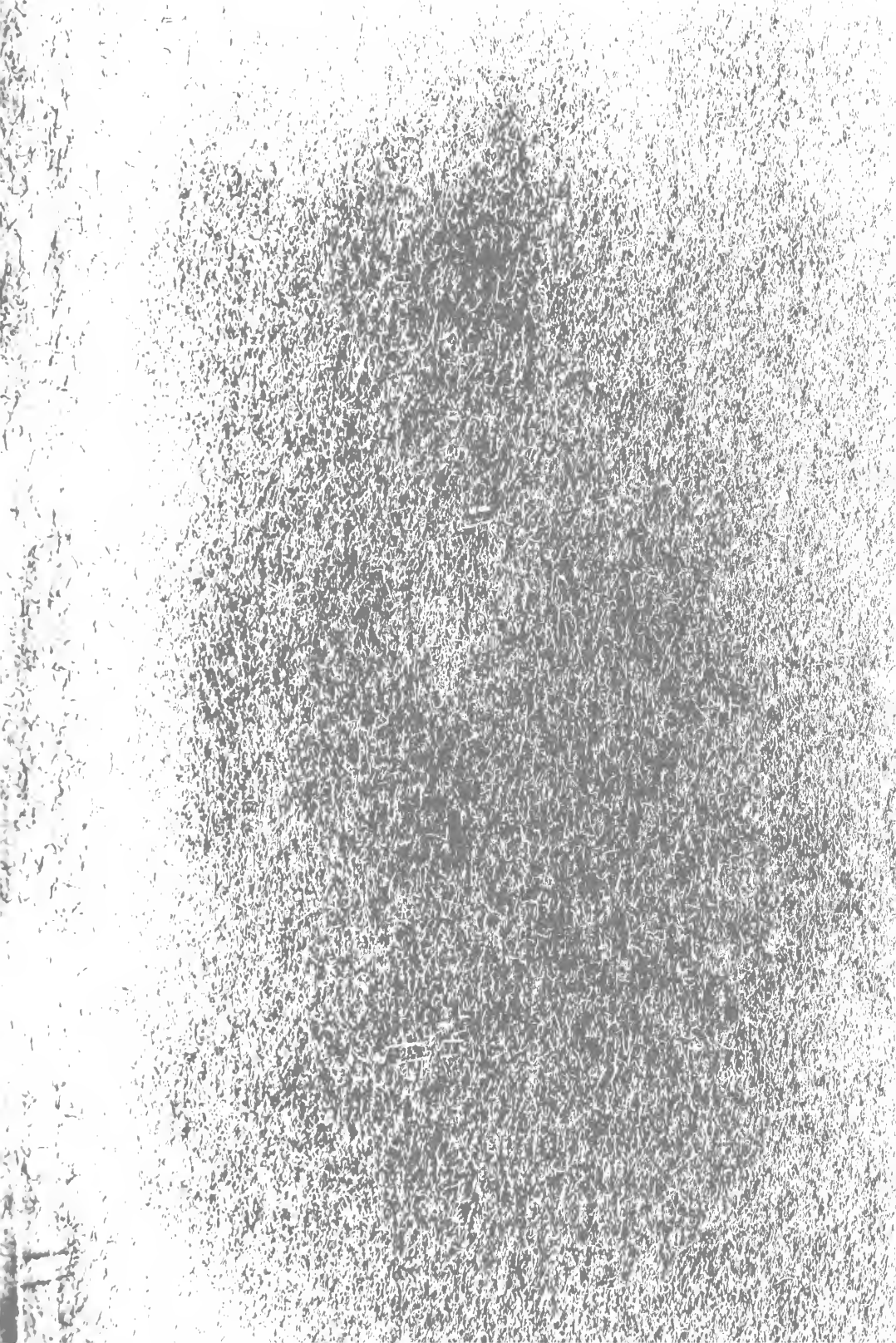
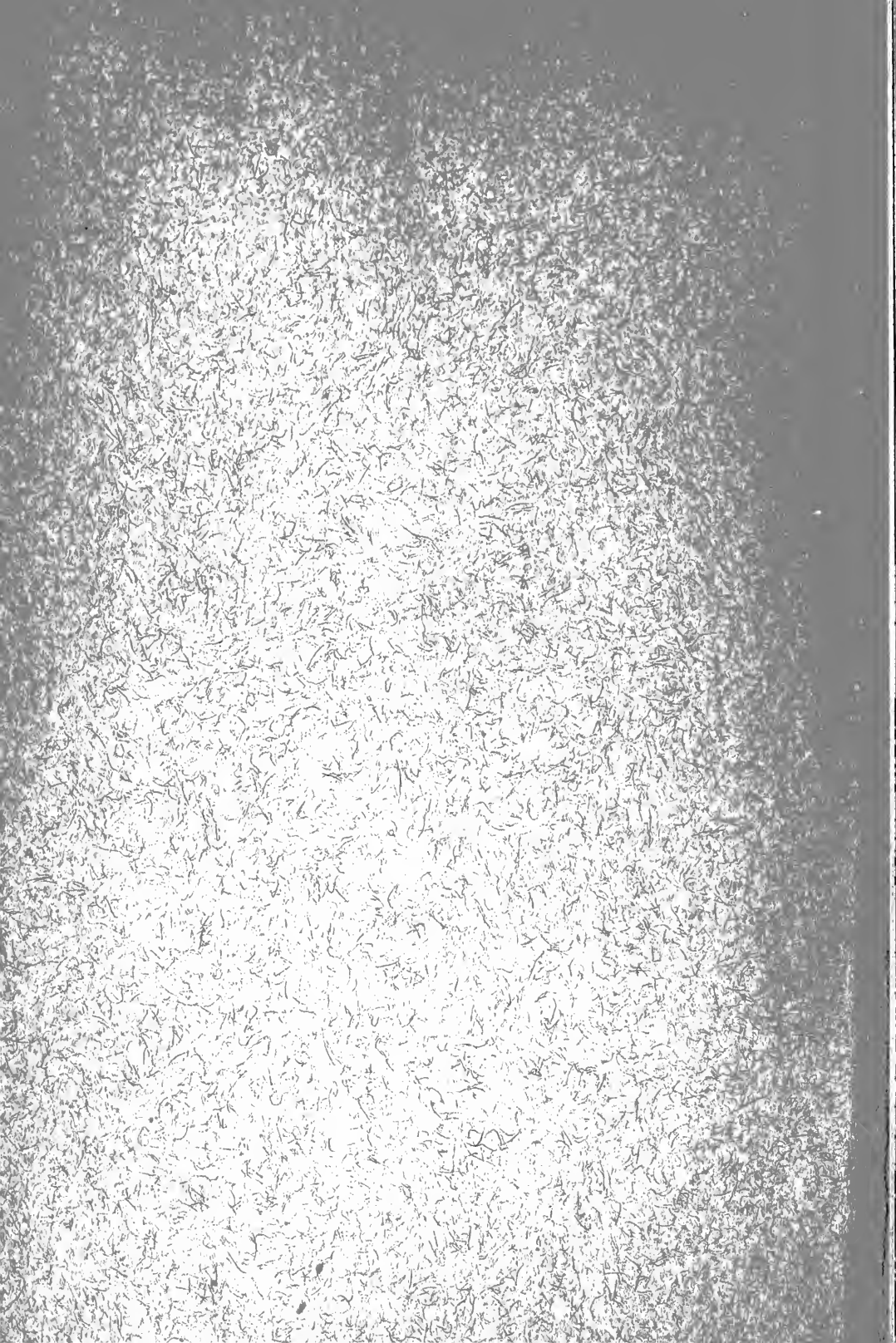




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Early English Text Society.

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The Blickling Homilies  
of the  
Tenth Century.

FROM THE MARQUIS OF LOTHIAN'S UNIQUE MS. A.D. 971.

EDITED,

WITH INTRODUCTION, TRANSLATION, NOTES,  
AND INDEX OF WORDS,

BY THE

REV. R. MORRIS, LL.D.,

*Author of 'Historical Outlines of English Accidence.'*  
*Editor of Hampole's 'Pricke of Conscience,' 'Early English Alliterative Poems,'*  
*'The Story of Genesis and Exodus,' 'The Aenbite of Inwyt,'*  
*'Legends of the Holy Rood,' 'Old English Miscellany,'*  
*etc. etc.;*  
*Vice-President of the Council of the Philological Society.*

PART I.

WITH A PHOTOLITHOGRAPH BY COOKE AND FOTHERINGHAM.

LONDON

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### CORRECTIONS.

- P. 2, l. 2, *for* 'A.D. 979.' *read* 'A.D. 971.'  
P. 3, l. 3, *for* 'A.D. 979.' *read* 'A.D. 971.'  
P. 22, l. 14, *for* 'be mindful of' *read* 'attend to'  
P. 22, l. 15, *for* 'if he first have devoted himself to' *read* 'if he should first hinder himself from'
- 

### CORRECTIONS FOR OLD ENGLISH HOMILIES,

#### SERIES II.

P. 215, l. 7. Mr. W. Aldis Wright suggests that 'oregnesse' is 'unruliness,' as if from *or* without, and *regel* rule, and is not connected with *orgel* pride.

P. 217, l. 5, *for* 'adnumero' *read* 'a domino'

P. 217, l. 18, *for* 'ad domino' *read* 'ad dominum'

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In 'Corrections' to *Gregory's Pastoral Care* the reference to P. 461, l. 14, has been omitted before the last *insertion*.

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praxo pur dno puzcia on puzum qe lare

si feald do sindon ahtan. On þam xxxviii searlic beoð þam  
+ azaŋsi bucon þam anum þre aþsi. Sca  
cuna anet criŋt na set hidŋ on mid  
dan searid com. þa þ þonne feor to þon  
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mid dan, ne ðe on ðay eldo thorian searlic  
þe nu and þearid is. polpon þa fe  
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þonne searlic þ þ. mid dan searid thorian on þa si za  
þ þ þe is þon ðe maŋta ða azaŋsi  
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searlic lange acon þi þum þa þ.  
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on þum þe is ma þe. þa þ polpon  
na þis mon þe þan þe hulanŋe  
we ure drihten þa þ se don þe  
þa þ þa þ þu þid se cele beon  
se þe þe of þi þ þe læsse. þa þ þon  
se þa þe þum ma þa þ þe unca þ beon  
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ure drihten þa þ þa þ hal þum

BLICKLING HOMILIES.

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# OLD ENGLISH HOMILIES.

A. D. 979.

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## I.

### THE ANNUNCIATION OF SAINT MARY.

[Jesus came into the world in order that his divine] nature might be manifested, and that sin might be eradicated ; and the doom of Eve's infelicity, which was denounced against her (that she should bring forth her children in pain and in sorrow) was reversed when Mary brought forth the Lord with rejoicing. Eve conceived through carnal lust, Mary in her womb conceived the merciful and the innocent Christ. Eve bare tears in her womb, Mary brought forth through herself the everlasting joy for all the world. Eve brought forth her child in pain because she had conceived in sin. The Holy Ghost sowed the pure seed in the undefiled womb (of Mary), wherefore she, being a virgin became a mother, because, being a virgin, she had conceived. Each of these circumstances was miraculous, both that she had conceived without defilement, and that in child-bearing she continued ever immaculate. Gabriel was the messenger of these nuptials. What spake he to her, or what heard she when he spake? 'Hail, Mary! full of grace, the Lord is with thee!' And through this greeting (salutation) she conceived, because he brought her everlasting salvation upon his tongue ; but the devil, through the venom-bearing (venomous) adder (serpent), deceived

# OLD ENGLISH HOMILIES.

FROM LORD LOTHIAN'S MS.

A. D. 979.

## I.

[ANNUNCIATIO S. MARLÆ.]

[*The beginning is lost.*]

\*. . . . gecynd onwriġen, & seo syn adilegod. Ond wæs se \* p. 1.

dom oncyrrred Euan ungesælignesse þæt hire wæs toġeeweden,

þæt heo cende on sare & on unrotnesse þa hire bearn, Maria cende þonne Drihten on blisse; Eua cende þurh firenlust.

Maria cende þone mildheortan & þone unseþþendan Crist on hire innoþe; Eua bær tearas on hire innoþe. Maria brohte þurh heo þone ecean gefean callum middangearde; Eua cende hire bearn on sare; forþon þe heo on synnum ge eacnod wæs. Se Halga Gast seow þæt clæne sæd on þone unbesmitenan innop; forþon heo fæmne cende, forþon heo wæs fæmne geeacnod; æġþer wæs wundor, ge þæt heo butan gebrosnunga wæs geeacnod, & on þæm enihtgebeorþre heo á clæne þurhwunode. Gabriel wæs þissa brydþinga ærendwreca. Hwæt cwæþ he to hire, opþe hwæt gehyrde heo, þær he cwæþ, 'Wes þu hál, Maria, geofena full, Drihten is mid þe,' & from þisse halettunge \*heo wæs geeacnod; forþon þe he hire þ[a -ecan] hælo on his tungon brohte; deofol þonne þurh þa attor berendan næddran,

When the Saviour was born the curse pronounced upon Eve was reversed.

Gabriel was the messenger of salvation to Mary.

the first woman with his evil suggestions and treachery, wherefore the angel spake to our Lord's mother, and thus addressed her: 'Hail (Mary) full of grace, the Lord is with thee!' The grace was brought for the sin of the first woman. She was called 'full,' and not 'empty,' because she was filled with grace, and [through her] sin was eradicated. Let us hear now, in what manner, rejoicing and exulting in her song, the pious and holy virgin sang, and thus said: 'He filleth the hungry with good things, and the rich he sendeth away empty.' The angel said to her, 'Hail Mary! full of grace, the Lord is with thee, in thy heart and in thy womb, and is also with thee as thy helper. But rejoice, thou virgin; for Christ shall descend from his heavenly exaltation, and from his angelic majesty, into thy womb; and he shall so far humble himself that he [shall come] from his paternal bosom, [and choose] thee as his mother.' . . . because it receiveth him, it does not comprehend him, but the faith must be proclaimed from earth up to heaven. Lo! we have now heard that the Heavenly King entered the humble womb of the ever-pure virgin—that was the temple of piety and of all purity. The angel said to her, 'Blessed be thou among all women, for blessed is the fruit of thy womb.' In the words of the angel was heard, that through her offspring should be healed all man and womankind. The first mother of mankind brought affliction (vengeance) into the world when she brake God's behests, and into this affliction was she cast. She brought upon herself and all her kin the greatest misery. And moreover that affliction was so grievous, that every man should come with sorrow into this world, and here live in sorrow, and depart in pain. And now this holy virgin Mary brought to all believers these blessings, and eternal salvation; therefore, let all mankind love and honour her with word and with deed—because . . . she concealed much, she received into her humble bosom the Son of God the Father, whom heaven and earth are unable to comprehend. Let us love our creator, and praise him according to our means with all our might, even as we may hear that the holy virgin did, who loved him with sincerity of heart;



mid hire þære yfelan scéonesse & fācne, beswāc þone ærestan wifmon; forþon wæs se engel sprecende to ures Drihtnes meder & þus cwæþ, ‘Wes þu hal, geofena ful; Drihten is mid þe.’ Seo geofu wæs broht for þære synne þæs ærestan wifes. Heo wæs ‘ful’ eweden næs ‘æmetugu,’ forðon þe heo wæs mid gife gefylled, & seo synn wæs adilegod. Gehyron we nu to hwylcum gemete seo árwyrcpe fæmne & seo halige, on hire cantice gefeónde and blissigende, sang & þus cwæþ, ‘Þa hingrigendan he gefylleþ mid góðum, & þa welegan he forlæteþ on idelnesse.’ He cwæþ se engel to hire, ‘Wes þu hal, Maria, geofena ful; Drihten is mid þe, on þinre heortan & on þinum innope, & eac on þinum fultome. Ac blissa þu, fæmne, forðon þe Crist of heofona heanessum & of þæm engelieum þrymmum on þinne innop astigeþ; and he hine to þon geeapmedeþ þæt he of his þæm fæderlican scéate þe him to meder’ \* [ . . . ] \* p. 3. þy þe he hine onfehþ, ne beluceþ [he hi]ne no; ac se gelcafa sceal beon fram eorþan up to heofonum areaht. Hwæt we nu gehyrdon þæt se hefonlica cyning ineode on þone medmycclan innop þære á clænan fæmnan, þæt wæs þæt templ þære gepungennesse & ealre clænnesse. He cwæþ se engel to hire, ‘Wes þu gebletsod betuh eall wifa cynn; forþon se wæstm þines innopes is gebletsad.’ On þæs engles wordum wæs gchyred þæt þurh hire beorþor sceolde beon gehæled eall wifa cynn & wera. Seo æreste modor þyses menniscan cynnes wræcwite middangearde brohte, þa heo Godes bebodu abraec; & on þis wræcwite aworpen wæs. Heo hæfde hire sylfre geworht þæt mæste wite & eallum hire cynne, ge þæt wite wæs to þæs strang þæt æghwylc man sceolde mid sare on þas world cuman, & her on sorhgum béon, & mid sáre of gewitan; ond nu þeos halige fæmne *Sancta Maria* brohte eallum geleaffullum þæs bletsunga & éce hælo. Lufian hie nu forþon eall wifa cynn & wera, & hie \* weorðian, wordum & dædum f [or . . . . .] mycel \* p. 4. bewreah, heo onfeng on hire medmycclan bósme God Fæder Sunu, þone ne magon befón heofon and corþe. Lufian we urne Sceppend & hine herian æfter urum gemete, calle mægene, swa we gehyran magon þæt seo halige fæmne dyde, seo hine lufode

The angel's salutation.

Mary's song.

Christ chose Mary for his mother.

She was a pure temple.

Eve's sin brought mankind to grief.

Mary brought eternal salvation.

and with a joyful mind she sang in her psalm, and thus said, 'My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour, for he hath seen the meekness of his handmaiden, and from thenceforth all generations have called me blessed ; for he that is mighty hath done to me great things, and holy is his name ; and his mercy is great towards Israel, and towards all mankind who fear him.' The Lord came into the world among the people of Israel, and set forth to them example of eternal life, and invited them to heaven's kingdom, through his miracles and evangelical lore (teaching). And then men despised his teaching and gave way to envy, and hung him on the cross, and he through his passion overcame the old traitor, and put down the devil's kingdom on this earth, and then was excluded the lamentation of Eve through the ever-pure virgin. It is to be observed that, after the blessing and salutation of the angel, Mary pondered a long time, and silently considered what the greeting might be. Then the heavenly messenger explained it to her, and said, 'Fear not Mary, for thou hast found favour with God—thou shalt bring forth a son and shalt call him Saviour (Jesus).' When the virgin heard the beginning of this divine issue, then spake she thus : 'How may this be, seeing that I have known no man ?' Then said the angel unto her, 'The Holy Spirit shall come upon thee, and the power of the Highest shall encompass thee, and he that shall be born of thee shall be called the Son of God.' And again he spake : 'Open now thy fairest and pure bosom, and let the tabernacle of thy womb be expanded, and let the inspiration of the Heavenly embrace be blown into thee ; and the natural heat, through the might of the Holy Ghost, shall be quiescent in thee, and let thy expansive womb be decked with all adornments. The redness of the rose glitters in thee, and the whiteness of the lily shines in thee ; let Christ's bride-bower (chamber) be adorned with every variety of flowers that are produced.' Then the angel spake again, 'Answer, thou virgin, wherefore delayest thou to illumine the earth ? And the angel of the Lord awaiteth thy permission. Lo ! thou hast just heard how it may come to pass that the Holy Ghost shall come upon thee, and the power of the Highest shall shine around thee, and thou shalt bring forth the King

mid innewardre heortan ; & blipe mode heo sang on þæm cantice & þus cwæþ, ‘Min saul mycclap Drihten & min gast Mary's song of praise. wynsumap on God minum Hælende ; forðon he sceawode þa eapmodnesse his þeowene ; of þon me eadige cwædon ealle encorisna ; forþon he me mycel dyde se þe mihtig is, & his noma halig, ond his mildheortnes is mycel on Israhelum, and on eallum monna cynne þe him hine ondrædað.’ Drihten com on middangeard mid Israhela cynne, and him éces lifes bysene onstealde, & hie to heofona rice laþode, þurh his wundor-geweore & þurh þa godspellican lare. Ond hie nu his lare forhogodan, & him æfest to genaman, and hine on rode ahengon ; \* & he þurh his þrowunga þone ealdan gedwolan \* p. 5. oforswipde, & deoffles rice geneþerode on þyssum middangearde ; & þær wæs Euan wóp úte betyned þurh þære á clænan fæmnan, Mary's astonishment at the angel's message. þæs is to taene, þæt heo Maria æfter þæs engles bletsunga & halettunga lange smeade, & swigende ðolhte hwæt seo halettung wære. Se heofonlica ærendwreca hire þa cypde & þus cwæþ : ‘Ne ondræd þu þe, Maria, þu þe gemetest gife beforan Gode ; ðu cennest sunu þone þu nemnest Hælend.’ Mid þy þe heo gehyrde þone fruman ðæs godcundan tuddres, þa cwæþ heo þus : ‘Hu mæg þis þus geweorþan, forþon þe ic nænigne wer ne ongeat ?’ Þa cwæþ se engel to hire, ‘Se Halga Gast Gabriel explains the mystery of the incarnation. cymeþ ufon on þe, & þæs Hehstan mægen þé embseleþ, þæt bið halig Godes Sunu genemned.’ Eft he cwæþ, ‘Openige nú þin se fægresta fæþm & se clæna, & sý þæt geteld aþened þines innoðes, & seo onblawnes þære heofonlican onfæþmnesse sý gewindwod on þe. Ond seo gecyndelice hætu þurh þæt mægen þas Halgan Gastes seo gestilleþ on þe, & sy þin þæt fæþmlice hrif mid eallum \* fægernessum gefrætwod. Seo readnes þære \* p. 6. rōsan lixeþ on þe, & seo hwitnes þære lilian scineþ on þe, & mid eallum missenlicum afeddum blostmun sý se Cristes brydbúr He demands an answer from Mary. gefrætwod.’ Se engel þa eft cwæþ, ‘ondswara, þu fæmne, to hwon yldestu middangeard to onlyhtenne ? & Drihtnes engel biðeþ þinre geþafunga. Hwæt þu nu gehyrdest hu hit beon mæg þæt se Halga Gast cumeþ ufan on þe, & þæs Hehstan mægen þe ymbseineþ, & þu cennest cyning calra clænnessa, & þinne mægþhād

of all purity, and thy virginity thou shalt not impair. Now, for a long time, the door of heaven's kingdom, through which I have been sent hither, stands closed through [the sin of] the first persons, but now through thee they shall be unclosed. O thou blessed Mary, all this captive world awaiteth thy consent ; for God hath appointed thee as a surety here in this world, and through thee shall intercession be made for Adam's guilt to him who formerly, on account of man's sin, was so angry that he closed the holy home ; but through thee shall the entrance again be opened, and thou shalt succour mankind. Wherefore the Heavenly King shall prepare thy womb as a bridal chamber for his son, and also great joy in the bride-chamber ; and he shall forgive all offences whatsoever this world has previously committed against him.' O dearest men, great was this messenger, and a great message brought he, wherefore his name signifies 'the strength of God.' Well was he so named, since he whose coming he spake of and announced had power over all creatures ; and neither the beginning of his kingdom, nor his might nor his majesty shall ever be diminished, but he shall be ever eternal. Then the evangelist informs us that the blessed virgin St. Mary was affrighted, and with trembling voice meekly replied, and thus said, 'I am the handmaiden of the Lord, be it unto me according to thy word.' O what beautiful meekness was there found in the ever pure virgin ! The angel said to her that she should be the mother of her creator, and she called herself a 'handmaiden.' Then the heavenly messenger returned home unto the kingdom above, from whence he previously was sent. The Lord in the chamber of the virgin, in that seemly throne, took a bodily garment for his divinity. Then was sent the treasure of divine majesty into the bond (receptacle) of the pure womb [of the virgin]. And after an interval of nine months he came forth, as the prophet declared concerning him, thus saying : 'The Lord hath set his house in the sun, and from it hath gone out as a bridegroom from his bridal chamber.' That came to pass when the King of Glory, upon this earth, came forth from the womb of the ever pure-virgin ; and then the exulting giant as Lord dwelt joyfully on the earth until he came to the throne of the rood, in the ascent of which all our lives he

no ne gewemmet. Iu geara heofonrices duru, þe ic wæs þurh hider onsended belocen standeþ þurh þa ærestan men, nu heo sceal þonne þurh þe outened bēon. Éala þu eadige Maria, call þeos gehæft-world bideþ þinre geþafunga; forþon þe God þe hafað to gisle her on middangearde geseted, & Adames gylt þurh þe sceal beon gepingod & þæm þe geara abolgen wæs for manna synnum, þæt he þone halgan ham beléac; þurh þe sceal beon se ingang eft geopenod, & þu gehelpest þysses menniscan \*cynnes; forþon se heofonlica Cyning gearwaþ \* p. 7. þinne innoð his Suna to brýdbure, & on þæm brydlocan mycelne geféan; & he forgifeþ eall swa hwæt swa þes middangeard ær wiþ hine æbyligða geworhte.' Eala men þa leofestan, mycel wæs þes ærendwreca, & mycel ærende brohte he; forþon his nama wæs gereht 'Godes strengo.' Wel þæt wæs geoweden, forþon þe se hæfde mægen ofer ealle gescafta þe he towearde sægde & bodode; & his rices ongin, ne his milhte, ne his mægen-þrymmes næfre gewonað<sup>1</sup> ne weorðeþ, ac he bið áá éce. Þonne cypeþ se godspellere þæt seo eadige fæmne *Sancta Maria* forhtode, & bifigendre stefne eaðmodlice *ondswarode*, & þus cwæþ: 'Ic com Drihtnes þeowen, geweorþe me æfter þinum wordum.' Éala hwæt þær wæs fæger eaðmodnes gemeted on þære á clænan fæmnan. Se engel hire sægde þæt heo sceolde modor beon hire Scyppendes, & heo hie sylfe to ðeowene genemde. & he þa se heofonlica ærendwreca eft ham cerde on ða uplican ricu, þonon þe he ær sended wæs. He þa Drihten on þære fæmnan brydbure, & on þæm gerisnlican hêhsetle onfeng lichoman gegyrelan \*to his godcundnesse. \* p. 8. Þa wæs gesended þæt goldhord þæs mægen-þrymmes on þone bend þæs clænan innoðes; & he þa æfter nigan monða fæce forðeode, swa se witga be þon cyþde, & þus cwæþ: 'Drihten asette on sunnan his hús, & of þæm úteode swa swa brydguma of his brydbure.' Þæt wæs þonne þæt se wuldorecning on middangeard cwom forþ of þæm innoþe þære á clænan fæmnan, & þa swa se lyhtenda gigant, swa Drihten on middangearde bliðe wunode oppæt he becom to þæm heahsetle þære rode on þæm upstige call ure lif he getremede. He scalde his þone

Through Mary the gates of heaven were to be unclosed.

Gabriel means 'the strength of God.'

<sup>1</sup> MS. gewonad.

Mary's meekness was seen in her calling herself 'a handmaid.'

Ps. xviii. 6. (Vulgate.)

supported ; and he gave his red gem, which was his holy blood, and thereby made us participators of the heavenly kingdom ; and it shall come to pass on Doomsday that he will come to judge the quick and the dead. Then shall all creatures, both the hosts of heaven and of earth, be afraid. Let us rejoice then in the union of God and men, and in the union of the bridegroom and the bride, that is Christ and the holy church. Let us honour Christ set in the manger, because, through meekness, he hath filled fourfoldly this earth with believers. Let us honour also the clothes of his person (humanity), by which our nature (or original condition) was renewed. Let us honour St. Mary, for we ought to praise and bless her, because hosts of angels called her blessed. So must we believe that angels earnestly beheld her from the day that they knew that the blessed Mary had conceived of the Holy Ghost. In her was fulfilled what was sung in the Song of Songs, thus saying : ‘Solomon’s bed was surrounded by guards, that is by sixty men, the strongest that were in Israel, and each of them had a sword girt to his hip (side), on account of the terror of the night.’ Now then what was Solomon’s bed else but the holy womb of the ever pure virgin ? The peace-loving king, our Lord Jesus Christ, chose and sought that womb. But what meant the sixty strong men who were standing about the bed for fear of nightly alarm ? That was when the holy virgin was encompassed with the heavenly hosts of angels for protection, because they knew that in her abode the heavenly king. So then the heavenly angels shield and guard all holy souls in which the king of peace abides. On this day descended the heavenly treasure into this world from the throne of our creator, that was Christ, the son of the living God, who came for the adorning and honouring of his bride, that is, all who are holy. Therefore let us love our Lord with all our lives, and above all other things, because, of his great mercy, he so humbled himself, that he sought (visited) us in this our exile and gave us a healthful mind and heavenly behests. Therefore we must lead our whole life in meekness after the example of the holy queen



readan gim, þæt wæs his þæt halige blod, mid þon he us gedyde  
 dæl-nimende þæs heofonlican rices ; ond þæt geweorþeþ on domes  
 dæge þæt he cymeþ to demenne ewicum & deadum. Þonne for- We ought to  
rejoice in the  
union of God  
and men.  
 tiap calle gesceafta, ge heofonware ge corþware. Gifðon we þonne  
 on þone gemānan Godes & manna, & on þone gemanan þæs  
 brydguman & þære bryde, þæt is Crist \* & seo halige cyrice. \* p. 9.  
 Arweorþian we Crist on binne<sup>1</sup> asetene ; forþon þe þurh þa <sup>1</sup> The top of  
the b has been  
cut off.  
 eaðmodnesse feowerfealdlice mid geleaffullum he gefylde þysne  
 middangeard. Weorþian we eac þa claþas his hades, of þæm  
 wæs ure gecynd geedneowod. Weorþian we *Sancta* Marian ;  
 forþon þe heo is us to herianne & to eadgienne, forþon þe heo  
 engla þreatas eadige bodedon ; swa is to lyfenne þæt englas Angels  
watched over  
Mary after  
her con-  
ception.  
 hie georne beheoldan of þæm dæge þe hie wiston þæt heo seo  
 eadige Maria geeacnod wæs of þæm Halgan Gaste. On hire  
 wæs gefylled þætte on *Cantica Canticorum* wæs gesungen, &  
 þus gecweden : ‘*Salomones* reste wæs mid weardum ymbseted,  
 þæt wæs mid syxtigum werum, þæm strengestum þe on  
*Israhelum* wæron & anra gehwyle hæfde sweord ofer<sup>2</sup> his hype <sup>2</sup> Originally  
ofor.  
 for nihtlicum ege’—*Eno* nu hwæt wæs seo *Salomones* ræste  
 elles buton se halga innoð þære á clænan ? Þone innoþ geceas &  
 gesohte se gesibsuma cyning ure Drihten Hælend Crist. Ac  
 hwæt mænde þæt syxtig wera strongera \* þe þær stondende \* p. 10.  
 wæron ymb þa reste for nihtlicum ege ? Þæt wæs þonne þæt She was sur-  
rounded by  
hosts of  
angels.  
 seo halige fæmne wæs ymbseald mid þon heofonlican camp-  
 weorode engla þreatas to healdenne ; forþon þe hie wiston þæt  
 on hire eardode se heofonlica cyning, swa þonne þa heofonlican  
 englas sceldað & healdað ealle halige sawla on þære se gesib-  
 suma cyning eardað. On þissum dæge astag þæt heofonlice  
 goldhord on þysne ymbhwyrft fram þæm heahsetle ure Gescypp-  
 pendes þæt wæs Crist þæs lifgendan Godes Sunu, se com to  
 wlitignesse & to weorþunge his bryde, þæt syndon þonne ealle  
 halige. Forðon lufian we urne Drihten mid eallum urum life, We ought to  
love our Lord  
for his great  
condescension  
to us.  
 & ofer ealle opru þing ; forðon þe he hine sylfne toþon gecap-  
 medde for his ðære mycclan mildheortnesse þæt he us gesohte  
 on þas ælpeodignesse, & us sealde halwendne geþoht &  
 heofonlice bebodu. Forðon we sceolan eall ure lif on capmod-

of God, for she perceived that the living son of God had sought her. Then was she in all things the meeker, as she manifested in the words with which she praised the Lord, thus saying: 'My soul magnify the Lord.' She praised him not only with words but with all her heart. Let us love him now and magnify his name, not only in prosperous circumstances but also in adverse circumstances, then he will not permit us to be tempted beyond measure. If we through meekness endure all things, then will our Lord be the firmest support and the best shield against all the temptations of the devil. She said 'I am the handmaiden of my Lord, let it be unto me according to thy word.' That was undoubted humility when she called herself 'handmaiden,' and the angel had announced to her that she was chosen as the mother of her creator, and had made known to her that she was the most blessed above all womankind. Well it seemed then that she was humble who bore the humble and merciful king, who concerning himself thus spake to his disciples: 'Learn of me, for I am merciful and lowly;' and most fitting was it too that he should descend to earth through the pure members of the holy virgin, that we may the more assuredly know that he is the origin and teacher of all purity, and we believe therefore and know assuredly that Christ's dwelling-place or abode is not in the heart of any man who hath no mercy. Now then, dearest men, let us believe in our Lord, and love him and keep his behests, then shall be fulfilled in us what he himself hath declared—'Blessed be the pure in heart, for they shall see God.' In that sight shall be all believers, and of his bliss there shall be no end, but ever may they rejoice with him, where he liveth and reigneth, ever without end everlastingly. Amen.

nesse healdan, æfter þære bysne þære halgan Godes cyningan ;  
 forþon heo ongeat þæt se lifigenda Godes Sunu \*hie hæfde \* p. 11.  
 gesoht, þa wæs heo on callum þingum þe eaþmoddre, swa heo  
 on þæm wordum cyðde, þa heo Drihten herede, & þus cwæþ :  
 ‘Gemyeclige mīn saul Drihten.’ Ne herede heo hine nō mid Let us praise  
God in pros-  
perous and  
adverse cir-  
cumstances.  
 wordum anum, ac mid ealre heortan. Lufian we hine nu &  
 his noman mycelian næs no on gesundum þingum anum, ac  
 eac swylice on wiðerweardum þingum, þonne ne læteþ he us  
 no costian ofer gemet. Gif we þurh eaþmodnesse eall aræfnaþ,  
 þonne biþ Drihten ure se trumesta staþol, & se selosta scyld,  
 wið eallum deoffles costnungum. Hco cwæþ, ‘ic com mines  
 Drihtnes þeowen ; geweorþe me æfter þinum wórdum ;’ þæt Mary was  
very humble,  
so was her  
Son.  
 wæs ánrædlicu eaþmodnes þæt heo sylf hie þeowen nemde, &  
 hire cyðde se engel þæt heo wæs gecoren to mēder hire  
 Scyppende ; & he hire cyþde þæt heo wæs seo eadgeste ofer  
 eall wīfa cynn. Wel þæt gerâs þæt heo wære eaðmod þa heo  
 þone eaþmodan cyning bær & ðone mildheortan, se he him  
 sylfum cwæþ to his þegnum, ‘Leorniað æt me, forðon þe ic  
 eom mildheort & eaþmod.’ Wel þæt eac gedafenap þæt he to  
 eorþan astige þurh þa clænan leomu þære \*halgan fæmnan þæt \* p. 12.  
He is the  
source of all  
purity.  
 we þe gearor wiston þæt he is ordfruma & lareow ealre clæn-  
 nesse ; & we þæs gelefað & geare witon þæt swa hwyle man  
 swa mildheortnesse nafað, ne biþ þær Cristes eardung ne his  
 wunung on þære heortan. Nu þonne, men þa leofestan, gelyfan  
 we on urne Drihten, & hine lufian, & his bebodu healdan,  
 þonne bið on ús gefylled þæt he sylfa cwæþ, ‘Eadige beoþ þa  
 clænan heortan, forþon þe hie God geseoð.’ On þære gesihðe  
 wesað ealle gelecaffulle, and his blisse ne bið nænig ende, ah  
 hie á motan mid him gefeon, þær leofað & rixað á buton ende  
 on ecnesse. A[m]en.

## II.

## QUINQUAGESIMA OR SHROVE SUNDAY.

**H**EAR now, dearest men, how Luke the evangelist spake concerning this present time, and also of the time to come ; and how our Lord would come to the place in which he was to suffer. Then when the time was nigh at hand, the Saviour took his twelve disciples apart from the company and said to them, 'Now we shall go to Jerusalem, and then shall be fulfilled all the holy writings that were written concerning the Son of Man. And he shall be given into the hands of heathen men, that they may mock him ; they shall bind him and scourge him and spit in his face ; and after the scourging they shall slay him, and the third day he shall rise from death.' Christ's disciples were not able then to understand any of these sayings, but they were hidden from them because they were still veiled by worldly thoughts. Then it came to pass that the Saviour came nigh to Jericho, and there sat by the way a blind beggar, and heard a great multitude going before him. Then he asked what it might be. They answered him, and said, 'It is Jesus of Nazareth.' Then he cried with a loud voice, and thus spake : 'Have mercy upon me, Son of David, have mercy upon me.' Those who were going before (the Saviour) bade him be silent, and the more they restrained him the louder he cried, and thus spake : 'Have mercy upon me, thou Son of David, have mercy upon me !' Then the Saviour stood still, and bade the blind man be brought unto him ; and when he drew near unto him, he said to him, 'What wilt thou that I should do unto thee ?' The blind man answered him and said, 'Lord, that I may see !' The Saviour said unto him, 'Receive thy sight ; thine own faith hath made thee whole.' Then forthwith he saw, and immediately followed our Lord, and praised and worshipped him. And all the people who saw this miracle magnified his name. Lo ! we have now heard this holy gospel read before us ; nevertheless we must repeat it, so that we may the better understand that it concerns us as an example of eternal life. Now we have previously heard that the Saviour spake to his disciples concerning his passion, and pain, and the mockery which he should suffer at the hands of the Jews. He did this because he would

## II.

## DOMINICA PRIMA IN QUINQVAGESIMA.

**G**EHERAÐ nu, men þa leofestan, hu Lucas se godspellere  
 sægde be þisse *ondweardan* tīde, ge eac be þære toweardan,  
 & hu Drihten wolde cuman to þære stowe þe he on þrowian wolde.  
 Þa mid þy þe hit nealæhte þære tīde, Hælend genam his twelf  
 þegnas sundor of þæm weorode, & him to cwæþ, ‘Nu we faraþ Christ pur-  
 poses to go to  
 Jerusalem  
 with his dis-  
 ciples.  
 \* p. 13.  
 to Gerusalem, & þonne beoð \*gefylde calle þa halgan gewreotu  
 þe be mannes suna awritene wæron; & he bið geseald hæþnum  
 mannum, þæt hie hine bysmrian; hie hine bindað & swingaþ &  
 spætliað on his onsyne; & æfter þære swinglan hie hine  
 ofsleað; & þy þridan dæge he of deaþe ariseþ.’ Hi þa þa  
 Cristes þegnas þeossa worda nān ongeotan ne mehton; ac hie  
 wæron him bediglede, forþon þe hie wæron þagýt mid world-  
 gepohtum bewrigene, þa wæs geworden þæt Hælend genealæhte When nigh to  
 Jericho a  
 blind man  
 cries to him  
 for mercy.  
 Gericho. þa sæt þær sum blind þearfa be ðon wege, & gehyrde  
 myccle menigo him beforan feran; þa ahsode he hwæt þæt  
 wære. Hie him *ondsworedon* & cwædon, ‘Hit is Hælend se  
 Nazarenisca.’ He þa cleopode hluddre stefne, & þus cwæþ:  
 ‘Miltsa me, Dauides sunu, miltsa me.’ þa fore-ferendan him  
 budon þæt he swigade; & swa hie him swyþor stýrdon, swa he  
 hludor cleopode, & þus cwæþ: ‘Miltsa me, Dauides sunu,  
 miltsa me.’ Hælend þa gestód, & hine het to him gelædon; &  
 mid þy þe he him genealæhte, he him tocwæþ, ‘Hwæt wilt þu  
 þæt ic þe do?’ Se blinda him *ondswerede* \* & cwæþ, ‘Drihten, \* p. 14.  
 þæt ic mæge geseon.’ Hælend him tocwæþ, ‘Loca nu; þin The Lord re-  
 stores his  
 sight.  
 agen gelcafa þe hæfþ gehæledne.’ He þa sona instæpes geseh,  
 & þa sona wæs Drihtne fylgende; & hine herede & weorþode.  
 & eal þæt folc þe þis wundor geseah, his noman myccledon.  
 Hwæt we nu gehyrdon þis halige godspel beforan us rædan, &  
 þeh we hit sceolan eft ofereweþan, þæt we þe geornor witon þæt  
 hit us to bysene belimpeþ eces lifes. Nu ær we gehyrdon þæt Christ spoke  
 to his fol-  
 lowers of his  
 death.  
 Hælend his þegnum sæde his þrowunga & þa sár & ða bysmra  
 þe hé mid Iudeum adreogan wolde; forðon he þis dyde þæt

that, when they should see his hard bonds, they should not be troubled in mind; and in order that they should be comforted when they saw him dying, he gave them the promise of his resurrection, which he truly performed, as he also ere did with respect to his passion. His disciples were as yet carnal-minded, and were not yet confirmed with the power of the Holy Spirit, therefore they were not able to understand the words of the heavenly mystery. Nevertheless, he confirmed their belief by means of his heavenly works, though they understood not the words of the heavenly mystery. Now, dearest men, we must turn (apply) those marvels to the truth of (our) faith in our Lord Jesus Christ, those wonders, namely, which he, through his great power, wrought before men's eyes. We knew not previously who the blind man was, but now we may understand what the mystery betokeneth. All mankind was in blindness after that the first persons were driven from the bliss of paradise, and left the brightnesses of the heavenly light, and endured the darkneses and poverties of this world. Our Lord, then, by his coming, illumined this world, and restored, to all believers, the path to the way of life, so that they may, with willingness of mind and good deeds, merit the light of the eternal life. Holy Scriptures liken this world unto the moon, because when it waxeth it is like to the good man, who directeth his hopes to the eternal light; and when the moon waneth, then betokeneth it our mortality and the waning of this world. The evangelist hath said that when the Saviour came nigh to Jericho, that light returned to the blind. That means that the deity took our frail nature, and then forthwith the heavenly light which the first man forsook returned to mankind; and therefore God came down to us because he would that we should be upraised to his divine nature. Right was it that the blind man sat by the way begging, because the Lord himself hath said, 'I am the way of truth,' and he who knows not the brightness of the eternal light is blind; and he liveth and believeth who sitteth by the way begging, and prays for the eternal light, and ceaseth not. He who perceiveth not the darkness of his own sins, let him know that he shall be deprived of the eternal light except he make



he wolde þonne hie gesawon his ða heardan bendas, þæt hie ne wæron on heora mode gedrefede ; & , ðonne me hine gesawón sweltendne, þæt hie þonne wæron afrefrede, he him gehét his æriste, swa he þa mid soðe gefylde, gelice swa he ær þa þrowunge dyde. His þegnas wæron þagýt flæsclices modes, & næron mid gastes mægene getremede ; \*forþon hie ne \* p. 15.

