostratus, converted him also, and soon afterwards Chromatius, who set the Saints at liberty, and, abdicating the magistracy, retired into the country.

“Marcus and Marcellinus were hidden by a Christian officer named Castulus, in his apartments in the palace of Diocletian, but were betrayed by a false Christian, Torquatius, and were retaken. Fabian, who succeeded Chromatius, ordered them to be tied, and their feet to be nailed to a wooden post. The brothers bore their pains with great cheerfulness, and sang, ‘Behold, how good and joyful it is, brethren, to dwell together in unity.’ After having been thus exposed for a day, they were run through with lances. Their bodies were laid in the catacomb which has since borne their name, and are now in the Church of SS. Nicholas and Praxedes, in Rome.”

There were once three other copies of this Homily, viz. in MSS. C., O., and V. That in O. has (I think) disappeared, owing to the injured state of the MS. Wanley (p. 191) says that it began, in O., at fol. 39, back, with the words: “Sebastianus hatte sum halig godes begn . se wæs lange on lare.” By a curious error, he calls it Homily V, though he has already marked the preceding Homily with the same number.

The various readings from C. and V. are given in the foot-notes. A considerable portion of the copy in V. is legible, and the MS., when perfect, must have been a very good one.

HOMILY VI: ST. MAUR.

St. Maur, a disciple of St. Benedict, died Jan. 15, 584.

The only other copy, in O., has entirely perished. Wanley (p. 191) says it began on fol. 27 with the words: “Maurus wæs haten sum swiþe halig abbod.”

Note to St. Maur; p. 153, l. 73. St. Faustus, one of St. Benedict's disciples and a companion of St. Maur, wrote the life of the latter; it was edited by the Bollandists from various existing MS. The following is the description of the donation of the Relics to St. Maur [*Acta Sanctorum*, i. p. 1042], cap. iii. 19: “Honoratus the monk presented St. Maur with a magnificent gift,

viz. an ebony casket containing certain relics and a brief letter. These St. Benedict had specially ordered to be given. They consisted of three fragments of the wood of the true Cross, and certain relics of the holy Mother of God, and of St. Michael the Archangel, to wit, a fragment of a red hanging belonging to a chapel [or altar] dedicated to him [Sanctique Michaelis Archangeli, ex palliolo rubeo sanctæ scilicet ejus memoriæ], and some relics of St. Stephen the protomartyr, and blessed Martin the Confessor of Christ." Upon this Mabillon [or rather, Dom. Theodoric Ruinart, author of the *Apologia St. Mauri*, forming the first Appendix] in his *Annales Ord. S. Bened.* i. 651, remarks that certain people have ridiculed the idea of a relic of St. Michael, as if St. Faustus had meant that the "palliolum rubeum" was a red vestment which had been worn by St. Michael the Archangel. But, he says, every one versed in ecclesiastical lore knows that, in the language of St. Faustus' time, the phrase "memoria sua" meant a chapel or cell or altar dedicated to the person indicated. The altars and shrines of the Saints were hung, both for convenience sake and out of honour and reverence, with tapestries and such-like stuffs, and these were called *Pallia*, or *Pallæ*, or *Palliola*. The faithful who visited the shrines were accustomed, out of devotion, to kiss these hangings and apply them to their bodies if suffering under disease, and would always esteem it as a most precious gift, if they were allowed to carry away with them a few threads, or a fragment, and would venerate them as relics.

This we learn from St. Gregory of Tours and other writers of his age. Indeed, even flowers which had been placed on the altar, or drops of oil from the lamps, or fragments of wax from the candles, were looked on as relics.

For this we have not only the testimony of St. Gregory of Tours, but that of the Fathers, such as St. Jerome, St. Augustine, St. Gregory the Great, &c. Every one knows, as St. Leo and St. Gregory the Great and others relate, how often miracles were said to be wrought by means of handkerchiefs which had been laid on the tombs of the Apostles.

The particles of the *Palliolum* from the "Memoria" or altar of St. Michael, which St. Benedict gave to St. Maur, were taken from a hanging or *palliolum* with which the altar of St. Michael was covered.