He comforted them by telling them of his resurrection.

mihton þa wórd ongeotan þæs heofonlican gerýnes, hwæpre he getrymede heora geleafan mid þon heofonlicon weorce, þeah hie þæt wórd þæs heofonlican gerynes ne ongeaton. Nu we sceolan, men þa leofestan, ða wundor gecyrran on soþfæstnesse geleafan ures Drihtnes Hælendes Cristes, þa he þurh his þa mycclan miht worhte beforan manna eagam. We nestan ær hwæt se blinda wæs ; nu we magon þonne ongytan hwæt þæt gerýne tacnaþ. Eal þis mennisce cyn wæs on blindnesse,

The blind man betokens all mankind.

seoððan þa ærestan men asceofene wæron of gefeán neorxnawanges, & þa beorhtnessa forleton þæs heofonlican leohtes, & þisse worlde þeostro & ermða þrowodan. Drihten þa þurh his tocyme þysne middangeard onlyhte, & eallum geleaffulum monnum heora gong gestaþelade to lifes wege, þæt hie magon þurh þa lustfulness heora modes, mid godum dædum, geearnian leoht þæs ecan lifes. Halige gewreotu us tacnaþ þás \*world þurh þone monan ; forþon þonne he wexeþ, he bið \* p. 16.

Our Lord by his advent illumined the world.

gelic þæm gódom men þe ahopað to þæm ecean lechte, & þonne se mona wanað, þonne tacnað he úre deaplicnesse, & þisse worlde wanunge. Cwæp se godspellere, mid þy þe se Hælend genealæhte Gerichó, þæt leoht cyrde to þon blindan. Þæt tacnaþ þæt seo godcundnes onfeng ure tydran gecynde ; þa cyrde sona þæt heofonlice leoht to þyssum menniscan cynne, þe se æresta man forlét ; & forðon God to ús niþer astahg<sup>1</sup> þe

The world is waxing and waning like the moon.

<sup>1</sup> h is erased.

he wolde þæt we wæron upahafene to his godcundnesse. Rihtlic þæt wæs þæt se blinda be ðæm wege sæte wædliende ; forþon þe Drihten sylfa cwæp, ' Ic eom weg soðfæstnesse ; ' & se þe ne can þa beorhtnesse þæs ecan leohtes, se bið blind. & se leofað & gelyfeþ se þe siteþ be þæm wege wædliende, & þonne bideþ þæs ecan leohtes, & nó ne geblinneþ. Se þonne ne ongyteþ þa þeostra his agenra synna, wite he þæt he bið wana

He who knows not of the eternal light is blind.

amends for what he hath previously forgotten. Let us now cry out with sorrowfulness of mind and with sincerity of heart, as the blind man did, and say, 'Have mercy upon me, Son of David, have mercy upon me!' Let us now consider and think what was denoted by the multitude that endeavoured to restrain the blind man from crying out. I will tell you what the multitude denoteth. It betokeneth the carnal will and the unrestrained lusts (vices) which often come through the suggestions of the devil into men's hearts before the Lord's works may abide there; and their minds are thereby moved with various thoughts, so that the voice of their hearts is much troubled in their prayers. Let us now hear why the blind man received light, and what he did when the multitude rebuked him in order that he should be silent. He cried out the more, and the more earnestly entreated the Saviour to have mercy upon him. Then ought we to learn by this example that, when we are occupied with great desire of evil thoughts, then we must earnestly pray God to shield us from the thousand crafts of the devil's temptations. The evangelist said that the Saviour went forth, and when he heard the blind man cry out, he at once stood still and wrought the miracle by which he gave light to the blind man. Let us hear, now, that human nature is ever going on, and the divine might standeth ever firm. What did the divine obtain by passing through the human nature but the power of being born, and being able to move and to arise and to go from one place to another. But, moreover, there was no change either of the divine nature or of the divine power in its imprisonment in the human nature. He (God) is ever living and everywhere present, and filleth every place, and comprehendeth all things, and he shall ever be eternal. This denoteth that he, through his humanity, heareth the voice of our blindness; when we confess our sins and pray for forgiveness, then will he at once compassionate us, and speedily have mercy upon us and forgive us our sins. We must also think of what our Lord spake when the blind man came unto him. He said 'What wilt thou that I should do unto thee?' He did not say this because he (who knows all things and gave the blind man light) knew not what the blind man wanted, but the Lord (who hath previously decreed to give eternal life to those that ask for it) desireth that men should pray to him. Fortunately he hath taught and instructed us how we ought to pray, and, nevertheless, he

þæs ecan leohtes, buton he gebete þæt he ær forgotten hæfde.

\*Cleopian we nu in eglum mode & innewardre heortan, swa \* p. 17.

se blinda dyde, & cwæþan, 'Miltsa me, Dauides sunu, miltsa me.' Smeagean we nu & þencan hwæt þæt tacnode, þæt seo menigo stýrde þam blindan þæt he cleopode. Ic þe secge hwæt

The multitude that rebuked the blind man denote our sins.

seo menigo tacnode—þa flæsclican willan & þa úngeréclican uncysta. Þa cumað oft þurh deofles sceonessa ær to manna heortan, ær Drihtnes weorc þær wunian mote; & hic beoþ on heora mode mid mislicum gepohtum onstyrede, þæt seo stemn

þære heortan bið swiþe gedrefed on þæm gebede. Gehyran we nu forhwon se blinda leoht onfeng, & hwæt he dyde þa hine seo menigo þreade þæt he swigode. He má cegde & geornor

bæd þæt Hælend him miltsade: þæt is þonne þæt we sceolan beón gelærede mid þysse bysene, þonne we beoþ mid mycclum

hungre yfelra gepohta abisgode, þonne sceolan we geornlice biddan \*þæt he us gescylde wiþ þa þusendlican cræftas deofles

\* p. 13.

costunga. Cwæþ se godspellere, Hælend ferde þær forþ, & þa gehyrde þone blindan cleopian, & he sona gestod, & þæt wundor worhte þæt he þone blindan onlyhte. Gehyraþ we nu þæt seo mennisce gecynd biþ a færende, & seo godeunde meht á stapolfæstlice stondeþ. Hwæt hæfde seo godeunde þurh þa

Human nature is always changing, divine power remains unmoved.

menniscan nemne buton þæt heo mihte beon acenned, & wacian,

& arisan, & faran of stowe to oþerre; þonne m[ar]þon<sup>1</sup> þære godcundnesse nænig onwendnesse on carcerne wæs of þære menniscan gecynde, na las of þære godeundan; miht he bið á

<sup>1</sup> Defaced by a stain.

wesende, & æghwær ondweard, & ælce stowe he gefylþ &

ufan ofer-wryþ, & á biþ ece. Þæt us tacnaþ þæt he þurh þa menniscan gecynd ure stefne blindnesse gehyreþ; þonne we ure synna ondettaþ & us forgifnessa biddaþ, þonne bið he sona ús \* efen-prowiende, & hraþe miltsiende & forgifende ura

Through our human nature the Lord hears the voice of our blindness and compassionates us.

synna. Eac is to gepencenne hwæt Drihten spræc, þa se blinda

\* p. 19.

to him com; he cwæþ, 'Hwæt wilt þu þæt ic þe do?' Næs þæt

na þæt he nyste hwæt se blinda wolde, se calle þing wát, & him

leoht forgeaf; ah Drihten wile þæt hine mon bidde, se þe ær

geteód hæfde þæt he þon biddendan ece lif forgeafe. Gelimptic

he us lærde & monade, hu we us gebiddan sceoldan, & hwæþere

hath said, 'Your father which is in heaven knows what is needful for you, before ever ye ask him.' We may perceive that he, therefore, has created us that we should pray to him; wherefore then, we must also in the time of prayer cleanse our hearts from other thoughts. Let us hear, too, how the blind man asked not for gold or silver, or worldly splendour, but asked for his eye-sight. Thus we learn then, that the man is blind though he possess much wealth and great beauty, and that it is a great calamity if he is unable to see it. Dearest men, let us imitate the blind man, who was healed both in body and in mind. Let us not entreat our Lord for this transitory wealth, nor for those earthly gifts that swiftly pass away from men, but let us ask the Lord for the light that never endeth. This (earthly) light we have in common with the brute creation, but we must seek the (heavenly) light that we may have it in common with the angels in the spiritual assembly. That (spiritual) light shall never fail. In that light is the way of perfection in which we must walk, that is to say, the true belief (faith). It may very easily happen that some men will either think or say, 'How may I seek that spiritual light which I am unable to see, or whence shall that be manifested to me which with bodily eyes I am unable to see?' To such a man an answer may very soon be given. What believeth the body but by the soul? Let those men think that they are unable to see their own souls. But whatsoever the visible body does or accomplishes, all that doth the invisible soul, through the body, and when the soul separates from the body, what shall it then be but, as it were, a stone or a log; and after the invisible soul has departed from it, it is motionless, and soon rotteth, and turneth to that same earth from which it was previously created, until the Lord shall come on Doomsday and shall command the earth to give back that which it previously received. And then the body shall be immortal though it were previously mortal when the soul (first) received it (the body), and (its state) must, nevertheless, be according to its deserts. Let us now hear, dearest men, what is written in God's books—that the man who beginneth good and then ceaseth (from it), shall not be God's friend at the last day. But he who beginneth good, and continues therein unto the end of his life shall be saved. Therefore

ewæp, 'Eower Fæder se on heofenum is, wát hwæs eow þearf biþ, ær ge hine o biddan.' We magan ongytan þæt he forþon us gesette þæt we hine biddan sceoldan, þy we sceolan þonne eac, in þa tíð þæs gebedes, ure heortan geclænsian from oþrum gepohtum. Gehyran we eac þæt se blinda ne bæd goldes, ne seolfres, ne world-glenga, ah bæd his eagena leohtes. Hwæt we witon þonne se mon bið blind, þeah he mycel age & feala fægeres, þæt him bið mycel daru, gif he hit geseon ne mæg.

The blind did not ask for gold or worldly splendour, but for sight.

Men þa leofestan, onhyrgean we \*þone blindan þe on lichoman \* p. 20.

wæs gehæled ge eac on mode. Ne biddan we urne Drihten þyses lænan welan, ne þyssa eorþlicra geofa þe hrædlice from monnum gewitaþ, [a]lc biddon we Drihten þæs leohtes þe næfre ne geendað. Þis leoht we habbaþ wið nytenu gemæne, ac þæt leoht we secolan secan þæt we motan habban mid englum gemæne, in þæm gastlicum þrymmum. Þæt leoht on nanre tide ne ablinneþ; oþon leohte is fulfremednesse weg þe we on feran sceolan, þæt is se rihta geleafa. Swiþe eaþe þæt mæg beon þæt sume men þencan oþþe cweþan, 'hu mæg ic secan þæt gastlice leoht þe ic geseon ne mæg, oþþe hwanan sceal me cup beon þæt ic mid lichomlicum eagum geseon ne mæg?'

Let us ask for the everlasting spiritual light.

Þæm men mæg beon swiþe raþe geondweard. Hwæt gelyfeþ se lichoma butan þurh þa sawle? Geþencean þa men þæt hie heora sylfra sawla geseon ne \*magon; ac eal swa hwæt swa se gesenelica lichama deþ oþþe wyreeþ, eal þæt deþ seo ungesynelice sawl þurh þone lichoman; & þonne seo sawl hie gedæleþ wiþone lichoman, hwyle bið he þonne buton swylec stán, oþþe treow? Ne he hine ná ne onstyreþ, syþþan seo ungesynelice sawl him of biþ; ac sona he molsnaþ, & wyrþ to þære ilcan eorþan þe he ær of geseceapen wæs, oþþæt Drihten cymeþ on domes dæg, & hateþ þa eorþan eft agifan þæt heo ær onfeng; & bið þonne undeaplic, þeah he ær deaplic wære þa heo hine onfeng, & sceal þeah beon gelic his gecarnungum. Gehyron we nu, men þa leofestan, hwæt awriten is on Godes bocum, þæt se mon se þe góð onginneþ & þonne ablinneþ, ne biþ he Godes leóf on þæm nehstan dæge. Ac se þe góð onginneþ, & on þon þurhwunaþ oþ ende his lifes, se bið hál

Some cannot understand seeing spiritual light.

Þæm men mæg beon swiþe raþe geondweard. Hwæt gelyfeþ se lichoma butan þurh þa sawle? Geþencean þa men þæt hie heora sylfra sawla geseon ne \*magon; ac eal swa hwæt swa se gesenelica lichama deþ oþþe wyreeþ, eal þæt deþ seo ungesynelice sawl þurh þone lichoman; & þonne seo sawl hie gedæleþ wiþone lichoman, hwyle bið he þonne buton swylec stán, oþþe treow? Ne he hine ná ne onstyreþ, syþþan seo ungesynelice sawl him of biþ; ac sona he molsnaþ, & wyrþ to þære ilcan eorþan þe he ær of geseceapen wæs, oþþæt Drihten cymeþ on domes dæg, & hateþ þa eorþan eft agifan þæt heo ær onfeng; & bið þonne undeaplic, þeah he ær deaplic wære þa heo hine onfeng, & sceal þeah beon gelic his gecarnungum. Gehyron we nu, men þa leofestan, hwæt awriten is on Godes bocum, þæt se mon se þe góð onginneþ & þonne ablinneþ, ne biþ he Godes leóf on þæm nehstan dæge. Ac se þe góð onginneþ, & on þon þurhwunaþ oþ ende his lifes, se bið hál

The body only acts through the soul.

it is needful for us to perceive the blindness of our pilgrimage ; we are in the foreign land of this world—we are exiles in this world, and so have been ever since the progenitor of the human race brake God's behests, and for that sin we have been sent into this banishment, and now we must seek here-after another kingdom, either in misery or in glory, as we may now choose to merit. If we will now believe on the Lord and know him, then do we sit by the way as the blind man did. That is to say, then, that we must believe on him and follow up that knowledge with good deeds. Then do we follow our Saviour as the blind man did after that he was able to see. Here is made known to us what the evangelist said—how the Lord spake to Peter when he asked that he might go and bury his father. The Saviour answered him and said, 'Thou shalt follow me, and let the dead bury their dead.' Herein he hath taught us that no man shall love or be mindful of his relatives if he first have devoted himself to the service of God. Let us also bear in mind that the Lord created the angels, the heaven, the earth, the sea, and all the creatures that are therein. He fills, and comprehends, and sustains all places, and is everywhere present. Nevertheless, he so humbled himself for our necessities, that he descended into the lowly womb of the ever pure virgin, and for our sakes he received that same nature which he previously had created. He would not, then, choose wealthy parents, but those who had little worldly riches, and had not even a lamb to offer for him, but there sufficed for him two young doves and a pair of turtle-doves ; and yet they (his parents) were descended from David's kin, the true royal line. Now we hear that the Lord disregarded this world's wealth, and again, after a time, he suffered many contumelies from the wicked Jews. They scourged him and bound him, and spat in his face, and with open hands struck him, and beat him with their fists, and then they wove a crown of thorns and set it on his head as a royal diadem, and then they hung him on the cross. All this he suffered for our sakes and for our salvation because he was desirous that we should receive that heavenly kingdom which the first persons forfeited through their avarice

geworden. Forþon \*we habbaþ nedþearfe þæt we ongyton \* p. 22.  
þa blindnesse ure ælþeodignesse; we send on þisse worlde ælþeodignesse; we synd on þisse worlde ælþeodige, & swa wæron sippon se æresta caldor þisses menniscan cynnes Godes bebodu abræc; & forþon gýlde we wæron on þysne wræc-síp sende, & nu eft sceolon operne eþel secan, swa wite, swa wuldor, swe we nu gecarnian willap. Gif we willap nu on Drihten gelyfan, & hine ongytan, þonne beo we sittende be þæm wege, swa se blinda dyde. Þæt is þonne þæt we sceolon þone gelcufan & þæt ondgit mid góðum dædum gefyllan, þonne beo we urum Hælende fylgende, swa se blinda wæs, syþþan he geséon mihte. Her us cyp þæt se godspellere sæde hu Drihten cwæþ to Petre, þa he bæd þæt he moste fāran & his fæder \*bebyrgean. Hælend him þa *ondswarede* & cwæþ, 'Þu sealt \* p. 23.  
fylgean me, & lætan þa deadan bergean heora deade.' On þon he us bysene onstealde þæt nænig mon ne sceal lufian ne ne geman his gesibbes, gif he hine ærost agælde Godes þeowdomes. Gepencean we eac þæt Drihten his englas gesceop, & heofen & eorþan, sǣ, & ealle þa gesceafta þe on þæm syndon; ealle stowa he gefylleþ & ymbfehþ & neoþan underwreþeþ, & æghwar he biþ *ondweard*; hwæþere he hine to þon geeapmedde for ure nedþearfe, þæt he astah on medmycelne innoð þære á clænan fæmnan, & he onfeng þa ilean geeynde for urum lufon þe he ær gesceop, & þa nolde he him geceosan welige yldran, ac þa þe hæfdon lytle worldspeda, ne hie næfdan for him lamb to sylenne, ah twegen culfran briddas him \*genihtsumedan, & twegen turturan gemæccan; & hwæþere hie wæron of Dauides cynnes strynde, þæs riht-cynecynnes. Nu we gehyrað þæt drihten forseah þone welan þisse worlde; & he eft æfter fæce æt þæm unlædum Iudeum manig bysmor geprowade; hie hine swungon, & bundon, & spætledon on his onsyne, & mid bradre hand slogan, & mid heora fystum beotan; & þa wúndan beag of þornum & him setton on heafod for cynhelme; & hine þa on rode ahengon. Eal þis he þrowode for ure lufan & hælo; þy he wolde þæt we þæt heofenlice rice onfengon, þæt þa ærestan

We want light to see the blindness of our banishment.

All other things must be put aside by him who has devoted himself to God's service.

Christ shewed his humility by choosing poor parents.

\* p. 24.

He suffered affliction and death for our sakes.

and presumption. What do we desire to bring forth on Doomsday of that which we have endured for our Lord, since he has suffered so much for our sakes? There are many men who say that they believe in God and love him, and yet will not cease from their unrighteous acquisitions and covetousness, but they are uplifted in their pride, and also are inflamed with bitter envy, and are also defiled with the unclean lust of the flesh. (Dearest) men, the men who follow these vices do not observe the Lord's behests nor follow his instructions; but they rather follow the devil's lore and his instigations; and he ever entices them to all wickedness and to the love of this world by his false-crafts (deceptions); and to him, then, who will not withstand him, the devil shall become terrible at his death, and shall lead him away into everlasting perdition. Let us be mindful, now, of our daily sins, which we have committed contrary to the will of God, so that we, with all our might, may atone for them with fasts, with prayers, with almsdeeds, and with true penitence. That is true penitence when a man confesses the sins he has committed and earnestly makes amendment. Let us weep now, and repeat and remember how the Lord said, 'Blessed are they that weep now, for they shall be afterwards comforted.' So we have now heard that we may with true penitence merit eternal bliss. Again he hath said, 'Woe to you who now laugh, for ye shall hereafter weep everlastingly.' That is the unspeakable vengeance and the eternal torment that is prepared there for the wicked. Better it were for him never to have been born. Therefore we must be mindful of God's behests and of our soul's need the while we may; and let us earnestly beseech our Lord to deliver us from the eternal death, and bring us into the joy of his glory where there is eternal bliss, and the everlasting kingdom; there no sorrow is found, nor sickness, nor pain, nor any sadness; there is no awe (fear), no strife, no wrath, nor any opposition; but there is joy and bliss, and fairness; and the home (abode) is filled with heavenly spirits, with angels, archangels, with patriarchs, and apostles, and with the innumerable host of holy martyrs who shall all dwell with our Lord for ever and ever. Amen.



men forworhtan þurh heora gifernesse & oferhygde. Hwæt wille we on domes dæg forþberan þæs we for urum drihtne arefnedon, nu he swa mycel for úre lufan geþrowode? Monige men syndon þe cwepað \*þæt hie on God gelyfon & hine lufian, & þonne hweþere nellap ablinnan from heora únrihtum gestreonum & gitsunga, ah hie beoð upahafene on oforhygde & eac beoþ onbærnde mid þære biteran æfeste, ge eac beoþ besmitene mid þem unclænan firen-luste. Men þa men þe þyssonum úncestum fylgað, ne healdap hie Drihtnes bebodu ne his bysenum ne fylgeað; ac hie swiþor fylgaþ deofles larum, & his sceonessum; symle he hie getyhþ to eallum uncystum, & to þære lufan þisse worlde mid his leas-cræftum. & se þe him þonne ne wile wiþstandan, he him æt his ende grim geweorþeþ & hine gelædeþ on éce forwyrd. Gemunon we nu ure dæghwamlican synna þe we wið Godes willan geworht habbaþ, þæt we mid eallum mægene hie beton mid fæstenum, & mid gebedum, & mid ælmes-weorcum, & mid soþre \*hreowe. Þæt \* p. 25.  
Some say they believe in God, but their work show they obey the devil.

bið seo soþe hreow þæt mon þa geworhtan synna andette & georne bete. Wépan we nu, & cwépan & geþencan hu Drihten cwæð, 'Eadige beoþ þa þe nu wepað, forþon þe hi beoþ eft afrefrede.' Hwæt we nu gehyraþ þæt we magon mid þære soðan hreowe éce blisse gecearnian. & eft he cwæþ, 'Wá eow þe nu hlihaþ, forþon ge eft wepað on ecnesse,' þæt is þæt únasecgenlice wræc & þæt ungeendode wite, þæt þon unlædon þær geteohhod biþ; him wære betere þæt he næfre geboren nære. Forþon we sceolan beón gemyndige Godes beboda, & ure sawle þearfe, þa hwile þe we motan, & biddan we georne urne Drihten þæt he us generige from þon ecan cwealme, & us gelæde on þone geféan his wuldres. Þær is ecc blis & þæt ungeendode rice; nis þær ænig sár gemeted, ne adl, ne ece, ne nænig unrótnes; nis þær ege, ne geflit, ne yrre, ne nænig \*wiþerweardnes; ac þær is gefea, & blis, & fæ[ge]rnes, & se \* p. 26.  
True penitence consists in confession and amendment.

hám is gefylled mid heofonlicum gastum, mid englum & heahenglum, mid heahfæderum & apostolum, & mid þy únarimedan weorode haligra martyra þa ealle motan wunian mid Drihtne in callra worlde world. Amen.

May God bring us into his heavenly joys.

\* p. 27.

## III.

## THE FIRST SUNDAY IN LENT.

Dearest men, here saith Matthew the Evangelist, that the Saviour was led into the wilderness and that he was tempted by the devil; and when that he had fasted forty days and forty nights he became hungry. The tempter then went to him, and said to him, 'If thou be God's son command that the stones become bread.' The Saviour then answered him and said to him, 'Man's life is not in bread alone, but of every word that proceedeth from the mouth of God.' Then the accursed spirit took him and led him into the holy city and set him upon the pinnacle (shelf) of the temple, and said unto him, 'If thou be the Son of God, cast thyself down from this height; for it is written that thy angels shall have thee in hand lest thy foot should stumble.' The Saviour again answered and said, 'Tempt not thou the Lord thy God.' The devil then took him a third time, and led him up to a very high hill, and showed him all the kingdoms of the earth and the vain glory of this world, and said unto him, 'All these things will I give thee if thou wilt fall down to me and worship me.' The Saviour answered him and said, 'Get thee behind me Satan, for it is written, Worship the Lord thy God and serve him only.' Then the tempter left him, and his angels came to him and ministered unto him. Dearest men, it is certain that, as soon as the Lord went out of the bath of baptism, he fasted immediately; and the holy fathers and teachers of God's people have instituted the time of this feast [i.e. Lent] before the passion of Christ [i.e. Passion Week], and they have plainly shown that the awful Doomsday shall come about the time that the Son of God suffered upon the rood-gallows (the cross). But we must bear in mind that our Lord after his baptism fasted and was also tempted. It is needful then for us to fast, because we are often tempted by the devil after our baptism. The Lord admonished us by his fasting and by all his works, that we should serve him and overcome the devil, and gain

## III.

## DOMINICA PRIMA IN QUADRA[GESIMA].

Men þa leofestan, her sagap Matheus se godspellere þætte Hælend<sup>1</sup> wære læded on westen, & þæt he wære costod from deofle; & mid þy þe he fæste feowertig daga & feowertig nihta, þa hingrede hine. Se costigend þa eode to him, & him to cwæp, ‘Gif þu sie Godes sunu, cweþ þæt þa stanas to hlafum geweorþan.’ Hælend<sup>2</sup> him þa *ondswarode*, & him to cwæp, ‘Ne bið on hlafe anum mannes lif, ac of eallum þæm worde þe gap of Godes múþe.’ Þa genam hine se awyrgda gast & he hine lædde on þa halgan ceastre, & he hine asette ofer \*þæs temples scylf, & him to cwæp, ‘Gif þu sy Godes sunu, send þe nyþer of þisse heanesse; forþon þe awriten is þæt þine englas þe on hondum habban, þe læs þin fót oþsporne.’ Hælend him þa eft *ondswarode* & cwæp, ‘Ne costa þu þinne Drihten God.’ Þæt deofol hine þa genam þriddan siþe, and he hine lædde upon swiþe heá dune, & him æteowde eal eorþan rice & idel wuldor þisses mid-dangeardes, & him tocwæp, ‘Þas ealle ic þe sylle, gif þu feallest to me & me weorþast.’ Hælend him *ondswerede* & cwæp, ‘Ga þu onbæcling, wiperwearda; forþon þe awriten is, Weorþa þinne Drihten God & him anum þu þeowa.’ Hine þa forlét se costigend, and his englas him to-eodan & him þegnedan. Men þa leofestan, cup is þætte hraþe Drihten, þæs þe he of þam fulwihtes bæpe eode, þa fæste he sona, & þa gesetton halige fæderas & godes folces lareowas þa tîd \*þæs fæstencs foran to Cristes þrowunga, & hie sweetollice cyþdon þæt se egeslica domes dæg cymeþ on þa tîd þe Godes sunu on rôde galgan þrowode. Ac þæt us is to geþencenne, þæt ure Drihten æfter þæm fulwihte fæste, & eac wæs costad. Us is þonne nédþearf þæt we fæston; forþon þe we beoð oft costode from deofle æfter urum fulwihte. Drihten us manode mid his fæstenne, & mid eallum his dædum, þæt we sceolan him

<sup>1</sup> A later hand has inserted se.

The first temptation of our Lord.

<sup>2</sup> A later hand has written se between the lines.

\* p. 28.

The second temptation.

The third temptation.

Angels ministered to Jesus after Satan left him.

\* p. 29.

Lent commemorates the Lord's fasting.

for ourselves eternal life. We must then bear it well in mind that the Almighty, who was in the likeness of God, co-eternal with God the Father, took upon himself the form of our weak nature. Think, too, that were there other animals to be saved and led to eternal life, he would have taken upon him their likeness. But he desired to take upon him our form, (and) so has he given us example of every thing that is good. Wherefore whatsoever good thing we do either in mercy, in humility, in the power of spiritual strength, in the performance of God's behests, or in the fervour of true love to God and man—all these good things come from the fountain of God's mercy and are derived from the might of the Holy Trinity. Lo! we have heard that the evangelist said that the Saviour was led into the wilderness and that he was tempted by the devil. We must believe that he came thither and was not compelled or constrained, but came willingly. And he came thither because he would fight with the accursed spirit. Right was it that he went into the wilderness, where Adam was previously undone. For three reasons the Saviour went into the wilderness—because he would invite the devil to fight with him and deliver Adam from his long banishment, and show to mankind that the accursed spirit contendeth with those whom he sees hastening to God. The temptation was of a threefold nature—First, the tempter said, 'Do as I bid you two, then shall ye two be as God.' Now likewise he tempted God's son through vainglory when he said, 'If thou be the Son of God cast thyself down.' Holy men then knew that he was the true Son of God, because the voice of God the Father was heard at his baptism, thus saying, 'This is my beloved Son, in whom I am well pleased.' Then is it certain that the accursed spirit began to expound God's books and forthwith lied; for it is not said concerning Christ that his foot should strike against a stone, but concerning holy men. For the angels are ever like a shield, a protection to holy men. The Saviour said unto him, 'Tempt not the Lord thy God.' It was not his place to tempt him; nevertheless he went on in his audacity and wished to try whether he would set himself free. He said, 'All these will I give thee

þeowian, & deofol oferswipan, & us ece lif begytan. Us is þonne mid mycelre gemynde to gepencenne þæt se Ælmihtiga, se þe wæs on Godes hiwe, God Fæder efn<sup>1</sup>-éce, onfeng þæt hiw ure tyddran gecynde. Gepencean we eac, gif oþer nyten wære to haligienne, & geteód to þon ecan life,<sup>2</sup> þonne onfenge he heora hiwe, ac he wolde urum hiwe onfón, swa he us ælces gódes bysene onstealde. Forþon eal swa hwæt swa we to góde doþ on mildheortnesse, oþþe on eadmodnesse, oþþe on elne gastlices mægenes, oþþe on gefylnesse Godes beboda, oþþe on þæm welme þære soþan lufan Godes & manna—ealle þis gód cumað of þæm æ-sprengre Godes mildheortnesse, & beoð atogen of þæm mægene þære Halgan Þrynesse. Hwæt we gehyrdon þæt se godspellere cwæþ þæt se Hælend wære gelæded on westen, & þæt he wære costod from deofle. Us is to gelyfenne þæt he þyder cóme, næs no genéded, ne underþeoded, ac mid his wyllan; & forþon he þyder cóm þæt he wolde gecompian wiþ þone awerigdan gast. Rihtlic þæt wæs þæt he eode on westen þær ær Ádám forwearþ. For þrim þingum Hælend<sup>3</sup> eode on westen; forþon þe he wolde deofol gelaþian to campe wiþ hine, & Adám gefreolsian of þam langan wræce, & mannum gecyþan þæt se awyrgda gast æfestgaþ on þa þe he gesyhþ to Gode higian; mid þrim gemettum seo costung, \* [þæt ane cwæþ, ‘Doð swa swa ic ine bebeode, <sup>3</sup>] þonne beo gyt swa swa God.’ Nu he þonne costode Godes Sunu þurh idel wuldor, ða he cwæþ, ‘Gif þu sy Godes Sunu, send þe nyþer.’ Halige men þonne ongeaton þæt he wæs soþ Godes Sunu; forþon þe God Fæder stemn wæs gehyred æt his fulwihte, þus cwepende: ‘Þis is min se leófa Sunu, on þæm me wel gelicode.’ Þonne is cup þæt se awergda gast ongan Godes béc trahtian, & þa sona leah; forþon þis næs gecweden be Criste þæt his fót æt stane oþ-spurne, ah be halgum monnum; forþon þe englas beoþ áá halgum mannum on fultume swa swa scýld. Hælend<sup>4</sup> him tocwæþ, ‘Ne costa þu þinne Drihten God.’ Næs his gemet þæt he hine costode, eode swa þeah on þa freccnesse, & wolde gecunnian hweþer he hine gefreolsian wolde. He cwæþ, ‘þas ealle \* [ic þe sylle<sup>3</sup>], gif þu feallest to me, and me

<sup>1</sup> *A late hand has put e before twen f and n.*

<sup>2</sup> *MS. life. If there were other creatures to be saved God would have taken their likeness.*

*It was right that Christ should be tempted in the wilderness where Adam had previously been ruined.*

*The Lord had a threefold temptation.*

\* p. 31.  
<sup>3</sup> *The tops of all these words are clipped off.*

*Satan falsely interpreted the Scriptures.*

<sup>4</sup> *Se is written before Hælend in later hand.*

\* p. 32.

if thou wilt fall down to me and worship me.' Lo! truly he falleth who worshippeth the devil. We must believe that our Lord might in one hour of the day see the delights of all this world, both in its gold and in its precious raiment. But the perverted spirit spake perverse words when (he said) he would give earthly kingdoms to the exalted and heavenly king—to him who shall prepare heavenly kingdoms for all believers. But that sinful creature would that Jesus should worship him—he who ascendeth to the throne of heaven's kingdom and whose footstool is this earthly kingdom—whom none from hence may behold, but there all saints praise and worship him in his exalted power. So must we worship him with words and serve him with deeds. He said, 'Get thee behind me, and bethink thee how great an evil befell thee for thy covetousness and pride, and for thy vain boasting, and therefore I shall not follow thee, for in these three (trials) thou art overcome.' This testimony (of Scripture) the Lord took in this wise. Well did David devise it when he would fight with Goliath, when he took five stones in his shepherd's bag, and yet with one he struck down the giant. So Christ overcame the devil with this testimony (of holy writ). We must bear in mind then to praise and love our Lord with all thanksgivings and extollings for these deeds thus performed by him, because, as he had decreed and ordained before all worlds, he would by means of his son's body deliver this world out of the devil's power, The same son was before all times begotten of God the Father—the Almighty of the Almighty, and the eternal of the eternal—wherefore his might shall be ever eternal and his kingdom shall never be impaired. So the prophet spake concerning him. A man shall be born of Judah and shall rule over all nations. And, therefore, of all the gifts that he has given to this world through his advent, there is no power greater or more useful to the frailty of mankind than his overcoming the accursed spirit and the cruel enemy of mankind. Wherefore now every man may overcome him; and he hath no might against us except against such a man as through inconstancy (weakness) of mind will not withstand him. Through Christ's victory all holy men, who serve him in righteousness and in holiness, were set free. So then shall sinners be subdued by

weorþast.' Eala soþlice se afealleþ se þe deofol weorþeþ. Hit is to gelyfenne þæt Drihten mihte on anre tíde dægges geseón ealles þysses middangeardes wynsuninessa, ge on golde ge on deorwyrþum hræglum; ac se forhwyrfta gast spræc forhwyrfedlice wórd, þa he wolde þæm hēan eininge & þæm heofonlican eorþlicu ricu syllan, þæm þe þa heofonlican ricu gearwaþ callum geleaffullum. Ah þæt mánfulle wuht wolde þæt he hine weorþode se þe stigeþ ofer þa þrym-setl heofona rices, and his fôt-sceamul is þis eorþlice rice, þone nænig heonon ne seeawaþ, ac hine ealle halige þær herigaþ & weorþiaþ on his þære hean mihte. Swa we scoolan hine mid wordum weorþian, & him on dædum þeowian. He cwæþ, 'Gá þu onbæling, & gemync \*þe sylfne hu mycel yfel þe gelamp for þinre gitsunga & oforhydo, & for þinum idlan gilpe; & forþon ic þe ne fylge, forþon on þyssum þrim þu eart oforswiped.' Þás cyþnesse Drihten nam of þisse wisan. Wel geheowede Daudid þæt, þa he wolde wiþ Goliap gefeohtan, þa nam he fif stanas on his herdebelig, & þeah-hweþere mid anum he þone gigant ofwarp; swa Crist oferswipde þæt deofol mid þisse cyþnesse. Us is þonne to gebencenne þæt we þás dæda þus gedone from Drihtne mid ealre þoncunga & mærsunga hine herian & lufian, þæt se þe wæs ær eallum worldum geteód & geendebyrd, wolde mid his Suna lichoman þysne middangeard alysan fram deoffes anwalde. Se ilca Sunu wæs ær eallum tidum acenned fram God Fæder, se Ælmihtiga from þon Ælmihtigan, & se Eca from þan Ecan. Forþon his miht bið á éce, his rice ne bið gewemmed. Swa se witga be þam cwæþ, '\*Man bið acenned of Iudan, and he wealdeþ callum þeodum:' & forþon ealra þara gifa þe he middangearde forgeaf þurh his toecyme, nis nænig mare mægen, ne þisse menniscan tydernesse nyttre, þonne he þone awyrgdan gast oferswipe, & þone wælhreowan feond þisse menniscan gecynd; forðon hine mæg nu æle mon oforswipan, & he nænige mehte wið us nafap, buton hwyle man þurh ða unânrædnesse his módes him wiþstandan nelle. Þurh Cristes sigge ealle halige wæron gefreolsode, þa þe him þeowiaþ on rihtwísnesse & on halignesse; swa þonne beoþ þa

He truly falls who worships the devil.

Christ vanquished Satan with the word of God.  
\* p. 33.

\* p. 34.

Christ having overcome Satan is a proof that mankind shall be able to overcome him.

the chief of them (the devil) even as he was subdued (by Christ). Lo! we have heard that the evangelist said that the Saviour was led by the devil into the holy city and also unto the lofty mountain. To believers this then appears very dreadful to hear, but if we consider the humble deeds that he wrought, then that will not appear marvellous to us. It is certain that the accursed spirit is the head (source) of all unrighteous deeds, and also unrighteous men are, as it were, the devils limbs (members), therefore it is not marvellous that the high king and the eternal lord permitted himself to be led unto the high hill, for he permitted himself by the devil's limbs and by evil men to be hanged on the rood (cross). It is not to be wondered at, though he were tempted since he came, that he should be put to death. Wherefore he with his temptation hath overcome our temptation, and our death by his death. The Lord became incarnate in the womb of the ever pure virgin, and without sin he came into the world, and all his life he lived without sin, though he permitted himself to be tempted. But we must consider that the Lord in his temptation did not desire to manifest his great power—he who might, if he wished, at once have caused the tempter to sink into hell's abyss—but with the word of divine writ he overcame him. By his patience he hath set us an example, that as often as we suffer any thing grievous at the hands of evil men, then must we be the more aroused and instigated to divine love, and be more eager to observe God's behests than to avenge our wrongs. We must also remember how great is God's long-suffering and how great is our impatience, and if any one offend us, then are we soon angry and desire, if we can, to take revenge, and [if we are unable] we nevertheless threaten to do so. O how patiently our Lord bore the temptation of the devil—he would not reply to him otherwise than with meekness—he who might have at once punished him in hell. But he would that his praise (renown) should wax the more exalted, therefore he overcame him by patience rather than by destroying him at once. But in him was manifested that he was of two natures in one person—he was true man, therefore the devil dared to tempt him, he was also true God, for angels ministered unto him. We may perceive in him our frail nature, (for) if the devil had not seen him in our nature he would not have tempted him.



synfullan genyþerade mid heora ordfruman, swa he genyþerad wearþ. Hwæt we gehyrdon þæt se godspellere cwæþ þæt Hælend wære læded from deofle on þa halgan ceastre, & eac on þone \*hean munt. Þonne þineþ þis geleaffullum mannum swiþe andrysnlicu wiþe to gehyrenne; ac gif we asmeagaþ þa eadmodlican dæda þa þe he worhte, þonne ne þineþ us þæt nân wundor. Cup is þæt se awyrgda gæst is heafod calra unrihtwisra dæda, swyþee únrihtwise syndon deoffles leomo; forþon nis þæt nân wundor þeah se heá Cyning & se éca Drihten hine sylfne let lædon on þa heán dune, se hine sylfne forlét from deoffles leomum, & from yflum mannum beon on róde ahangenne. Nis þæt to wundrigenne þeah þe he wære costod, se to þon côm þæt hé acweald beon wolde; forþon he mid his costunge ure costunge oforswiþde, & mid his deaþe urne deaþ. Drihten wæs gelichomod on hrife þære á clænan fæmnan, \* & buton synnum he cwom on middangeard, & eal his lif he lifde buton synnum, þeah þe he hine lete costian. Ac us is to smeagenne þæt Drihten on þære costunge nolde his þa myclan miht gecyþan, se þe mihte þone costigend instepes on helle grund besencean gif he wolde. Ac mid þon worde þæs godeundan gewrites he hine oforswiþde. Mid his geþylde he us bysene onstealde, þæt swa oft swa we oht úneapes þrowian æt yflum monnum, þonne sceolan we swyþor beón awehte & onbryrde to godeundre lare, & beón geornran þæt we Godes bebodu healdan, þonne we urne teonan gewrecau. Us is eac to geþencenne hu mycel Godes geþyld is, & hu mycel ure úngeþyld is; & gif us hwa abylgþ, þonne beo we sona yrre, & willaþ þæt gewrecau gif we magon, þeah we beotiaþ tó. Eala hwæt Drihten deoffles costunga geþyldelice abær. Nolde he him na andswerian buton mid monþwærnesse, se þe mihte hine sona on helle gewitnian; ac he wolde \* þæt his lof þe healicor weoxe, [þe he hine mid ge<sup>1</sup>þylde oferswiþde, swiþor þonne he hine sona adwæsete. Ac on þæm wæs gecyþed þæt he wæs on anum háde twegra gecynda; he wæs soþ man, þy hine dorste deofol costian, swyþee he wæs soþ God, þe<sup>2</sup> him englas þegnedon. We magon ongytan on þæm ure tydran gecynd, gif þæt deofol hine ne gesawe on ure gecynde, ne costode he hine. Weorþian

We are not to wonder that Christ was tempted by the devil; for he let bad men, the devil's limbs, crucify him.  
\* p. 35.