HOMILY VII: ST. AGNES.

St. Agnes suffered about A.D. 304 or 305. The account of her sufferings is given by St. Ambrose of Milan.

The only other copies are those in O. (collated as far as legible, though very little remains) and in V., now entirely destroyed. Wanley (p. 191) says that the copy in O. began at fol. 48 with the words: "Ambrosius biseop binnan mediolana . afunde on ealdum bocum be þære eadigan agne." The copy in V. began at fol. 211, back.

In all three MSS. the story of the martyrdom of St. Agnes is followed by another piece, called (in O.) *Passio Sanctorum Johannis et Pauli*. See p. 186. The day of SS. John and Paul is June 26. They were officers in the army of Julian the Apostate, and were martyred about A.D. 362.

The connection with St. Agnes appears in l. 321, p. 188.

HOMILY VIII: ST. AGATHA.

St. Agatha suffered at Catania in Sicily, A.D. 251. Note the reference to Mount Etna, l. 218; and see note I, p. 209. The emperor mentioned in l. 4 is Decius.

Wanley (p. 208) says there was another copy of this Homily in V., fol. 217, beginning: "Agathes wæs geciged¹ sum gesælig mæden on ðære scire sicilia." It is now destroyed.

We may compare the A.S. homily with the Middle English legend of St. Agatha printed in *Altenglische Legenden, Neue Folge*, ed. Horstmann, 1881, p. 45.

HOMILY IX: ST. LUCY.

St. Lucy of Syracuse was martyred under Diocletian, A.D. 304. Her day is Dec. 13, but her story is inserted here on account of her connection with St. Agatha; see l. 1 of the Homily.

Wanley (p. 208) tells us that there was another copy in V., fol. 220, back, also following immediately upon the Homily of St. Agatha. It is now destroyed. Compare the Middle English legend of St. Lucy, ed. Horstmann, as above, p. 17.

HOMILY X: CHAIR OF ST. PETER.

On Feb. 22 was commemorated the Chair of St. Peter at Antioch, i.e. the day of St. Peter's consecration as bishop of Antioch before his subsequent consecration at Rome; see p. 221. Alban Butler refers us to Eusebius, Origen, St. Jerome, St. Innocent, and others.

At l. 200 begins the story of St. Petronilla, St. Peter's daughter, whose proper day is May 31.

Other copies exist in B. and U. I give the readings of U., and selected readings from the late and ill-spelt copy in B. Wanley (p. 208) tells us that there was a copy in V., at fol. 222; but it is now destroyed.

Compare the Middle English legend concerning the Chair of St. Peter, ed. Horstmann, as above, p. 49.

HOMILY XI: THE FORTY SOLDIERS.

The usual day assigned to the Forty Martyrs of Sebaste is March 9, but A. Butler gives his account of them under March 10. The chief accounts are those given by St. Basil, Hom. xx., and by St. Gregory of Nyssa, Discourses, vol. ii. The supposed date of their martyrdom is A.D. 320.

There seems to be no other copy of this Homily.

HOMILY XII: ASH WEDNESDAY.

The metrical part of this Homily is very poor; see note I, p. 260. *Caput Ieiunii*, or Head of the Fast, is a name for the first day of Lent.

Other copies exist in D., E., and W. The various readings are given.

Note to l. 7. Ælfric is here speaking of the Divine Office, not of Mass.

¹ At p. 194 (l. 1 of the Homily) read GECIGED.

HOMILY XIII: PRAYER OF MOSES.

The Prayer of Moses is that against the Amalekites; Exod. xvii. 11.

There are at least five other copies of this Homily. I give collations from D., F., and W. There are also copies in MS. Junius 22, fol. 60; and MS. Cotton, Faustina A. 9, fol. 84, back.

The copy in MS. Junius 22 agrees very closely with the text. On p. 306 I observed the following variations, which may serve as specimens, viz.: 311. gecyrrað. 313. fægrea. 315. heorte. 316. gelencgað. 318. truwan. 322. mann.

The copy in Faustina A. 9 agrees with the printed text very closely. I collated the latter portion, l. 91 to the end, and observed that the scribe has added several accents, some of them in strange places, as, e. g. over the *o* in weorcum (l. 116). Besides these, the following are variations of spelling:—

94. lengtene. 95. seoke. 96. etenne. 100. micelan. 101. fyr; *ins.* fram before godes; mildsunge. 103. gedefenlicnyssse. 110. mancyn. 112. onscunie. 114. biggengum. 116. wisa. 117. ealda; eawfestnyssse. 119. ælmysdædum. 126. buton steore. 128. habbe. 130. pearfe. 132. sot. 133. gehádedan men. 135. men. 139. heafod-men. 140. gimað. 141. gímað. 144. wyrcð; forsewenyssa. 145. sceolon. 146. híra. 148. wuniende. 149. -lifa. 150. -men. 152. *om.* hit; *ins.* þa þef. munuc-lif. 154. hungor. 155. bysmore. 156. swylcum (*for* þysum). 158. synle. 161. buton. 162. afyrsie. 166. éren si. 178. sceolon. 179. men. 183. englum. 186. forlígere. 190. wrácan. 191. frácodoston. 193. Abraham. 196. wuniende. 198. árie. 203. getíðode. 204. þa god. 211. merien. 216. mycelum. 218. ðingion. 220. men. 228. of-hrórene. 229. hyra. 231. fandodan; gegremedon. 234. gremie. 236. unðwære; *om.* and þwyre. 239. and god lufað. 241. he agylte. 244. hungor; gewin. 250. *om.* sende; engel him tó ásende. 251. engel. 253. engel; cyning. 257. engel. 259. unriht. 267. engel; men. 270. ðing. 275. niniueiscan; ferdon. 278. sceolde. 279. cyning. 285. hyra. 286. céorian. 293. *om.* and. 295. men. 302. *om.* þæt is on englisc. 303. fác (*sic*). 304. sceolon; *om.* hi. 307. sceolon. 308. hyra. 311. hyra. 315. hy. 316. gelencgað. 318. trúwan. 319. to swyðe; snotornysse. 321. gewisað. 326. drihtenes.

Note to p. 302, l. 280. The reading of F. restores the true text. This long line should really be two lines, thus:

to ðam ælmihtigan gode . and hi ealle fæston
ðry dagas on an . and drihten him gemiltsode.

HOMILY XIV: ST. GEORGE.

St. George of Cappadocia is said to have been martyred about A.D. 303.

In l. 1, Ælfric refers to the false stories about him. Alban Butler says—“Certain ancient heretics forged false acts of St. George, which the learned pope Gelasius condemned in his famous Roman council in 494. Calvin and the Centuriators call him an imaginary saint; but their slander is confuted by most authentic titles and monuments.”

The only other extant copy is that in MS. U., the readings of which are given. Wanley tells us that there were also copies in O. and V., but I cannot find traces of them, and they have (I think) perished.

The title of publication 88 (vol. 28) of the Percy Society is: "An Anglo-Saxon Passion of St. George, from a MS. in the Cambridge University Library. Edited by the Rev. C. Hardwick, 1850." That is to say, Mr. Hardwick has printed MS. U. at length, giving various readings from MS. Julius E. 7. The result is much the same, but MS. Julius E. 7 has somewhat the better text.

I have collated Mr. Hardwick's copy with my own work, and here note some errors in his text. In l. 5, he has *in* for *on*; in l. 6, *ealdormann* for *ealdorman*; in l. 9, *teónan* for *teonan*; in l. 24, *secgan* for *segan* (as in U.); in l. 49, *altewne* for *altæwne*; in l. 88, *twa* for *swa*; in l. 127, *ys* for *us*, which gives no sense; with other small variations.

In l. 42, he translates *on hencgene ahæbban* by "in prison to hold;" and in l. 105, he translates *hwer* by "ewer," though *ewer* is not a good word to select, as it seems to insinuate that *hwer* and *ewer*¹ are the same word.