\* p. 36.

He did not desire to manifest his great power, but overcame the devil with God's word.

Christ's forbearance should teach us to be patient and forgiving.

\* p. 37.

<sup>1</sup> *Clipped off in binding.*

<sup>2</sup> *In MS y is written in pale ink above the e.*

Let us worship the Lord's divinity, for if he were not true God above all creatures, angels would not have ministered unto him. In this example is manifested that angels minister to all believers when they have overcome the devil. Lo! we have heard that the fast of this forty days began immediately after he rose from his baptism, and then he at once went into the desert; and therefore the elders of the church have instituted that fast before his passion and also before the coming of the awful doomsday. Right is it that all believers should this forty days live in abstinence, and we should also recollect that we must observe the ten commandments and the lore (teachings) of the four evangelists, forasmuch as our body was created of the four elements—of earth, of fire, of water, and of air, so also we sin through four things—through thoughts, words, works, and through will; also there are four times in the year in which we often sin. Then must we again in that abstinence and in these forty nights purify ourselves. Lo! we have now heard that, as commandment was given of old to God's people, we, during this quadragesimal or Lenten period, should give the tenth part of our worldly wealth which we have, so also we must live the tenth part of our days in abstinence. We know well that in the year there are three hundred and sixty-five days; if we then in the six weeks omit the six Sundays of the fast, then there remain no more than six and thirty of the fast-days, and if we live perfectly before God during those days, then do we give for God the tenth part of our days. And let us remember that all this year we have lived carnally minded. Now is there great need that we should give for God the tenth part, and live in abstinence and cleanse us of our sins and earn for ourselves eternal life. The days of this forty nights betoken the present world, and the Easter days denote the eternal blessedness; and the more we now live during those days in abstinence, and the more we are in adverse circumstances in this world, the greater bliss may we have during the Easter days, and so we shall the while we live here in this world. Let us perform for our Lord true repentance and amendment, so that we thereby

we forþon Drihtnes godeundnesse, gif he nære soþ God ofer ealle gesceafta, na him englas ne þegnodon. On þisse bysene is gecyþed *þæt callum geleaffullum mannum englas þegniaþ*, þonne hi habbaþ deofol oferswiped. Hwæt we gehyrdon *þæt þæt fasten* The Lord's fast followed his baptism. þyses feowertiges daga ongunnen wæs instepes þæs þe he of þæm fulwihte astag, & þa eode sona on *þæt westen*; & þa gesetton cyricena aldoras *þæt fæsten foran* to his þrowunga, & eac fōran to þon tōcyme þæs egeslican domes dāges. Riht *þæt is þæt* ealle geleaffulle men þis feowertig daga on for\*-hæfdnesse Believers must practise abstinence in Lent. lifgean, & eac us is to gepencenne *þæt we sceolan þa ten bebodu* healdan, & þa lara þara feower godspellera; forðon þe ure \* p. 38. lichoma wæs gesceapen of feower gesceaftum, of corþan, & of fyre, & of wætere, & of lyfte; swa we eac agyltaþ þurh feower þing, þurh gepoht, & þurh word, & þurh weore, & þurh willan; We sin fourfoldly four times a year. swylce eac feower tīda syndan on þæm gearre, on þæm we oft agyltað; þonne sculon we eft on þære forhæfdnesse & on þyssum feowertigum nihta *þæt geclænsian*. Hwæt we gehyrdon nu *þæt we sceolan under þæm feowerteoþan*<sup>1</sup> gerime, swa swa geara beboden wæs Godes folce, syllan þone teoþan dæl ure worldspeda þe we habban, & we sceolan ure daga þone teoþan dæl on forhæfdnesse lifgean. Gearre we witon *þæt on þæm* gearre bið þreo hund daga & fif & syxtig daga; gif we þonne on þæm syx wucan forlætaþ þa syx Sunnandagas þæs fæstennes, þonne ne bið þara fæstendaga na mǎ þonne syx & þritig; & gif we þa dagas fulfremedlice for Gode \*lifgeaþ, þonne hæbbe we ure daga þone teoþan dæl for Gode gedōn. & gepencean we *þæt we ealne þysne gear lifdon mid ures lichoman willan*. Nu is þearf mycel *þæt we þone teoþan dæl for Gode gedōn*, & on forhæfdnesse lifian, & ure synna clænsian, & ūs ece lif gecarnian. Þas dagas þyses feowertiges nihta tacnaþ þās *ondweardan* weorld, & þa Easterlican dagas tacniaþ þa ecean cadignesne; & swa we nu on maran forhæfdnesse lifiaþ þās dagas, & on andrysum þingum beoþ on þysse worlde, swa magon we þe maran blisse habban þa Easterdagas, & swa we sceolan þa hwile þe we lifgaþ her on worlde. Dōn we urum Drihtne soþe 2 Gedon is written after bote above the line in pale ink. hreowe & bōte,<sup>2</sup> *þæt we þurh þæt gegearnian ura synna forlæt-*

earn remission of our sins, and eternal life after this world, in eternal blessedness. Let us earnestly consider that we should keep ourselves at this and every time from deadly sins, for each man who dieth in these shall be doomed to everlasting torment. Then must we now, at this time because of our daily sins diligently cleanse ourselves with fasts and with holy vigils and with alms ; so must we also fill our hearts with the sweetness of the divine behests that there may not be found in us any place devoid of spiritual power, where-in wicked vices may dwell. We cannot be without venial sins, but we must at this time, these few days, live in abstinence and cleanse our body and heart from evil thoughts as much as we are able, because the bliss and the excess of the body leadeth man to sin, and abstinence cleanseth him and leadeth him to forgiveness. Let no man believe that this fast sufficeth him for eternal salvation, except he add thereto other good deeds ; and he who desires to present his abstinence (fasting) as an acceptable offering to the Lord, must perfect it with alms and with works of mercy. Concerning that Isaiah the prophet hath said, 'Break (share) thy loaf with the needy, and as soon as thou seest a naked beggar, clothe him, and disregard never thy kind.' Lo ! we have heard that fasting is very pleasing to God, if the man raise his hands to almsdeeds. The merciful Lord our Creator receiveth very joyfully all the good deeds which any man doth to his neighbour from a pious and merciful heart. And whatever man may fast with good will and deprive his body of next day's meat that he may cheerfully fill the poor man's body, and comfort his neighbour with that by which he has distressed himself, then is that fasting pure and holy. Concerning that Joel the prophet said, 'Hallow your fast and bring a small offering to the Lord,' that is our bodily abstinence and almsdeed, which rejoiceth the poor. All men however cannot do this, but those must do so to whom God hath given [the goods of] this world, and therefore he giveth them wealth so that they shall succour

nesse, & ece lif æfter þisse worlde on þære ecan eadignesse. Gepencean we geornlice þæt we us healdan on þas tid, & on ælce, wiþ þa heafodlican leahtras; forþon æghwyle þara manna þe his lif geendaþ on þyssum, þonne bið he geteod to þæm ecan wítum. Þonne sceolon we nu for þon dæg\*hwamlicum synnum on þas tid georne clænsian, mid fæstenne, & mid halgum wæccum, & mid ælnessum; swa we sceolon eac ure heortan gefyllan mid þære swétnesse godeundra beboda, þæt on us ne sy gemeted nænig stow æmetig gastlicra mægena, þæt þær mæge yfelu unceyst on eardian. Ne magon we buton þæm medmyclum synnum beon, ah we sceolan on þas tid þas feawan dagas on forhæfdnesse lifgean, urne lichoman & ure heortan clænsian from yflum gepohtum þæs þe we magon; forðon seo blis & seo oferfyll þæs lichoman getyhþ þone mon to synnum, & seo forhæfdnes hine geclænsaþ & gelædeþ to forgifnesse. Ne gelyfe þæs nænig mon þæt him ne genihtsunige þæt fæsten to ecere hælo, buton he mid oprum góðum hit geéce; & se þe wille Drihtne bringan geeweme læc fæsten, þonne sceal he þæt mid ælnessan & mid mildheortum weorcum fullian; be þæm Esaias se witga cwæþ, ‘Brec þinne \*hlaf þearfendum \* p. 40. mannun, & sona swa þu geseo nacodne wædlan, þonne gegyre þu hine, & ne forseoh þu næfre þine gecynd.’ Hwæt we gehyrdon þæt Gode bið þæt fæsten swyþe geeweme, gif se mon ahéþ his handa to ælmesdædum. Se mildheorta Drihten, ure Scyppend, onfehþ swyþe lustfullice callum þæm góðum þe ænig man gedéþ his þæm nehstan, of árfæstre heortan & mildre; & swa h[w]yle man swa mid góðum willan fæstan mæge, & opres dæges metes his lichoman ofteón, þæt he þonne bliþe þæs earman lichoman gefylle, & his þone nehstan afrefrige, on þon þe he hine sylfne geswence, þonne biþ þæt clæne fæsten & halig. Be þæm Iohel se witga cwæþ, ‘Halgiap eower fæsten, & medeme læc bringaþ Drihtne,’ þæt is, ures lichoman forhæfdnes & ælmes-dæda, seo þone earman geblissaþ. Ne magon þis þeah calle men dón; \*ac hit \* p. 42. sceolan don þa þe God þas world to forlæten hæfþ; & forþon þe he him world-speda syleþ, þæt hi þæs earman helpan

We must purify ourselves by fasts, vigils and alms. \* p. 40.

Fasts to be welcome to God must be perfected by alms.

Self-sacrifice in addition to fasting is very acceptable to God.

Joel says, consecrate fasting by alms deeds.

the poor. Then must we bear in mind at this holy time, when we cleanse our bodies with fastings and with prayers, that we also cleanse our minds from evil words; and ever, with joyful spirit, let us keep God's behests. Then shall he bring us into eternal life, where hereafter we may see all the saints and the fair countenance of our Creator, where he liveth and ruleth without end everlastingly. Amen.

## IV.

## THE THIRD SUNDAY IN LENT.

**H**ear now, dearest men, what the excellent teacher (St. Paul) hath said concerning men's tithes. He said 'the time is nigh at hand that we should gather together our substance and our gains.' Let us, then, earnestly give thanks to the Lord who hath given us these fruits, and let us be mindful of what Christ himself has commanded us in the gospel. He hath said that we should, every twelvemonth, give (to God) the tithe of our increase. Lo! our Lord so humbled himself as to give us all the fruits which the earth produces. Though he distributes them variously to men, nevertheless he has bidden us to distribute every twelvemonth, for his sake, the tenth part of our fruits and of our cattle. He did not enjoin that because he had any need thereof, but because he would manifest to us his mercy both in heaven and on earth. It is very needful for us, then, to be obedient to him, so that we may enjoy the beauty of his glory. Thus the Lord himself spake by the prophet, saying, 'Bring your tithes into my barn.' What barn meant he but the kingdom of heaven? And he also said, 'So do, that there may be meat prepared for you in my house.' What else meant he but that we should fill the belly of the needy with our riches? Then shall we never hunger in eternity; but he will open for us the fountains of heaven, and he

secolan. Þonne is nu to geþencenne on þas halgan tid, nu we urne lichoman clænsiaþ mid fæstenum & mid gebedum, þæt we eac ure mōd geclænsian from yfelum wordum; & symle bliþe mode Godes beboda utan we behealdan, þonne gelædeþ he us on þæt éce lif, þær we seopþan calle halige seeawian motan, & þa fægeran onsyne ures Scyppendes, þær he leofaþ & rixaþ abuton ende on eenesse. Amen.

Our minds must we purify from evil words.

## IV.

## \*DOMINICA TERTIA IN QUADRAGESIMA.

\* p. 43.

**G**eheraþ<sup>1</sup> nu, men þa leofestan, hwæt se æþela lareow sægde be manna teoþungeape; he cwæþ, ‘Nu nealæceþ þæt we secolan ure æhta & ure wæstmas gesammian, dōn we þonne geornlice Drihtne þancas þe us þa wæstmas sealde;’ & sýn we gemyndige þæs þe us Crist sylfa bebead on þyssum godspelle; he cwæþ þæt we symle emb twelf monaþ ageafon þone teoþan dæl þæs þe we on ceape habban. Hwæt ure Drihten hine gemedemode, þæt he us sealde ealle þa wæstmas þe eorþe forþbringeþ; þeah he hie mannum missenlice dæle, hwæþere he bebead þæt we symle emb twelf monaþ gedælan for his noman þone teoþan dæl on urum wæstmum, & on ewicum ceape. Ne bæd he nō þæs forþon þe him þæs ænig þea[r]f wære, ac forþon he wolde ægpær ge ofer heofenum, ge ofer eorþan, us his miltse geeþon. Us is þonne mycel nédþearf þæt we gebugon to him, & þæt we motan brucan \*his wuldres fægernesse. Swa Drihten sylfa wæs sprecende þurh witgan, he cwæþ, ‘Bringaþ ge on mīn beren eowerne teoþan sceat.’ Hwyle beren mænde he þonne elles buton heofona rice? & he swa cwæþ, ‘Gedóp þæt eow sy mete gearo on minum hūse.’ Hwæt mænde he þonne elles, buton þæt we gefyllon þæs þearfan wámbe mid urum góðum? Þonne ne hingreþ us næfre on eenesse, ac he us ontyneþ heofenes þeótan, & he us syleþ his

Christ has commanded us to give to God tithes of our riches.

He has no need of our tithes, but he has mercifully enjoined them.

\* p. 44.

By the prophet he said, ‘Bring your tithes into my barn,’ i.e. into the kingdom of heaven.

<sup>1</sup> The coloured G was never put in; but some ignorant person has made a large M instead.

will give us the abundance of his fruits; and by all these things think, O foolish man, what evils has the Lord ever enjoined that his lore were not worthy of one's obeying it? Then it is said in these books that the Lord himself hath declared that mankind should not neglect to give their first-fruits for God, and now if we do not that, then we commit a great sin thereby. And yet it is worse for us to give tithes of our goods if we desire to give the worst to God. The eminent teacher (St. Paul) hath said, 'Worship your Lord God with meet things, and offer to him the fruits of soothfastness (sincerity). Then shall the Lord fill your barn with plenty.' Ye need not think that you are giving that without return (gratuitously) which ye give under the Lord's security, though ye receive not at once the recompence. It may be, however, that many a man will consider what reward he shall receive from the Lord, or how God will afterwards requite him for what he previously gave to the poor for his sake. 'If ye then believe,' said the Lord, 'that what ye give here, in my name, shall turn out to your advantage, then shall it be given advantageously to you, and it shall bring forth for your souls a hundredfold reward.' But if ye doubt concerning the alms ye give for God's sake, and fear that ye will receive insufficient reward, then shall you wholly lose the alms which ye now give for God's sake, and they (alms) shall not become of any benefit to you. In this gospel it saith that our tithes are the tribute of poor men. Give, now, the tenth part of all your acquisitions to poor men, and to God's church, to the poorest of God's servants, who, with divine songs to honour the church, because the church must feed those who dwell therein. Behold, now, how joyful the poor are when any one comforts them with food and clothing. Much more joyful shall be the soul of that man when for her he distributes his alms. For on account of his alms, and his fasting, she shall live everlastingly. (But) he who liveth without alms and fasting shall perish in hell, and he shall never have rest. St. Paul hath also said that God commanded all those who forsake their church and neglect to hear the songs of God, to pine at the door of heaven's kingdom. Because no man need have any



wæstma genihtsunnesse. & be þissum þingum eallum gēpene, þu dysega mon, hwæt yfela bebead Drihten æfre, *þæt* his lār nære wyrþe *þæt* hi mon gehyrde? Þonne sægþ on þissum bocum *þæt* Drihten sylf cwæde *þæt* þis mennisce eyn ne sceolde agimeleasian *þæt* hie sealdon heora wæstma fruman for Gode.

God's lore in enjoining only what is good is worthy of imitation.

& gif we *þæt* nu ne dōþ, þonne wyrc we us mycele synne on þon. & us is gēt wyrc *þæt* we urne ceap teoþian, gif we \*willað syllan ure *þæt* wyrste Gode. Cwæþ se æpela larcow,

It is very wicked to give the worst part of our goods to God.

‘Weorþiaþ ge eowerne Drihten God mid gedafenlicum þingum, p. 45.

& on-seggap ge him mid soþfæstnesse wæstmum, þonne gefylleþ Drihten eower beren mid genihtsunnesse.’ Ne þurfon ge wenan *þæt* ge *þæt* orceape sellon, *þæt* ge under Drihtnes borh syllap, þeh ge sona instapes þære mede ne ne onfón. Hit is þeh wén *þæt* feala manna þence hwylcum edleane he onfó æt Drihtne, opþe hu God him *þæt* eft forgyldan wille, *þæt* he ær for his noman sealde þæm earman. ‘Gif ge þonne gelyfaþ,’

cwæþ Drihten, ‘*þæt* eow *þæt* to góde gelimpe *þæt* ge her on minum naman syllap, þonne biþ hit eow nyt geseald, & hit ariseþ eowrum saulum to hundteontig-fealdre mede;’ gif ge þonne tweogap be þæm ælnessum þe ge for Godes noman syllap, & ge eow ondrædaþ *þæt* ge onfón to lytlum leanum, þonne forleosap ge þa ælnessan þe ge nu for Gode syllap, & hie eow to nænigre \*ære ne belimpeþ. On þissum godspelle sægþ

We must believe that what we give to God will be abundantly restored to us.

*þæt* ure teoþan sceattas sýn earmra manna gafol. Agifaþ nu teoþan dæl ealles þæs ceapes þe ge habban earmum mannum, & to Godes cyrican, þæm earmestan Godes þeowum þe þa cyrican mid godeundum dreamum weorþiað; forþon seo cyrice sceal fedan þa þe æt hire eardiaþ. Geseoþ nu hu bliþe þa earman beoþ, þonne hi mon mid mete & mid hrægle retēþ; mycele bliþre bið seo sawl þæs mannes, þonne hire man þa ælnessan fore dæleþ; forþon be þære ælnessan & be þæm fæstenne heo lifian sceal abuton ende. Se þe buton ælnessan & fæstenne leofað, se bið on helle cwelmed, & he næfre ræste nafap. Swa *Sanctus* Paulus cwæþ *þætte* God hēte ealle þa aswæman æt heofona rices dura, þa þe heora cyrican forlætap, & forhyeggap þa Godes dreamas to gehereune. Forþon ne þearf þæs nanne

\* p. 46.

*þæt* ure teoþan sceattas sýn earmra manna gafol. Agifaþ nu teoþan dæl ealles þæs ceapes þe ge habban earmum mannum, & to Godes cyrican, þæm earmestan Godes þeowum þe þa cyrican mid godeundum dreamum weorþiað; forþon seo cyrice sceal fedan þa þe æt hire eardiaþ. Geseoþ nu hu bliþe þa earman beoþ, þonne hi mon mid mete & mid hrægle retēþ; mycele bliþre bið seo sawl þæs mannes, þonne hire man þa ælnessan fore dæleþ; forþon be þære ælnessan & be þæm fæstenne heo lifian sceal abuton ende. Se þe buton ælnessan & fæstenne leofað, se bið on helle cwelmed, & he næfre ræste nafap. Swa

*Sanctus* Paulus cwæþ *þætte* God hēte ealle þa aswæman æt heofona rices dura, þa þe heora cyrican forlætap, & forhyeggap þa Godes dreamas to gehereune. Forþon ne þearf þæs nanne

Alms and fastings profit the soul and will merit everlasting life.

doubt of this, that the forsaken church will not take care for those that live in her neighbourhood, therefore, my dearest brethren, give your tithes to her, and for God's sake distribute them to those who observe their orders with purity of life, and will rightly be diligent about the praise of God. So the excellent teacher has commanded us rightly to observe God's law and to support firmly God's Church—both the laity and the clergy. The mass-priests, who are the teachers of God's churches, shall rightly teach their confessionals, and give instruction according as our fathers have previously determined. Let no priest, neither for fear of a rich man, nor for reward, nor for any man's favour (love), be afraid of always deciding rightly if he desire to escape God's judgments. And he must not be too desirous of dead men's wealth, nor be too little thankful for their alms because they think that he can absolve their sins. And the teachers must humbly teach and instruct sinful men, so that they may know how to confess their sins aright—because they (sins) are so very various, and some so very impure, that a man will avoid ever telling them except the priest ask him concerning them. 'Oh!' said St. Paul, 'that is accounted the devil's treasure for a man to hide his sins from his confessor,' because to our adversary (the devil) a man's sins are more acceptable than all earthly treasure. The priest that is very tardy in driving out the devil from a man, and in speedily ridding the soul with oil and water from the adversary, shall be assigned to the fiery river and the iron hook. For St. Paul said that he saw not far from the side of the priest, of whom we have said above that he was drawn by the iron hook into the pitchy river, another old man, whom four accursed angels led, with great cruelty, and sank him into the fiery water up to his knees; and they had bound him with fiery chains, so that he could not say, 'God have mercy upon me!' Then said the eminent teacher to the angel that led him, 'Who is this old man?' The angel replied, 'He is a bishop who did more evil than good. Before the world he had a great name, and disregarded it all, and his Creator, who had given him that name.' Then said St. Paul, that (since) the bishop had not shown mercy to widows, nor to

man tweogean, *þæt* seo forlætene cyrice ne hycgge \*ymb þa þe \* p. 47.  
 on hire neawiste lifgeap. Forþon, broþor mine þa leofestan, Distribute  
 syllap ge eowere teoþan sceattas þyder; & þær Gode dælap þam alms to those  
 þe heora hadas mid clænnesse healdan, & Godes lof mid rihte who have  
 begān willap; swa se æpela lareow bebeād *þæt* man Godes æwe kept their  
 mid rihte heolde, & Godes cyricean fæste tremede, ge læwede men, vows of reli-  
 ge gehadode. Ða mæsse-preostas þe Godes cyricena lareowas gion.  
 beoþ, þa sceolan heora scrift-béc mid rihte tæcan & læran, swa The clergy  
 swa hie ure fæderas ær demdon. Ne wandige nā se mæsse- ought to teach  
 preost no for rices mannes ege, ne for fco, ne for manes mannes the laity the  
 lufon, *þæt* he him symle rihte deme, gif he wille sylf Godes duty of con-  
 domas gedegan; ne sceal he eac beon to georn deadra manna fession.  
 feos, ne to lýt þancian heora ælnessan, forþon þe hie wenap Many men  
*þæt* he heora senna alysan mæge. & þa lareowas sceolan try to avoid  
 synfullum mannum eadmodlice tæcan & læran, *þæt* hie heora confession.  
 synna cunnon onrihtlice geandettan; \*forþon þe hie beoþ toþon \* p. 48.  
 mislice, & sume swiþe únsyferlice, *þæt* se man wāndaþ *þæt* he  
 hi æfre asegge, buton se mæsse-preost hie æt him geacsige.  
 ‘Eala,’ cwæþ *Sanctus* Paulus, ‘*þæt* biþ deofles goldhord, *þæt*  
 mon his synna dyrne his scrifte;’ forþon þæm wiperweardan  
 beoþ þæs mannes synna gecwemran þonne<sup>1</sup> eal eorþlic gold-<sup>1</sup> MS. þonne.  
 hórd. Se mæsse-preost se þe bið to læt *þæt* he *þæt* deofol of The devil is  
 men adriþe, & þa sawwle rapost mid ele & mid wætere æt þon greatly  
 wiperweardan ahredde, þonne bið he geteald to þære fyrenan pleased when  
 eá, & to þæm isenān hóce. Þonne sægde *Sanctus* Pauwlus *þæt* a man hides  
 he gesawe naht feor from þæs mæsse-preostes sidan, þe we ær his sins from  
 bufan emb spræcon, *þæt* he wære getogen mid þon isnan hóce the priest.  
 on þære picenan eá, oþerne caldne man; & þone læddon feower  
 awyrgde englas mid mycelre reþnesse, & hine besencton on þa  
 fyrenan eá æt \* his cneowa; & hie hine hæfdon geþreatodne mid \* p. 49.  
 fyrenum racentum *þæt* he ne moste gewepan, ‘Miltsa me, God.’  
 Ða cwæþ se æpela lareow to þæm engle þe hine lædde, ‘Hwæt  
 is þes ealda man?’ Se engel him to cwæþ, ‘Hit is ān biscop St. Paul saw  
 se dyde mare yfel þonne gōd; he onfeng for worlde mycelne a bishop in  
 noman, & *þæt* eal forheold, & his Scyppend þe him þone hell who had  
 noman forgeaf.’ Þonne sægde *Sanctus* Paulus *þæt* se biscop disregarded  
 the duties of  
 his office.

orphans, nor to any of God's poor, he was requited according to his own deeds. And we are told in these books, that to those bishops who are here in the world, there shall befall a fate very similar to the bishop's whom St. Paul saw in the fiery hell, if they will not observe God's law as Holy Scripture biddeth them. The bishop must, if he will obtain God's mercy and forgiveness of his sins, compel the priests with love or with fear, rightly to observe God's law, and (also) the community over whom they are [set], and the laity over whom they ought to be rulers; and that they do not suffer them to lead a wicked life, but that they themselves set a good example to the people. For the good teacher hath said that, when the priest or the bishop was led into eternal perdition, they could not be of any service, neither for themselves nor for the flock, which they previously should have kept for God. Whom does God remind of tribute more than the bishop? because the bishop is God's vassal, and he is equally holy with his apostles, and equal in rank with his prophets, if he permit not God's people to lead a wicked life. So St. Paul hath said that Christ himself bade Moses to say to other teachers, that if they could not by love convert Christian people to observe rightly God's law, that many evil men should pay the penalty with their lives, and then the other folk would turn to God's true service. As the eminent teacher has said, the king and the bishop ought to be shepherds of Christian people, and turn them from all unrighteousness. And if he then shall be unable to turn them to what is right so that they should cease from their iniquities, then shall each man atone for his iniquities according to the measure of his guilt. The bishop and the priest, if they will rightly serve God, must minister daily to God's people, or at least once a week sing mass for all Christian people who have ever been born, from the beginning of this world. And it is God's will that they should intercede for them. Then shall they receive from God greater reward than they may do by any other gifts—for very dear to God are his people. And those that are in heaven shall intercede for those who are engaged in this song. And they shall be in the prayers of all earthly folk, who

nære miltsiende wyde<sup>wum</sup>, ne steopcildum, ne nānum Godes þearfan; þa wæs him forgolden æfter his agenum gewyrhtum. & her sægþ on þyssum bocum, þæt þæm biscopum þe her on worlde syndon, swyþe gelice gegange þæm biscope þe Paulus on þære fyrenan helle geseah, gif hi nellap healdan Godes æwe, swa swa him haligu gewreotu bebedap. Se biscop sceal, þe wile onfōn Godes mildheortnesse & his synna forgifnesse, þrafian þa mæsse-preostas, mid lufe ge mid laþe, þæt hie healdan Godes æwe on riht, & þone hired þe hie ofor beoþ, & þa læwedan men þe hie aldormen ofer beon sceolan, þæt hie þæm \*ne gefafian þæt hie heora lif on wōh lifgean, þæt hie on him sylfum onstellen gode bysene þæm folce; forþon se goda lareow sægde, þonne se mæsse-preost oþþe se biscop wære gelæded on éce forwyrd; þæt hi þonne ne mihtan nawþer ne him sylfum, ne þære heorde þe hi ær Gode healdan sceoldan, nænige gode beon. Hwane manap God maran gafoles þonne þone biscop? forþon þe se biscop biþ Godes gingra, & he biþ efenhalig his apostolum, & efnhlete his witgum, gif he ne gefafap þæt Godes folc heora lif on wōh lybban. Swa Sanctus Paulus sægde, þæt Crist sylfa bebude Moysé þæt he oþrum lareowum sægde, gif hi þæt Cristene fole mid lufan ne melhton gecyrron þæt hi Godes æwe on riht geheoldan, þæt hit þonne manige yfele men mid heora feore gebohtan, þonne gecyrde þæt oþer fole on Godes þone soþan þeowdom. Swa se æpela lareow sægde, þæt se cyning & se biscop sceoldan beōn Cristenra folca hyrdas, & hi from eallum \*unrihtwisum ahweorfan; & gif mon þonne ne mihte hi to rihte gecyrron, þæt hi heora wōh-dæda ge-swīcan woldan, þonne sceal æghwylc man bétan his wōh-dæda be his gyltes andefne. Se biscop & se mæsse preost gif hi mid rihte willap Gode þeowian, þonne sceolan hi þegnian dæghwamlice Godes folce, oþþe huru embe seofon niht mæssan gesingan for eal cristen folc, þe æfre from frymþe middangeardes acenned wæs, & Godes willa sy þæt hi foreþingian motan. Þonne onfoþ hi from Gode maran mēde þonne hi from ænigum oþrum lacum dōn; forþon þe Gode is his folc swyþe léof; & þa þe on heofenum syndon, hi þingiaþ for þa þe þyssum sange fylgeaþ, & hi beoþ on ealra corþlicra gebed-rædenne þe Cristene wærou,

The bishop must compel the priests to fulfil their duties towards the laity.

\* p. 50

The bishop is God's vassal, and is frequently reminded of his dues to God.

The king and the bishop are shepherds of Christian folk.

\* p. 51.

If the clergy do their duty they will secure the prayers of all God's people.

have been Christians, or yet may be; and they shall never die in their sins, and God's mercy and that of all saints shall be upon them. And God hath permitted earthly men to bless all Christian people and to present to him frequently divine offerings, for they are called God's children, and are in communion with all the saints. And this work is the greatest source of annoyance to devils, because they have many souls in their power to whom God will yet show mercy on account of their powerful supplications, and on account of the prayers of earthly men, and of all saints, and for his great mercy. The holy teacher hath said, 'Let us, the children of men, not cease to please God and annoy the devil day and night, and to bless ourselves with the token (sign) of Christ's Cross. Then the devil will flee from us, because it is a greater terror to him than the sword may be to any man, if one were about to strike off his head.' And to all Christian men it is commanded that they shall bless their entire bodies seven times with the sign of Christ's Cross. First in the early morning, the second time at undern-tide (nine o'clock), the third time at midday, the fourth time at the hour of none (three o'clock), the fifth time in the evening, the sixth time at night, ere he go to rest, the seventh time at dawn. At all events he should commend himself to God. And if the teachers will not constantly enjoin this upon God's people, then shall they be very guilty before God, because God's people ought to know how to shield themselves from devils. And the teachers hereafter shall be deserving of condemnation if they will not teach the people to cease from their sins and observe God's behests. The bishop must lay a great injunction upon the priests, if they will preserve themselves from the wrath of God, to tell God's people that on Sundays and Mass-days they should diligently visit God's church, and joyfully hear there the divine instruction. The teachers shall not neglect the instruction, nor shall the people be too proud to humble themselves to him if they desire God's forgiveness. For where the gospel is said, there many a man's heart is touched, and God will be merciful to the men who, with meek heart, believe in him. Then must the bishops and priests diligently urge men of all ranks and bid them rightly to observe God's decrees; the servants of God to keep their divine services and their churches

oþþe gýt sýn; & hi næfre on heora synnum ne swyltaþ; & Godes mildheortnes biþ ofer hi, & ealra haligra; & God hafap \*alyfed eorþlicum mannum þæt hi motan bletsian eal Cristen \* p. 52.  
 folc, & him gelome godcunde lác forebringan; forþon hi syndon Godes bearn gecegede, & on ealra haligra geþoftscipe. & þis weorc biþ deofflum se mæsta teona; forþon þe hi habbaþ manega saula on heora gewaldum þe him wile gýt God miltsian for heora mægena weorþunga, & for eorþlicra manna gebedum, & ealra haligra, & for his mycclan mildheortnesse. Cwæþ se halga lareow, ‘Ne ablinnan we, manna bearn, þæt we Gode cwemon, & deofol tynan, dæges & nihtes, & mid Cristes rôde tacne us gebletsian, þonne flyhþ þæt deofol fram us; forþon him biþ mara broga þonne ænigum men sy, þeah hi<sup>1</sup> mon sléa mid sweorde wiþ þæs heafdes.’ & eallum Cristenum mannum is beboden þæt hi ealne heora lichoman seofon siþum gebletsian mid Cristes rôde tæcne, ærest on ærne morgen, oþre siþe on underntíð, þridan siþe on midne dæg, feorþan siþe on nontíð, fiftan siþe on æfen, syxtan siþe on niht ær he ræste, seofþan siþe on uhtan; huru he hine Gode be\*beode. & gif þa lareowas þis nellap fæstlice Godes folce bebeodan, þonne beoþ hi wiþ God swyþe scyldige; forþon þæt Godes folc sceal witon hu hi hi sylfe scyldan sceolan wiþ deofflu; & þa lareowas beoþ syþþan domes wyrþe, gif hi nellap þæt folc læron þæt hi heora synna geswicon, & Godes bebodu healdan. Se biscop sceal beodan mid þon mæston bebode þæm mæssepreostum, gif hi hi sylfe willon wiþ Godes erre gehealdan, þæt hi secggan þæm Godes folce þæt hi Sunnandagum & mæssedagum Godes cyrican georne sécan, & þær þa godcundan láre lustlice gehyran. Ne sceolan þa lareowas agimeleasian þa láre, ne þæt folc ne sceal forhycggan þæt hi to him hi geeaðmedon, gif hi willon Godes forgifnesse habban; forþon þær mon þæt godspel sægþ, maniges mannes heorte biþ onbryrded, & God biþ milde þæm monnum þe mid eaþmodre heortan on hine gelefaþ. Þonne sceolan þa biscopas & þa mæssepreostas gehwylces hádes men georne preatigean, & him bebeodan, \*þæt hi Godes domas on riht healdan, þa Godes þeowas heora tidsangas & heora cyrican mid

The devils are much distressed by the supplications of the saints.

The token of the Cross is Satan's greatest terror.

<sup>1</sup> ? read him.

We should cross and bless ourselves seven times a day.

\* p. 53.

The bishop must diligently enjoin the priest to impress upon the people the necessity of church-going on Sundays.

\* p. 54.

rightly, and the laity as it properly behoveth them. But if any one will not listen to him, then must the priest punish him as it is here enjoined. If the servant of God will not rightly serve the church, then let him receive along with the laity the hardest service. And this must the mass-priest needs enjoin, or take upon him the sins of God's servant; then shall he be like the angels who of yore contended against God and then were cast into hell. Therefore the eminent teacher hath said this concerning those same, that they thereby might teach other men; and the bishop and the priest shall then be guiltless before God. Moses received a shining crown of glory because he always punished those who despised God. He who despiseth God's behest shall be like a heathen, and many a devil shall abide in him. St. Paul said, 'Great (important) is the injunction of the apostolical order'; because our Lord said to him that whomsoever he bound on earth should be bound in heaven, and whomsoever he loosed on earth should be loosed in heaven. Then I counsel you, my brethren, to give the tenth of your goods to poor men, who before the world have but little. Then shall all the saints rejoice over you, and God himself shall be with you, and ye with him, and ye shall receive forgiveness of your sins. And whatever man will not distribute the tithe of his substance and his gains for God's sake, to him shall not be given the Lord's mercy nor forgiveness of sins, but he shall be afflicted with punishments after his death, and of all his goods he shall then be empty-handed, and all things shall then be taken forcibly away from him. And this is enjoined on each man who may be skilful in anything, either in greater wisdom or less. Then let him ever yield to the Lord his tithes on account of his earthly gains, and on account of the fruits of eternal life. Therefore the Lord ever reminds every man of what he here gives him; and if we then joyfully and largely distribute to poor men the wealth which God has previously given us, then shall we receive both earthly and heavenly reward. 'Oh,' said the eminent teacher, 'thou foolish and unwise man, wherefore hast thou deprived thyself of the twofold blessings by breaking God's



rihte healdan, & þa læwedan swa him mid rihte tóbelimpe. Gif him mon þonne hyran nelle, þonne mot se mæsse-preost hit wrecan, swa hit her beboden is, gif se Godes þeow nelle þære cyrican on riht þeowian, þæt he þonne mid læwedum mannum onfó þæs heardestan þeowdomes; & þis sceal se mæssepreost nede bebedan, oþþe þæs Godes þeowes synna onfón, & he biþ þonne seopþan þæm englum gelic, þe geó Gode wiþsocan, & þa wurdon on helle besencte. Þonne sæde þæt se æpela lareow be þæm ilcan, þæt hi oþre men be þon læron milton, & se biseop & se mæssepreost beoþ þonne wiþ God gehealdene. Moyses onfeng scínendum wuldorhelme, forþon he symle þa nýrugde þe God oferhogodan. Se þe Godes bebod oferhogaþ, he biþ on hæpenra onlicnesse, & manig deofol on him eardap. Cwæp Sanctus Paulus, ‘Mycel biþ þæs apostolican hades bebód;’ forþon þe Drihten cwæp to him þæt swa hwylene swa he on eorþan gebunde, \*þæt se wære on heofonum \* gebunden; & swa hwylcne swa he on eorþan alysd, þæt se wære on heofonum onlysed. Þonne lære ic eow, broþor mine, þæt ge syllon eowre teoþan sceattas earmum mannum þe her for worlde lýtel ágan, þonne blissiaþ ealle halige ofer eow, & God sylf biþ mid eow, & ge mid him, & ge onfoþ eowerra synna forgifnessa; & swa hwyle man swa nele his ceapes & his wæstma þone teoþan dæl for Godes naman dælan, þonne ne bið þæm seald Drihtnes mildheortnes, ne his synna forgifnes; ah he bið mid witum þread æfter his deape, & ealra his ahta þonne idel-hende, & him þonne beoþ ealle mid nede on genumene. & æghwylcum men is beboden þe on ænigum þingum cræftig sy, oþþe on maran wísdome oþþe on læssan, þonne agife he symle Drihtne þone teoþan dæl, for his ðæm eorþlicum gestreonum, & for þæs écan lífes wæstmum; forþon simle Drihten manap æghwylcne man þæs ðe he him her syleþ. \* & gif we þonne lustlice & rumlice þa welan dælaþ earmum monnum, þe us God ær scalde, þonne onfó we ægþer ge eorþlice mede ge eac heofenlice. ‘Eala,’ cwæp se æpela lareow, ‘þu dysega man, & þu únsnottra, to hwon bescyredest þu þe twyfealdre bletsunga, þa þu heruwest Godes bebodu? for hwon

Priest and layman must be punished for their neglect of ordinances.

Moses received a crown of glory for punishing the despisers of God.

\* p. 55.

He who fails to give his tithes shall be deprived of God's forgiveness.

God reminds us all of what he gives us so that we may be liberal in giving.

\* p. 56.

behests. Why consideredst thou not that it is all God's? Oh, thou covetous and rich man, what wilt thou do if the Lord taketh from thee nine parts of thy wealth, and letteth thee have only the tenth part? For it is right that nine parts should be taken from the man that refuses God the tenth part.' It is written in Christ's books that the Lord himself said that the tenth parts of our goods were under our own control, both as regards land and other possessions and other acquisitions; wherefore at the last day it shall ever turn to grief to that man who refuseth it to God. If, however, we will distribute them cheerfully and bountifully to poor men, then will the Lord open for us the fountains of heaven; and he will send us his blessings from above, and our wheat, and our vineyards, and all our earthly riches shall be blessed if we act aright; and he will also shield us from all enemies. Lo! each man desireth that the Lord should give him all that is needful, and yet is not willing to do his will by distributing, for his sake, what he has previously given him. Why can we not consider that the earth is God's, and the substance by which we live is God's, and we are all his; and under his control is all the earth; and the winds and the rains which produce the fruits of the earth are all his; and the sun's heat that warmeth the earth and all creatures are his; and he wrought them all, and hath them under his control. And our Lord is very mindful of all the gifts that he has bestowed upon us, and at the last day we must restore all that he has previously given to us on earth, and he will then recompense us according as we have done here, both good and evil. Dearest men, let us consider, if we for awhile are in any tribulation where we despair of our lives, do we not then pray for God's mercy, and will he not then be dearer to us than all worldly riches, if he will spare and have mercy upon us? Wherefore let us consider what that torment will be to which no termination comes. 'Therefore do I now admonish by the divine message,' the great teacher said, 'that ye absolve you of your sins before ye die;' because it now rapidly draweth nigh to our dying day; and it is very uncertain whether our heirs and successors will act faithfully after our lives, if

ne gepohstest þu þæt hit is eal Godes? eala þu gitsigenda, & þu welega, hwæt dest þu þe, gif Drihten on þe genimþ þa nigan dælas, & þe læteþ þone teoþan dæl ainne habban? Forþon þæt biþ buton synne þæt mon þa nigan dælas on þam men genime, þonne he þæs teoþan dæles Gode forwyrneþ.' Hit is awriten on Cristes bocum þæt Drihten sylf cwæde þæt þa teoþan sceattas wæron on *urum agnum domum*, ge on lánde, ge on oþrum þingum, ge on oþrum gestreonum; forþon symle æt þæm ytmestan dæge eal hit him wyrþ to teonan þæm þe his Gode wyrneþ; gif we þonne blipe & rummodlice hi dælan willaþ earmum \* mannum, þonne ontyneþ us Drihten heofenes þeotan, & he us sendeþ ufan his bletsunga; & ure hwæte, & ure wíngeardas, & ealle ure eorþan wæstmas beoþ gebletsode, gif we beoþ riht donde; & he us eac gesceldeþ wið eallum feondum. Hwæt æghwyle mon wile þæt him Drihten selle ealle his þearfe, & hine ne lyst his willan wyrcean þæt he on his naman dæle þæt he him ær sealde. For hwon ne magon we geþencan þæt seo eorþe is Godes? & Godes is þæt yrfe þe we big leofiaþ; & we ealle syndon his; & on his onwealde is eal þes middangeard, & þás windas & þas regnas syndon ealle his þa þe eorþan wæstmas weccaþ, & þære sunnan háto þe þas eorþan hlypeþ,<sup>1</sup> & ealle gesceafta syndon his, & he hi ealle geworhte, & on his anwalde hafað. & ure Drihten is swiþe gemyndig ealra þara gifena þe he us tólæteþ; \*and we æt þæm ytmestan dæge eall agyldan sceolan þæt he us ær on eorþan sealde, & he us þonne forgyldeþ swa we nu her doþ, ge gódes ge yfeles. Men þa leofestan, for hwon ne magon we geþencan, gif we áne hwile beoþ on hwyleum earfoþum þær we ures feores ne wenað, þæt we þonne his áre biddað, & us bið þonne leofre þonne eal eorþan wela, gif he us arian & miltsian wile? for hwon ne magon we geþencan hwyle þæt wite bið, þe næfre nænig ende ne becymeþ? 'Þonne manige ic nu mid godeundre stefne,' cwæþ se æpela lareow, 'þæt ge eow alesan of eowrum synnum, ær þon þe ge deaþe swelton;' forþon þe hit nu swiþe nealæceþ urum ende-dæge; & us is swiþe uncuþ hwæt ure yrfewardas & lastwardas getreowlices dón willon æfter urum life, gif we hit

It is right that he who refuses a tenth God should only leave him a tenth.

\* p. 57.

All the earth is God's, and all things in it are in his power.

<sup>1</sup> Read *hlyweþ*.

\* p. 58. We must hereafter render an account of all that has been given us.

previously we ourselves have been negligent, because few are they who are true to the dead. Of a truth, I tell you, whosoever will not love the Lord, and for his sake distribute his goods, shall be deprived of them by the Lord with great severity. And as many poor men as die in the neighbourhood of the rich and wealthy, and because he will not give them the tenth part of his wealth, of all those men's death shall he be guilty and a murderer before the throne of the eternal Judge, because that he wretchedly and arrogantly previously kept his wealth, and refused it to the Lord's poor. Let the man who desires to obtain the heavenly blissfulness, ever rightly give the tenth of his goods to God, and distribute his alms even from the nine remaining parts, and give to poor men the remains of his table, and his old garments. Then shall it be hereafter kept for him in the heavenly treasury; and whatever God may give us more than we shall necessarily make use of, let us always bestow it upon those that have less. He does not give it to us in order that we should hide or give it ostentatiously, or to any men who do not love God much, but we must give it to God's church, and bestow it upon the poorest men. Then is that a good thing here in this world, and also in the world to come. Riches, and great ostentation, and unrighteous greed, and denying the poor, are very great sins before God. Forsake, now, the deceitful riches and the unlawful acquisitions, as the saints did who, in this life, sought naught nor yearned to have aught but that they might bring into the exaltation of heaven all that they had gained on earth through God's assistance. It is not forbidden you, however, to possess wealth, if ye acquire it aright, because it is very acceptable to God that ye should give to poor men, and with your wealth so merit it as to obtain the everlasting joy in which the Lord is with his saints, and with all those that will observe and perform his behests. To the Lord be praise, and glory, and peace in eternity, for ever, world without end. Amen.

sylfe ær agimeleasiap; forþon syndon feawa þe þæm deadan getreowe weorþon. \*Soþ is þæt ic eow scegge, swa hwylc man \* p. 59.

swa nele Drihten lufian, & his æhta for hiþ naman dælan, þonne genimeþ hi Drihten mid mycclum teonan on him, & swa feala earmra manna swa on þæs rīcan neaweste & þæs welegan sweltap, & he him nele syllan his teoþung-sceatta dæl, þonne biþ he ealra þara manna deapæs seoldig & myrþra beforan þæs

He who will not give his tithes for the sake of the poor is a murderer.

ečan Deman heahsetle; forþon þe he heold ær his æhta him to wéan & to wlencum, & forwyrndon þam Drihtnes þearfum.

Se mon se þe wile þone heofonlican geféan begytan, agife he symle mid rihte þone teoþan sceat Gode, & dæle þeah his ælnessan forþ of þon nigeoþan dælon, & sylle earmum mannum h[i]s beod-lafa, & his ealde hrægl, þonne biþ hit eft him

togeanes gehealden on þæm heofonlican goldhórde. & swa hwæt swa us God sylle mare þonne wé node brucan sceolan, dælon we þæt symle þæm þe læsse habban; ne sylþ he hit us

Let us ever give to the poor of our abundance.

to þon þæt we hit hydon, \*opþe to gylpe syllan, sam hwylcum \* p. 60.

mannum þe naht swiþe God ne lufiap; ah we hit sceolan syllan to Godes cyrican, & þæm carnestum mannum dælon, þonne is

Give not ostentatiously.

þæt god, ge her on worlde, ge eac on þære toweardan. Ða

welan, & þæt mycele gylp, & seo únriht-gitsung, & þæt man

þæm earman forwyrne, þæt is eal swiþe mycel synn beforan

Gode. Wipsacaþ nu þam leasum welum, & þam únalyfdum

gestreonum, swa þa halgan dydon þe on þyssum life naht ne

sohton ne ne gyrndon to hæbbenne, buton þæt hi on heofona

heanessum gebrohton eal þæt hi on eorþan begeaton þurh

Godes fultum. Nis eow þonne forboden þætte æhta habban,

gif ge þa on riht strenap; forþon Gode is swiþe leóf þæt ge

þa earmum mannum syllon, & mid eowrum æhtum gecarnian

þæt ge þone écan geféan begytan motan, þe Drihten on is mid

his halgum, & mid eallum þam þe his bebodu healdan willap

& gelæstan; þæm Drihtne sy lof, & wuldor, & sibb, on énesse

in ealra worlða world, á buton ende. Amen.

The lawful acquisition of property is not sinful, for with it we may earn everlasting joy.

## V.

## THE FIFTH SUNDAY IN LENT.

**H**ere is related how the excellent teacher spake and said, 'Dearest men, it behoveth us first to hear the words of holy writ, and afterwards to give and yield meet fruits.' What use is it for a man to listen earnestly to the words of the holy gospel, if he will not have and hold them in his heart? if nevertheless the root of the holy record be pulled up and removed from his heart? How may he then have and hold spiritual fruit, if he will not believe in God, and with sincere heart bear in mind and consider how David the Psalmist began to ponder and think as to what were the works and deeds of the good man? And he therefore thus spake: 'The man who speaketh truth with his mouth, and sincerely thinketh it in his heart, and truly performeth it, and puts down the deceitful words of his tongue—he is the man who hath and holdeth the belief of God's kingdom, because he would not deceive his neighbour through treacherous words.' It is the practice of many a man ever to say to his neighbour the words that he thinketh may be most pleasant for him to hear, and nevertheless, at the same time, he taketh thought how he may most easily betray him through the sweetness of those words. It is the devil's practice ever to betray the unwary through the sweetness of sins, and he will afterwards recompense him for it all cruelly and ill. There are many men who joyfully hear the words of the holy lore, and yet quickly forget, what they a little before, with anxious ears and with inward thought, had heard related and told. Wherefore they neither bear nor have with them spiritual fruit, because that the holy seed, which previously was proclaimed and told them by the mouth of the teacher, has faded and died in them, therefore the hearing and the zeal is of no use to the

## V.

## DOMINICA \* V. IN QUADRAGESIMA.

\* p. 61.

**H**er segþ hu se æþela lareow wæs sprecende; he cwæþ, ‘Men þa leofestan, ærest us gedafenap þæt we gehýron þa wórd haligra gewreota, & syþan æfter þon ful medomne wæstm agifan & agildan.’ Hu nyt bið þæm men þeh he geornlice gehyre þa wórd þæs halgan godspelles, gif he þá nel on his heortan habban & healdan, gif þeh se wyrtruma þære halgan gesegene of his heortan biþ alocen & onweg anumen? Hu mæg he gastliene wæstm þonne habban & healdan, gif he ne wile hine him to Gode gelyfan, & mid innewardre heortan gemunan & gepencan hu Daid se sealmseop ongan smeágan & þencan, hwylce þæs góðan mannes weore & his dáða wæron; & he forþon þus cwæþ: ‘Se mon se þa soþfæstnesse mid his múþe spreceþ, & hie on his heortan georne gepeneþ, & he hi fullice gelæsteþ, & he afylleþ þa inwitfullan wórd of his tungan, þæt beop \*þa men þa þe Godes rices geleafan habbað & healdap; forþon hi noldan heora nehstan beswican þurh þa facenfullan wórd.’ Maniges mannes wise bið þæt he wile symle to his nehstan sprecan þa wórd þe he wenþ þæt him leofoste sýn to gehyrenne, & þonne hwæþere þeneþ hu he hine eþelicost beswican mæge þurh þa swétnesse þara wórda; deoffles wise bið þæt he wile symle þone únwaran man beswican þurh þa swétnesse þara synna, & eft he wile hit him mid grimnesse & mid yfele call forgyldan. Manige men beop þe þa wórd þære halgan gesægene lustlice gehyraþ, & þeah hrædlice hie forgytaþ þæt hie hwene ær ymbhygdigum carum & ingeþancum gehyrdon rececan & seeggan. Forþon hie gastliene wæstm ne berap, ne mid him nabbað; forþon þe þæt halige sæd on him gedwán & gewát, þæt him ær of þæs lareowes muþe wæs bodad & sægd; forþon seo ge\*hyrnes & seo geornnes ne bið nyt on þæm unglyfdum mannum, & on þæm gymleasum; swa

We must bring forth fruits meet for repentance.

David describes the good man as one who will not deceive his neighbour.

Ps. xv, 3, 4.

\* p. 62.

It is the devil's habit ever to betray the unwary.

Hearing and zeal is of no use to the unbelieving and negligent.  
\* p. 63.

unbelieving and careless men, as David the Psalmist has said. Many men there are who, before other men, begin to do a little good and quickly abandon it. Wherefore Christ himself has said that he will not hear the negligent and forgetful man's prayers. It is all to no purpose for a man to eat good meat, or at a feast to drink the best wine, if it happeneth that he afterwards spews up and loses that which he previously received for enjoyment, and for the advantage of his body. So, then, we must not unwarily relinquish the spiritual teaching by which our soul liveth and is fed. As the body cannot live without meat and drink, so then the soul, if she be not spiritually fed with God's word, will perish through hunger and thirst. Therefore much more ought we to take thought of spiritual than of carnal things. As the body will depart from the things of this world, even so will the soul live with spiritual things in eternity. She will again receive her body at the last day, and with it shall atone for all the deeds of the body. Many men there are whose hearts are hard, who hear the divine instruction, and, though they are often preached to and addressed, become negligent. These, hereafter, on the terrible doomsday, shall be unable to make any excuse, but shall then, along with devils, fall into eternal torment. Wherefore let us withdraw our minds from the love of this world's sinful indulgences and desires, lest this world's love cut us off from the enjoyment (love) of eternal life and everlasting light, in which God dwelleth with his saints in heaven and with all the souls who here in this world shall rightly turn to God, and with pure heart confess their sins and make amends toward God. Lo! we know that all the glory and comeliness (beauty) of this life hieth and hasteneth to an end, for the body grows old, and its beauty fades and returns to dust. So, then, the glory and comeliness of the soul, that in eternity dwelleth in the joy of heaven's kingdom, there rejoiceth and shineth with Christ. Wherefore, dearest men, I pray and beseech each of you to contemplate himself in his heart with silent mind, what the mortal body is like when the soul is gone, and the beauty which he loved here in this world—like to the flowering tree and blooming flowers. We know



Daudid se scalmsceop cweþende wæs. Manige men beoð þe  
 beforan oþrum mannum hwæt hugu god begangaþ, & raþe  
 hie hit ânforlætaþ; forþon þe Crist sylfa cwæp þæt he nelle  
 gehyran þæs gimeleasan, & þæs forgytenan mannes gebed-  
 rædene; ne þæt to nahte nyt ne biþ þæt man góðne mete ete  
 oþþe þæt betste wín on gebeorþcipe drince, gif þæt gelimpeþ  
 þæt he hit eft spiwende anforlæteþ, þæt he ær to blisse nam  
 & to lichoman nyttnesse; swa we þonne þa gastlican lare  
 unwærlice ne sceolan ânforlætan, þe ure saul biþ leofaþ &  
 feded bið; swa se lichoma buton mete & drence leofian ne mæg,  
 swa þonne seo saul, gif heo ne bið mid Godes worde feded  
 gastlice hungre & þurste heo bið cwelmed. Forþon myccle  
 \*swiðor we sceolan þencan be þæm gastlicum þingum þonne be  
 þæm lichomlicum. Se lichoma on <sup>1</sup> þisse worlde þingum gewiteþ,  
 swa þonne seo saul mid gastlicum þingum on ecnesse leofaþ; seo  
 eft onfehþ hire lichoman on þæm ýtmestan dæge, & mid þæm  
 sceal béon riht agyldende for ealles þæs lichoman dædum.  
 Manige men beoð heardre heortan þe þa godcundan lare gehyraþ,  
 & him mon þa oft bodað & sæg[þ], & hi hi þonne agimeleasiað;  
 þa þonne eft nænige láde gedón ne magon on þon bifigendan  
 domes dæge, ah sceolon þonne mid deofflum in éce wite ge-  
 feallan; forþon bégan we ure móð from þære lufan þisse worlde  
 synlustum & gitsungum, þe læs us þisse worlde lufu aþeode  
 from þære lufe þæs ecan lifes, \* & þæs ecan leohtes þe God mid  
 his halgum on heofenum ón wunaþ, & mid eallum þæm saulum  
 þe her on worlde mid rihte to Gode gecyrrað, & heora synna  
 mid hluttre mode geondettaþ, & wið Gode gebetaþ. Hwæt we  
 witon þæt ælc wlite & ælc fægernes to ende efstep & onetteþ  
 þisse weorlde lifes; forþon se lichoma ealdaþ & his fægernes  
 gewiteþ & on dust bið eft gecyrrred, swa þonne se wlite & seo  
 fægernes þære saule þe on écnesse wunaþ on heofena rices gefeán,  
 & þær mid Criste blisseþ & scíneþ. forþon, men þa leofestan, ic  
 eow bidde & halsige þæt ánra manna gehwyle<sup>2</sup> sceawige hine  
 sylfne on his heortan, swigende mode, hwyle se deadlica lichama  
 biþ, þonne seo saul of bið, & seo fægernes þe he her on worlde  
 lufade, swyle þes blowenda wudu \* & þas blowendan wyrta. We

Christ will not listen to care-  
less prayers.

The soul must be fed on  
spiritual things.

\* p. 64.

<sup>1</sup> Read of.

The negligent shall be tor-  
mented with devils for  
ever.

Let us forsake the love of the  
world, for this world's  
beauty soon comes to an  
end, so does that of the  
body.

\* p. 65.

<sup>2</sup> MS. gchy-  
wyle.

The soul lives for ever.

\* p. 66.

that Christ himself said by his own mouth, 'When ye see growing and blowing all the fruits of the earth, and the fragrant odours exhaling from plants, then soon afterwards they shall dry up and dwindle away on account of the summer's heat.' So is it like to the nature of man's body when youth first bloometh and is fairest; then quickly the beauty fadeth and turneth to old age, and afterwards he is troubled by sorrow and by various aches (ailments) and infirmities. And the whole body loatheth to perform those youthful lusts that he aforetime so earnestly loved, and which were sweet to him to perform. Then, again, they shall appear very bitter to him, after that death shall come to him to announce God's judgment. The body then, shall be turned to the strongest and foulest stench, and his eyes shall then be sealed up, and his mouth and his nostrils shall be closed, and then with difficulty will the dead man be kept in proximity to any living man. Where shall be the vain desires then, and the sweetnesses of the carnal lust which he previously loved so heartily? Where shall be the feastings then, and the vanities, and the immoderate mirth, and the false vaunting, and all the idle words to which he aforetime wickedly gave utterance? All those shall pass away as a cloud and as a stream of water, and shall never again make their appearance. Such shall be the end of the body's comeliness, which now foolish and unwise men much love, because they do not consider how late they were born into this world, and how soon they must again depart from it; and in what pain they were conceived by their mothers, and in what toil they shall afterward live, and how this world each day decayeth and hasteneth to an end. What else is the life of this world but a little interval or delay of death? As the long illness of the sick man when God will not permit him to live in ease, nor yet may he die, and nevertheless until death he afflicts him, so is this earthly life. Truly, indeed, may we think that it (life) is death's interval rather than life's. What man is he that may number all the pains and the diseases that man is born to? In sin he is conceived, and he is brought forth in his mother's pain. He is nurtured in hunger, in thirst, and in cold. In toil and in sweat he liveth. In weeping, and in sadness, and in pain

witon þæt Crist sylfa cwæp þurh his sylfes muþ, ‘Ðonne ge  
geseoþ growende & blowende calle eorþan wæstmas, & þa swotan  
stencas gestīcað þara wuduwyrtas, þa sona eft adruġiaþ & forþ  
gewitaþ for þæs sumores hæton.’ Swa þonne gelice bið þære  
menniscan gecynde þæs lichoman, þonne se geogop-hād ærest  
bloweþ & fægerost bið, he þonne rāpe se wlite eft gewiteþ & to  
ylde gecyrreþ, & he þonne sibbon mid sāre geswenced bið, mid  
mislicum ecum & tyddernessum; & eal se lichoma geūnlustaþ  
þa geogoðlustas to fremmenne þa þe he ær hātheortlice lufode,  
& him swete wæron to aræfnenne. Hie him þonne eft swiþe  
bitere þencaþ, æfter þon þe se deað \*him to cymeþ Godes dōm to  
abeodenne. Se lichoma þonne on þone heardestan stenc & on  
þone fulostan bið gecyrred, & his eagan þonne beoþ betynde, &  
his muþ & his næsþyrlo beoþ belocene, & he þonne se deada  
byð ūneaþe ælcon men on neaweste to hæbbenne. Hwær bið  
lā þonne se idla lust, & seo swetnes þæs hæmedþinges þe he ær  
hatheortlice lufode? Hwær beoþ þonne þa symbelnessa, & þa  
idelnessa, & þa ungemetlican hleahtras, & se leasa gylp, & ealle  
þa idlan wōrd þe he ær unrihtlice ūt forlēt? Ealle þa gewitaþ  
swa swa wolcn, & swa swa wæteres stream, & ofer þæt nahwær  
eft ne æteowaþ. Þyllic bið se ende þæs lichoman fægernesse, þe  
nu dysige men & unwise swiþe lufiaþ; forþon hi ne besceawiaþ  
nō hu late hi on þysne middangeard \*acennede wurdon, & hu  
raþe hi him eft of gewitan sceolan, & on hwylcum sāre hi acen-  
nede fram medder wærun, & on hwylcum geswince hie eft lifiaþ,  
& hu þes middangeard daga gehwylce fealleþ & to ende efsteþ.  
Hwæt is þæt lif elles þysses middangeardes buton lytelu ylding  
þæs deaþes? Eal swylce seo lange mettrumnes biþ þæs seocan  
mannes, þonne hine god forlætan nele eþelice lifian, ne he þeah  
swyltan ne mōte, & swa þeah hwæþere oþ þone deaþ he hine  
tintregaþ, swylc is þæt lif þysses middangeardes. Swyþe soþlice  
we magon geþencan þæt hit biþ deaþes ylding, swiþor þonne  
lifes. Hwylc man is þæt mæge arīman ealle þa sār & þa brocu  
þe se man to gesceapen is? On synne he bið geeacnod, & on his  
modor sāre \*he bið acenned, on hungre, & on þurste, & on cyle  
he bið afeded, on gewinne & on swate he leofaþ, on wope & on

Trees and  
flowers be-  
token the  
transitory  
state of man.

Youth is fol-  
lowed by old  
age with its  
various ail-  
ments.

\* p. 67.

At death the  
body is too  
foul to be  
kept amongst  
the living.

\* p. 68.

Life is only a  
short respite  
from death.

The sorrows  
of human life.  
\* p. 69.

his body must here abide, and then the sinful shall end his life in the sulphurous fire of hell. Woe to those men, then, that consider not the miseries of this world to which they are ordained, and will not be mindful of the day of their departure, nor of the fearful Day of Doom, and will not trust in the eternal glory of the heavenly kingdom, nor perceive that they were at first created in the image of God, and also for eternal life, and not for eternal death. And they do not consider that the door of the heavenly kingdom is ever open to those who believe and do aright, and also shut to those who are sinful and act unrighteously. And they do not consider that the greedy hell is ever open to devils and to those men who now live after the devil's lore, that is, murderers, perjurers, and those who commit adultery with other men's wives, and with those persons that are consecrated as brides to Christ after that they have been covered with the consecrated veil. It is said that the same adversary that previously taught them to sin, will afterwards torment them with great torments, unless they previously will amend their lives. Wherefore, said the eminent teacher, that they should with fasts, and with prayers, and with shedding of tears overcome all the devil's will. In hell are thieves, chiders, covetous men, who deprive men wrongfully of their property, proud men, and magicians who practise enchantments and deceptions, and deceive and mislead unwary men thereby, and wean them from the contemplation of God by means of their sleights and deceptions. There are also evil reeves (governors) who now give wrong judgments, and pervert the right laws of just men, which aforetime were rightly instituted. Concerning those judges Christ himself hath spoken. He said, 'Judge now, as ye will that ye should be judged again at the last day of this world.' Verily, the evil judge receiveth a paltry reward, and perverteth the righteous judgment for sake of the reward. It is said, then, that he shall receive eternal condemnation along with devils, because he previously, in this world, performed his own will; and then shall he abide endlessly in eternal torments, where he shall then have boiling flames, and anon the severest cold; all grief, strife, hunger, thirst, weeping, wailing, and miseries

tinrotnesse & on sare his lichoma sceal her wunian ; & þonne se  
 synnfulla on þæm helle fyre ewicusle his lif geendap ; wa biþ  
 þonne þæm mannum þe ne ongytaþ þisse worlde ymþa, þe hie to  
 gesceapene beoþ, & hie nellap gemunau þone dæg heora forþfore,  
 ne þone bifgendan domes dæg, ne hie ne gelyfaþ on þæt ece  
 wuldor þæs heofenlican rices ; ne hie ne ongytaþ þæt hi on Man was first  
created for  
eternal life.  
 fruman to Godes liwunga gesceapene wæron, & eac to þon ecan  
 life, næs na to þon ecan deaþe ; & hie ne besceawiaþ þætte á seo  
 duru þæs heofonlican rices biþ ontyned þæm rihtgelyfendum  
 monnum & þæm riht dóndum ; & eac swa heo biþ \*belocen \* p. 70.  
 þæm synnfullum mannum & þæm unrihtwyrceendum. & hie na  
 ne besceawiaþ þæt se gifra helle bið á open deofflum & þæm Hell is ever  
hungering for  
devils, mur-  
derers, per-  
jurers, &c.  
 mannum þe nu be his larum lifiaþ, þæt beoð, myrþran, & mán-  
 swaran, & þa þe wóhhæmed nu begangaþ mid oþerra ceorla  
 wífum, & mid þæm mannum þe beoþ Criste to brydum gehal-  
 gode, seoþþan hi mon mid þæm halgan wriðelse bewriþ. Sægd  
 is þæt se ilca wiperwearda þe him ær þa synna lærde, þæt se hi  
 mote eft mid mycelum witum wítnian, buton hie hit ær gebeton  
 willon ; þonne cwæþ se æpela lareow þæt hi mihton mid fæste-  
 num, & mid gebedum, & mid teara gytum, ealne deoffles willan  
 oforswipan. On helle beoþ þeofas, & flyte\*ras, & gitseras þe on In hell shall  
be thieves,  
contentious  
and covetous ;  
magicians  
and inquit-  
ous rulers.  
 mannum heora æhta on wóh nimap, & þa oformodan men, & þa  
 scinlæcan þa þe galdor-cræftas & gedwolan begangaþ, & mid  
 þæm unwære men beswicaþ & adwellaþ, & hi aweniaþ from  
 Godes gemynde mid heora scinlacum, & gedwoleræftum ; þær  
 beoþ eac yfele gerefan þa þe nu on wóh demaþ, & rihte domas  
 soþfæstra manna onwendaþ, þa þe ær rihtlice gesette wæron.  
 Be þæm demum Crist sylf wæs sprecende ; he cwæþ, ‘Deme  
 ge nu, swa swa ge willon þæt eow sy eft gedemed on þon ytmæ-  
 stan dæge þisse worlde.’ Cuplice se yfela dema onfehþ medmyc-  
 elum feo, & onwendeþ þone rihtan dóm for þæs feos lufon.  
 Sægd is þonne þæt he onfó \*þære ecan genyþerunga mid deo-  
 flum ; forþon þe he ær on þissum middangearde his willan The wicked  
judge shall  
be punished  
with the  
severest tor-  
ments.  
 worhte, & þonne sceal on ecum witum wunan<sup>1</sup> abuton ende ; þær \* p. 71.  
 he hæfþ weallendene lég, & hwilum eyle þonc grimmostan, eal  
 sár & saçe, hungor & þurst, wóp & hreám, & weana má þonne <sup>1</sup> So in MS.

more than is possible for any man's invention to recount. There need be never hope for any light, nor for a friend who may ever deliver him from the power of the grim devil because of the opposition he made against God, and because he would not believe in the teaching of God's books. Wherefore, dearest men, it is very needful for us to know that Judas is now tormented by devils in eternal torments, because he sold Christ for the sake of a bribe. So, then, with him now must burn those who despise their own souls for the sake of meed, and love unrighteous gains. They have the name of judges, but the actions of thieves; for they are, among themselves, ravenous wolves, when, for the sake of bribes, they condemn the innocent poor. To them was injunction rightly given to punish ever with severity wicked doers—thieves, manswearers, adulterers, those who practise divination and will not forsake it; those men should the judges severely chastise. But, nevertheless, all judges are not here spoken of alike, for some are much readier to correct God's people than they are to rob the poor and the innocent, and they give their judgments through the fear of God and of his saints, much more than for the sake of bribery. And they shield the innocent and judge severely the guilty. Those judges are rather to be praised than blamed, for they desire to lead aright the unbelieving men who now thoughtlessly and heedlessly serve God. Those judges are, by God's favour, everywhere, both that they may guard themselves from sins, and also set right others that sin. Therefore, on doomsday they shall hear from God this word which he shall speak: 'Thou good and faithful servant, go thou now into the eternal joy of the heavenly glory which thou previously in this world didst earn, by belief in me and my saints, and by a right understanding.' Then must each of us bear his deeds before the throne of Christ, and of all his saints, and then we must yield account for the deeds of our whole life, which we ever ere wrought in this world; wherefore we must now preserve ourselves from great sins, so that we may the easier amend the venial ones. Many men ween that murder is the greatest sin, but we must be aware that there are murders of three kinds. The first is for a man to have

æniges mannes gemet sy þæt hie ariman mæge. Ne þearf he  
 þær næfre leohtes wenan, ne þæs freondes þe hine æfre of þæs  
 grimman deofles gewældum alesan mæge; for þæm gewinne þe  
 he ær wiþ God wan & godes boca lare gelyfan nolde; forþon,  
 men þa leofestan, us is mycel þearf to witenne þæt Iudas nu is  
 cwylmed mid deoflum on þæm ecum witum; forþon þe he Crist Judas is now  
in hell for  
taking a bribe.  
 bebohte for\*feos lufon; swa þonne nu mid him byrnan sceolan \* p. 73.  
 þa þe heora sylfra saula forhyccgaþ for feos lufan, & unriht-  
 gestreon lufiþ. Hi habbaþ demena naman, & sceaþena dæda; Unjust judges  
are like  
wolves.  
 forþon hi beoþ betuh him sylfum slitende wulfas, þonne hie for  
 feos lufan earmne fordemaþ buton scylde. Him wæs mid rihte  
 beboden þæt hi sceoldan symle þæm únriht dóndum mid grim-  
 nesse steran, þeofum, & mánswarum, & unriht-hæmendum, &  
 þæm mannum þe gedwol-cræftas begangaþ, & þæs geswican  
 nellap; þam mannum sceolan þa deman grimlice styran. Nis All judges  
are not un-  
just.  
 þæt no be eallum demum gelice to secggenne; forþon þe sume  
 mycele swiþor rihtaþ Godes folc þonne hie reafian earmne &  
 únscyldige, & hie demaþ heora domas \*mid Godes ege, & mid \* p. 74.  
 his haligra, swiþor mycele þonne for feos lufan; & hie gescyldaþ  
 þa unscyldigan, & þa scyldigan þearlwislice demaþ. Þa deman  
 beoþ swiþor to herigenne þonne to leanne; forþon hi willaþ Many are de-  
serving of  
praise on ac-  
count of their  
equitable  
actions.  
 styran þæm ungelyfedum mannum þa þe nu unwærlice & geme-  
 leaslice Gode hyraþ; þa deman beoþ on Godes fultome æghwær,  
 ge þæt hie him selfum heora synna bebeorgaþ, ge eac oþre syngi-  
 ende rihtaþ. Forþon on domes dæg hi beoþ from Gode þysne  
 cwide geherende þe he cwip: ‘ Þu goda þeow, & þu getreowfulla,  
 ga þu nu on þone ecan gefean þæs heofonlican þrymmes, þe þu  
 ær on worlde mid geleafan to me & to minum halgum, mid  
 rihtum *ondgite* gearnodest.’ Þonne sceal ure anra gehwyle  
 beran his dæda beforan Cristes heahsettle, & ealra his haligra,  
 & þonne we sceo\*lan riht agyldan for ealles ures lifes dædum þe \* p. 75.  
 we æfre ær geworhtan on þisse worlde; forþon us syndon nu to  
 bebeorhgenne þa mycellan<sup>1</sup> synna, þæt we þe eþelicor þa medmyc- 1 So in MS.  
 elan gebetan magon. Manige men wenaþ þæt morþor sy seo Three kinds  
of murder.  
 mæste synne; ac us is to witenne þæt þreora cynna syndon  
 morþras, þæt is þonne þæt ærest, þæt man to oþrum læpþe hæbbe,

enmity towards another, and to hate him and to backbite him. Wherefore it is a very great sin for one man to hate another and to slander him. It has been said that it is the root of all other sins. Very seldom will a man confess that he is envious or slanderous. The man who killeth another and immediately convinces himself that he has committed a great crime and a great sin—many such men, then, oft turn to penitence and to confession, and pray to our Lord for forgiveness; for there is no doubt that he will grant forgiveness to those who desire to merit it. The envious and the slanderous, indeed, though they be guilty of murder, do not believe that they are guilty of any sin. The envious do not perceive their guilt, though they are worthy of death, therefore they never pray to God for forgiveness. This deadly vice is to be shunned by us all, lest it sink us into hell's abyss. Verily, the glory of this world is brief and transitory, (but) the glory of the Lord and his kingdom continueth for ever. There is that eternal light without darkness; there is youth without age; there is that excellent life without ending; there is joy without sadness; there no hunger shall be, nor thirst, nor wind, nor storm, nor the noise of water. There shall be no separation of loved ones, nor reunion of those at enmity, but there shall be eternal rest, and the festivity of saints shall last there for ever. There is that unspeakable kingdom which God giveth to all those that will love him. Let us love him, then, with all our heart's might, then will he love us in heaven with all his saints. Ever, to all ages, be to our Lord praise, and glory, and honour, without end, everlastingly. Amen.

## VI.

### PALM SUNDAY.

**H**ere is related, dearest men, concerning the honour of this holy time, how that the merciful Lord and the Redeemer of mankind so humbled himself that he descended from the exaltation of the paternal glory into this earth, because that he would suffer for the salvation of all men and release us from the devil's servitude, and reveal to us his power and



& hine hatige, & tæle behindan him sylfum; forþon seo synn biþ swiþe mycel þæt man oþerne hatige & tæle; sægd is þæt hit sy wyrtruma ealra oþerra synna. Swiþe seldon ænig man wile beon andetta þæt he æfestig sy, oþþe tælend. Se mon se þe oþerne acwelþ, & instæpes hine sylfne ongyteþ, þæt he mycel mán & mycele synne gedon hæbbe—monige men þonne oft to dædbote & to andetnesse gecyrraþ, & him forgifenesse æt urum Drihtne abiddaþ; forþon nis nan tweo þæt he forgifnesse syllan nelle \*þam þe hie gearnian willaþ. Witodlice þa æfstigan men, & þa tælendan, þeh hi sýn þæs morþres scyldige, hi hit *him* to nanre synne ne gelyfaþ; þa æfstigan, þeah hi sýn deaþes scyldige, hie heora scylda ne ongytaþ; forþon þe hie næfre forgifenesse æt Gode ne biddaþ. Þeo deaþ-berende uncyst us is eallum to onscunienne, þe læs hi us besencean on helle grund. Cuplice þæt wuldor þysses middangeardes is sceórt & gewitende; Drihtnes wuldor þonne, & his rice þurhwunaþ on ecesse. Þær is þæt ece leoht buton þeostrum. Þær is geogop buton ylde, þær is þæt æpele lif buton geendunge, þær is gefea buton únrotnesse, ne biþ þær hungor, ne þurst, ne wínd, ne gewenn,<sup>1</sup> ne wætres sweg, ne þær ne bið leofra gedál, ne laþra gesamnung; \*ac þær biþ seo ece ræste, & haligra symbelnes þær þurhwunaþ; þær is þæt únasecgenlice rice þe God syleþ eallum ðæm þe hine lufian willaþ. Lufian we hine þonne mid eallre ure heortan megolnesse, þonne lufaþ he us on heofenum mid eallum his halgum. á to widan feore sy urum Drihtne lof, & wuldor, & weorþmynd, ábuton ende, on ecesse. Amen.

Hatred, envy, and slander are equal to murder.

\* p. 76.

Envy is a deadly sin.

The joys of the eternal kingdom.

<sup>1</sup> The letters we are not very clear. \* p. 77.

## VI.

## DOMINICA SEXTA IN QUADRAGESIMA.

**H**er sægþ, men þa leofestan, be þisse halgan tíde arwyrþnesse, hu se mildheorta Drihten, & se Alysend þysses menniscan cynnes hine sylfne geeapmedde þæt of helþe þæs fæderlican þrymnes to eorþan astag, to þon þæt he wolde þrowian for ealra manna hæle, & us gefreolsian from deoffes þeowdome, & us

Christ came to release us from the devil's bondage.

his will ; and how with undaunted mind he drew nigh to the place in which he should suffer for our redemption and for the humiliation of the devil. On this day our Lord Jesus was honoured and praised by the folk of the Jews, because they perceived that he was Christ the Saviour, through the marvellous work of raising Lazarus from the dead on the fourth day of his being entombed. Then they did bear before him blowing palm-twigs, because it was a Jewish custom when their kings had obtained victory over their foes and were returning home again, to go to meet them with blowing palm-twigs in honour of their victory. And it was very fitting that our Lord did so in like manner, because he was the king of glory. This day they called the day of victory. The name denotes the victory by which the triumphant Lord withstood the devil, when that he by his death overcame the eternal death, as he himself spake by the prophet—he said, ‘O death, I will be thy death, and I will be thy sting in hell.’ A great sting put our Lord in hell when he descended thither and spoiled (harrowed) hell, and led away from thence the souls of the just, and delivered from the devil’s power, those whom from the beginning of the world he had there gathered together in bondage. He led them away from hell’s abyss unto the exalted majesty of heaven’s kingdom. John, the beloved disciple (of our Lord), has made it known to us in the gospel, and thus spoke—‘Jesus came six days before the Jewish Easter to Bethany, where Lazarus had died, and raised him from the dead.’ Martha, his sister, then made preparation for the evening repast for the Saviour ; and her sister, whose name was Mary, sat at the Saviour’s feet, for she would hear his words and his teaching. Martha was desirous to minister to the Saviour to his satisfaction. She stood before him and said unto him, ‘Why wilt thou not heed that my sister leaveth me alone to serve ? speak to her that she may help me.’ The Saviour answered her and said, ‘Martha, Martha, be thou heedful and mindful of the things of Mary, that is, that thou at all times perform the will of God, which is the one best thing wherewith thou mayest please God. Mary hath chosen the best part, which shall never be taken from her.’ Lazarus was then sitting alone with the Saviour

æteowan his mihte & his willan; & hu, unforhte mode, he genealæhte þære stowe þe he on ðrowian wolde [\*for ure] \* p. 78.

onlesnesse, & deofles genyþerunge. On þyssum dæge ure Drihten Hælend wæs weorþod & hered from Iudea folce; forþon þe he on geaton þæt he wæs Hælend Crist, þurh þæt wundor-geweorc þe he Lazarum awehte of deaþe þy feorþan dæge, þæs þe he on byrgenne wæs. Ða bæron hie him togeanes blowende palmtwigu; forþon þe hit wæs Iudisc þeaw, þonne heora ciningas hæfdon sige geworht on heora feondum, & hie wæron eft ham hweorfende, þonne eodan hie him togeanes mid blowendum palmtwigum, heora siges to wyorþmyndum. Wel þæt gedafenode þæt Drihten swa dyde on þa gelicnesse; forþon þe he wæs wuldres cyning. Þysne dæg hie nemdon siges dæg; se nama tacnaþ þone sige þe Drihten gesigefæsted wiþstod deofle, þa he mid his deaþe þone ecan deaþ oferswiþde, swa he sylf þurh þone witgan sægde; he cwæþ, 'Eala deaþ, ic beo þin deaþ, & ic beo þin bite on helle.' \*Mycelne bite Drihten dyde on helle þa he þyder astag, & helle bereafode, & þa halgan sawwla þonon alædde, & hie generede of deofles anwalde, þa he to þeowdome þyder on fruman middangeardes gesamnode wæron. He hie eft alædde of helle grunde on þa heán þrymmas heofona rices. Iohannes, se deora þegn, us cyþde on þæm godspelle, & þus cwæþ: 'Hælend cwom syx dagum ær Iudea eastrum, to Bethania þær Lazarus wæs forþfered, & he hine awehte of deaþe.' Martha his sweostor þa gearwode þam Hælende æfen-gereordu; & hire sweostor gesæt big Hælendes fotum, þære nama wæs Maria; forþon þe heo wolde gehyran his word & his lare. Martha wæs geornful þæt heo þon Hælende to gecwemnesse þegnode; heo gestóð beforan him, & him tocwæþ, 'Hwý nelt þu geman þæt mín sweostor me læt ane þegnian? cwæþ to hire þæt heo me fultumie.' Hælend hire þa ondswarode, & cwæþ, 'Martha, Martha, wes þu behydig & gemyndig Marian þinga, \*þæt is, þæt þu scealt on æghwylce \* p. 80.

tid Godes willan wercan, þæt án þe is selost þæt þu Gode licie. Maria hire geceas þone betstan dæl, se ne bið næfre fram hire afyrred.' Lazarus þær wæs ana sittende mid Hælende, & mid

On Palm Sunday Jesus was honoured by palm-twigs, in token of his royal victory over death.