In MS. C. C. C. 196 (formerly D. 5) there is a notice of "*Sancte georius tyd þæs æþelan martyres*" opposite the date April 23; see Wanley, p. 107, col. 1, l. 3; and there is a prayer invoking the intercession "*beati Georgii martyris*," in the Durham Ritual, ed. Stevenson, p. 52. Mr. Hardwick draws attention to these references in his Notes, where some further illustrations will be found. He gives in full the account of St. George in MS. C. C. C. 196.

HOMILY XV: ST. MARK.

St. Mark was martyred at Alexandria, Apr. 25, A.D. 68.

There are three other copies, viz. in C., U., and V. I give the variations in the foot-notes.

In all four copies the Homily is supplemented by a second, entitled "ITEM ALIA" in A., C., and U.; but in V. the title is "DE QUATUOR EVANGELISTARUM" (*sic*), and the subject is the Four Evangelists. See p. 326.

Compare this homily with the Northumbrian legend of St. Mark by Barbour, printed in Barbour's *Legendensammlung*, ed. Horstmann, 1881, p. 116; also p. 114.

HOMILY XVI: MEMORY OF SAINTS.

To be read on any occasion, as the rubric says. There are two other copies in D. and U.; and the various readings are given.

HOMILY XVII: ON AUGURIES.

In all the copies this Homily is accompanied by a second part, beginning at l. 67 on p. 368.

There are six other copies of this Homily, but it seemed to me sufficient to collate two of them, viz. those in D. and E. The other four copies are as follows:—

MS. Junius 23, fol. 30, back; MS. Junius 24, p. 347; C. C. C. S. 6 (now 178), p. 88; C. C. C. S. 14 (now 419), p. 281.

Wanley (p. 42) notes that the copy in MS. Jun. 24 is much longer and fuller than the rest, and ends with the following lines:—

ðæt se deada arise þurh hyre dry-cræft.
deofol-gild . and dry-cræft . wicc-cræft and wiglunga.

¹ *Ewer* is of French origin, and answers to a Lat. *aquaria*.

synd swyðe andsæte urum hælende criste.
 and ða ðe þa cræftas begað . syndan godes wiðersacan.
 and hy soðlice belimpað to þam swicolan deofle.
 mid hym æfre to wunigenne . on þam ecum wítum . a buton ende.

HOMILY XVII: BOOK OF KINGS.

This is a mere epitome of passages from the Book of Kings; the extracts relate to Saul, David, Ahab, Jehu, Hezekiah, Manasses, and Josiah.

There is but one other (later) copy, in J. All the variations of importance are given in the foot-notes.

HOMILY XIX: ST. ALBAN.

The Passion of St. Alban is related by Beda, *Eccl. Hist.*, lib. i. c. 7, 8. Ælfric's account follows Beda's tolerably closely, but his mention of Hengist and Horsa (l. 148) is interesting, as this remark is not in the Latin. For further information, see the Preface to *Vie de Seint Auban*, a Norman-French version, edited by Dr. Atkinson in 1876.

In the Laud MS. of the A. S. Chronicle, the entry "Her þrowade *sanctus Albanus martyr*" occurs under the date 286.

The story really ends at l. 154, on p. 424; but it is supplemented by another Homily on a totally unconnected subject, viz. the story of Absalom and Ahitophel.

Of the story of St. Alban there is another copy in U., the variations of which are given. Wanley (p. 208) tells us that there was once another copy in V., fol. 226, back; but it has wholly perished.

Of Absalom and Ahitophel there are three other copies extant, viz. in D., J., and U.; the variations of these are given. Wanley tells us that there was once another copy in V., fol. 228, back; this has perished like the former. In MSS. A., U., and V., the stories of St. Alban and of Absalom are found in immediate connection, as here printed. But it is remarkable that the story of Absalom occurs *alone* in MSS. D. and J. Wanley says that the title of this story in V., was "DE INIUSTIS," with which compare l. 233, p. 430.

HOMILY XX: ST. ÆTHELTHRYTH.