Christ was the sting of death when he harrowed hell.

Six days before Easter Jesus visited Bethany where he had raised Lazarus from the dead.

and his disciples. Mary took a pound of precious ointment and anointed the feet of the Saviour and afterwards dried them with her locks. Then was all the house filled with the sweet smell of the precious ointment. One of the Saviour's disciples named Judas Iscariot, because he came from the town called 'Scariot,' was then exceedingly angry and said, 'Why should this ointment thus be put to loss? easily might it have been sold for three hundred pence, and that distributed to poor men.' He said not that because he took any thought for needy men, but because he was a covetous man and the most wicked thief, wherefore the apostles allowed him to carry their wallets, because they wished thereby to try his covetousness. [But] he was also the worst covetous man, because he sold for money the Lord of heaven and of all the world. The Saviour then answered him and said, 'Why are ye on account of this deed so grieved? She has wrought a good work upon me. Ye have the poor always (with you) if ye desire to do good, but me ye have not always. But let this deed thus be a witness of my burial. Verily I say unto you, that this gospel shall be said and preached throughout all the world, because this was done in remembrance of me.' When the Jewish folk knew that Jesus was come to the home of Lazarus, then they proceeded thither, nevertheless, not for his (Jesus') sake, but out of a desire of curiosity on account of the miracle, and they wished to see Lazarus, whom he had previously raised from the dead. Then was fulfilled that which aforetime was spoken: 'This people honour me with their words, and yet their heart is far from me.' Then the rulers and the elders purposed to kill Lazarus, because many men believed on the Saviour when he raised him from the dead. Then in the morning came thither a great multitude for the feast-day. Then the Saviour went thence to Jerusalem, and when they saw that, they took blooming palm-twigs and bore them before him, and bowed down to him and honoured him, as is befitting a king; when that he drew nigh to Jerusalem then came he first to the town of Bethphage near Mount Olivet. The Saviour then said to his two disciples, to Peter and John, 'Go now into this village that standeth over against you; then ye shall find there an ass tied and her foal; loose them and bring them to me. And if any one forbiddeth it you, say that

his þegnum; Maria genam an pund deorwyrþre smerenese, & smerede þæs Hælendes fét, & eft mid hire loccum drygde. Ða wæs eall þæt hús gefylled mid þon swetan stence þære deorwyrþan smerenese. Hælendes þegna sum þa wæs swyþe gebolgen, se wæs haten Iudas se Scariothisca; forþon he com of þæm tune þe Scariot hatte; hé cwæþ, ‘To hwon sceolde þeos smyrenes þus beon to lore gedon? eape heo mehte beon geseald to þrim hunde penega, & þæt gedæled þearfe[n]dum mannun.’ Ne cwæþ he þæt na forþon þe him wære ænig gemynd þearfendra manna, ah he wæs gitsere, & se wyresta sceapa; forþon þa apostolas hine letan heora seodas beran þæt \*hie woldan mid þon his gitsunga cunnian. He wæs eac se wyresta gitsere, þe he gesealde wiþ feo heofeones Hlaford & ealles middangeardes. Hælend him þa *ondswarede*, & cwæþ, ‘Tohwon syndon ge þyses weorces swa hefige; god weore heo wæs wyrcende on me. Symle ge habbaþ þearfan, gif we<sup>1</sup> willaþ teala dón, ah ge nabbap me symle, ac lætaþ þis þus wesan to cypnesse mínre bebyrgednesse. Soþ is þæt ic eow secgge, þæt þis godspell sceal beon sægd & bodad geond ealne middangeard; forþon þis wæs gedón on mín gemynd.’ Þæt Iudisce fole þa wiste þæt Hælend com to Lazares ham, fóran þa þyder; næs þeah na for his lufon, ac for fyrwet-geornnesse þæs wundres, & woldan geseon Lazarus þone þe he ær of deape awehte. Ða wæs gefylled þæt ær geoweden wæs, ‘Þis fole me weorþap mid wordum, & is þeah heora heorte feor fram me.’ Ða caldormen þa þohtan, & þa witan, þæt hie woldan Lazarus \*acwellan; forþon þe manige men gelyfdon on Hælend þa he hine of deape awehte. Ða com þyder on morgen mycel menigo for þon symbeldæge. Hælend þa þonon ferde to Hierusalem, mid þy þe hie þæt gesawon, hie naman blowende palmtwigu, & bæron him togeanes, & him to onlaton, & hine weorþodan swa cinige geriseþ. Ða he þa genealæhte Gerusalem, þa becom he ær to Betfage þæm tune neh Oliuctes dune. Hælend þa cwæþ to his twám þegnum, to Petre & Iohanne, ‘Gangaþ nu on þas ceasterwic þe inc ongean standeþ, þonne gemete gyt þær eoselan gesælede & hire folan; onsælaþ hie & to me gelædaþ; & gif inc

Mary appointed the feet of the Saviour.

Judas murmured because of the waste.

\* p. 81.

He was rebuked by Jesus, who said that Mary's deed was done as a witness of his burial.

<sup>1</sup> read ge.

The elders of the Jews sought to kill Lazarus.

\* p. 82.

The multitude with palm-twigs accompanied the Lord, who rode on an ass's foal.

the Lord hath need thereof, then forthwith they shall let them go for me.' This came to pass that the prophecy might be fulfilled which was previously spoken, 'Say to the daughters of Sion, that their King cometh, meek and humble, sitting upon an ass, (even) the foal of the animal.' His disciples then did as he bade them, and brought him the ass, and made him sit thereon. All the people that went before him strewed their garments before him. Some took branches from the trees and strewed them in the way. The multitude who went before, and those that followed after, all cried and said, 'Jesus, Son of David, blessed art thou in the name of the Lord, save us on high (Hosanna in the highest).' When that the Saviour then went into the city, all the place was moved, and the citizens cried and said, 'Who is this mighty one that thus magnificently cometh?' The people answered them and said, 'It is the Nazarene prophet of Galilee, who should be praised among all nations and honoured also by the mouth of milk-sucking children.' He then went into Solomon's holy temple and then cast out the shambles of the chapmen, and the seats of the money-changers, and said, 'My house should be called the house of prayer, but ye make it dens for thieves.' Then went to him the blind and the halt, and he forthwith healed them. All this came to pass that we should acknowledge the power of our Lord and honour him with great love. The evangelist has said that the Saviour came to Bethany six days before Easter. By this it is signified that he came in the sixth age into this world to redeem mankind. Our Lord left not this world without instructors any longer than two hundred years, but he sent patriarchs and prophets who should speak of his advent. So he then, on the six days before his passion, manifested various works each day. First, on the Saturday, he raised Lazarus from the dead, and on the Lord's Sunday, which is now present, he was recognised as king and praised, and also by the mouths of children acknowledged and honoured. And on the following day he cursed the figtree, on which he found no fruit; that denoteth the sinful, who have no fruit of good works. On the third

hwá þæs wipeweþe, seeggap þæt Drihten þæs ah þearfe, raþe hie mon þonne forlæteþ to me.' Þis wæs geworden, forþon þæt se witedom wære gefylled þe ær geeweden wæs, 'Seeggap Siones dohtrum þæt heora cining cymeþ, milde & monþwære, & biþ sittende ofor \*eoselan folan þæs nytenes.' His þegnas þa dydon \* p. 83.

swa he him bebed, læddon him to þone eosol, & gedydon þæt he þær on gesittan mihte. Eal þæt folc þæt þær beforan ferde, streowodan heora hrægl him togeanes, sume naman þa twigu of þæm treowum, & streowodan on þone weg. Seo menigo þe þær beforan ferde, & seo se þær æfter fylgde, ealle hie cegdon, & cwædon, 'Hælend, Dauides Sunu, þu eárt gebletsad on Drihtnes naman, hæl us on heanessum.' Mid þy þe Hælend þa eode on þa ceastre, eal seo burh wæs onstýred, & þa ceasterware cegdon & cwædon, 'Hwæt is þes mihtiga þe her þus mærllice fereþ?' Þæt folc him *ond*swarode & cwæþ, 'Hit is se Nadzarenisca witga of Galileum, se secal beon geheled ofor ealle þeoda, & geweorþod ge of cilda muþe meolcsucendra.' He þa incode on þæt halige Salemannes templ, & þa út awarep þa sceomolas þara cypemanna, & þa setl þara mynetera, & cwæþ, 'Min hus secal beon gebedhús geceged, & ge hit doþ sceapum to scrafum.' Him þa to eodan blinde & healte, & he hie raþe gehælde. Eal þis wæs geworden toþon þæt we scoldan ures Drihtnes wundor oncnawan, & mid mycelre \*lufan hine arwyrþian. \* p. 84.

Cwæþ se godspellere, Hælend com syx dagum ær eastrum to Bethania; on þon is getacnod þæt he com on þære syxtan ylde on þysne middangeard mancyn to alysenne. Ne forlet ure Drihten þysne middangeard na leng buton lareowum þonne twa hund wintra, ac he sende hehfæderas & witgan þa hine toward<sup>1</sup> sædon; swa he þonne þa syx dagas ær his þrowunga synderlic weorc ælce dæge cyþde, ærest on þæm Sæteres dæge he awehte Ladzarum of deaþe, & on þæm drihtenlican Sunandæge þe nu *ond*weard is, he wæs to cinge ongyten & geheled, ge of cilda muþe geenawen & weorþad, & on þæm æfteran dæge he awergde þæt fíctrow, on þæm he nanne wæstm ne funde; þæt getacuþ þa synfullan þe nabbap nanne wæstm godra weorca. Þy þridan dæge he cwæþ to his þegnum,

The people strewed their garments in the Lord's way, and cried, 'Hosanna in the highest.'

On entering Jerusalem he went into Solomon's temple and drove out those that bought and sold there.

The six days before Easter denote the sixth age of the world.

<sup>1</sup> towardne?

On each of the six days before his passion Jesus performed divers miracles.

day he said to his disciples, 'Now in two days shall the Son of Man be given into the hands of sinful men.' On the fourth day he was in the house of Simon the leper, where-in the woman poured out the precious ointment on his head. On the fifth day he washed the feet of his disciples, and sat with them at the evening feast, and to them gave his body under the form of bread, and his blood in the form of wine. The sixth day the Jews hanged him on the Cross, where he shed his blood for our salvation and redeemed us from the devil's bondage. The evangelist has said that Martha and Mary betoken this transitory and fleeting life. Martha received Christ in her house, that she might minister unto him. What does she signify but the holy church, that is, believing men who prepare a clean habitation in their hearts for Christ himself? He hath said, 'I will dwell in them, and I will be their God for ever.' Of that the apostle said, 'The Almighty God seeketh the pure heart for to dwell therein; therefore God's temple must not be defiled, but the man of God must be perfect in righteous works.' The writer hath said that Mary took a pound of precious ointment and anointed therewith the Saviour's feet and dried them with her locks. Then was all the house filled with the sweet smell. This ointment was made of eighteen kinds of herbs. There were three of the best — olive, nard, and spike, which is of a brown colour and of a good smell, and that which is anointed therewith never becomes foul. This was done for us for an example of life, and if we now will anoint our souls with the oil of mercy, then may we bring to the Lord the unwithered fruits of good works. Let us be ever mindful that we do those good things that God's books teach us, that is, fasts and holy vigils, and almsgiving according to our means; and with many other spiritual virtues we may deserve to bring to our Lord the sweet smell of good works. Mary, who sat at the Saviour's feet to hear his words and his teaching, betokeneth holy church in the future world, which shall be freed from all its labours, and shall have sight alone of the heavenly glory, and shall rest in the presence of our Lord, and shall unceasingly praise him. St. John the evangelist hath revealed to us that he heard hosts of angels singing praises to God, thus saying, 'Worthy art thou



‘Nu on twam nihtum biþ mannes sunu geseald on synfulra hand.’  
 Þy feorþan dæge \*he wæs on Simonas huse þæs lieþroweres, \* p. 85.  
 þærin géat þæt wif þa deorwyrþan smerenese on his heafod.  
 Þy fiftan dæge he þwoh his þegna fét, & sæt mid him æt  
 þæm æfengereordum, & his lichoman him scalde on hlafe, &  
 his blod on wine. & þe syxtan dæge Iudeas hine ahengan on  
 rode, þær he his blód agéat for ure hælc, & ús alesde of deoffles On the sixth  
day Jesus was  
crucified.  
 þeowdome. Cwæþ se godspellere, Martha & Maria getácniaþ Martha and  
Mary are  
types of this  
transitory  
life.  
 þis lænelice líf & þis gewitendlice; Martha onfeng Crist on  
 hire hus þæt heo him þegnode; hwæt tacnaþ heo buton þa Martha de-  
notes Holy  
Church.  
 halgan cyricean, þæt synd geleaffulle menn þa gearwiaþ clæne  
 wununga on heora heortum Criste sylfum? He cwæþ, ‘Ic  
 eardige on him, & ic beo heora God on ecnesse.’ Be þæm se  
 apostol cwæþ, ‘Se Ælmihtiga God secp þa clænan heortan him  
 on to eardienne; þonne ne mæg þæt Godes templ beon besmiten,  
 ac se Godes man sceal beon fulfremed on rihtwisum weorcum.’  
 Cwæþ se writere þæt Maria gename an pund \*deorwyrþre \* p. 86.  
 smyrenese, & smyrede mid þæs Hælendes fét, & mid hire  
 loccum dregde; þa wæs eal þæt hús gefylled mid þon swetan  
 stence. Þeos smerenes wæs geworht of ehtatene cynna wirtum, The ointment  
used by Mary  
was made of  
eighteen  
kinds of  
herbs.  
 þær wæron þreo þa betstan ele, & nardus, & spíca, seo is brunes  
 heowes & gódes stences, & þæt næfre ne afulaþ þæt mid hire  
 gesmered biþ. Þis wæs us gedón to lifes bysene, & gif we nu  
 willaþ ure saula smerian mid mildheortnesse ele, þonne magon We must  
anoint our  
souls with the  
oil of mercy.  
 we bringan Drihtne únforwealwodne wæstm godra weorca.  
 Gemúnon we symle þæt we þa gód don þe us Godes bec læraþ,  
 þæt is þonne, fæsten and halige wæccan, & ælmessylena æfter  
 urum gemete; & mid manegum oþrum gastlicum mægenum we  
 magon gearnian þæt we urum Drihtne bringaþ godra weorca  
 swetne stenc. Maria seo þe sæt be Hælendes fotum þæt heo Mary denotes  
the Church  
triumphant.  
 wolde geheran his word & his lara, heo tacnaþ þa halgan  
 cyricean on þære towardan \*worlde, seo biþ gefreolsod fram \* p. 87.  
 eallum gewinum, & heo biþ on þære sceawunga anre þæs  
 heofonlican þremmes, & heo restep on onsyne ures Drihtnes,  
 & hine hereþ unablinndlice. Þæt cyþde Iohannes se god-  
 spellere, þæt he geherde engla þreatas Gode lof singan, & þus

Lord God to receive glory, and honour, and power, and blessings, and thanks of all thy creatures that thou hast created in heaven and in earth, according to thy will.' Lazarus, whom Christ raised on the fourth day after that he was abiding corrupt in the tomb, betokeneth this world, which was corrupt through the practices of the most grievous impurity of sins and of wickednesses. Even so the heavy burden of the tomb and of death sitteth on the dead bodies, and the stone and the earth oppress them (the dead bodies). So sat, then, the intolerable burden of sins on all mankind [until the coming] of our Lord Jesus Christ. Now we ought to imitate Mary, who anointed the Saviour's feet and dried them with her locks ; that is, that we should do good works and live aright ; then follow we the Lord's footsteps, that is, if we teach other men well, and they rightly after our lore live to God ; then do we bring the Lord a sweet savour in our deeds and in our precepts, as Paul the apostle hath said, ' We may anoint the Lord's feet if we will do good to other believers and help the poor—he who best can—and if we ever commiserate another's afflictions, and likewise also greatly rejoice at another's welfare.' The evangelist hath said that Judas was very angry because of the ointment. He said that it would be more profitable if it were sold for three hundred pence and distributed to the poor. Judas was like those men who will do ill to and destroy God's church. Yet he who was the teacher and example of soothfastness, and the king of all purity, permitted this godless thief to be with him. But by this example he hath shown us that true men have among them thieves and sinful men, and nevertheless they must suffer patiently their wickedness against themselves. Christ hath set us an example of patience. He did not say to Judas, ' Thou speakest this by reason of thy covetousness and thy thievery ; ' but he said, ' Let this be so, a good work has she wrought upon me.' With these words he manifested that he would suffer death. He said, ' Ye have the poor always with you, but me ye have not always.' The holy church is never without the poor. Those men alone have Christ in their hearts who are decreed to eternal life. Christ himself said, ' Ye have me ever present

cwepan, 'Wyrþe þu cart, Drihten God, þæt þu onfó wuldor, & arc, & mægen, & bletsunga, & dæda þancunga, ealra þinra gesceafta þe þu gesceope, on heofenum & on eorþan, æfter þinum willan.' Lazarus, þe Crist awehte þy feorþan dæge þæs þe he on byrgenne wæs ful wunigende, he getacnaþ þysne middangeard, se wæs mid þon gewunon þære heofogoston gewemmednesse synna & mána full. Efne swa seo hefige byrþen siteþ on þæm deadan lichoman þære byrgenne & þæs deaþes, & hie se stán & seo eorþe þryce, swa sæt þonne seo unaræfnedlice byrþen synna on eallum \*þysum menniscan cyune ures Drihtnes Hælendes \* p. 88.

Lazarus denotes this world, full of sin and iniquity.

Cristes. Nu we sceolan onherian Marian þære þe smerede Hælendes fét, & mid hire loccum drygde; þæt is þonne, þæt we sceolan god weorc wyrcean, & rihtlice libban, þonne fylge we Drihtnes swæþe, þæt is gif we oþre men teala læraþ, & hie be urum larum rihtlice for Gode libbaþ, þonne bringe we Drihtne swetne stenc on urum dædum & larum. Swa Paulus se apostol cwæþ, 'Drihtnes fét we magon smerian, gif we willaþ oþrum geleaffullum teala dón, & helpan þæs earman se þe bet mæge, & beon symle efenþrowgende oþres earfoþum, swylce eac on oþres góde beon swiþe gefeonde.' Cwæþ se godspellere þæt Iudas wære swyþe gebolgen for þære smerenese; he cwæþ þæt nyttre wære þæt hie man gesealde to þrim hunde penega, & þa þonne gedælde þearfendum mannum. Iudas hæfde onlicnesse þara manna þe willaþ Godes cyricean yfelian & strudan, & hwæþere se þe wæs lareow, & soþfæstnesse bysen, & cining \*ealre clænnesse, forlet mid him beon þone godwraecan þeof. Ac mid þære bysene, he gecyþde þæt soþfæste men habbaþ mid him þeofas & synfulle men; & hwæþere hie sceolan heora yfel geþylde arefnan on him selfum. Crist us onstealde geþyldelice bysene; ne cwæþ he na to Iudan, 'Þis þu cwist for þinre gitsunge & for þinre stale;' ac he cwæþ, 'Læt þis þus wesan, god weorc heo wæs wyrrende in me.' Mid þyssum wordum he gecyþde þæt he wolde beon swyltende; he cwæþ, 'Symle ge habbað þearfan, ac ge me symle nabbap.' Ne biþ seo halige cirice næfre buton þearfan. Ða ane men habbaþ Crist on heora heortan, þe geteode beoþ to þon ecean life. Crist sylfa cwæþ, 'Symle ge me habbaþ mid

Good deeds are like Mary's ointment, a sweet savour to the Lord.

Judas is a type of those who destroy and injure God's church. \* p. 89.

Only the righteous have Christ with them.

among believing men, through the glory of my divine nature ;' and nevertheless, the hidden presence hath not departed from us. Many men have him through the holy baptism, and through true belief of Christ's sacrifice that we receive at the altar ; but those men who live wickedly have not Christ in their hearts, but they prepare a habitation for devils, and eternal punishment for themselves. The evangelist said, 'The elders of the priests determined to slay Lazarus ;' and those wicked ones would not think that the Lord might again raise him as he had previously raised him from soul's death through his divine power. Matthew, the evangelist, said, 'When the Saviour would draw near to Jerusalem, he first came to Bethphage.' This was very fitting, when he had come from heaven to earth, that he would suffer for mankind, and should draw near to the time of our redemption. The town of Bethphage betokeneth Holy Church, in which are sung the holy mysteries (or sacraments) and where men confess their sins, and there pray to God for forgiveness. We have previously heard that the Saviour sent his two disciples, by which are betokened holy teachers, who must continue in true belief and in perfect works, and teach (men) love of God and of men. Without these two (loves) no man can come to eternal life. He said, 'Go into the village that stands before you.' Why did the Lord mention the royal city with a contemptuous name ? because villages in many places have often a mean situation. Yet this city was high and princely, but, nevertheless, Christ so contemptuously mentioned the great city and the holy Jerusalem, because the citizens were to him, on account of their unbelief and wickedness, very despicable and reprobate, and also because he was aware of the punishment that should hereafter come upon them—and that the city should be broken down and spoiled, as he told his apostles when they spake to Christ concerning the glory and the beauty of the temple and of the city, and said that it was a magnificent and beautiful work. The Lord then answered them, and said : 'Lo ! ye now see all the beauties of these buildings ; verily, I say unto you, that it shall come to pass for this people's sins and transgressions, that all these buildings shall be cast to the ground, and

geleaffullum mannum *ondweardne*, þurh þone mægen-þrym miure  
 godeund[n]esse;’ hwæpere seo beholene *ondweardnes* ne gewát  
 from us. Manige men hine habbaþ þurh þæt halige fulwiht, Men have  
 Christ by  
 baptism and  
 by the housel.  
 \* p. 90.  
 & þurh rihtne geleafan\* Cristes onsægdnesse, þe we æt þæm  
 weofode nimaþ; ac þa men þa þe on wóh lifiaþ, nabbap hie na  
 Crist on heora heortan, ac hie gearwiaþ deofflum eardunga, &  
 him selfum ece wite. Cwæp se godspellere, ‘Þa ealdormen  
 þara sacerda þohtan þæt hie woldan Lazarum ofsléan,’ & þa  
 unlædan noldan geþencean þæt Drihten hine mihte eft aweccan,  
 swa he hine ær of sawle deaþe awehte þurh þone mægenþrym.  
 Matheus se godspellere sægde, ‘Þa Hælend wolde genealæcean  
 Gerusalem, þa com he ær to Betfage.’ Wel þæt gedafenode  
 þa he of heofenum to eorþan cwom, þæt he wolde þrowian for  
 þis mennisce cynn, & þære tide nealæhte ure alesnesse. Betfage, Bethphage  
 denotes Holy  
 Church.  
 se tūn, getacnaþ þa halgan cyricean on þære biþ sungen þæt  
 halige gerýne, & men þær heora synna andettaþ, & him þær  
 forgifnesse biddaþ. We gehyrdan ær þætte Hælend sende The two disci-  
 ples who  
 were sent for  
 the ass de-  
 note holy  
 teachers,  
 and the two  
 loves neces-  
 sary for  
 eternal life.  
 \* p. 91.  
 his twegen þegnas; þa tacniap halige lareowas, þæt hie sceolan  
 þurhwunian on rihtum geleafan & on fulfremedlicum \*weorcum,  
 & hie sceolan læran Godes lufan & mauna, buton þæm twám  
 ne mæg nán man becumian to þæm ecean life. He cwæp:  
 ‘Gaþ on þa wíc þe beforan inc stondeð.’ Hwæt Drihten þa  
 cynelican burh forhogodlice naman nemde; forþon oft wíc Jesus called  
 Jerusalem in  
 contempt a  
 village.  
 beoþ on manegum stowum medmyccle gesette; seo ceaster  
 þonne wæs héh & aldorlic; ah forþon Crist þa myccelan burh  
 & þa halgan Gerusalem swa forhogdlice nemde, forþon þe  
 þa burhware him wæron for heora ungeleafan & mándædum He despised  
 the citizens  
 on account of  
 their sins.  
 swiþe forhogde & ungecorene, & eac he wiste þæt wite þæt him  
 toward wæs, & þæt þæt seo burh sceolde abrocen weorþan &  
 bereafod, swa hé his apostolum sægde, þa h[i]e emb þone þrym  
 & emb þa fægernesse þæs temples & çære burge to Criste  
 spræcan, & cwædan þæt hit wære þrymlie geweore & fæger.  
 Drihten him þa *ondswerede* & cwæp, ‘Hwæt ge nu geseoþ  
 ealle þa fægernessa þissa getimbra, soþ is þæt ic eow seege;  
 \*þæt þæt geo weorþeð for þyses folces synnum & mándædum, \* p. 92.  
 þæt ealle þas getimbro beoþ toworpene, & her ne bið forlæten

here shall not be left stone upon stone that shall not be cast down from each other.' So it afterwards happened, forty years after they hanged Christ on the Rood and he suffered bodily death for men's salvation. For forty winters he ever awaited, through his great forbearance, that they would yet turn, or show some sorrow and amendment for the great sin and wickedness that they had committed against their Lord, and also against many of his saints. But when he saw that they would not show any amendment nor sorrow, but continued nevertheless in their sins, then the Lord sent upon them more vengeance than any other that ever before happened, except upon the people of Sodom alone. And that was when Titus came with the Roman army, and took vengeance upon them because they had crucified their king. Then the people fled when they knew the army was about to come into the city of Jerusalem. Then the emperor Titus surrounded the city without with his army, and long encamped there, till they who were in the city died of hunger ; and on account of the famine they were not able to defend the city. But the emperor then destroyed the city, and slew the most part of the people. Of all those who were slain there, and died of hunger, with women and men, the number was eleven hundred thousand, and then they also took, of those of the people that remained and best pleased them, a hundred thousand, and led them with them into captivity. And eighteen hundred thousand they sent away, and sold them for money into distant regions. The number of all the people which the emperor Titus encompassed in Jerusalem was thirty hundred thousand, and on account of the vengeance of God he brought all to ruin, and disposed of the land as they (the Romans) themselves would. The punishment was as great as God's forbearance had previously been. The Lord said to his disciples, 'Ye shall find an ass and her foal bound, bring it to me.' What denoteth the ass upon which the Lord Christ would sit but the believing Jewish folk, and also many others who are subjected to God in good will, and therefore are worthy to bear the King of heaven in their hearts, and he will direct them to all good things and will bring them into the 'sight of peace;' for the name of the

stan ofor stán, þæt ælc ne sy fram oþrum adón.' Swa swa hit seoppan gelamp. xl. wintra æfter þon ðe hie Crist on rode ahengon, & for manna hælo lichoman deap he<sup>1</sup> þrowode. <sup>1</sup> *The h is imperfect and looks like a tall i.* <sup>Jerusalem was destroyed for its wickedness forty years after Christ's death.</sup> <sup>\* p. 93.</sup> <sup>Three mil-</sup> <sup>lions of people</sup> <sup>were brought</sup> <sup>to ruin by the</sup> <sup>vengeance of</sup> <sup>God.</sup> <sup>His vengeance</sup> <sup>was as great</sup> <sup>as his forbear-</sup> <sup>ance had been.</sup> <sup>\* p. 94.</sup>

Á he onbad, þurh þa mycelan gepyld, þæt feowertig wintra hweþer hie gecyrran woldan, opþe ænige hreowe & dædbote don þæs mycelan yfeles & mānes, þe hie wið heora Drihten gedydon, & eac wiþ manige his haligra. Þa he þa geseah þæt hie nænige bote ne hreowe dón noldan, ah hie for þon heora yfelum þurhwunedon, Drihten þa sende on hie maran wræce þonne æfre ær ænigu oþru gelumpe, buton Sodomwarum anum; þæt wæs þonne þa Titus com mid Romana herige, & him wræc þæt hie heora cyning on rode ahengon. Þa leode þa flugon þa hie þone here towardne wiston on þa burh \*Gerusalem. Titus þa se casere embsæt þa burh utan mid herige, & þær lange gewicode, oppæt hie hungre swultan þe on þære byrig wæron; and hie for þæm hungre þa burh werian [ne] milton, ac se casere hie þa abræc, & þæs folces þæne mæstan dæl ofslog. Wæs þa manna eallra þe þær ofslegene wæron & hungre swultan, mid wifmannum & wæpnedmannum, endleofan siþum hund [teontig] þusenda; & þa hi gýt genaman þæs folces þe þær to lafe wæs, & him selost licodan, hund teontig þusenda, and mid him læddon on hæftned; & ehtatyne syþum hund teontig þusenda hi tosendon, & wið feo sealdon wide into leodscipas. Ealles þæs folces wæs, þe se casere Titus innon Ierusalem beferde, þrittigun syþum hund teontig þusenda<sup>a</sup>, & þæt eal for Godes wræce fordyde, & þæt land gesetton swa hie sylfe woldon. Wæs þæt wite swa strang, swa Godes gepeld ær mycel wæs. Drihten cwæþ to his þegnum, 'Gyt gemetaþ eoselan gebundene & hire folan, lædað hine to me.' Hwæt tacnaþ se eosel þe Drihten Crist on sittan \* wolde, buton þæt geleaffulle folc Iudea, and eac oþor manig þa þe beoð Gode underþeodde on godum willan, & þæs wyrþe beoþ þæt hie heofon cining on heora heortum beran? He hie gereceþ to eallum godum, and he hie gelædeþ on sibbe gesyhþe; forþon þære burge nama þe

<sup>a</sup> 3,000,000, *i.e.* 11 × 100,000 + 100,000 + 18 × 100,000 = (11 + 1 + 18) × 100,000 = 30 × 100,000.

city which is called Jerusalem signifies 'sight of peace,' because the holy souls rest there. He said that his disciples did as he bade them. Truly that denoteth that the instructors must not take away from nor add to God's laws, but keep them as God himself has appointed. The teachers must mortify their own bodies by abstinence, and set an example of good life to those that succeed them, and prepare the way of the Lord for their minds. What betokeneth the crowd that went before Jesus but the Jewish people, among whom were the holy host of patriarchs and prophets that knew and prophesied of Christ's advent, of the marvels that he wrought, of his passion, resurrection, and ascension. They all cried out, and said, with one voice, 'Jesus, Son of David, blessed art thou who didst come in the name of the Lord. Save us in the highest!' The multitude that followed after betokeneth all those who, after Christ's coming, were converted to God. Now, then, all believers who love and believe in him, ought to cry with pure hearts and with sincere prayers, and in the teaching of holy writ. They said, 'Salvation to us in the highest,' even as if they had plainly said, 'Save us on earth, thou that hast Divine power in heaven.' We must also understand that they said, 'Save us on earth; we who are living in the body, and also those who are in hell, beseech of thee deliverance and salvation, and have done so from the beginning of the world.' And very proper was it both that the people, who went before, and who followed after, should say, 'Blessed art thou that comest in the name of the Lord,' because there was one belief and one hope in the Holy Trinity before Christ's advent; and accordingly we rightly sing in his praise, 'Save us in the highest.' All the arrangement was completed in the true incarnation for the perfection of the heavenly kingdom. The holy men, before Christ's coming, believed in him, and loved him, and spake of his coming; and by his passion they were redeemed from hell-torment, and were saved through his resurrection. We, then, are those who come after, and we know all this that has thus come to pass, wherefore we must believe on him, and love him, and we also know that he will come to judge and put an end to this



is nemned Gerusalem is gereht sibbe gesyhþ, forþon þe halige Jerusalem means vision of peace.  
 saula þær restað. He cwæþ þæt his þegnas dydon swa he  
 him bebead. Cwþlice þæt tacnaþ þæt þās lareowas ne sceolan

Godes domas nawþer ne na wanian ne ne ecan, buton swa hie  
 God sylf gesette. Ða lareowas sceolan heora agenne lichoman  
 swencean on forhæfdnesse, & gódes lifes bysene onstellan þæm  
 þe him æfter fylgeon, & Drihtnes weg gegearwian to heora

modum. Hwæt tacnaþ seo menigo þe þær beforan ferde, buton The crowd following Jesus denote the host of Jewish patriarchs and prophets.  
 þæt Iudisce folc on þæm wæs se halga heap hehfædera & wit-  
 gena, þa þe Cristes tocyme wiston & foresægdon, & þa wundro þe  
 he worhte, & his þrowunga, & his æriste, & his upastignesse.  
 Ealle hie cleopodan & cwædon anre stefne. \*Hælend, Dauides \* p. 95.

sunu, þu cart gebletsod, þu þe come on Drihtnes naman, hæł  
 us on þæm hehstan. Ðæt æfterfylgende weorod tacnaþ ealle  
 þaþe seopþan æfter Cristes cyme wæron to gode gecyrrede. Nu

þonne sceolan cleopian ealle geleaffulle mid clænre heortan &  
 mid hlutrum gebedam, & mid lāre haligra gewreota, þa þe  
 hine lufian & ongelyfan. Hie cwædon, ‘hæł us on þon heh-  
 stan,’ efne swa swa hie openlice cwædon, ‘Hæł us on eorþan,

þu þe godcund mægen hafast on heofenum.’ Eac us is to  
 ongytene þæt hie cwædon, ‘Hæł us on eorþan we þe synt on  
 lichomum lifgende, & éac þa þe on helle synt biddað þínre  
 onlesnesse & þínre hælo, & swa dydon fram fruman middan-  
 geardes.’ Wel þæt gedafenode þæt þæt ærre folc cwæde &  
 eac þæt æfterre, ‘Gebletsad þu cart, þu þe come on Drihtnes  
 noman;’ forþon hit wæs an geleafa & án hiht on þa halgan  
 þrynesse ær Cristes tocyme. & æfter þon wé singað rihtlice  
 on his lof, ‘Hæł us on þæm hehstan.’ Eal seo stihung \*wæs  
 gefremed on þære soþan onflæsnesse for gefyllnesse þæs heofon-  
 lican eþles. Ða halgan ær Cristes cyme on hine gelyfdon, &  
 hine lufodan, & hine towardne sægdon, & mid his þrowunga  
 hie wurdan alesde of helle wíte, & mid his æriste gehælde.  
 Wé þonne synt þe þær æfter fylgeað; & we witon eall þis  
 þus geworden, forðon we sceolan on hine gelyfan, & hine  
 lufian, & we eac witon þæt he is toward to demenne, & þas  
 world to geendenne. Nu we habbaþ mycele nedþearfe þæt he

The meaning of the words ‘Salvation to us in the highest.’

Before Christ’s advent holy men spake of his coming.  
\* p. 96.

They were redeemed by Christ’s sufferings, and saved by his resurrection.

world. Now it is very needful for us that he find us ready; and we know full well that we must in this brief time earn eternal rest, then may we in angelic bliss rejoice with our Lord, where he liveth and reigneth without end, everlastingly. Amen.

## VII.

## EASTER DAY.

**D**earest men, this paschal festival presents to us a manifest token of the eternal life, as we may now hear related, so that none may need doubt that the event shall happen at this present season, when the same Creator will sit upon his judgment seat, and before him shall be present all angel-kind and mankind, and also accursed spirits; and there shall be investigated each man's deeds. And he who is now humble, and with all his mind mindful of Christ's passion and of his resurrection, shall receive a heavenly reward. And he who neglects to observe God's behests, or to bear at all in mind our Lord's meekness, shall hear a severe sentence and afterwards shall dwell in eternal torments, of which there shall be never any end. Then is this time of all times, the highest and most sacred: and at this time we should have divine and worldly bliss, because for our example the Lord arose from the dead after his passion, after the bonds of his death, and after the bonds of hell's darkness; and he laid upon the prince of devils eternal torment and vengeance, and delivered mankind, as the prophet David prophesied of this period, thus saying, 'Our Lord delivered us' and hath fulfilled what he had long threatened the accursed spirits; and he hath made known to men at this present time all the things that were ever before prophesied by the prophets concerning his passion, his resurrection, and his harrowing of hell, and concerning his many miracles which were previously foretold. All that he hath fulfilled. Let us now hear and consider what he did, and by what means he made us free. He was not by any necessity compelled, but of his own will descended upon earth, and here suffered many afflictions and sorrows from the Jews

us gearwe finde. We witon ful geare þæt we sceolan on þisse seeortan tīde gecarnian éce ræste, þonne motan we in þære engellican blisse gefeón mid urum Drihtne, þær he leofað & rixað abuton ende, on eenesse. Amen.

Let us try to merit here eternal bliss.

## VII.

## \*DOMINICA PASCHA.

\* p. 97.

**M**en þa leofestan, þis eastorlice geryno<sup>1</sup> us æteoweð þæs ecean lifes sweetole bysene, swa we nu gehyran magon forþ reccean & secggean, þæt nænigne<sup>2</sup> tweogean ne þearf þæt seo wyrd on þas *ondweardan* tīd geweorþan sceal, þæt se ilc[a] Scyppend gesittan wile on his domsetle : him biþ beforan andweard eal engla cynn & manna cynn, & eac swylce werigra gasta ; & þær beoð asmeade æghwylces mannes dæda ; & se þe nu biþ eaþmod & gemyndig Drihtnes þrowunge & his æriste ealle mode, se sceal heofonliere mede onfón ; & se þe nu forhogap þæt he Godes bebodu healde, opþe ænig gemynd hæbbe Drihtnes eaþmodnesse, se þær sceal heardne dom gehyran, & seopþan on *ecum* wítum wunian, þara næfre ende ne cymeþ. Þonne is þeos tīd ealra tīda hehst & halgost, & on þas tīd we sceolan habban godcunde blisse & eac worldcunde, forþon þe Drihten of d[eap]e aras mancynne to bysene æfter his [þro]\*wunga, & æfter þæm bendum his deapes, & æfter þæm clammum helle þeostra ; & þæt wite & þæt éce wræc asette on þone aldor deofla, & mancyn freolsode ; swa se witga Daudid be þisse tīde witgade, & þus cwæp : ‘ Ure Drihten us gefreolsode ; ’ & he geendode þæt he lange to þæm awergdum gastum gebeotod hæfde, & he mannum gecyþde on þas *ondweardan* tīd ealle þa þing þe æfre ær from witgum gewitgode wæron, be his þrowunga & be his æriste, & be his hergunga on helle, & be his wundra manegum þe ær gesægde wæron—eall he þæt gefylde. Uuton nu gehyran & geþencean hwæt he dyde, & mid hwy he us fréo gedyde. Næs he mid nænigum nede gebæded, ac he mid his sylfes willan to eorþan astag, & her manige setunga & searwa adreag æt Iudeum,

<sup>1</sup> Originally, gerino.

<sup>2</sup> Originally, nænige.

The Day of Doom will take place at the season of Easter.

Easter is of all times the highest and most sacred.

\* p. 98.

David foretold the events of this period.

Christ suffered for us willingly.

and the wicked scribes; and then at last he permitted his body to be fastened with nails to the cross, and suffered death for us, because he would give us everlasting life; and then he sent his glorious spirit into the abyss of hell and there bound and humbled the prince of all darkness and of eternal death, and exceedingly troubled all his confederates, and brake in pieces hell-gates and their iron bolts, and from thence brought out all his elect; and he overcame the darkness of the devil's with his shining light. They were then exceedingly terrified and exclaimed, thus saying, Whence is this man thus strong, thus glorious, and thus terrible? The world was long previously subject to us, and death yielded to us much tribute. Never before has it happened to us that death has thus been put an end to, nor ever before has such terror befallen to us and to hell. Oh, now, who is this that fearless enters our confines, and not only does not dread punishment from us but will also release others from our bonds? Think we this be he whom we thought that through his death all the world should be subject to us? Hearest thou, our chief? This is the same for whose death thou hast long striven. And thou didst promise us with thy support much spoil at last. But how wilt thou now do with respect to him? and how mayest thou now overthrow him? Now he hath put all thy darkness to flight through his brightness, and hath broken all thy prison in pieces; and all those whom thou previously heldest captive he hath set free, and their life he hath turned to joy; and those now mock us who previously sighed under our bonds. Why bringest thou hither this man who by his coming hath turned all his chosen to their ancient bliss? Though they were previously despairing of eternal life, they are now very joyful. There is now no weeping nor lamentation heard here, as was previously wont to be, in this place of torment. Oh, now, our chief, those riches that thou obtainedst in the beginning through the boldness and the disobedience of the first man and the forfeiture of Paradise—all those he hath now seized, and through Christ's cross all thy bliss is turned to grief. When thou didst wish what thou didst know (should come to pass), that Christ should be crucified, thou didst not know how many troubles at his death should come upon us all. Thou wouldst ever defile him, in whom thou didst know there was no sin.