The correct spelling is Æþelþryð, i. e. "noble strength;" see my Notes on Etymology, read before the Philological Society, Nov. 7, 1884; s. v. *Tawdry*. The story is in Beda, *Eccl. Hist.*, lib. iv. c. 19, as noted at p. 433. There is a still fuller account, says Butler, in the *History of Ely*, by Thomas, a monk of Ely. The saint died at Ely, June 23, 679.

Other copies are in U. and O. (fol. 45 as now bound, formerly fol. 193), the latter being much burnt; the various readings in these are given. Wanley (p. 208) says there was once a fourth copy in V., fol. 230; but it has now perished.

Compare the Middle English legend of St. Etheldreda, in *Altenglische Legenden*, ed. Horstmann, Neue Folge, 1881, p. 282.

HOMILY XXI: ST. SWITHUN.

The name is almost invariably mis-spelt with one *h*; and even the A. S. version has *swyðun* in l. 4 and elsewhere. But it is certainly a compound

of *swið* (*swith*), i. e. strong, and *-hun*, as in *Hun-berht*, *Hun-ferth*, &c. The correct spelling *Swiðhun* occurs in the foot-notes to ll. 23, 29, 36, 56, 76, 82, 98, &c. In the note to l. 29, the *u* is accented.

For further information, the reader is referred to the learned and interesting book by Professor Earle, entitled "Gloucester Fragments: Saint Swiðhun and St. Maria Ægyptiaca;" London, Longmans, 1861. This work contains fac-similes of certain leaves of an A. S. MS., and numerous illustrative pieces, including two Latin biographies of St. Swithun, a Middle-English life, in rime, from MS. Laud 463, fol. 63, the prose life in Caxton's Golden Legende, A. D. 1483, &c. The letter of Lantfrid on the miracles of St. Swithun is in MS. Royal, 15 C. vii; Prof. Earle gives a sketch of it, with some extracts, at p. 60 of his book. A later copy of the same is in MS. Nero E 1 (foot-note on p. 66 of Prof. Earle's work). Another Latin life is printed at p. 67, from MS. Arundel, No 169, in the British Museum.

The A. S. text, printed by Prof. Earle, is taken from three leaves which were found inside the covering of a book in the Gloucester Cathedral Library. Fac-similes of these leaves were produced by photozincography in Prof. Earle's book, and I have thus been enabled to give all the various readings of the (imperfect) text found in these Gloucester Fragments. On a late casual and hurried visit to the Cathedral Library, on which occasion I was most kindly assisted by the present librarian, the leaves themselves could not at the instant be found, but we at once came across a book bound in boards, on the inside of which the reversed impression of part of the A. S. text was distinctly visible. I could even read the word *byrgene*, which occurs in ll. 16 and 20 of the first page of the fac-simile, or in ll. 38 and 43 of my printed text. I learn, however, that the leaves are quite safe and accessible, and are now accompanied by a printed notice, stating that they were found in the Registers of Abbots Braunch and Newton.

It was unfortunate that Prof. Earle, in collecting all the available materials for his work, should have overlooked at the time the *perfect* copy of the present Homily as found in MS. Jul. E. 7. When found, it was too late to be of service, and is now printed here for the first time.

Wanley (p. 192) tells us that there was a copy of this Homily in O., fol. 181, back. I have not given the various readings, as I could not at first find the mutilated remains of it in the MS. as now re-bound. I have since noted that there is a burnt fragment at (the present) fol. 37.

Prof. Earle gives a translation of a part of the Homily. I have compared it with Miss Gunning's, printed in this volume; they agree in all that is essential.

By referring to p. 470, it will be seen that the Homily on St. Swithun is supplemented by a totally different, but brief story about St. Macarius. There were two saints of this name living at the same time, viz. St. Macarius of Alexandria, commemorated on Jan. 2, and St. Macarius the Elder, commemorated on Jan. 16. Both lived for many years in the Egyptian desert. I know of no other extant copy of this story in Anglo-Saxon.

HOMILY XXII: ST. APOLLINARIS.

St. Apollinaris was the first bishop of Ravenna, and was said to be a disciple of St. Peter.

The only other copy, in V., is very much burnt. I give a few various readings, where legible.

HOMILY XXIII: THE SEVEN SLEEPERS.

See a discussion of this story in Baring-Gould's "Curious Myths of the Middle Ages."

Wanley (p. 191) notes another copy in O., at fol. 95, back, in which the fifth word in l. 1 was correctly written *eadigra*. Burnt fragments of this copy still exist, but the leaves have been transposed in re-binding. The present fragments will be found at folios 21, 19, 20, 22, and 18 (this is the correct order). The first fragment begins at l. 470, on p. 516. The variations of O. are occasionally important, as it supplies a few missing words.

Wanley remarks that the copy in O. was much fuller, at the end, than that here printed, which, in fact, ends suddenly at l. 836. Wanley gives the concluding words of the Homily, as in O., which prove his point. They are as follows:—
 "ðæt þonne heo cume . we þurh þisra and þurh eallra halgena gearnunga faran motan . into heofona rices myrhþe . and þær habban lif and blisse . mid þan þe leofað and ricsað . a buta ende. AMEN."

Curiously enough, there is a brief Homily on the Seven Sleepers in the collection of Ælfric's Homilies printed by Thorpe, vol. ii. p. 424. Brief as it is, it is a little fuller at the end, and enables us to complete the Homily in Ælfric's own words. After l. 836, the story continues thus:—

Æfter ðison feollon hí eft ætforan þam casere . swa swa god bebead . and heora gast ageafon . þa wolde se casere wyrcan him eallum gyldene scrýn . ac hí æteowodon him on ðære ylcan nyhte and sádon . of eorðan we arison . lát us on eorðan gerestan . oðþæt god ús eft ærære . Se casere ða and his bisceopas ærærdon máre cyrcan ofer heora lichaman . to lofe ðam ælmihtigan gode . seðe leofað and rixað á on encynse. AMEN.

Thorpe's translation is as follows:—

"After this they all again fell before the emperor, as God had commanded, and gave up their ghosts. Then would the emperor make for them all golden shrines, but they appeared to him on the same night, and said, 'From earth we arose, let us rest in the earth, until God again raise us.' Then the emperor and his bishops raised a great church over their bodies, to the praise of Almighty God, who liveth and reigneth ever to eternity. AMEN."

The legend of the Seven Sleepers is told by Barbour. See Barbour's *Legendensammlung*, ed. C. Horstmann, 1881, vol. i. p. 203. Dr. Horstmann quotes copiously from the Latin text in the *Legenda Aurea*.