æt þæm unlædum boccerum ; & þa æt nehstan he let his lichoman on rode mid næglum gefæstnian, & deap he geprowode for us, forþon þe he wolde us þæt ece lif forgifan. & he þa \*onsende his þone wuldorfæstan gast to helle grunde, & þær þone ealdor ealra þeostra & þæs ecan deapes geband & gehynde, & ealne his geferscipe swyþe gedrefde, & helle gcatu & hire þa ærenan scyttelas he ealle tobræc, & ealle his þa gecorenan he þonon alædde, & þara deofla þeostro he oforgeat mid his þæm scīnendan leohte. Hie þa swiþe forhte & abregde þus cwædon : ‘ Hwonon is þes þus strang, & þus beorht, & þus egesfull ? Se middangeard þe us wæs lange ær underþeoded, & us deap mycel gafol geald ; ne gelomp hit nā ær þæt us swyle deap geendod wære, ne us næfre swyle ege ne wearþ ær to helle geendebyrded. Eala nu hwæt is þes þe þus unforht gæþ on ure gemæro ? & nis nō þæt án þæt he him ure witu ondræde, ac he wile eac oþre of urum bendum alesan. Wene we sy þis se þe we wendon þæt þurh his deap us scolde beon eall middan\*geard underþeoded. Gehyrstu ure aldor ? þis is se ilca þe þu longe for his deape plegodest, & þu us æt endestæfe mycel here-reaf gehéte. Ac hwæt wilt þu his nu don ? & hwæt miht þu his onwendan ? Nu he hafap ealle þine þeostro mid his beorhtnesse geflemed, & eal þin carcern he hafap tobrocen, & þa þe þu ær on hæftnede hæfdest, ealle þa he hæfþ onlyse, & heora lif he hæfþ to geféan gecyrred ; & þa us nu bysmriaþ þa þe ær on urum bendum sworetan. Tohwon læddest þu hider þeosne þe on his cyme ealle his gecorene he hafap to þære ærran blisse gecorene<sup>1</sup> ? Deah hie ær þæs ecan lifes orwene wæron, hie synt nu swiþe bliþe. Nis her nu nænig wóp ne nænig heáf gehyred, swa hit ær gewunelic wæs on þisse wite stowe. Eala nu, þu ure aldor, þa þine welan þe þu on fruman begeate æt þæs ærestan mannes egeleasnesse & unhyrsumnesse, & æt neorxna wanges lætnesse, ealle þa he hafap nu on þe genumene, & þurh Cristes rode is eal þin blis to unrotnesse geworden. Þonne þu wysetest þæt þu wistest Crist on rode ahangenne, nystest þu no hu monige earfoþa us callum æt his deape becuman sceoldan. Þu woldest symle þone besmitan þe þu nan wiht yfles on nystest.

After his death he harrowed hell,

\* p. 99.

and caused the accursed spirits great alarm.

\* p. 100.

The devils question their chief about Jesus.

They want to know why he has been brought to hell.

<sup>1</sup> ? read gecyrrede.

\* p. 101.

Christ's cross has turned they say all their bliss to sorrow.

Wherefore broughtest thou hither this free and innocent man? Now by his coming hither he hath condemned and humiliated all the guilty. Then immediately after, the impious voice of hell's host was heard, and their lamentation. Then it happened without any delay that, on account of the coming of the Lord's kingdom, that all the iron bolts of hell's locks were broken; and forthwith the innumerable host of sanctified souls who, previously were held captive did obeisance to the Saviour, and with weeping supplication prayed to him, thus saying: 'Thou didst come to us as the redeemer of the world. Thou didst come to us—the hope of heaven and earth's hosts, and also our hope—for of yore the prophets foretold thy coming, and we hoped and trusted in thy coming hither; thou didst give on earth forgiveness of sins to men. Set us free from hell's power and from hell's bondage. Now, since for us thou didst descend into hell's abyss, leave us not now to dwell in torment when thou turnest to thy kingdom on high. Thou didst set the sign of thy glory in the world, set now the token of thy glory in hell.' Without delay this prayer was at once heard, and immediately the innumerable host of holy souls, at the Lord's bidding, were raised out of the fiery sulphur, and He felled down the old devil and cast him bound into hell's abyss. Then the holy souls with ineffable joy cried to the Lord, thus saying: 'Ascend up now, Lord Jesus Christ, now thou hast spoiled hell, and hast bound the prince of death in these torments; manifest now bliss to the world that all thy chosen may rejoice and trust in thy ascension.' Adam and Eve, as yet, had not been set free, but were held in bonds; Adam then with weeping and with piteous voice cried to the Lord, and said, 'Have mercy upon me, O Lord, have mercy upon me, for thy great mercy, and blot out my unrighteousness, because I have sinned against thee alone and have done great sin before thee. I have erred as the sheep that perishes. Visit now thy servant, O Lord, for thy hands have made and fashioned me; leave not my soul with hell's hosts, but show thy mercy upon me, and bring me out of these bonds, and from this prison-house, and from the shadow of death.' The Lord Jesus then had mercy upon Adam, and at once his bonds were unloosed, and having embraced the Saviour's knees

Tohwon læddest þu þeosne freone & unscyldigne hider? Nu he hafap on his hiderecyme ealle scyldige fordemde & gehýnde. Ða sona æfter þon þe seo arlease helwarcna stefn wæs gehyred & heora gnornung, þa wæs buton ælcere yldinge for Drihtnes cynedomes tocyme þætte ealle þa isenan scyttclas helle loca wurdan tobrocene; & þa sona instæpes seo unarimedlice menigo haligra saula þe ær gehæftede wæron to þæm Hælende onlutan, & mid wependre halsunga hine bædon, & þus cwædon: 'Ðu come to us, middangeardes Alysend, þu come to us heofonwara \*hyht, & eorþwara, & eac ure hyht, forþon us géara ær witgan \* p. 102. þe toewardne sægdon, & we to þinum hiderecyme hopodan & hyhtan. Ðu sealdest on eorþan mannum synna forgifnessa. Ales us nu of deofles onwalde & of helle hæftede. Nu þu for us astige on helle grund, ne forlæt þu us nu on witung wunian, þonne þu to þinum uplican rice cyrre. Ðu asetttest þines wuldres myrecels on worlde, sete nu þin wuldres taen in helle.' Næs þa nænig ylding toþon þa þeos ben wæs gehyred, þa sona seo unarimede menigo haligra saula mid Drihtnes hæse wæron of þæm cwicsusle ahafena<sup>1</sup>, & he gefylde þone ealdan feond, & on helle grund gebundenne awarep. Ða halgan sawla þa mid unasecggendlicum gefeân cleopodan to Drihtne, & þus cwæþon: 'Astig nu, Drihten Hælend Crist, up, nu þu hafast helle bereafod, \* & þæs deapes aldor on þyssum witung gebundenne.<sup>2</sup> Gecyþ nu middangearde blisse þæt on þinum upstige geblissian & gehyhton ealle þine gecorenan.' Adam þagýt & Eua næron onlyscde, ah on bendum hie wæron hæfde. Adam þa wependre stefne & earmlicre cegde to Drihtne, & cwæþ: 'Miltsa me, Drihten; miltsa me for þinre myccelan mildheortnesse, & adilega mine unrihtwisnessa; forþon þe ánum ic gesyngade, & mycel yfel beforan þe ic gedyde. Ic gedwolede swa swa þæt sceap þæt forwearp. Sec nu þinne þeow, Drihten, forþon þe þine handa me geworhtan & geheowodan; ne forlæt þu mine saule mid hellwarum; ac do on me þine mildheor[t]nesse, & alæd me út of þyssum bendum, & of þyses carcernes huse, & of deapes scuan.' Drihten Hælend þa wæs miltsigende Adame, & rape his bendas wæron onlyscde; & befeal\*den to Hælendes \* p. 104.

The devils raised their voice and bewailed the Lord's coming, whereby Hell's gates were broken open, and the spirits of the just ones released.

Christ then bound the devil, and cast him into the abyss of hell.

<sup>1</sup> Originally ahafana = ahafene.

\* p. 103.  
<sup>2</sup> MS. *gebundenne*.

Adam and Eve were the last to be released.

he said, 'My soul shall bless the Lord, and all that is within me shall bless his holy name. Thou thyself hast become merciful to all my unrighteousness, thou thyself didst heal my infirmities, and didst deliver my soul from eternal perdition, and didst satisfy my longing with good things.' Eve as yet continued in bonds and in weeping. She said 'Thou, O Lord, art just and thy judgments are right, therefore deservedly I suffer these torments. In Paradise I was in honour and I did not perceive it; I became perverse and like to foolish brutes. But thou Lord, shield of my youth and of me, be not mindful of my folly, nor turn from me thy presence nor thy mercy, and turn not in anger from thy servant. Hear, O gracious God, my voice with which I, poor one, cry unto thee, for my life and my years have been consumed in sorrow and lamentation. Thou knowest my fashioning, that I am dust and ashes, if thou beholdest my unrighteousness. I entreat thee now, Lord, for the sake of thy servant Saint Mary, whom thou hast honoured with heavenly glory. Thou didst fill her womb for nine months with the prize of all the world. Thou knowest that thou, O Lord, didst spring from my daughter, and that her flesh is of my flesh, and her bone of my bones. Have mercy now upon me, Lord, for the honour of her glory. My Creator have mercy upon me, most wretched of all women, and pity me and deliver me from the bonds of this death.' The Lord Jesus then had mercy upon Eve, and immediately her bonds were unloosed. She then cried out, thus saying, 'Let thy name, O Lord, be blessed in the world, because thy mercy is great towards me. Now thou hast delivered my soul from the nether hell.' Then the patriarch Abraham, with all the holy souls that from the beginning of the world had been held captive, cried out with joyful voice and said, 'We confess thee, O Lord, and we praise thee because thou hast delivered us from the author of death, and hast made us joyful through thy coming.' Then the Lord, with the spoil that he had taken from hell, immediately went living from the tomb, raised by his own power, and afterwards clothed himself with his unspotted body, and showed himself to his followers, because he wished to put away every doubt from their hearts. And he also showed the wounds and the



encowum, he cwæþ, ‘Mín saul bletsap Drihten ; & ealle mine þa inneran his þone halgan naman. Þu þe árfæst eart geworden eallum minum únrihtwisnessum, þu þe gehædest míne adla, & mín lif of þære ecean forwyrd e þu onlydest, míne geornesse mid gode þu gefyldest.’ Eua þagýt on bendum & owópe þurhwunode ; heo cwæþ : ‘Sopfæst eart þu, Drihten, & rihte syndon þine domas ; forþon þe mid gewyrhtum ic þás þrowige : ic wæs mid weorþmende on neorxna wánge, & ic þæt ne ongeat ; ic wæs wiþermende & únwísum netenum gelic geworden. Ac þu Drihten scyld minre iugoþe & min, onunwisdomes ne wes þu gemyndig, ne ne ahwyrf þu þine onsyne, ne þine mildheortnesse from me, ne þu ne gecyr on erre from þinre þeowene ; gehyr þu arfæsta God mine stefne, mid þære ic earm to þe cleopie ; forþon on sare & on \*geomrunga min lif & mine gear syndon fornumene. Drihten, þú wast mine geheowunga, þæt ic eom dust & axe, gif þu mine unrihtwisnesse behealdest. Ic þe halsige nu, Drihten, for þinre þeowene, Sancta Marian, þa þu mid heofonlicum wuldre geweorþodest ; hire innoþ þu gefyldest nigon monaþ mid ealles middangeardes weorþe ; þu wast þæt þu of minre dehter, Drihten, onwoce ; & þæt hire flæsc is of minum flæsce, & hire ban of minum banum. Ara me nu, min Drihten, for hire wuldres weorþmyndum, ara me ungesæligost ealra wífa, & mín Scyppend miltsa me, & genere me of þysses deaþes bendum.’ Drihten Hælend þa wæs miltsiende Euan, & raþe hire bendas wæron onlysede. Heo cleopode þa & þus cwæþ : ‘Sy þín nama, Drihten, gebletsad on worlde ; forþon þe þín mildheortnes is mycel ofor me ; nu þu generedest mine saule of þære neoþeran helle.’ Abraham þa se healfæder, mid eallum þam halgum saulum þe fram worlde fruman gchæft-nede wæron, bliþre stefne cegdon, & cwædon : ‘We ondettap þe, Drihten, & þe hergeaþ ; forþon þe þu us alesdest from deaþes fruman, & þu us gewelegodest mid þinum tocyme.’ Mid þon þe Drihten þa þa here-hyþ þe on helle genumen hæfde, raþe he lifgende ut eode of his byrgenne mid his agenre mihte aweht, & eft mid his unwemmmum lichoman hine gegyrede ; & he hine his gingrum æteowde, forþon þe he wolde ælcne tweón of heora

Adam and Eve entreat our Lord to deliver them from hell's prison-house.

\* p. 105.

Eve beseeches the Lord by her daughter St. Mary.

After the release of Adam and Eve,

Abraham and all the Patriarchs praise the Lord.

Then the Saviour left hell with all his elect.

scars of the nails to unbelieving men, because he would not that any should be distrustful of his resurrection. And afterwards in the sight of many men he ascended into heaven, and sat on the right hand of God the Father; from whence he was never absent by reason of his divine nature, but was ever there established. Let all believing folk therefore now rejoice and be glad, because Christ's blood was shed for us. Let us all rejoice in the Lord, who celebrate his resurrection, because he diminished nought of his divinity when he took upon him a human body and delivered us out of the devil's power. Now, we hear, dearest men, how manifold things the Lord suffered for us, when he with his blood redeemed us from hell's bondage. Let us therefore consider what recompence we have to offer to him, when he shall recount and say all this at this same time that he shall sit on his judgment seat; when we must with our souls alone make recompence and amends for all things that we have previously done against his commands, or have left undone what we ought to have done. Let us now consider how much awe shall come upon all creatures at this present time, when the Doom draws near; and the manifestation of the day shall be very terrible to all creatures. On that day heaven, earth, and sea, and all things that are therein, shall pass away. So also on account of the same event the sun and moon shall pass away, and all the light of the stars shall fail. And the Rood of our Lord, which now puts to flight accursed spirits on the earth, shall be raised in the course of the stars; and on that day heaven shall be rolled up like a book; and on that day earth shall be consumed to ashes, and on that day the sea shall dry up and all the powers of heaven shall be turned and moved. And six days before this day various marvellous tokens shall befall each day. On the first day, at mid-day, a great lamentation of all creatures shall take place, and men shall hear a great noise in heaven as of an army being gathered together and set in array there. Then shall ascend a great bloody cloud from the North and cover all this heaven; and after the cloud shall come lightning and thunder all the day. And in the evening there shall rain a bloody rain. On the following day there shall be heard in the heavens a great sound of the arraying of.

heortum adón. & he eac ætcowde þa wunda & þara nægla dolh  
 þæm úngeleaffullum mannum, forþon þe he nolde þæt ænig  
 ortrywnes wære emb his æriste; & þa æfter þon on manigra  
 manna gesyhþe he astag on heofenas, & he gesæt Godfæder on  
 þa swiþran healfe, þonon he næfre næs \*þurh his godcundnesse, \* p. 107.

He ascended,  
 in the sight  
 of many men,  
 into heaven,  
 and sat at  
 the Father's  
 right hand.

ac he symle þær gestapelod wæs; forþon hylton nu & blissian  
 eall geleaffull fole, forþon þe for ús Cristes blód wæs agoten.

Uton we ealle wynsumian on Drihten we þe his æriste mærsiaþ;  
 forþon þe he his godcundnesse nan wiht ne gewanode, þa he  
 þone menniscan lichoman onfeng, & us of deofles anwalde alesde.  
 His human  
 nature did  
 not impair his  
 divinity.

Nu we gehyraþ, men þa leofestan, hu manigfeald þing Drihten  
 for us geprowode, þa he us mid his blode abolte of helle hæft-  
 nede. Uton we forþon gepencean hwyle handlean we him forþ

The day of  
 Doom shall  
 be very awful  
 to all crea-  
 tures.

to berenne habban, þonne he cal þis recþ & sægþ æt þisse ilcan  
 tíde, þonne he gesiteþ on his dom setle; þonne sceolan we mid  
 ure anre saule forgyldan & gebétan ealle þa þing þe we ær ofor  
 his bebod gedydon, oþþe þæs awægdon þe we dón sceoldan.

Uton \*nu gepencean hu mycel egða gelimpeþ eallum gesceaftum \* p. 108.

on þás *ondweardan* tíd, þonne se dom nealæceþ, & seo opening  
 þæs dæges is swiþe egesfull eallum gesceaftum. On þæm dæge  
 gewiteþ heofon & eorþe, & sæ, & ealle þa þing þe on þæm  
 syndon, swa eac for þære ilcan wyrde gewiteþ sunne & mona &  
 eal tungla leoht aspringeþ; & seo rod ures Drihtnes bið aræred  
 on þæt gewrixle þara tungla, seo nu on middangearde awergde  
 gastas flemeþ. & on þæm dæge heofon biþ befealden swa swa  
 bóc, & on þæm dæge eorþe biþ forbærned to axan, & on þæm  
 dæge sæ adrugað, & on þæm dæge eall heofona mægen biþ on-  
 wended & onhrered; & syx dagum ær þissum dæge gelimpeþ  
 syllice tacn æghwylce ane dæge. Þy ærestan dæge on midne  
 dæg gelimpeþ mycel gnornung ealra gesceafta, & men gehyraþ  
 myccler stefne on heofenum swylce þær man fýrde \*trymme &  
 sammige; þonne astigeþ blodig wolcen mycel from norþdæle, &  
 oforþeþ ealne þysne heofon; & æfter þæm wolcne cymeþ legetu  
 & þunor ealne<sup>1</sup> þone dæg; [&] rineþ blodig regn æt æfen. On  
 þæm æfteran dæge biþ gehyred mycel stefn on heofenum fýrd-  
 weorodes getrymnesse, & eorþe biþ onhrered of hire stowe,

The cross of  
 Christ shall  
 appear in the  
 firmament.

On the first  
 day before  
 the Doom  
 there shall be  
 a bloody  
 cloud and  
 lightning and  
 thunder.

\* p. 109.

<sup>1</sup> MS. &  
 ealne.

On the second  
 day there  
 shall be a  
 great noise in

armies; and earth shall be moved out of her place, and heaven shall be open at one quarter—on the East; and at evening a great host shall come forth from the open end and obscure and cover over the heavens; and a bloody and fiery rain shall endeavour to devour and consume this earth, and the heaven shall fall to the four ends of the earth; and all the earth shall be overwhelmed with darkness at the eleventh hour of the day. Then all folk shall say, ‘The Lord have mercy upon us and pity us, who was praised by means of angels when he was born in Bethlehem:—then they cried and thus spake—“Glory be to God in heaven and to men on earth who are of goodwill.”’ On the third day the earth on the North and East parts will speak to one another, and the deep will rage and will devour the earth; and all the powers of the earth shall be changed, and great earthquakes shall happen on that day. After the third hour on the fourth day there shall be mighty thunders in the heavens; and then shall all idols fall down; and then it shall be at sunset, and yet no light shall appear; and the moon shall be quenched and darkness shall come upon all the world, and the stars all day shall run across our sight. And men may see them (the stars) as plainly as at night when it freezes hard. And then on that day, they will hate this world’s weal and the things that they now love. On the fifth day at noon the heaven will burst asunder from the East unto the West quarter; and then all angel-kind shall look through the aperture on mankind. Then shall all men see what it will be at this world’s end. They shall flee then to the mountains and hide themselves, on account of the presence of the angels, and then shall they speak to the earth, and beseech it to swallow them up and hide them; and they will wish that they never were born of father nor mother. So was it of yore prophesied concerning this time in Christ’s books, thus saying, ‘Blessed are those that were barren, and blessed are the wombs that have never brought forth, and the breasts which have never given suck.’ And then shall they say to the hills and to the mountains: ‘Fall upon us, and cover and hide us, that we may no longer endure this horror from these angels. Now is all manifested that we previously had kept secret.’ On the sixth day before the third hour from the

& heofon biþ open on sumum ende on þæm eastdæle ; & mycel mægen forþcymep þurh þone openan dæl, & þone heofon oforþeop & oforwryhþ æt æfen ; & blodig regn & fyren fundiaþ þæs eorþan to forswylgenne & to forbærnenne ; & seo heofon biþ gefeallen æt þæm feower endum middangeardes ; & eall eorþe bið mid þeostrum oforþeaht æt þa endlyftan tîd þæs dæges.

heaven; the earth shall be moved, and the east part of the heavens shall open, and a great host shall come forth.

& þonne cweþ eall folc ; ‘ Arige us nu & miltsige se Drihten þe on engla endebyrdnesse wæs gehered, þa he on Betleem wæs acenned, \*þa cleopodan hie & þus cwædon : “ Wuldor sy Gode on heanessum & mannum on eorþan þam þe gódes willan syn.” ’

\* p. 110.

Þy þridan dæge seo eorþe on þæm norþ-ende & on þam éast-ende sprecaþ him betweonum ; & þa néolnessa grymetiaþ, & þa eorþan willaþ forswelgan. Þonne biþ eall eorþan mægen onwended,

On the third day the north and east parts of the earth shall address each other.

& mycel eorþhrernes bið on þæm dæge geworden. Þy feorþan dæge ofor undern beoþ mycele þuneras on heofnum ; & þonne gefeallaþ ealle deofolgyld ; & þonne hit biþ æt sunnan setlgange,

On the fourth day. All idols shall fall down. All light shall fail.

& þeah hweþre nænig leoht ne æteoweþ ; & mona biþ adwæsced ; & beoþ þeostra forþ gewordenene ofor ealle world ; & steorran yrnaþ wiþersynes ealne þone dæg ; & men hie magan geseon swa sutole swa on niht þonne hit swiþe freoseþ ; & þonne on þæm dæge hatigaþ þisse worlde welan & þa þing þe hie nu lufiaþ.

Þy fiftan dæge æt underne se heofon tobyrst from þæm eastdæle of þone \*westdæl ; & þonne eall engla cynn lociaþ þurh þa ontýnnesse on manna cynn. Þonne geseoþ ealle menn þæt hit wile beon æt þisse worlde ende. Fleoþ þonne to muntum & hie hydað for þara engla onsyne, & þonne cweþaþ to þære eorþan, &

On the fifth day the heavens will burst asunder from east to west, and angels shall look through the breach.

\* p. 111.

biddaþ þæt heo hie forswelge & gehyde, & wyscaþ þæt hie næfre næron acennede from fæder ne from meder ; swa hit geara be þon on Cristes bocum gewitgod wæs, & þus cweþaþ :

‘ Eadige syndon þa men þa þe wæron únberende, & eadige syndon þa innopas þa þe næfre ne cendon, & þa breost þa þe næfre meolegende næron ; & þonne hie cweþaþ to þæm dunum & to þæm hyllum : ‘ Feallaþ ofor us, & us bewreoþ & gehydað, þæt we ne þurfon þysne ege leng þrowian æt þyssum englum.

Mankind will flee to the mountains, and call upon the hills to hide them.

Nu is eal gesyne þæt we ær behýded hæfdon.’ Þy syxtan dæge ær underne þonne biþ from feower endum þære eorþan eall mid-

On the sixth day before noon accursed

four ends of the earth all the world shall then be filled with accursed spirits, who will endeavour to take great spoil of men's souls, as Anti-christ previously did. And when he cometh then will he threaten to send those souls into eternal punishments who will not obey him. And then at last he himself shall be driven into everlasting woe. So then on that day shall come Saint Michael with a heavenly host of holy spirits, and shall then slay all those accursed folk, and drive them into hell's abyss for their disobeying of God's behests and for their wickednesses. Then shall all creatures see our Lord's power, though mankind now will not acknowledge or recognise it. Then after these things the seventh day will be nigh at hand. And then Saint Michael the Archangel will command the four trumpets to be blown at these four quarters of the earth and will raise up all bodies from the dead, though they were previously hidden by the earth, or drowned in the water, or devoured by wild animals, or carried off by birds, or torn to pieces by fishes, or in any wise departed from this world. All must rise again then, and go forth to the Doom in such form as they previously adorned themselves; but not with gold nor with sumptuous-woven (purple) garments, but with good and holy deeds we must be adorned if we desire then to be on the right hand of the Lord Jesus Christ, along with faithful and chosen souls whom he will send into everlasting light. Wherefore we must now consider, the while we may, our soul's need, lest we lose these opportune times and desire to repent when we are no longer able. Let us be humble and merciful and charitable, and let us put away and banish from our hearts deceit, leasings, and envy, and let us have a right mind towards other men. For God himself shall then take no heed of any man's penitence, and no intercession shall avail us there; but he will then be more relentless and remorseless than any wild beast, or than any anger might ever be. And as much as man's might was the greater and he was the richer in this world, so much the more then shall the supreme Judge require from him, since he himself shall merit and obtain relentless and harsh justice, as it is written concerning such, 'The man who now judgeth the poor without mercy shall hereafter be doomed to stern justice.' Let us now, dearest men,

dangeard mid awergdum gastum gefylled, þa fundiaþ þæt hie willon genimon mycele herehyþ manna saula \* swa Antecrist ær beforan dyde; & þonne he cymeþ þonne beotaþ he þæt he wile þa saula sendan on éce wītu þa þe him heran nellap; & þonne æt nehstan biþ he sylfa on ecne wéan bedrifen. Swa þonne þy dæge cymeþ *Sanctus* Michahel mid heofonlicum þreate haligra gasta, & þa þonne ofsleaþ ealle þa awergdan, & on helle grund bedrifap for heora unhyrsumnesse Godes beboda & for heora mándædum. Þonne geseoþ ealle gesceafta ures Drihtnes mihte, þeah þe hie nu mennisce men onenawan nellan ne ongytan. Þonne æfter þeossum þingum biþ neh þæm seofoþan dæge; & þonne hateþ *Sanctus* Michahel se heahengl blawan þa feower beman æt þissum feower endum middangeardes, & aweceap ealle þa lichoman of deape, þeah þe hie ær eorþe bewrigen hæfde, oþþe on wætere adrunca, oþþe wildeor abiton, oþþe fuglas tobæron, oþþe fixas toslitan, oþþe on ænige wisan of þisse worlde gewiton \* ealle hie sceolan þonne arisan, & forþgán to þam dome, on swylcum heowe swa hie ær hie sylfe gefrætwodan. Næs na mid golde ne mid godwebbenum hræglum, ac mid godum dædum & halgum we sceolan beon gefrætwode, gif we þonne willap beon on þa swiþran healfe Drihtnes Hælendes Cristes mid soþfæstum saulum & gecorenem, þa he sendeþ on éce leoht. Forþon we sceolan nu gepencean, þa hwile þe we magan & motan, ure saula þearfe, þe læs we foryldon þas alyfdon tid, & þonne willon þonne we ne magon. Uton beon eaþmode & mildheorte & ælmesgeorne, facen & leasunga & æfeste from urum heortum adoon & afyrran, & beon rihtwise on urum mode wiþ oþre men; forþon þe God sylfa þonne ne gymeþ nænges mannes hreowe; ne þær nænige þingunga ne beoþ; ac biþ þonne rêþra [&] þearlwisra þonne ænig wilde deor, \* oþþe æfre ænig móð gewurde. & swa mycele swa þæs mannes miht beo mare, & he biþ weligra on þisse worlde, swa him þonne se uplica Dema mare tosecþ, þonne he him sylfum reþne dom & heardne gearnaþ & begyteþ, swa hit be þon gecweden is: ‘Se mon se þe nu demeþ þæm earmum buton mildheortnesse, þonne biþ þam eft heard dóm gteod.’

spirits will fill the earth. \* p. 112.

Antichrist will come, and will be defeated by St. Michael.

On the seventh day St. Michael will blow the four trumpets at the four quarters of the earth, and all the dead shall rise to judgment. \* p. 113.

Let us not delay our repentance and amendment.

On the great day of Doom prayers will be of no avail.

\* p. 114.

The supreme Judge will deal out strict justice to all.

very prudently and wisely think upon these things, so that we, through just deeds and through works of mercy, may find our Judge mild (merciful), and so through meekness and through true love to God and to man, we may earn for ourselves everlasting bliss with our Lord, who liveth and reigneth ever without end everlastingly. Amen.

## VIII.

### SOUL'S NEED.

. . . . . to God and increaseth his own sins. And there is much need for us to bear in mind how the Lord delivered us, by his passion, from the devil's power, when he ascended the rood-tree and shed his precious blood for our salvation. Wherefore we ought to honour the holy victory-sign of Christ's cross and follow after it and pray for the forgiveness of our sins, all together; since he suffered for us all on the cross, and endured at the hands of the wicked Jewish people all those sore reproaches and hard sufferings, all of which he suffered because he would save us from eternal torments, and bring us into eternal bliss. But what is more needful for a man to think of than about his soul's need; and of the day that cometh when he must separate himself from the body, and what guides he shall then have, and whither he shall be led, either to misery or to glory? Thus may we clearly convince ourselves that those things are familiar which we are unable to see. So also this world's wealth abounds to many a man at his death, nevertheless he shall be harassed and solicitous when the day comes when he must depart empty-handed of it all, except he has done aught for God with a good will. Then in this respect it is unlike the eternal life that each man will obtain who will here, with goodwill, observe God's behests; and to him who obtains it shall be given everlasting bliss. It is then needful for us to seek the medicine for our souls, because the Lord is very merciful who hath assured and informed us, saying, 'I desire not the death of a sinner, but I will that he live and turn to God.' Wherefore we must with all mind and might turn to God and truly repent of our



Uton nu, men þa leofestan, þas þing geþencean swiþe snotorlice & wislice, þæt we þurh soþfæste dæda & þurh mildheortnesse weorc urne Deman mildne geméton, & þurh eaþmodnesse & þurh þa soþan lufan Godes & manna us þa écean eadignesse geearnian mid urum Drihtne, þær he leofað & rixað á buton ende on ecnesse. Amen.

Let us by  
mercy merit  
God's mercy.

VIII.<sup>a</sup>

## [SAUWLE ÞEARF.]

\*. . . . Gode & his sylfes synna geecep. & us is eac mycel \* p. 115.

nédþearf þæt we geþencean hu Drihten us mid his þrowunga alesde from deofles onwalde, þa he on rode galgan astag, & his þæt deorwyrðe blóð for ure hælo ageat. Forþon we sceolan

The cross is  
the sign of  
Christ's vic-  
tory, and  
must be  
honoured.

weorðian þæt halige sigetacen Cristes rode & æfter fylgeon & biddon ure synna forgifnessa ealle æt somne, swa he for us ealle þrowade on ðære rode, & ealle þa sáran edwita & þa heardan þrowunga, þe he adreag æt þæm ún lædan folce Iudea, eal he þrowode þæt forðon þe he wolde us from ecum wítum generian, & us gelædon on þa ecean eadignesse. Ac hwæt

Our soul's  
need is the  
most impor-  
tant subject  
for our con-  
sideration.

is þæt þæm men sy mare þearf to þencenne þonne embe his sawle þearfe, & hwonne se dæg cume þe he sceole wið þæm lichomon hine gedælon, & hwylce latteowas he hæbbe, & hwyder he gelæded sy, þe to wíte, þe to wuldre. Sweetollice we magon ongeotan þæt þa syndon heowcuðe þe we geseon ne magon. Swa eac \*monegun men genihtsumað þisse worlde \* p. 116.

gestreón æt his ende, þeah hwæþere he sceal winnan & sorgian, hwonne se dæg cume þæt he sceole þæs ealles idel hweorfan, buton he ær hwæt mid góðum willan for Gode gedyde. Þonne is úngelic be þon écan life, þæt mæg begeotan ælc man þara þe her wile mid godum willan Godes bebodu healdan, & se þe hit begytep þon bið éce eadignes geseald. Us is þonne nédþearf þæt

It is neces-  
sary that we  
seek the soul's  
medicine.

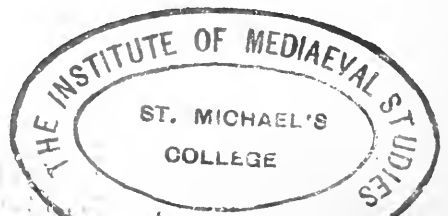
we secan þone læcedóm ure sawle; forþon þe Drihten is swiðe mildheort se us trymede & lærde: he cwæp, 'Nelle ic þæs synfullon mannes deað, ac ic wille þæt he libbe & to Gode gecyrre.' Forðon we sceolan mid ealle mod & mægene to Gode gecyrran

<sup>a</sup> Imperfect at the beginning.

evil deeds, then will the Lord give us forgiveness of our sins and eternal life after this world. Humble yourselves under the power of God's hands, then will he deliver you out of all the devil's temptations, for the Lord never despises the humble nor the tenderest heart. Dearest men, consider that ye are frequently toiling and always solicitous about the things wherewith we should fill and adorn our body; but it shall happen, after a few days or a few years, that the same body shall be in the tomb, eaten and devoured by worms. Wherefore we have much more need to trouble ourselves about the need of our soul, which shall be present in heaven before God and his angels. 'I entreat you,' said Saint Augustine, 'that ye go to the tomb of rich men, and then may you see a plain example [of the vanity of riches].' They were wealthy in this world, and their riches were very many in lands and in vineyards; and their store-houses were filled with manifold riches, and their bliss and their amusements were very abundant. Behold now diligently that all is gone from their eyes. They had many adornments of precious garments. They had also wives and concubines, and their lustful indulgences, and feasts, and sports, and excessive drinkings, and foolish and thoughtless embraces. And diverse blisses they had in their drinkings, and their morning and evening feasts they mingled together. But whither have gone the wealth, and the adornments, or the vain pleasures? or whither have gone the great throngs that encompassed and surrounded them? And where are those who praised them, and spake to them flattering words? And where have gone the adorning of their houses, and the collection of precious gems, or the vast acquisition of gold and of silver, or all the wealth which they daily, more and more, amassed, and knew not nor took heed of the time when they should leave all? Or where have gone their wisdom and their ingenious skill? And [where is] he who hath given false judgments? And where is the splendour of their beds and their couches, or the manifold dissembling of their friends, and the great multitude of their servants, and the fretwork of their lamps which burned before them, and all the great crowds that went with and thronged about them? All those are now gone from their

& dón soðe bote ure yfeldæda, þonne forgifep us Drihten ure synna forgifnesse & ece lif æfter þisse worolde. Eapmodgiap Humble yourselves before God. eow sylfe under þære mihte Godes handa, þonne genyreþ he eow of eallum \*deofles costungum; forðon þe Drihten næfre ne \* p. 117. forsyhþ þa eapmodan heortan ne þa hnescestan. Men þa leo- We take much thought of the body which in a short time must rot in the earth. fostan, geþenceap þæt ge gelomlice winnað, & á embe þæt sorgiað þæt we urne lichoman gefyllan & gefrætwiað; þonne gelimpeð þæt eft æfter feawum dagum opþe feawum gearum, þæt se ilca lichoma byð on byrgenne from wyrnum freten & forglandred. Forþon us is myccele mare nedþearf þæt we winnon ymbe ure saule þearfe, seo biþ ge ondweard on heofnum beforan Gode & his englum. 'Ic eow halsige,' cwæþ Agustinus, 'þæt ge Go to the tombs of rich men, and you shall see a clear example of the vanity of earthly riches. gongan to byrgenne weligra manna, þonne magon ge geseon sweotole bysene. Hie wæron welige on þyssum middangearde, & heora wlenca wæron swiþe monigfealde on lándum & on wíngearðum, & heora hordernu wæron mid monigfealdum wlen- cum gefylde, & heora bliss & heora plegan wæron swiðe geniht- sume. Behealdað nu georne eall \*þæt is from heora eagum \* p. 118. gewiten. Hie hæfdon manige glengas deorwyrþra hrægla. Eac swylce hie hæfdon wif & cyfesa, & heora fyrenlustas, & wiste, & plegan, & oforgedrync, & dyslice & ún-rædlice halsunga; & mislice blissa hie hæfdon on hiora gedrynce; & heora undern- gereordu & æfengereordu hie mengdon togædere. Ac hwyder All their riches have gone from them. gewiton þa welan, & þa glengas, & þa idlan blissa? opþe hwyder gewiton þa mycclan weorod þe him ymb ferdon & stodaþ? & hwær syndon þa þe hie heredan, & him olyhtword sprecan? & hwær cóm seo frætwodnes heora husa & seo gesomnung þara deorwyrþra gimma, opþe þæt un-mæte gestreôn goldes & seolfres, opþe eal se wela þe him dæghwamlice gesamnodan má & ma, & nystan ne ne gemdon hwonne hie þæt eall anforlætan sceoldan? opþe hwær com heora snyttro & seo orþonce glaunes, \* & se þe þa gebregdnan domas demde? & seo wlitignes heora \* p. 119. ræsta & setla, opþe seo manigfealde licetung heora freonda, & All their fol- lowers are departed from them. seo myccele menigo heora þeowa, & seo scylfring heora leohtfata þe him beforan burnon, & ealle þa mycclan þreatas þe him mid ferdon & embþrungon? Ealle þa syndon nu from heora eagum

eyes. And above all this be mindful that never again shall they come hither, but their bodies shall lie in the earth and turn to dust ; and the flesh shall become corrupt, and with worms shall swarm, and down shall pour, and they shall issue from all their joints ; and there nought else shall continue, save only he who is happy may teach himself by this example, and also, what is more, [perceive] that they must after these riches suffer hell-torment, except true penitence succour them. Wherefore, dearest men, let us truly repent and amend our sins, the while we are in this life ; let us redeem our souls the while we have life and price at our command, lest that death come and we lose at once life and price, and be then led with our enemies into eternal perdition. No man need think that another man may release him from eternal torments, if he himself will not turn to repentance of his sins before the end of his life. Wherefore we must be now mindful of our soul's need the while we may, for each man must, in this world, merit that the good that his friends do for him afterwards may conduce to eternal rewards. The true man must give his goods at the time that it best pleases him to enjoy them ; and that which a man does for God must be done, then, with very good will, then shall those good things be pleasing to God which are done for him afterwards ; and the Lord will very joyfully requite the man for all those good things with the twofold reward of eternal life. We may also consider, what is more important, that a man may earn disgrace for himself by means of his sins and wickedness, while with good and just deeds he may obtain eternal rest after this world. Then must we ever be mindful of the awful Doomsday, which now cometh unexpectedly ; and we shall then stand before the throne of God, and each man shall produce both the good and the evil that he previously did, and shall then receive reward according to his own deserts. Therefore ought we now to bear in mind our necessity and think sufficiently of our soul's need, lest our death become a cause of rejoicing to our enemies. Let us, [dearest] men, now merit it, that our last day may be angel's joy, and that the heavenly bliss may receive us. Let us turn now to the Lord's will, because he very



gewitene, & ofor þæt næfre efgemyndige hider eft ne cumað,  
 ah heora lichoman lieggað on eorðan & beoþ to duste gewordne,  
 & þæt flæsc afulað, & wyrnum awealleþ, & neþer afloweþ, &  
 beoþ gewitene from eallum heora gefogum, & þær noht elles ne  
 wunað, buton þæt án þæt se þe gesælig bið mæg hine sylfne be  
 þære bysene læran, & eac þæt gýt mare is, þæt hie sceolan æfter  
 þæm wlencum éce edwit þrowian, buton him seo sóþe hreow  
 gefultmige. Forðon, men ða leofestan, dón we soþe hreowe &  
 bote ure synna, þa hwile \* þe we on þyssum life sýn; alesan we \* p. 120.  
 ure saule þa hwile þe we þæt lif & þæt weorþ on urum gewealde  
 habban, þe læs se deaþ ær cume, & we þonne æt somne forleosan  
 þæt lif & þæt weorþ, & þonne sýn gelædde mid urum feondum  
 on éce forwyrde. Ne þearf þæs nan mon wenan þæt hine oþer  
 mon mæge from ecum wítum alesan, gif he sylf nele his synna  
 to bote gecyrran ær þæm ende his lifes. Forþon we sceolon nu  
 beon gemyndige ure saula þearfe, þa hwile þe we moton, forþon  
 þe æghwylc man sceal on worlde gearnian þæt him þæt góð  
 mote to ecum medum gegangan, þæt him his freond æfter gedep.  
 Se getreowa man sceal syllan his góð on þa tíð þe hine sylfne  
 selest lyste his brucan; & þæt sceal þonne beon gedón mid swiðe  
 góðum willan þæt man Gode dep, þonne beoð Gode *ondfenge* þa  
 góð þe him mon æfter dep; & Drihten þonne swiþe bliþlice ealle  
 þa góð \*mannum geleanað mid twyfealdre mede éces lifes. Eac \* p. 121.  
 we magon geþencean þæt þæt hefigre is, þæt man mid mán-  
 dædum & mid synnum him sylfum gearnige edwit, þonne mon  
 mid góðum & soþfæstum dædum gearnige him þa écean ræste  
 æfter þisse worlde; þonne sceolon we singallice gemunan þone  
 egesfullan domes dæg, se cumeþ nu ungeara; & we þonne beoþ  
 standende beforan Drihtnes þrymsetle, & anra manna gehwyle  
 sceal forþ-beran swa góð swa yfel swa he ær dyde, & þonne  
 edlean onfón be his sylfes gewyrhtum. Þonne sceolon we nu  
 gemunan ure nyd-þearfe, & geneh geþencean emb ure saula  
 þearfe þe læs ure deaþ urum feondum to gefean weorþe. Men,  
 gearnian we nu þæt ure se ytmesta dæg sý engla geféa, & us  
 seo uplice eadignes onfó. Gecyrron we nu to Drihtnes willan;  
 forþon he us swyþe mildheortlice forþ-laþode, & þus cwæþ,  
 Their bodies  
 turn to dust.  
 Worms issue  
 from every  
 joint.  
 Neither alms  
 nor other  
 good deeds  
 will avail the  
 man who dies  
 impenitent.  
 A man must  
 give for God  
 the things  
 that he likes  
 best.  
 A man may  
 earn disgrace  
 for himself by  
 a sinful life.  
 God invites  
 us to turn to  
 Him.

mercifully hath invited us, thus saying, 'Turn to me, then will I turn to you.' He turned to us when he came hither from his father's realm and divested himself of the divine majesty and invested himself humbly with human frailty. When he saw that all mankind had forsaken their Creator through diverse errors, he did not despise them, he knew that they were liable to death. Then he invited them to come to eternal life, and gave us an example of all humility in the manifold miracles that he wrought; and he showed us the greatest love and mercy, when he suffered bodily death and redeemed all mankind, both those who were previously God's chosen ones, of yore in hell, and who ever trusted in him, and wished and longed for his coming, that he should release them from the confined darkness; and also at his passion he delivered us from the devil's power. No man then need visit the deep abyss of the hot and the severe flame except those, who of their own accord, heedlessly forsake God's behests. Lo we now have heard related a little concerning the humility and mercy (of God), and, nevertheless, no man may relate the mercies and the love that he hath shown to mankind; and he asks of us no other recompence but that we should return our bodies and our souls to him on Doomsday, as undefiled as he previously formed them and entrusted them to us. Wherefore we must now, the while we are abiding in this world, be very mindful of God's biddings and of our soul's need, and at all times thank him for all his mercies and his humility and his gifts that he hath given us, and we must honour his name with words and with deeds, and serve him with all our might; then will he allow us to behold for ever in peace his glorious countenance, as He Himself hath said, 'I am the life of this world, he who follows me shall not go into darkness, but he shall have the light of everlasting life;' that is, the glorious life, wherein angels, and archangels, and patriarchs, and prophets, and all the sanctified abide in the presence of the Lord, where is eternal joy without sadness, and youth without age; where is no grief nor toil, nor any uneasiness, nor sorrow, nor weeping, nor hunger, nor thirst, nor ache nor ill;—where no man

‘Gecyrraþ to me, þonne gecyrrre \* ic to eow.’ He þonne gecyrde \* p. 122.

to us, þa he hider becom of his Fæder rīce, & hine ungyrede þæs godcundan mægen-þrymmes, & gegyrede hine þeowlice mid þære menniscan tydernesse. Ða he geseah þæt eal manna cynn

He turned to us when he came upon earth.

on missenlicum gedwolum from heora Scyppende gewitene wæron, ne forseah he hie nā, ac he wiste þæt hi wæron to deaþe gearwe ; þa gelapode he hie to ecean life, & ealre eaðmodnesse bysene he us on þæm manigfealdum wundrum onstealde, þe he

worhte ; & þa mæstan lufan & mildheortnesse he us gecyðde, þa he lichomlicne deaþ geþrowode & eal mancyn alesde, ge þa þe ær wæron Godes þa gecorenan geara on helle, & á on hine gehyhtton, & his tocymes wyscton & wilnodan þæt he hie of

He showed us and God's elect the greatest mercy, when he redeemed us by his death.