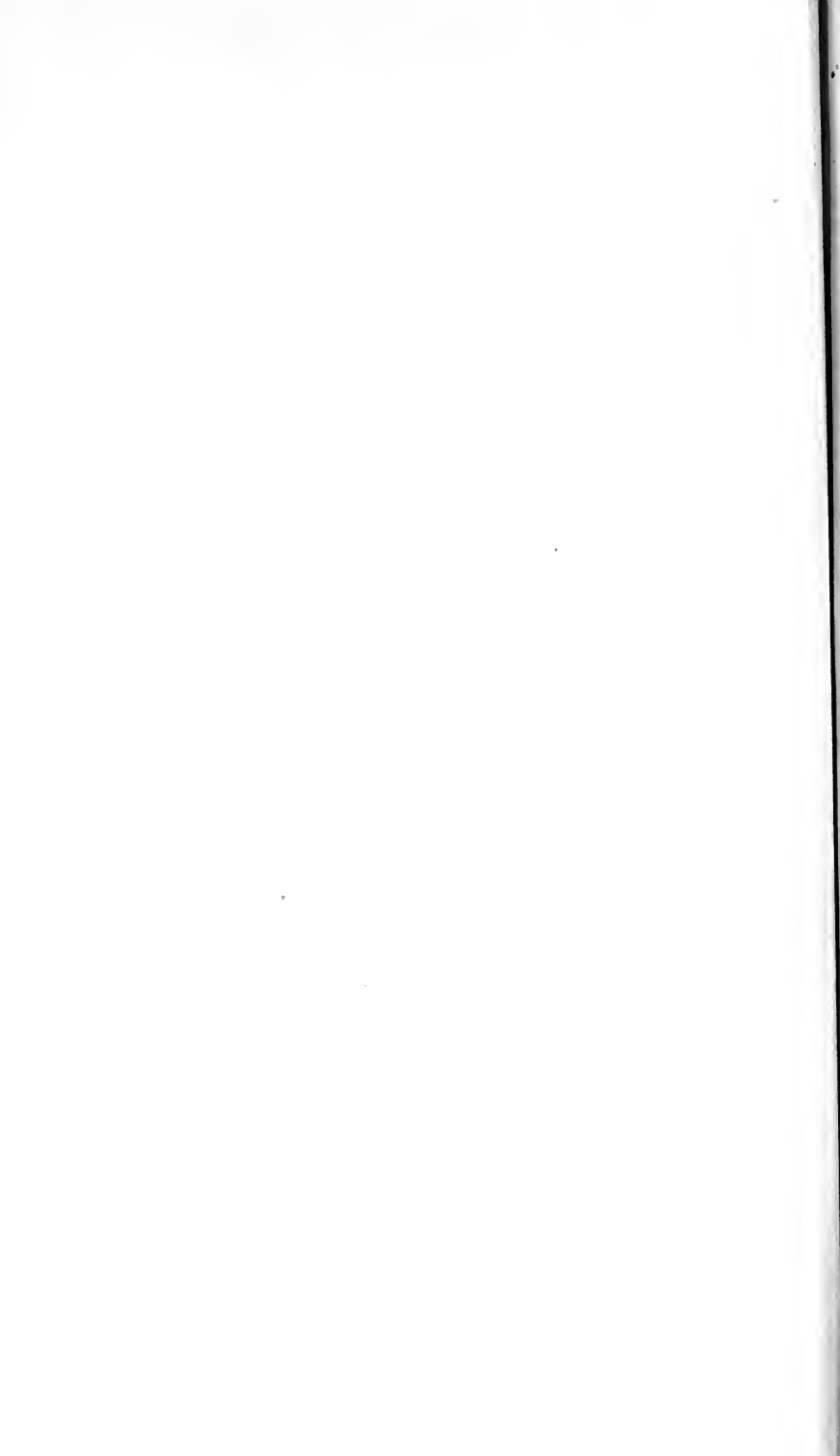
Note to p. 500, l. 203. The *Legenda Aurea* says the cave was in *Mount Celion*. I can only find mention of two hills at Ephesus, named *Prion* and *Coressus*. Whether the writer of the Latin legend knew of a *Mount Celion* at Ephesus, or whether he was thinking of the *Celian* hill at Rome, I cannot say.

It is curious that the writer never thought of the *philological* difficulty involved in the story; for he assumes that *Malchus* was readily understood, i. e. that the language of the Ephesians suffered *no change* during nearly four centuries.