þæm nearwan þeostrum alesde, swylce he us eac æt his þrowunga of deofla onwalde alesde. Nis þæt þonne nænig man þæt þurfe þone deopan grund þæs hatan leges & þæs heardan leges

\* gesecean, buton þa þe heora sylfra rād on ofergeotolnesse \* p. 123.

Godes beboda forlætað. Hwæt we nu gehyrdon of hwylcum hugu dæle secggan be þæm eadmodnessum & mildheortnessum, & hwæpre nis nænig man þæt aseggan mæge þa miltsa & þa

No man may sufficiently tell God's mercies.

lufan, þe he wið þis mennisce cyn gecyþde ; & ne bideþ he æt us nænig oþor edlean buton þæt we urne lichoman & ure saule swa unwemme him ageofan on domes dæg, swa he hie áir geseceóp & us æt fæste. Forþon we sceolan nu beon, þa hwile þe we on

He asks nothing of us but to return Him our souls and bodies as pure as he created them.

þysse worlde wuniap, Godes beboda swyþe gemyndige & ure saule þearfe ; & on eallum tidum secggan we him þanc ealra his miltsa & his eaðmodnessa & his geofena þe he us forgeaf, & his noman we sceolan weorþian mid wordum & mid dædum & mid ealle mægene him þeowian ; þonne forgifeþ he us þæt we motan

to widan feore \* his þa wuldorfæstan onsyne mid sibbe sceawian, \* p. 124.

swa he sylfa cwæþ, ‘Ic eom þysses middangeardes lif, se þe fylgeþ me ne gæþ he on þeostro, ah he hafap leoht eces lifes ;’ þæt is þæt wuldorfæste lif þætte englas, & heahenglas, & heahfæderas, & witgan & ealle halige on Drihtnes onsyne wuniap ; þær biþ á éce geféa buton unrotnesse, & geogop buton ylde ; ne biþ þær sár ne gewinn, ne nænig úneþnes, ne

Then He will give us the joyful life of heaven.

sorg ne wop, ne hungor, ne þurst, ne ecé<sup>1</sup> yfel ; ne þær mon his

<sup>1</sup> ? read ece ne.

will meet his enemy, nor leave his friend, but there may he, who shall visit that place, dwell peacefully with angels in eternal glory before our Lord, who liveth and reigneth with God the Father, and with the Holy Ghost with out end. Amen.

## IX.

## CHRIST THE GOLDEN-BLOSSOM.

**D**earest men, we have often heard tell of the noble advent of our Lord, how he himself in this world undertook to make intercession [for us], which patriarchs said and made known, which prophets foretold and extolled, which psalmists sang and declared that he would come from the throne of his glorious realm hither into this world, and would possess for himself all these kingdoms as his own possession. All that was fulfilled after that the heavens opened and the supreme power descended upon this earth, and the Holy Ghost dwelt in the noble womb, and in the best bosom, and in the choice treasury ; and in the holy bosom he abode nine months. Then the queen of all virgins gave birth to the true Creator and Comforter of all people, the Saviour of all the world, the Preserver of all spirits, and the Helper of all souls, when the 'golden-blossom' came into this world, and received a human body from the immaculate virgin St. Mary. Through that issue we were saved, and through that birth we were redeemed, and through that union we were freed from devils' tribute, and through that advent we were honoured and enriched and endowed. And afterwards the Lord Christ dwelt here in the world along with men, and showed them many miracles which he wrought before them ; and he would kindly heal them and teach them mercy. Their hearts were stony and blind so that they could not comprehend what they heard there, nor were they able to understand what they saw there ; but then the Almighty God removed for them that hurtful covering from their hearts and illumined them with enlightened understanding, so that they might understand and know him who descended into this world for



feond findeð, ne his freond forlæteþ; ac þær wunian môt se where he ever liveth and reigneth.  
 þa stowe geseceþ, mid engla sibbe on ecean wuldre for urum  
 Drihtne se leofað & rixað mid God Fæder & mid þon Halgan  
 Gaste abuton ende. AMEN.

IX.<sup>a</sup>

## CRIST SE GOLDBLOMA.

**M**en þa leofestan, we gehyrdon oft secggan be þam æþelan  
 tocyme ures Drihtnes, hu he him on þas world þingian Christ came to intercede for us.  
 ongan, þæt heahfæderas \* sægdon & cyþdon, þæt witigan witig- \* p. 125.  
 odan & heredon, þæt sealmsceopas sungon & sægdon, þæt se This was foretold by patri- archs, prophets and psalmists.  
 wolde cuman of þam cynestole & of þæm þrymrice hider on þas  
 world, & him ealle þas cynericu<sup>1</sup> on his anes æht geagnian. Eall  
 þæt wæs gelæsted seopþan heofonas tohlidon, & seo heā miht on <sup>1</sup> There is, in a smaller hand, an e over the u.  
 þysne wáng astag, & se Halga Gast wunode on þam æþelan  
 innoþe, & on þam betstan bósme, & on þam gecorenan hórdfæte;  
 & on þam halgan breostum he eardode nigon monaþ; þa ealra  
 fæmnena cwén cende þone soþan Scyppend & ealles folces Fre-  
 friend, & ealles middangeardes Hælend, & calra gasta Nergend,  
 & ealra saula Helpend, þa se goldbloma þá on þas world becom Christ is the golden-blossom.  
 & menniscne lichoman onfeng æt Sancta Marian þære únwem-  
 man fæmnan. Þurh þa burþran we wæron gehælde, & þurh þæt By his birth we were saved and redeemed.  
 gebeorþor we wurdon alysde, & þurh þa gesamnunga we wæron  
 gefreopode \* feonda gafoles, & þurh þone tocyme we wæron \* p. 126.  
 geweorþode & gewelgade & gearode; & seopþan he Drihten Crist  
 her on worlde wunode mid mannum, & him feala wundra  
 cyþde & beforan worhte; & hie lipelice hælan wolde & mild-  
 heortnesse tæcan. Hie wæron stænenre heortan & blindre þæt The Jews' hearts were of stone, and they understood not at first all that they heard and saw.  
 hie þæt ongeotan ne cuðan, þæt hie þær gehyrdon, ne þæt  
 oncnawan ne mihton þæt hie þær gesawon; ac þa se ælmihtiga  
 God afyrde him þæt unriht wrigels of heora heortan, & hie  
 onbyrhte mid leohtum andgite, þæt hie þæt ongytan & oncnawan  
 mihton, hwá him to hæle & to helpe & to feorhnere on þas

<sup>a</sup> The rubric is rubbed away.

their salvation and succour and for an asylum (refuge). Afterwards he opened for them the ears of mercy, and stirred them up to belief, and manifested his mercy and made known his kinship to them. Before that we had become orphans, because we were deprived of the heavenly kingdom and were put out of the primeval . . . . . Christ liveth and reigneth with all holy souls, ever without end, for ever and ever. Amen.

## X.

### THE END OF THIS WORLD IS NEAR.

**D**earest men, lo! I now admonish and exhort every man, both men and women, both young and old, both wise and unwise, both rich and poor,—everyone to behold and understand himself and, whatsoever he hath committed in great sins or in venial ones, forthwith to turn to the better and to the true medicine, then may we have God Almighty merciful (to us), because the Lord desires all men to be whole and sound, and to turn to the true knowledge, as David said, ‘The humble and fearing and trembling and quaking hearts and those fearing their Creator, God will never despise nor disregard, but will hear their prayers when they cry to him and pray to him for mercy.’ May we then now see and know and very readily understand that the end of this world is very nigh; and many calamities have appeared and men’s crimes and woes are greatly multiplied; and we from day to day hear of monstrous plagues and strange deaths throughout the country, that have come upon men, and we often perceive that nation riseth against nation, and we see unfortunate wars caused by iniquitous deeds; and we hear very frequently of the death of men of rank whose life was dear to men, and whose life appeared fair and beautiful and pleasant; so we are also informed of various diseases in many places of the world, and of increasing famines.

world astag ; seoþþan he him mildheortness cearon ontynde, & to geleafan onbryrde, & his miltse onwreah, & his mægsibbe gecyðde. Ær þon we wæron steopcild gewordenene ; forþon þe we wæron astýpte þæs heofonlican rices, & we wæron adilegode of þam frymplican <sup>a</sup> . . . .

God made known his relationship to men.

\* Crist wunaþ & rixaþ mid callum halgum saulum áá buton ende \* p. 127. on ealra worlda world. Amen.

X.

[ÞISSES MIDDANGEARDES ENDE NEAH IS.]

**M**en Ʒa leofostan, hwæt nú anra manna gehwylcne ic myngie & lære, ge weras ge wif, ge geonge ge ealde, ge snottre ge unwise, ge þa welegan ge þa þearfan, þæt anra gehwylc hine sylfne sceawige & ongyte, & swa hwæt swa he on mycclum gyltum oþþe on medmycclum gefremede, þæt he þonne hrædlice gecyrre to þam selran & to þon soþan læcedome ; þonne magon we us God ælmihtigne mildne habban ; forþon þe Drihten wile þæt ealle men sýn hale & gesunde, & to þon soþan andgite gecyrran, swa Dauíd cwæþ, ‘ þa eaðmodan heortan & þa forhtgendan & þa bifigendan & þa cwacigendan & þa ondrædendan heora Scyppend, ne forhogap þa næfre God ne ne forsyhp ; ah heora bena he gehyreð, þonne hie to him cleopiað & him are biddap.’ Magon we þonne \*nu geseón & oncnawan & swiþe gearelice ongeotan þæt þisses middangeardes ende swiþe neah is, & manige frecnessa æteowde & manna wóhdæda & wonessa swiþe gemonigfealdode ; & we fram dæge to oþrum geaxiað ungecyndelico witu & ungecynelice deapas geond þeodland to mannum cumene, & we oft ongytaþ þæt ariseþ þeod wip þeode, & ungelimplico gefeoht on wólicum dædum ; & we gehyraþ oft secggan gelome worldrica manna deap þe heora lif mannum leof wære, & þuhte fæger & wlitig heora lif & wynsumlic ; swa we eac geaxiað mislice adla on manegum stowum middan-

All men are here admonished to repent and seek the soul's medicine.

God will not despise the contrite and penitent heart.

The end of this world is nigh, as is clear by various signs.

<sup>a</sup> Breaks off here, a leaf or leaves being lost. The words that follow may be the end of this homily or of some other.

And many evils, we learn, are here in this life become general, and flourish, and no good is abiding here, and all worldly things are very sinful, and very greatly coolth the love that we ought to have to our Lord ; and those good works that we should observe for our soul's health, we forsake. These tokens, that I have just related concerning this world's tribulations and calamities, are such as Christ himself mentioned to his disciples, that all these things should happen before the end of this world. Let us now strive with all the might of good works and be desirous of God's mercy. Now we may perceive that this world's destruction approacheth, wherefore I admonish and warn every man to contemplate diligently his own death, so that he may live here in the world rightly, before God and in the sight of the highest King. Let us be liberal to the needy and charitable to the poor, as God himself hath bidden us, so that we observe true peace and have concord among us ; and let those that have children instruct them in right discipline and teach them the way of life, and the right way to heaven ; and if they in any way live their life amiss let them then at once be converted from their wickednesses and turned from their unrighteousness ; that we thereby may all please God, as is bidden to all believing people, and not to those alone that are in exalted positions subject to God, as bishops, kings, mass-priests, archdeacons, but is also indeed enjoined upon subdeacons and monks ; and to all men it is needful and profitable to observe well their baptismal vows. Let no man be very highminded on account of his worldly wealth, nor too confident in his bodily powers, nor too disposed to malice, nor too bold in wickedness, nor too full of crafts, nor too fond of guile, neither given to contriving false accusations, nor to laying snares [for the unwary]. No man need think that his body may or can amend the sin-burden in the grave ; but therein he shall rot to dust and there await the great event [the Doom], when the Almighty will bring this world to an end, and when he will draw out his fiery sword and smite all this world through and pierce the bodies, and cleave asunder this earth ; and the dead shall stand up, then shall the body (flesh-garb) be as transparent as glass,

geardes, & hungras wexende. & manig yfel we geaxiþ her on life gelómlician & wæstmian, & nænig gód áwunigende & ealle worldlicu þing swiþe synlicu ; & colþ to swiþe seo lufu þe we to urum Hælende habban sceoldan, & þa godan weorc wé anforlætþ þe we for ure saule hæle began \*sceoldan. Þas tacno

Men's love to God has greatly cooled.

\* p. 129.

þyslico syndon þe ic nu hwile big sægde be þisse worlde earfoþnessum & fræcnessum, swa Crist sylfa his geongrum sægde, þæt þas þing ealle geweorþan sceoldan ær þisse worlde ende. Uton we nu efstan ealle mægene godra weorca, & geornfulle beon Godes miltsa ; nu we ongeotan magon þæt þis nealæcþ worlde forwyrde ; forþon ic myngige & manige manna gehwylene þæt he his agene dæda georne smeage, þæt he her on worlde for Gode rihtlice lifge, & ón gesyhþe þæs hehstan Cyninges. Sýn we rummode þearfendum mannum, & earmum ælmes-georne, swa us God sylfa bebeád þæt we soþe sibbe heoldan, & geþwærnesse us betweonon habban ; & þa men þe bearn habban læran hie þam rihtne þeodscipe, & him tæccan lifes weg & rihtne gang to heofonum ; & gif hie on ænigum dæle wolice libban heora lif, sýn hie þonne sona \*from heora

Christ told his disciples of the signs that should appear at the close of the world.

Let us at once turn from our sins and repent.

\* p. 130.

wonessum onwende, & fram heora unrihtum oncyrron ; þæt we þurh þæt ealle Gode lician, swa hit eallum geleaffullum folcum beboden standeþ, næs na þam anum þe Gode sylfum underþeodde syndon mid myclum hadum, biscopas, & cyningas, and mæssepreostas, & heahdiaconas, ac eac soþlice hit is beboden subdiaconum & munecum. & is eallum mannum nédþearf & nytlic þæt hie heora fulwiht hadas wel gehealdan. Ne beo nænig man her on worldrice on his gepochte to modig, ne on his lichoman to strang, ne niþa to georn, ne bealwes to beald, ne bregda to full, ne inwit to leof, ne wrohtas to webgenne, ne searo to renigenne. Ne þearf þæs nán man wenan þæt his lichama móte oþþe mæge þa synbyrþenna on eorþserafe gebetan ; ah he þær on moldan gemolsnaþ & þær wyrde \*bideþ, hwonne

All men should observe their baptismal vows.

\* p. 131.

se ælmihtiga God wille þisse worlde ende gewyricean, & þonne he his byrnsweord getyhþ & þas world ealle þurhslyhþ, & þa lichoman þurh sceoteð, & þysne middangeard tocleofeð, & þa deadan upastandaþ, biþ þonne se flæschoma ascyred swa glæs,

At the last day the body shall be as transparent as glass.

nought of its nakedness may be concealed. Wherefore it is needful for us that we follow not too long foolish works, but we must make our peace with God and men, and establish firmly the right belief in our hearts, that it may there dwell and there grow and bloom ; and we must confess the true belief in [God and in] our Lord Jesus Christ, his begotten Son, and in the Holy Ghost, who is co-eternal with the Father and Son. And we must trust in God's holy Church, and in those that have right belief ; and we must believe in the forgiveness of sins and the resurrection of the body on Doomsday, and we must believe in the everlasting life, and in the heavenly kingdom that is promised to all that are now workers of what is good. This is the right faith, which it behoveth that each man should well hold and perform, for no worker may perform good works before God without love and belief. And it is very needful for us to consider and bear this in mind, and most diligently when we hear God's books explained and read to us, and the gospel declared, and his glories made known to men. Let us then diligently strive to be afterwards the better and the happier for the teaching that we have often heard. Oh ! dearest men, we must remember not to love too much that which we ought to give up, nor yet to give up too easily what we ought to hold everlastingly. Let us consider too very attentively that no man in the world hath so much weal, or such magnificent riches here in the world, but that he shall in a brief interval come to an end ; and he shall give up all that here, previously, in the world was pleasant and dear to him to possess and to hold ; and be the man ever so dear to his kinsmen and world's friends, and let any of them love him ever so much, nevertheless he shall soon afterwards shun him when that the body and the spirit shall be separated, and he shall esteem his fellowship loathsome and foul. That is no marvel ; for, behold ! what else is the flesh after the eternal portion, that is the soul, goes away,—lo ! what else is the remnant, but the food of worms ? Where shall be then his riches and his feasts ? Where shall be then his pride and his arrogance ? Where shall be then his vain garments ? Where shall be then the ornaments and

ne mæg ðæs unrihtes beón awiht bedigled. Forðon we habbaþ nedþearfe þæt we to lange ne fylgeon unwit-weorcum, ac we sceolan us gearnian þa siblecan wæra Godes & manna, & þone rihtan geleafan fæste staðelian on urum heortum þæt he ðær wunian mæge & móte, & þær growan & blowan; & we sceolan andettan þa soþan geleaffulness on urne Drihten Hælende Crist, & on his ðone acendan Suna & on ðone Halgan Gast, se is efnéce Fæder & Sunu; & we sceolan gehyhtan on Godes þa gehalgodan cyricean & on ða riht-geleafedan, & we sceolan gelyfan sýnna forlætnessa & lichoman æristes on domos<sup>1</sup> dæg; & we sceolan geleafan on þæt \*ece lif & on þæt heofonlice rice þæt is gehaten eallum þe nu syndan godes wyrhtan. Þis is se rihta geleafa þe æghwylcum men gebyrð þæt he wel gehealde & gelæste; forðon þe nan wyrhta ne mæg god weorc wyrcean for Gode buton lufon & geleafan. & us is mycel nedþearf þæt we us sylfe geðencean & gemunan & þonne geornost, þonne we gehyron Godes bec us beforan reccean & rædan, & godspell secggean, & his wuldorþrymmas mannum cyþan. Vton we þonne georne teolian þæt we æfter þon ðe beteran sýn & þe selran for ðære lære ðe we oft gehyrdon. Eala men ða leofostan, hwæt we sceolan geðencean þæt we ne lufian to swyþe þæt þæt we forlæton sceolan, ne þæt huru ne forlætan to swipe þæt we ecelice habban sceolan. Geseo we nu forgeorne þæt nænig man on worlde toðæs mycelne welan nafað, ne toðon modelico gestreon her on worlde þæt se on medmyccelum fyrste to ende ne cume, & þæt eall forlæteð þæt him ær \*her on worlde wynsumlic wæs, & leofost to agenne & to hæbbene; & se man næfre toðon leof ne bið his nehmagum & his worldfreondum, ne heora nán hine to þæs swipe ne lufað þæt he sona syþþan ne sý onscungend, seoþþan se lichoma & se gast gedælde beoþ, & þincð his neawist laplico & unfæger. Nis þæt nan wundor; hwæt biþ hit la elles buton flæsc seoððan se ecea dæl ofbiþ, þæt is seo sawl? hwæt biþ la elles seo láf buton wyrma mete? Hwær beoþ þonne his welan & his wista? hwær beoð þonne his wlencea & his anmedlan? hwær beoþ þonne his idlan gescyrplan? hwær beoþ ðonne þa glengcas & þa myccelan gegyrelan þe he þone lichoman ær mid frætwode?

We must now secure the goodwill of God and men.

We must confess the true faith in the Trinity.

<sup>1</sup> So in MS.

\* p. 132.

Without love and faith no one can work for God.

All our riches and pleasures must come to an end.

\* p. 133.

When we die our friends will shun our fellowship.

When the soul leaves the body it becomes the food of worms.

the expensive attire with which he previously decked his body? Where shall be then his will and his lusts that he followed here in the world? Behold, then must he with his soul alone atone to God Almighty for all that he here in this world wickedly committed. We may now hear related a story of a certain rich and influential man, who possessed in this world great wealth and very splendid and manifold treasures, and lived a pleasant life. Then it happened that he died, and there came to him a sudden end of this transitory life. There was then one of his kinsmen and earthly friends that loved him more than any other man; and on account of the longing (grief) and the sorrow caused by the other's death he could no longer stay in the country, but with a sorrowful mind departed from his native land and from his dwelling-place, and in that [foreign] land dwelt many years; and this longing of his never diminished, but much oppressed and afflicted him. Then after a time he began to long for his native land again, for he wished to behold again the tomb and to see what he were like whom formerly he had often seen beautiful in face and stature. . . . Then the bones of the dead man called to him, and thus said, 'Why hast thou come hither to see us? Now mayest thou see here a portion of dust, and the relict of worms, where thou previously didst see a purple garment interwoven with gold. Behold now dust and dry bones, where thou before didst see limbs, after flesh's kind, fair to look upon. O my friend and kinsman, be mindful of this, and convince thyself that thou art now what I was formerly, and after a time thou shalt be what I now am. Remember this, and know that my riches that I had of yore are all vanished and come to nought, and my dwellings are decayed and perished. But turn thee to thyself and incline thy heart to counsel [i. e. listen to good advice], and merit that thy prayers be acceptable to God Almighty.' He then, so sad and sorrowful, departed from the 'dust-spectacle' (contemplation of the dust), and turned himself away from all the affairs of this world; and he began to learn and to teach the praise of God, and to love spiritual virtues, and thereby earned for himself the grace of the Holy Spirit; and he delivered also the other's soul from punishment and released him from torments. May we then, dearest men,



hwær cumað þonne his willan & his fyrenlustas ðe he her on worlde beode? Hwæt he þonne sceal mid his saule anre Gode ælmihtigum riht agyldan, ealles þæs þe he her on worlde to wommum gefremede. Magon we nu geheran [secg]gean be [sumum welegum men<sup>a</sup>] \*& worldricum; ahte he on þysse worlde mycelne welan & swiðe modelico gestreon & manigfealde, & on wynsumnesse lifde. Ða gelamp him þæt his lif wearð geendod, & færlíc ende onbecom þisses lænan lifæs; þa wæs his néhmaga sum & his worldfreonda þæt hine swyþor lufode þonne ænig oþor<sup>1</sup> man, he þa for þære langunga & for þære geomrunga þæs oþres deaðes leng on þam lande gewunian ne mihte; ac he unrotmód of his cyppe gewát & of his earde, & on þæm lande feala wintra wunode, & him næfre seo langung ne geteorode, ac hine swiþe gehyrde & þreade. Ða ongan hine eft langian on his cyppe, forþon þæt he wolde geseon eft & sceawian þa byrgenne, hwylc se wære þe he oft ær mid wlite & mid wæstmum fægerne m[ . . . b] geseah; him þa \*toleopo-<sup>\*</sup> p. 135. dan þæs deadan bân, & þus cwædon, 'Forhwon come þu hider us to sceawigenne? Nu þu miht her geseon moldan dæl & wyrmes láfe, þær þu ær gesawe godweb mid golde gefagod. Sceawa þær nu dust & dryge bân, þær þær þu ær gesawe æfter flæsclícree gecynde fægre leomu on to seonne. Eala þu freond & mín mæg, gemyne þis & ongyt þe sylfne, þæt þu eart nu þæt ic wæs ió; & þu hyst æfter fæce þæt ic nu eom; gemyne þis & oncnaw þæt mine welan þe ic ió hæfde syndon ealle gewitene & gedrorene, & mine herewíc syndon gebrosnode & gemolsnode. Ac onwend þe to þe sylfum & þine heortan to ræde gecyr & gearna þæt þine bena sýn Gode ælmihtigum andfenge. He þa swa geomor, & swa guorngende, gewát from þære dustsceawunga & hine þa onwende from ealre þisse worlde begangum, & he ongan godes lof leornian & þæt læran, & þæt gastlice mægen lufian; & þurh þæt gearnode him þa gife Haliges Gastes,\* & eac þæs oþres \* p. 136. saule of wítum generede, & of tintregum alesde. Magon we þonne, men þa leofestan, us þis to gemyndum habban, & þás

A certain rich man died.

His dearest friend, on account of his death, left his native land.

<sup>1</sup> originally oþer.

After a time he returned, and visited his friend's tomb.

The dead man's bones spoke to him, and reminded him that in a short time he would come to the same condition.

He went away a wiser and a better man.

<sup>a</sup> Supplied by conjecture, the MS. being damaged here.

<sup>b</sup> MS. damaged here; three or four words cut off.

have this for our mementoes and set fast this example in our hearts, so that we love not worldly splendour, nor this world itself, too much; for this world is altogether decrepit, troublous, corruptible, and unstable. And this world is altogether transitory. Let us, then, diligently consider and know in regard to this world's commencement, that when it was first formed it was full of all beauty, and was blooming in itself with manifold pleasures; and in that time it was pleasant and healthful to men upon earth, and there was upon the earth entire serenity, unbounded concord, and splendid progeny; and this world was so fair and so delightful that it drew men to it, by its beauty and pleasantness, from Almighty God. And when it (world) was thus fair and thus winsome, it withered away in the hearts of Christ's holy people, and is now blooming in our hearts, as is fit. Now there is lamentation and weeping on all sides; now is mourning everywhere, and breach of peace; now is everywhere evil, and slaughter; and everywhere this world fleeth from us with great bitterness, and we follow it, as it flies from us, and love it although it is passing away. Lo! we may hereby perceive that this world is illusory and transitory. Let us then be mindful of this the while we may, so that we may diligently press on to what is good; let us obey our Lord diligently, and for all his gifts and for all his mercies, and for all his kindness and benefits that he hath ever showed to us let us give thanks to Him—the heavenly King that liveth and reigneth everlastingly, for ever without end, in eternity. Amen.

## XI.

### HOLY THURSDAY.

**D**earest men, we may now, in some few words, tell you of the honour of this holy season, and of this holy day, that we at this present time are now celebrating. It was on this day that our Lord and Saviour Christ exalted the humanity that he united to his divine nature above the heavens and above all the hosts of angels, when he went

bysene on urum heortum stapelian, þæt we ne secolan lufian worlde glengas to swiþe ne þysne middangeard; forþon þe þeos world is eall forwordenlic & gedrofenlic & gebrosnodlic & feallendlic, & þeos world is eall gewiten.<sup>1</sup> Uton we þonne

The world is transitory and perishable.

<sup>1</sup> ? read gewitendlic.

geornlice geþencean & oncnawan be þyses middangeardes fruman, þa he ærest gesecepen wæs, þa wæs he ealre fægernesse full, &

he wæs blowende on him sylfum on swyþe manigfealdre wynsumnesse, & on þa tíð wæs mannum leof ofor eorþan, & halwende

The world was once beautiful and joyful.

& héal smyltnes wæs ofor eorþan, & sibba genihtsumnes, & tuddres æþelnes; & þes middangeard wæs on þa tíð toþon fæger

& toþon wynsumlic,<sup>2</sup> þæt he teah men to him þurh his wlite & þurh his fægernesse & wynsumnesse \*fram þon ælmihtegan

<sup>2</sup> MS. wynnsumlic.

\* p. 137.

Gode; & þa he þus fæger wæs & þus wynsum, þa wisnode he on Cristes haligra heortum, & is nu on urum heortum blowende

swa hit gedafen is. Nu is æghwonon hream & wóp, nu is heáf æghwonon, & sibbe tolesnes, nu is æghwonon yfel & slege,

Now all is changed.

& æghwonon þes middangeard flyhþ from us mid mycelre biternesse, & we him fleondum fylgeaþ & hine feallendlic lufiaþ.

Everywhere we see lamentation, breach of peace and slaughter.

Hwæt we on þam geonawan magon þæt þeos world is scyðdende & heononweard. Uton we þonne þæs geþencean, þa hwile þe we

magon moton, þæt we us georne to gode þydon. Uton urum Drihtne hyran georne, & him þancas secggan ealra his geofena,

& ealra his miltsa, & ealra his eaðmóðnessa & fremsumnessa þe he wiþ us æfre gecyþde, þæm heofonlican Cininge þe leofað &

rixað on worlða world áá buton ende on eennesse. AMEN.

## XI.

[ON ÞA HALGAN ÞÚNRES DEI.<sup>3</sup>]

<sup>3</sup> In a later hand.

**M**en þa leofestan, magon we nu hwylecum hwego wordum seegan be þære árwyrfnesse þisse halgan tíðe & þyses hal-

gan dæges, þe we nu on andweardnesse weorþiað. Wæs on þyssum dæge þæt ure Drihten Hælend Crist þa menniscan gecynd þe he

At this holy season our Lord ascended into heaven.

genam to his godcundnesse ahafen him sylfum ofor heofonas & ofor ealle engla þreatas he eft to þæm fæderlican setle eode,

to the abode of his Father, from which, by reason of his eternal Godhead he has never departed. We have also, previously, at this holy season heard tell of our Lord's holy passion, and also of his marvellous resurrection, which took place afterwards on the third day. We must now in a few words tell you of this holy ascension of the Lord, which we now at this present time are celebrating. St. Luke the Evangelist speaks concerning it, and in these words thus saith, '*Igitur qui convenerant, interrogabant eum, dicentes: Domine, si in tempore hoc restitues regnum Israël?*' The holy and believing men, who came to our Lord when he was about to ascend to heaven, questioned and asked him, thus saying, 'Lord, wilt thou now at this time establish the kingdom of the people of Israel?' The Lord Christ previously appeared to his holy people after his resurrection, and spake to them and said things concerning God's kingdom, and gave them the promise of the Holy Ghost's future coming; but as yet the holy men were not so confirmed with the divine spirit, as they were ten days afterwards, but they supposed that soon after Christ's passion the kingdom of Israel should become established here on earth, great, lasting, and blessed. Wherefore they asked him then whether he would establish that kingdom here upon earth now, or at the world's end on Doomsday. They asked concerning a greater matter than it might be in any man's power here on earth to be able to know. Then answered the Lord, and declared it unto them, thus saying, '*Non est vestrum nosse tempora vel momenta, quæ Pater posuit in sua potestate.*' 'It is not yours to know the times and the seasons that the Father hath put in his own power.' We learn that the time is so secret that no man in this world, be he ever so holy, nor even any in heaven, has ever known when our Lord shall decree this world's end on Doomsday, except our Lord alone. Nevertheless we know that it is not far off, because all the signs and fore-tokens that our Lord previously said would come before Doomsday, are all gone by, except one alone, that is, the accursed stranger, Antichrist, who, as yet, has not come hither upon earth. Yet the time is not far distant when that shall also come to pass; because this earth must of necessity come to an end in this age which is now present, for five of the [fore-tokens] have come to pass in this age; wherefore this

þonon he næfre onweg ne gewat þurh his þa ecean godcundnesse. Þonne gehyrdon we ær on þas halgan tíde seegan be þære halgan þrowunga ures Drilitenes, & eac be his þære wuldorlican æriste, seo eft on þæm þridan dæge geworden wæs. Þonne sceolon we nu hwylcum hwego wordum seeggan be þisse halgan \*drihtenlican upastigenesse, þa we nu on andweardnesse weorþiað. St. Luke tells us of the Ascension. \* p. 139.

Sagað Sanctus Lucas, se godspellere, þissum wordum be þon & þus cwyp: ‘*Igitur qui conuenerant usque ad israhel.*’ Þa halwendan men cwædon, & þa geleafsuman, þa þe to urum Drihtne coman þa he to heofonum astigan wolde, frunau hine & ahsodon, & þus cwædon, ‘Drihten, wilt þu nu on þas tíd gesettan Israhela folca rice?’ He þa Drihten Crist ær his þam halgum æteowde æfter his æriste, & him spræc to, & sægde ymb godes rice, & him þæs halgan gastes cyme towardne gehét; ac næron hie þagýt þa halgan mid þon godcundan gaste swa getrymede, swa hie sona emb ten niht wæron, ah hie tealdon þætte Israhela rice sceolde þa sona æfter Cristes þrowunga beon her on eorþan mycel & lang & gebletsod \*weorþan; ahsodan þa forþon \*p. 140.

hweðer he wolde þæt rice sona her on eorþan gesettan þe þonne þisse worlde ende on domes dæge; frunan maran þinges þonne ænges mannes gemet wære her on eorðan, þæt hit witan mihte. Þa ondswarede he Drihten, & him cyþde, & þus cwæp, ‘*Non est uestrum usque ad potestatem.* Nis þæt eower,’ he cwæp, ‘þæt ge witan þa þrage & þa tíde þa þe Fæder gesette on his mihte.’ We leorniaþ þæt seo tíd sie toþæs degol þæt nære næfre nænig toþæs halig mon on þissum middangearde, ne furbum nænig on heofenum þe þæt æfre wiste, hwonne he ure Drihten þisse worlde ende gesettan wolde on domes dæg, buton him Drihtne anum; we witon þonne hweþre þæt hit nis no feor to þon; forþon þe calle þa tacno & þa forebeacno þa þe her ure Drihten ær toward sægde, þæt ær domes dæge geweorþan \*p. 141.

sceoldan, ealle þa syndon \*agangen,<sup>1</sup> buton þæm anum þæt se awerigda cuma Antecrist nugét hider on middangeard ne com. Nis þæt þonne feor toþon þæt þæt eac geweorþan sceal; forþon þes middangeard nede on ðas eldo endian sceal þe nu andweard is; forþon fife þara syndon agangen on þisse eldo. Þonne sceal This world is coming to an end—it is only waiting for the coming of Antichrist. \* p. 141.

St. Luke tells us of the Ascension. \* p. 139.

Acts i. 6.

The disciples thought that the kingdom of Israel should be established on earth immediately after Christ's passion.

\* p. 140.

Acts i. 7.

Christ tells them that they sought to know what God the Father alone knew.

This world is coming to an end—it is only waiting for the coming of Antichrist.

\* p. 141.

<sup>1</sup> At top of page in a later hand are the following words: fif eldo sindon ahgan. On þam syxtan sceal beon dom deih.

world must come to an end, and of this the greatest portion [already] has elapsed, even nine hundred and seventy-one years, in this (very) year. These [ages] were not all alike long, but in these were three thousand years, in some less in others more. Since there is no man who may know in how long a time our Lord will complete this [age], whether this thousand shall be shorter or longer than that, therefore is it wholly unknown to every one except our Lord alone. When that our Lord said to his holy people that it was beyond their power to know when he would ordain the end of this world, then he said unto them, '*Sed accipietis virtutem supervenientis Spiritus Sancti in vos.*' 'But ye shall receive the power of the Holy Spirit which shall come upon you.' Lo we know and learn that he on the tenth day sent them the Holy Spirit from heaven, with which they were afterwards confirmed, in this holy season which will be (celebrated) a week hence this next Sunday. And, afterwards, they disregarded all worldly sorrows and all threatenings, and were not afraid of them; because that they were inwardly so greatly animated with the fear and love of the Almighty Lord through the inspiration of the Holy Spirit, that they disregarded all worldly torments and all bodily pain. No earthly kings were able to overcome or break down their loftiness of mind. Then said he, '*Et eritis mihi testes in Jerusalem, et in omni Judæa, et Samaria, et usque ad ultimam terræ.*' He said, 'And ye shall be my witnesses in Jerusalem, and in all Judæa, and Samaria, and in the uttermost confines of the earth.' Of what should those holy ones be witnesses for our Lord? except that they should make known to mankind and declare throughout this world—first, that our Lord performed what he promised and declared, on account of his holy future coming, for the comfort of mankind—that he himself would visit us here in the world with love and with humility, in a human body; and then also to relate to men his teaching and his words that they had heard from his own mouth; and to make known to mankind the examples they had witnessed in his works; and also his holy passion and his glorious resurrection afterwards on the Lord's Day, and the holy ascension into heaven, which took place at this holy

þes middangeard endian<sup>1</sup> & þisse is þonne se mǣsta dǣl agangen, Of the last age of the world 971 years have gone by.

efne nigon hund wintra & lxxi. on þys gearc. Ne wæron þas calle gelice lange, ac on þyssum wæs þreo þusend wintra, on sumre læsse, on sumere eft mare. Nis forþon nænig mon þe

þæt án wite hu lange he ure Drihten þas gedon wille, hwæþer þis þusend sceole beon scyrtre ofer þæt þe lengre. Þæt is þonne æghwylcum men swiþe uncuþ, buton urum Drihtne anum. Þa he þa ure Drihten his þæm halgum sægde þæt \* þæt heora gemet \* p. 142.

nære þæt hie þæt wiston, hwonne he ðisse worlde ende gesettan wolde, þa cwæþ he to him, ‘*Seþ accipietis uirtutem superuenientes* Acts i. 8.