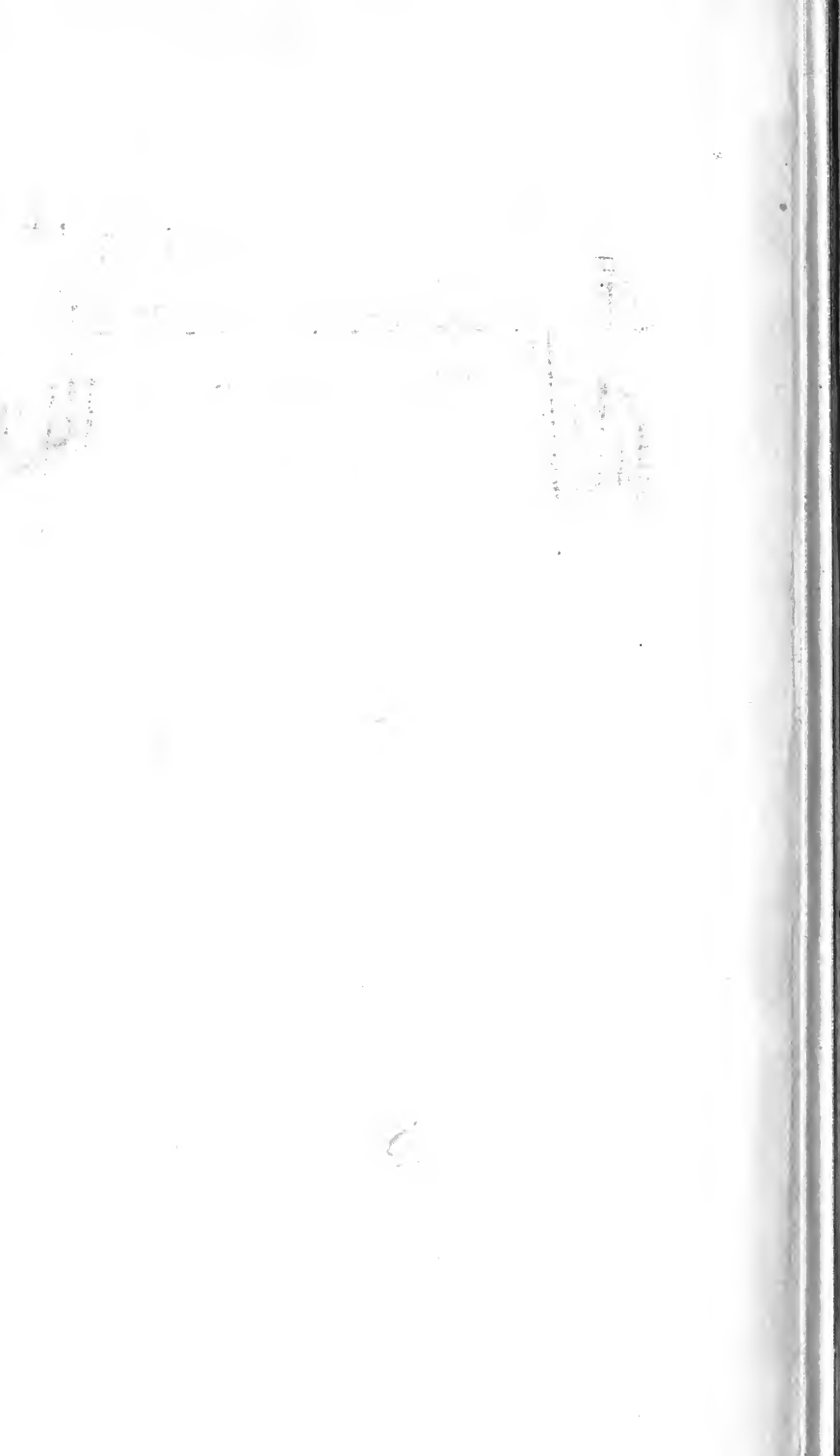
ERRATA.

- P. 26, l. 34. *For of read of.*
- P. 163, foot-note. *Read See lines 264, 348, 353.*
- P. 194, Hom. VIII, l. 1. *For GEÍGEGED read GECÍGEGED.*
- P. 218, foot-notes. *For ⁴U. menn. read ⁵U. menn.*
- P. 232, last foot-note. *For ³B. read ¹³B.*
- P. 243, foot-note. *For gaderod read gæderod.*
- P. 246, foot-note 2. *For looks like ei, read looks like ie.*
- P. 250, l. 206. *For martyru read martyrum.*
- P. 269, note to l. 111. *Insert a stop after E.*
- P. 282, Hom. XIII, l. 5. *For fehtend read fehtende.*
- P. 294, l. 157. *For beho'da read bebo'da.*
- P. 345, foot-note to l. 114. *Read U. ge-eaðmette.*
- P. 368, title to l. 67. *The last letter (S) is reversed.*
- P. 381, foot-note to l. 247. *For thrice read twice; and for twice read thrice.*









Aelfric

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1526

Aelfric's Lives of saints

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