*Spiritus Sancti in uos.* Ac ge onfoþ þæm mægene Halges Gastes se cymeþ ofor eow.’ Hwæt we witon & leorniaþ þæt

he þe teoþan dæge him þone Halgan Gast onsende of heofonum, þe hie syþþan mid getremede wæron on þas halgan tide, þe nu þys uferan sunnandæge bið. & hie seoþþan ealle worlde weán & ealle þreatas oforhogodan, & him nówiht fore ne ondredon; forþon þe hie mid þon egsan & þære lufan þæs ælmihtigan Drihtnes innan þurh þæs Halgan Gastes onbryrdnesse to þon swiþe onbryrde wæron, þæt hie ealle worldlice tintrega & ealle lichomlicu sár oforhogodan; heora módes heanesse ealle eorþeyningas ofercuman (onbegan<sup>2</sup>) \* mihton. Þa cwæþ he,

‘*Et eritis mihi testes in Hierusalem et omni Iudea et Samária et usque ad ultimum terre.*’ He cwæþ, ‘& ge beoþ mine gewitan in Hierusalem & on eallum Iudea & Samaria & æt þam ytmestan eorþan gemærum.’ Hwæs sceoldan hie þa halgan urum Drihtne gewitan béon? buton þæt hie þæt sceoldan mancynne cyþan & secggean geond þysne middangeard ærest þæt he ure Drihten þæt gefylde, þæt he þurh his þa halgan toweardnesse gehét & sægde mancynne to frofre, þæt he sylfa ús hider on middangeard gesecean wólde, mid lufan & mid eapmodnesse, on menniscene lichoman & eac þa his lare & his wórd þe hie æt his sylfes muþe gehyrdon, þa hie sceoldan mannum seegan, & þa bysena þe hie æt his dædum gesawon, þa hie sceoldan eac mannum cyþan, & his þa halgan \* þrow- \* p. 144.

unga & eft his þa wuldorlican æriste þy drihtenlican dæge, & þa halgan upastigenesse on heofenas, seo on þisum halgan

Of the last age of the world 971 years have gone by.

<sup>1</sup> In margin in a later hand are the words: on þam sixta elddo.

Acts i. 8.

The Holy Spirit came upon the apostles, and enabled them to despise all worldly sorrows and torments.

<sup>2</sup> written as a gloss above ofercuman.

\* p. 143.

Acts i. 8. The apostles were witnesses of our Lord throughout the whole earth.

season. What they had all seen with their own eyes, and heard with their own ears, of all this they were to be witnesses for our Lord, and were to proclaim and declare it throughout the world, as it became known that they subsequently did unremittingly. So we learn that soon after the Lord ascended into heaven, and they were confirmed with the Holy Spirit, thereupon they divided this world by lot into twelve portions, and each of them went to the quarter allotted him, so that he through God's grace gained many a nation for our Lord by his teaching. '*Et cum hæc dixisset, videntibus illis, elevatus est: et nubes suscepit eum ab oculis eorum.*' The cloud did not make its appearance there, because our Lord had need of the cloud's aid at the Ascension; nor did the cloud raise him up, but he took the cloud before him, since he hath all creatures in his hand, and by his divine power and by his eternal wisdom, according to his purpose (will), he orders and disposes all things. And he, in the cloud, disappeared from their sight and ascended into Heaven, as a sign that from thence in like manner he will on Doomsday again come upon this earth in a cloud, with hosts of angels; and then for all creatures constant in wisdom, he will provide an everlasting kingdom. *Cumque intuerentur . . . in albis.* As they looked after him unto heaven and saw the Lord ascending, there stood by them two men in white garments, who were the Lord's angels. The white garments of the angels denote the joy of angels and men that then occurred; because those that were ever angels in heaven had greater joy and bliss than they ever before had had, since at this holy season it happened that they saw their Creator (and the true King, Almighty God, of all creatures) exalted to the paternal abode, along with his human nature, from thence by reason of his eternal divinity he has never departed. And their joy and bliss was moreover increased when they became aware that their home in heaven should thereafter be inhabited and peopled by holy souls; and that the holy seat, from which the devil had previously been cast out for his pride, should be occupied by mankind. Forsooth we know that every man prefers



dæge geworden wæs ; þæt hie ealle heora sylfra eagon oforségon & heora earon gehyrdon, þyses calles hie sceoldon Drihtne gewita beón, & þæt hie ealle sceoldan geond þysne middangeard mancynne bodian & seegan ; swa þæt eap gewearp þæt hie þæt seoppan gedydon unagæledlice. Swa we leorniaþ þæt sona æfter þon þe Drihten on heofenas astag, & hie mid Halgan Gaste getrymede wæron, þa wæs æfter þon þæt hie þysne middangeard on twelf tánum tohluton, & æghwyle anra heora in þæm dæle þe he mid tán geeode, þæt he þurh Godes gife manige þeode urum Drihtne þurh his lare gestreonde.

The apostles divided the world among themselves by lot.

\* *Hec cum dixisset usque ad eorum et cetera.* Nalas þæt wolcn þær þy forþ cóm þe ure Drihten þæs wolcnes fultomes þearfe hæfde æt þære upastignesse, oþþe þæt wolcn hiene up ahofe, ah he þæt wolcn him beforan nam, swa he calle gesceafta on his handa hafað, & ealle þurh his godcunde meht & þurh his ecean snyttro æfter his willan recep & stihtaþ, & he mid þy tacne swa on þæm wolcne from heora gesihþe gewát, & in heofenas astag, þæt he þonne swa wile on domes dæg eft on þysne middangeard cuman in wolcne & mid engla þrymme ; & he þonne wile eallum wisfæstum gesceaftum écndom gesetton.

\* p. 145.  
Acts i. 9.

Jesus ascended into heaven by a cloud, as a sign that he would come in a cloud on Doomsday.

*Cumque inturent<sup>1</sup> usque albis.* Þa hie þa in þone heofon locoda æfter him, & hie Drihten gesawon upastigendne, þa stodaþ him twegen weras big on hwítum hræglum. Þæt wæron

Acts i. 10.  
<sup>1</sup> So in MS.

\* Drihtnes englas ; þa hwitan hrægl þara engla getacniap þone gefeán engla & manna, þe þa geworden wæs ; forþon þær þæt æfre wære þæt englas on heofenum máran gefeán & maran blisse hæfdon þonne hie ealne weg ær hæfdon, þonne wære þæt on þas halgan tíð geworden þa hie þone heora Scyppend gesegon, & þone soþan Cyning ælmihtigne God ealra gesceafta mid þære menniscan gecynd to þæm fæderlican setle ahafenne, þonon he næfre ne gewát þurh his þa ecean godcundnesse. & him þa wæs eac heora gefea & heora blis geeced þa hie wiston þæt heora eþel þær on heofenum sceolde eft gebuen & geseted weorþan mid halgum sawlum, & þa halgan setl eft gefylde mid þære menniscan gecynde, þe deofol ær for his oforhygdum of aworpen wæs. Hwæt we witon þæt æghwylcum men biþ leofre \* swa

\* p. 146.

On this day the joy of the angels was greatly increased, because of the addition that should be made to their hosts.

\* p. 147.

to have a greater number of faithful friends [than he has]. And since this holy season became so especially to angels an occasion for joy and bliss, then indeed may the human race, wholly on account of that, rightly praise and glorify their Creator for the favours and honours which the Almighty Lord at this time bestowed on mankind; and because the ruin and the grievous doom of mankind was abolished, and the sorrowful sentence reversed which our Lord, in his wrath had previously pronounced upon the first man: '*Terra es et in terram ibis.*' 'Thou art earth,' he said, 'and thou shalt return to earth and again become earth.' The same human nature that he previously in his wrath had so denounced—the same our Lord raised, in himself, above heaven, and above all the company of angels, at this holy season. How was it ever possible for more joy and grace and bliss to happen to angels, or greater honour to men, than happened to them on this day? For that we ought ever unceasingly, with all our heart's might, to give thanks to our Lord. When they were looking up into heaven after our Lord, as I before said, the angels who appeared to them in white raiment said to them, '*Viri Galilæi, quid statis aspicientes in cælum? hic Jesus, qui assumptus est a vobis in cælum, sic veniet, quemadmodum vidistis eum euntem in cælum.*' 'Ye Galilean men,' they said, (because they were of the land of Galilee), 'why stand ye here marvelling upon this, and looking toward heaven? This Jesus who has now gone up from you (or been exalted) into heaven shall come again on Doomsday in like manner as ye have now seen him ascending into heaven.' So our Lord shall hereafter come on Doomsday, in a cloud and in the same body with which he has now ascended into heaven. But nevertheless he will then come with much greater awe. For the same Lord that aforetime visited us here in the world with all humility, in a human body, and exhibited to mankind all humility, patience and mercy, the same will hereafter, at the final term of this world, on Doomsday, visit us with all terrors, and will then requite and reward every man according to his own works and deeds; and he will bring his saints and elect with him into his heavenly realm; so also all the devil's men who are now in the world and have committed

he hæbbe holdra freonda ma. Ond nu þeos halige tîd englum þus healice to gefeân & to blisse wearþ, hwæt þonne huru callunga seo mennisce gecynd þæs mæg mid rihte þæm Scyppende lof & wuldor seagean þara ára & þara weorþmenda, þe he se ælmihtiga Drihten in þas tîd mancynne forgeaf; forþon se hindsid mancynnes & þæt heaflice gewrit þæt wearð þys dæge fordilegod, & se sârlica cwide eft oncerred, þe ure Drihten ær þurh eornesse to þæm ærestan men cwæþ: ‘*Terra ês et in terram ibis.*’ ‘þu eart eorþe,’ he cwæþ, ‘& þu scealt on eorþan gangan & eft to eorðan weorðan.’ On þa ilcan menniscan gecynd þe he þæt ær þurh eornesse swa to cwæþ, þa ilcan he ure Drihten on þas halgan tîd on him sylfum ahóf, ofer heofonas & ofer ealle engla þreatas. Hu mihte æfre englum mara gefeâ & geofu & blis geweorþan, \*opþe mannum mara \* p. 148. weorðmynd þonne him on þyssum dæge gewearþ? Þæs we sceolan nu simle unablinnendlice mid ealre heortan meagolmôdnesse urum Drihtne þanc seggan. Þa hy þa up on þone heofon æfter urum Drihtne locodan, swa ic ær sægde, þa cwædon þa englas to him, þe þær on hwítum hræglum æteawdon, ‘*Uiri Galilei usque ad celum.*’ ‘Ge Galileiscan weras,’ cwædon hie, forþon þe hie wæron of Galileam þæm lande, ‘hwæt stondaþ ge her & þyses wundriað, & up on þysne heofon lociaþ? Þes Hælend þe nu up on þysne heofon from eow astag, opþe ahafen wæs, he eft cymeþ on domes dæg to þæm gemete þe ge hiene nu gesawon on heofen astigendne;’ swa he ure Drihten eft cymeþ ou domes dæg in wolcne & in þæm ilcan lichoman, þe he nu on heofonas astag; ah þonne \*hwæþere he wile cuman mid mycle maran egsan; forþon þe se ilca Drihten þe us nu ær mid ealre eaþmodnesse hider on middangeard gesohte in menniscum lichoman, & he ealle eaþmodnesse & cal geþyld & ealle mildheortnesse wiþ mancynn gecyþde, se ilca us þonne wile nu hwonne eft on þa nehstan tîd þisse worlde on domes dæg mid eallum egesan gesecean, & þonne æghwylcum anum men gyldan & leanigean æfter his sylfes weorcum & dædum; & he wile his þa halgan & þa gecorenan mid him gelædan on his þæt heofonlice rîce; swa he wile þonne eac ealle deofles men, þe

This season should be an occasion of joy to men, for the first curse was reversed.

Acts i. 11.

The words of the angels to the disciples of Jesus.

The Saviour will come again on Doomsday, but with greater terrors than at his first coming.

\* p. 149.

wicked deeds—all of them he will send, for their works, along with devils into eternal fire. But let us diligently reflect upon that, the while we may and can, and let us amend the sins that we have wrought, and earnestly beseech the Almighty Lord to shield us from those approaching events; and let us fix in our minds the fear and horror of that day; let us remember how the term of this life is unknown to each individual man, both to rich and poor, both to young and old, as also the time which the Lord will grant him here in the world. We see that very frequently to many a man it suddenly befalleth that He cuts him off from this world; wherefore it is very needful for us ever to strive at all times to be prepared, when our Lord will visit each of us. We also learn (dearest) men, that those men say, who have gone thither and returned, that the spot whereon our Lord last stood in the body here in the world, before he ascended into the heavens in his human nature—that it is still at this present day very highly honoured with many divine glories before the eyes of men. We learn too that the place is on the top of Mount Olivet. Moreover there is a large and magnificent church built round about the spot; and its circuit is wrought basket-wise, in the most beautiful and sumptuous manner that men could devise it. Then there are three porches built round the church, and all those very handsomely wrought above and roofed over. But the great church which stands there in the midst is open above and unroofed, because our Lord would that to the eyes of those men who believingly came thither and visited the holy place, the way might always become familiar to look up to heaven, whither they knew that the Lord had bodily ascended. And though the house itself is open overhead and not covered in, as I before said, yet it is ever, by the grace of God, protected above from all bad weathers, so that no rain or tempest is able to enter in. And ever since this house (or the place) was built there no one has ever been able to overlay the footsteps themselves, neither with gold nor silver, nor with any worldly ornaments, but whatsoever any

nu ær her on worlde synt & mándaeda fremedon, þa he wile calle for heora gewyrhtum mid deoffum on éce fýr sendan. Ah wuton we þæt nu geornlice gemunan þa hwile þe we magon & motan ; uton betan þa geworhtan synna & ælmihtigne Drihten georne biddan þæt he us \*gescylde wið þa toweardan ; & uton we symle þæs dæges fyrhto & egsan on ure mod settan ; uton gemunan hu úncup bið æghwylcum anum men his lifes tíð, æghweþer ge ricum ge heanum, ge geongum ge ealdum, hwilce hwile hine wille Drihten her on worlde lætan.<sup>1</sup> Geseo we þæt oft swiþe manegum men færlice gelimpeþ þæt he hine wið þas world gedæleþ ; forþon us is mycel ðearf þæt we simle teolian on ælce tíð þæt we sýn gearwe, þonne ure Drihten ure hwylces neosian wille. Swylce eac we leorniaþ, men, þæt þa men secgaþ þa þe þyder ferdon & eft hider coman, þæt seo stow þe Drihten lichomlice nehst on stod her on middangearde, ær þon þe he þurh his mennisce gecynd in heofenas astige,—þæt seo is nu get æt þysne andweardan dæg mid manegum godcundum wuldrum swiþe healice \*geweorþod for manna eagam. Þonne leorniaþ we þæt seo stow is on Oliuetes dune ufewardre ; þonne is þær swiðe mycel cyrice & þrymlie ymb þa stowe utan getimbred ; & is sin hwyrfel on wilewisan geworht swa fægre & swa weorþlice swa hit men on eorþan fægrost & weorþlicost<sup>2</sup> geþencean mealton. Þonne synd þær þry porticas emb þa ciricean útan geworhte, & þa ealle swiþe fægere ufan oferworhte & oferhryfde. Seo myccele cirice þonne, seo þe þær on middum stondeþ, seo is ufan open & unoferhréfed, forþon he ure Drihten wolde þæt þa men þe þyder mid geleafan coman, & þa halgan stowe sohton, þæt heora eagam aã se weg wære up to heofenum cup to locienne, þider hie witon þæt he Drihten mid lichoman astag : & þeah þe þæt hús ufan open sy sylf & unoferhréfed, \*swa ic ær sægde, hweþre hit biþ á þurh Godes gife ufan wiþ æghwyle ungewidro gescylded, þæt þær næfre nænig dæl regnes ne ungewidres incuman ne mæg, & seoþþan þis hús oþþe seo stow þær getimbred wæs þæt seoþþan næfre nænig man þa læstas sylfe ufan oferwyrcean ne mihte, ne mid golde, ne mid seolfre, ne mid nænigre worldfrætunga ; ac swa

All wicked doers shall then be cast into hell.

\* p. 150.

Let us remember the uncertainty of human life.

<sup>1</sup> in the margin been is written in a later hand.

The place upon which our Lord stood is still very highly honoured.

\* p. 151.

The place is upon the Mount of Olives.

A church marks the spot.

<sup>2</sup> been is written above the line in a later hand.

It has no roof, and yet no storm ever affects it.

\* p. 152.

The footsteps of Jesus cannot be covered over.

man may lay thereon, the earth itself immediately casts it from her, back into his face, and not for any interval would she have it upon her ; nor would she accept any worldly decoration, since the holy feet of our Lord stood upon her. Wherefore there is built in the large church there, round about the footsteps [an enclosure] somewhat wider than a bushel-basket as high as a man's breast ; it was first made of green copper, now it is ornamented with gold and silver. On the western side there is a moderate-sized door, through which a man's head and shoulders may enter, so that one may do obeisance to the footsteps, and kiss them ; and many men, those who may obtain leave to do it, take the mould from the footsteps, that they may have it for a relic, and thereby many diseases and ailments are cured, when the mould is taken away. And then is that also the most wonderful of all, that the earth is daily removed from the footsteps and taken as a relic widely throughout the earth, as I previously said, and never does a man take so much or so often of the mould, as to be able thereby to make the portion on the footsteps ever the greater [? less], or the footsteps to change into another form ; but they ever remain as entire, and of the same appearance as that in which they were first impressed upon the earth. Our Lord let his holy feet sink into the earth there for a perpetual remembrance to men, when that he after his holy passion would take his human nature into heaven, from whence, by reason of his eternal Godhead he has never departed ; and so now those footsteps are still imprinted upon the earth until this present day, as is plainly manifested by their entirety, and by the manifold marvels of the Creator. Moreover there hangeth, also, placed over the footsteps, a large lamp, that is always filled with oil, as often as is needful, and is ever burning day and night for the honouring of those foot-prints. There are also in the great church built about this spot, eight windows, very large, made of glass, and at each one there hangs a lamp, ever filled with oil and burning all the night ; and very light and bright do these lamps shine each night through the windows, as it is the nature of oil to

hwæt swa þær man on alegde þonne wearþ seo eorþe hit sona sylf up of hire to þæs mannes andwleotan, & nænige hwile on hire habban wolde; ne his ænigre worldlicre frætwednesse onfon wolde, seoþþan hire þa halgan fēt ures Drihtnes on stodan.

No one is able to decorate them.

Þonne is þær on þære myclan ciricean geworht emb þa lastas utan, hwene widdre þonne bydenfæt, up oþ mannes breost heal.

The footsteps are now enclosed.

Wæs þæt æreste of grenum áre geworht; nu hit is mid golde & mid scolfre gefrætwod; is þonne on westan medmycel duru þæt mannes \*heafod ge þa sculdro magan in, þæt man mæg to

\* p. 153.

þæm lastum onhnigan, & þa cyssan, & manige men þær þa moldan neomaþ on þæm lastum, þe þæt begytan magan þæt hie hit dón motan, & him to reliquium habban, & monige adle & untrumnesse þurh þæt beoð gehæalde, þonne man þa moldan todēp: & þonne is þæt eac ealles wundorlicost þæt man dæg-hwamlice þa moldan nimeþ on þæm lastum, & men wíde geond eorþan lædaþ to reliquium, swa ic ær sægde, & næfre man þære moldan to þæs feale ne nimeþ, ne to þæs oft, þæt mon æfre þurh þæt mæge a þy maran dæl on þæm stoplum gewercean, oþþe þæt þa lastas on oþerne mægwlite oncyrran; ah hie á swa

Many persons take the earth from the footsteps as a relic and a cure for diseases.

onwalge beoþ & on þære ilcan onsyne þe hie þær on forman on þa eorþan bestapene wæron. Forlét he ure Drihten his þa halgan fēt þær on þa eorþan besíncan \*mannum to ecre gemynde, þa he æfter his þære halgan þrowunga liis þa menniscan gecynd on heofenas lædon wolde, þonon he næfre onweg gewiten næs þurh his þa ecan godeundnesse; & swa nuget on þære eorþan þa stoplas onaprycte syndon oþ þysne andweardan dæg, þurh þa heora onwalhnesse & þurh manigfeald wundor þæs Scyppendes swa cuplice gecyþed is. Þonne hangaþ þær eac bufan þæm lastum geregnod swípe mycel leohtfæt, þæt man simle mid ele fylleþ swa oft swa his þearf bið; & bið á dæges & nihtes byrnende for þara swaþa weorþunga. Swylce cac syndon on þære myclan cirican þe ymb þa stowe utan geworht is, ehta eaghyrelu swípe mycele of glæse geworht, & æt æghwylcum anum þara hongað leohtfæt, & þa beoð simle mid ele gefylde & æghwylce niht byrnaþ; & to þon leohte & beorhte scinaþ ælce niht þurh þa eaghyrelo, swa swa eles gecynd \*bið þæt he

The footsteps remain ever unchanged as at first impressed upon the earth.

\* p. 154.

The church is illuminated by eight oil-lamps.

<sup>1</sup> originally heo. \* p. 155.

shine brighter than a wax taper. And not only does the light shine over (illumine) the hill whereupon the church is built, but also the city of Jerusalem which is a mile westward from that spot, so that every night from every quarter of the city the light may be seen shining from the holy place. And it often still happens to many persons, when they see the light shining so brightly at night, that their hearts are thereby, and by God's grace, inwardly admonished ; and the more accurately they understand their own lives, and immediately afterwards have greater sorrow for their sins, when they recollect his great humility, and how willingly he first visited us here in the world, in a human body, and came from his exalted heavenly seat, and how humble he was in the body before men ; and, what was most of all, that of his own will he suffered death for the salvation of all mankind (though no one was able to injure his eternal Godhead), when he was just thirty years old ; and during the fourth part of the time that he was here in the world he, by his teaching, proclaimed and made known to mankind the ways of eternal life ; and how he afterwards, on the third day, arose from the dead, and how he last stood bodily, here upon earth, on this holy place, ere he took his human nature into heaven—then they call to mind all this and are admonished by the light they see shining from the holy place. And often, through that, many men are turned to true amendment, and in the sight of God appear good and meet. And also indeed many heathen unbelieving men often thereby turn to belief in God, when they see how God honoureth the place. And so we may plainly perceive that, since God so inwardly admonisheth their hearts, he desireth to be merciful to them, and to give them remission of their sins. And now, dearest men, although we are not now at the holy place that I have just spoken of, nevertheless we may in these places in which we now are, become good and meet before our Lord if we now in our lifetime do what is true and right ; because every man, in whatever part of the earth he may be, shall through good deeds please God ; and each man shall exalt his good deeds if he shall become good and meet. But let us now strive that this season pass not away from us to no purpose, which our Lord has given us for amendment and



beorhtor scineþ þonne wex on sceaftē, & næs na þæt ān þæt þæt Every quarter of the city is lit up.  
 leoht þa dunc āne oferscīneþ, þe seo cirice on getimbred is, ac  
 eac swylce Gerusalēm þa burh, seo is west þonon from þære  
 stowe on anre mile, þæt mon æghwylce niht mæg of æghwylcum  
 dæle þære burge þæt leoht geseón scinan of þære halgan stowe ;  
 & þæt oft gīta manegum mannum gelimpeþ, þonne hie þæt leoht  
 geseoþ on niht scinan swa beorhte, þæt heora heortan beoð  
 þurh þæt innan gemanode, & þurh godes gife, & hie heora  
 sylfra lif þe gearor ongeotaþ, & hie eft færinga þe maran hreowe  
 doþ heora synna, þonne hie gemunaþ þa mycclan eaþmodnesse,  
 & hu luffice he us ærest gesohte hider on middangeard on menn-  
 isene lichoman of his þæm heán heofonlican setle, & hu eaþmod  
 he for mannum wæs lichomlice ; & þæt ealra mæst wæs, þæt he  
 for ealles mancynnes \*hæle mid his sylfes willan deaþ geprowode, \* p. 156.  
 þeah his þære ecean godcundnesse nænig man sceþþan ne mihte,  
 þæt þe þonne wæs efne xxxiii wintra & þæs feorþan dæl, þæt he  
 her on worlde mancynne þurh his lare eces lifes wegas sægde &  
 tacnode ; & hu he eft þy þriðdan dæge of deaþe aras, & þæt he  
 on þære stowe nehst lichomlice on stod her on eorþan, ær þon  
 þe he þa menniscan gecynd upon heofenas gelædde : þonne hie  
 þæt eall gemunan & þurh þæt leoht gemanode beoþ, þe hie of  
 þære halgan stowe scīnan geseoþ, & oft ā manige men þurh  
 þæt to soþre bote gecyrraþ, & góde & medeme for Gode ge-  
 weorþaþ, ge efne eac manige hæþne men ungeleafsume oft þurh  
 þæt to Godes geleafan gecyrraþ, þe hie geseoð hu God þa stowe  
 weorþaþ. & þæt is þonne gearē to witenne þonne God heora  
 \*heortan swa innan manað, þæt he him þonne wille milde \* p. 157.  
 geweorðan, & him heora synna forlætnesse syllan, & heora bena  
 gehyran. Ond nu, men þa leofestan, þeah þe we nu þær and-  
 wearde ne syn æt þære halgan stowe þe ic nu sægde, þe hwepre  
 we magon on þyssum stowum, þe we nu on syndon, gode [&]  
 medeme weorþan for urum Drihtne, gif we nu soþ & riht on  
 urum life dón willaþ ; for þon æghwylc man, sy þær eorðan þær  
 he sy, þurh góde dæda Gode lician sceal, & ælc man sceal his  
 góðan dæda ahebban, gif he sceal góð & medeme weorþan. Ac  
 uton teolian þæt us þás tida idle ne gewitan, þe he ure Drihten

We may exalt our good deeds so as to please God wherever we may dwell.

for the cleansing of our deeds. Let us be charitable and merciful to poor men, and humble towards one another, and hold firmly in our hearts the fear and love of God, and the love of our neighbours; and let us take care that when this holy season shall return, twelve months hence, that he who is alive may be better than he is now, through God's assistance, who liveth and reigneth ever without end. Amen.

## XII.

### WHIT-SUNDAY.

**D**earest men, we have, now not long ago, commemorated and celebrated the great and renowned festival of the Lord's Ascension, ten days before this present day. Let us now commemorate to-day the coming of the Holy Spirit, which was sent from heaven and was promised to the apostles for their consolation, on account of their great longing (grief) at the Lord's departure, and as a pledge of the heavenly kingdom, as we have learned in God's book that the Lord himself said to his disciples, ere he ascended into heaven from whence he has never departed, through the power of his Godhead; but the exalted majesty of the Godhead was ever present with the angelic hosts, though he dwelt with us for a season; for the Lord promised his disciples, thus saying, 'I will not leave you without a leader, but I will send you the Paraclete.' And so it was meet that he, who was the Comforter of all just men, should send consolation to his disciples, as we may understand by ourselves when it happeneth to any one that his dearly loved father dies; are not the children then the sadder, and do not they grieve for those friends? So did the heavenly Father bear in mind and perceive that his beloved and treasured children were troubled and in great anxiety about him; then would the Lord comfort them. The Holy Spirit taught them every good thing and prohibited every wicked thing, as the Lord spake to the disciples, in their presence, when he was in the body, thus saying, 'To you shall come the Holy Paraclete, whom the Father will send you in my name, who shall teach you to do all those things that I have foretold you that ye should

us to bôte & to clænsunga urra dæda forgifen hafap. Uton beon Let us be charitable merciful and humble. ælmesgeorne & árdæde wið earne men, & eaþnode us betweonan, & Godes ege & his lufe fæstlice on urum heortum & on ure para nehstena healdan, \* & teolian we þonne þeos halige tíð eft cume \* p. 158. embe twelf monap, þe se lifge þæt he betre sy þonne he nu is, þurh Godes fultum, þe lyfað & rixað a butan ende.

## XII.

[IN DIE PENTECOSTE.]

**M**en þa leofestan, weorþodan we & bremdon nu únfyren, for ten nihtum, þone myclan & þone mæron symbeldæg Drihtnes upstiges foran to þyssum *ondweardan* dæge; weorþian we nu todæg þone tocyme þæs Halgan Gastes, se wæs of heofenum onsended, & þæm apostolum to frofre gehaten for þære miclan langunga Drihtnes framfundunga, & to wedde þæs heofonlican eþles, swa we on Godes bocum leornodan, þæt Drihten sylfa to his gingrum cwæde, ærþon þe he on heofenas astige, þonon he næfre won wæs þurh his godcundnesse miht. Ac se heaþrym þæs Gódes hades þæm englicum weorodum simle *ondweard* wæs, þeah þe he þrage \* míð us wu- \* p. 159. node, swa he Drihten gchet his leornerum, & þus cwæþ: he cwæþ, ‘Ne forlæte ic eow aldorlease, ac eow sende frofre Gast’; swa swa þæt gelimplic wæs þæt he his leornerum frofre sende, se þe ealra soþfæstra Frefrend wæs, swa we magon ongeotan be us sylfum, þonne hwylcum men gelimpeþ þæt his ful leof fæder gefærþ, ne mæg þæt na beon þæt þa bearn þe unbliþran ne sýn, & langunga nabban æfter þæm freondum. Swa gemunde & wiste ure se heofonlica Fæder his þa leofan & þa gestreonfullan bearn afysed & on myclum ymbhygdum wæron æfter him. Þa wolde he se Hælend hic afrefran. Se Halga Gast hie æghwylc góð lærde, & him æghwylc yfel bewerede, swa he Drihten *ondweard-* The Holy Spirit would teach the apostles every good thing. lice spræc to his gingrum, þa he on lichoman wæs, & þus cwæþ, ‘To eow cymeþ Halig frofre Gast, þone eow sendeð \* Fæder on minum naman, se eow ealle þa þing læreþ to donne, þe ic eow, \* p. 160. foresægde þæt ge dón sceoldon æfter minum upstige.’ Se Halga

do after my Ascension.' The Holy Spirit dictated all those things that holy men wrote either under the old or new dispensation. But this day is distinguished by many divine graces—of no less favours than the Lord's Resurrection, and also the gift of the Holy Spirit which was this day sent upon the Apostles; this day also commences and ends every week. Wherefore it is very needful for us, at this present season, my brethren, to urge ourselves on very diligently and meekly to our relics and to our holy prayers, for we know that the day was the beginning of this transitory light, and it shall be the commencement of the everlasting light that shall succeed it. Luke the Evangelist spake in the book entitled 'Acts of the Apostles' concerning this day's celebration. He said when that the day was fully come which is called Pentecost (about fifty days after the announcement of the Resurrection *or* Easter), all the apostles were abiding in one place, and there came to them a sound that was sent from heaven in the likeness of a wind; that was the sound of the Holy Ghost coming to them; and they were all filled with the gift of the Holy Spirit where they were [assembled] together in their place of prayer. They received the Holy Ghost in their hearts in the form of flames of fire, for it was said that the house was filled with the Holy Spirit. The sound filled the house, and the Holy Ghost filled the holy apostles; and through the Holy Spirit they, with their whole hearts, were burning perpetually with the love of God, so that it was meet that they who in their heart and in their will, were turned to God should be together in one place. It is also said that they were all continuing in an upper room, thence awaiting the Holy Spirit, which at undern time, and in the likeness of a wind, descended upon them. Of that flame (*or* burning), prophesied David, thus saying, 'He who is the Ruler of wind and of wealth (gold) sendeth forth the wind from his treasure-houses.' That sound of the Holy Ghost was compared to the wind, and was prophesied of by the prophet [David]. Wherefore the holy apostles were filled with 'gospel-lore', and then was their doctrine sown and strewn among the four quarters of the world, as is mentioned in the same treatise. 'Their sound shall go throughout all the world, and their precepts and their words unto the uttermost confines.' We have learned, and it is mentioned in the gospel, that the Holy Spirit

Gast dihtode ealle þa þing þe halige men writon, oppe on ealdum oppe on neowum þeodscipe. Soplice þes dæg is geweorþod mid manegum godeundum geofum, næs þara gifena læs þonne Drihtnes ærist, & eac þonne seo gifu þæs Halgan Gastes, þe to þyssum dæge sended wæs ofor his apostolas. Swylce þes dæg hæfþ ælcere wucan frympe & ende. Forþon us is swiþe mycel nedþearf, broþor mine, þæt we swiþe geornfullice & eapmodlice us gefýdon on þysne audweardan dæg to urum reliquium & to urum halgum gebedum; forþon þe we witon þæt se dæg wæs fruma þyses lænan leohtes, & he biþ fruma þæs ecan æfterfyl-gendan. Lucas se godspellere cwæþ on þæm bocum þe nemned is *Actus Apostolorum* be þyses dæges weorþunga, he cwæþ, ‘Mid þon dæge \*wæs gefylled se dæg þe is nemned Pentecosten ymb fiftig nihta æfter þære gecyþdan æriste, þa wæron ealle þa apostolas wunigende on anre stowe. Þa wæs geworden to him sweg, se wæs of heofenum sended on windes onlicnesse, þæt wæs sweg þæs Halgan Gastes to him cumende: & hie wæron ealle gefylled þurh þa gife þæs Halgan Gastes, þær hie ætgædere wæron on heora gebedstowe. Hie onfengon þæm Halgan Gaste to heora heortan on fyrenra lega onlicnesse, swa hit gecweden wæs þæt þæt hús wære Haliges Gastes gefylled. Se sweg gefylde þæt hus, se Halga Gast gefylde þa halgan apostolas, & þurh þone Halgan Gast hie innewardum heortum ecelice burnon þære Godes lufan, swa þæt gelimplic wæs þæt þa ætgædere wæron on ecre stowe, þa þe on heora heortan & on willan on God gecyrred wæron. Swylce is gecweden þæt hie ealle on yppan wunedon, þonen bidende þæs Halgan Gastes, se on underntid & on windes \*onlicnesse ofer hie astag<sup>1</sup>. Be þæm bryne witgode Daid, & þus cwæþ to him: ‘Forþlætþ wind of his goldhordum, se is waldend windes & goldes.’ Se sweg wæs þæs Halgan Gastes be winde meten, & þurh witgan witgod; forþon þa halgan apostolas wæron gefylde þurh godspelles lare, þa wæs heora lar sawen & strogdan betuh feower sceatum middlangeardes, swa on þære ilcan lare nemned is. He cwæþ, ‘Geond ealle eorþan gæþ heora sweg, æt þa ýtimestan gemæro heora lár & heora word.’ We leornedon, & on þæm godspelle cwið, þæt se Drihtnes Gast

All Scripture is divinely inspired.

St. Luke tells us of the day of Pentecost in the Acts of the Apostles.

\* p. 161.

The Holy Spirit came down like fire and burnt perpetually in the hearts of the Apostles.

\* p. 162.

<sup>1</sup> Originally astahg.

David prophesied of the Holy Ghost coming down like wind. Ps. xviii. 5. (Vulg.)

descended upon each in the likeness of a dove ; because that he was void of all crimes whom fire should cleanse, therefore the Holy Ghost came upon the disciples of God in the form of flames of fire, and thereby were they set free from all sins, and brought to everlasting life, and that they might also, through that gift, blot out other men's sins, and through the gift of the Holy Spirit's burden encourage them the more easily and pleasantly to bear the great and heavy burden of the excessive longing for their beloved Lord. And, moreover, he would also that they might, through the grace of the Holy Spirit, the more easily and the more firmly withstand and overcome the accursed spirits, and overcome those men whom they should perceive were rebellious against God's commands and the spiritual director's. For he himself said to his disciples, thus saying, 'As my Father hath loved me, so love I you.' The Saviour knew that his disciples would be sad on account of his departure, because he was the beloved teacher and creator of all the world ; and they also saw that the holy heaven-dwellers were obedient to him. Therefore Christ's ministers had such manifold sorrow in their hearts, for they had seen him bodily and in earthly fashion (*or* after the manner of men) had humbly obeyed him. And they had great longing and sorrow in their hearts when they understood that he would no longer abide bodily with them. He then consoled them with spiritual words on account of the intense sorrow of which they had such great plenitude, and he spake thus [unto them] : 'Ye need not be sad nor troubled in your hearts, for I will intercede for you with the Father, that he may preserve you through his heavenly power.' As soon as they received the heavenly promise and the exceeding great hope of spiritual strength, they abandoned all earthly sorrows and fixed their hearts' intent most firmly upon the heavenly hope ; and that bodily separation [from Christ] was not any trouble to them in their new state. After these words the Saviour said to his disciples I will send the Paraclete ; the meaning of this word is, as is interpreted, Advocate or Comforter. After these words they then received the greatest strength of the heavenly help ; through the reception of the Holy Spirit they were,

ofer hiene astige on culfran onlicnesse ; forþon þe he wæs calra fyrena leas, þe fyr clænsian sceolde, þonne wæs se Halga Gast The Spirit freed the apostles from their sins. ahafen ofer þa godes leorneras on anlicnesse fyrenra legea, & þurh *þæt* hie wæron fram eallum synnum alesde, & to þæm ecean life gelædde, ge eac *þæt* hie mihton \*þurh þa gife oþerra \* p. 163. manna synna adilegian, & getrymman þurh þa gife þæs Halgan Gastes byrþenne þe eaplicor & þe wynsumlicor þa myclan byrþenne & þa hefian aberan mihton þære mycelan langunga heora þæs leofan Hlafordes. & swylce he eac wolde *þæt* hie mihton It gave them power to overcome evil spirits and wicked men. þurh þa gife þæs Halgan Gastes þe eþelicor & þe fæstlicor þæm wergan gaste wiþstandan & ofercuman, & oferswiþan þa men þe hie ongeaton *þæt* wiðerwearde wæron Godes beboda & þæs gastlican rihtes ; swa he seolfa to his gingrum cwæþ : he cwæþ, ‘Swa me lufode mīn fæder, swa ic eow lufige.’ Se Hælend wiste *þæt* his gingran woldan únrote beon for his framfundunga, forþon þe he wæs se leofa Lareow, & eac ealles middangeardes Scyppend, & hie eac gesawon *þæt* þa halgan heofenware him hyrsumedon. Forþon wæron swa manigfealdlice sorga Cristes þegnum on heora heortum, forþon þe hie hine lichomlice gesawon, \* & him æfter eorþlicre wisan eapmodlice hyrdon. Þa \* p. 164. The Spirit came to comfort the disciples. wæs him micel langung & sorh on heora heortan þa hie *þæt* ongeaton *þæt* he leng mid him lichomlice wunian nolde ; he hie þa þæm gastlicum wordum frefrede for þære gelomlican sorge, þe hie swa mycle gefylnesse hæfdon, & he þus cwæþ, ‘Ne þurfe ge beon unrote, ne gedrefed eower heorte ; ac ic eow freoþige to Fæder *þæt* he eow gehealde þurh *þæt* heofenlice anwald.’ Hrædlice him þa wæs *þæt* heofenlice gehát, & þære gastlican strengre toþon mycel hyht *þæt* hie ealle þa eorþlican sorga forleton, & þa ingehyd heora heortan ful fæstlice on þone heofonlican hyht gestapelodon ; & him ne wæs nænig earfoþe *þæt* lichomlice gedál on þære neowan wyrde. Æfter þeossam wordum se Hælend cwæþ to his leornorum, ‘Ic eow sende frofre Gast.’ He is called the Advocate or Comforter. Þæs wordes andgit is swa mon cweþe ‘þingere,’ opþe ‘frefrend.’ \* Æfter þissum wordum hi ̅̅̅ onfengon ̅̅̅ære mæstan strengre \* p. 165. þæs heofonlican fultomes þurh þa onfengnesse þæs Halgan Gastes ; hie wæron toðon frome & toþon strange, *þæt* hie

moreover, so firm and strong that they could accomplish with God's assistance anything they wished ; their paths also were then shining through their lore, and through the gift of the Holy Spirit. And as soon as this gift was put in their hearts, they were so firm and so steadfast that they despised the fear of all earthly kings. Therefore they received the Holy Spirit in their minds, and disregarded the earthly fear, and he gave them the hope of everlasting life. My brethren, we have now heard tell of the celebration of this present day, and also of the gift which was bestowed upon the holy apostles on this present day. Not alone to the apostles was this gift bestowed, but also, indeed, to all mankind was given forgiveness of all sins, and also to all good-doers deliverance from the intolerable thralldom, that is, of the devil's power. To us also is permitted a way of return to everlasting life, and to occupy heaven's kingdom along with all saints and with the Lord himself, to which Lord be praise and glory everlastingly, ever without end, in eternity. Amen.

### XIII.

#### ASSUMPTION OF THE VIRGIN MARY.

**D**earest men, hear now what is here related in these books concerning the holy virgin St. Mary—how it happened unto her at this time. She was watching, and praying day and night, after our Lord's ascension ; then an angel of the Lord came to her and said, 'Arise, Mary, and receive this palm-twigg which I have now brought thee ; for assuredly, ere three days [have elapsed] thou shalt be taken from thy body, and all the Lord's apostles shall be sent to bury thee.' Then Mary said to the Angel, 'What is thy name?' Then said the angel unto her, 'Wherefore seekest thou my name, for it is great and wonderful?' When St. Mary heard this, she ascended the hill called Olivet. And that was of a truth a very shining palm-branch (and it was then as bright as the morning-star) that she had received of the Angel's hand ;



mihtan æghwæt gefremman mid Godes fultome Ʒæs þe hie woldan ; eac þonne heora weg as onlihton þurh heora lare & þurh gife Ʒæs Halgan Gastes. Sona swa Ʒeos geofu þurh Drihtnes miht on heora heortan alegd wes, hie wæron toðon frome & toðon anrode, þæt hie forhogodan ege ealra eorðlicra cyninga ; toðon hie Ʒam Halgan Gaste onfengon on heora sefan & þone eorðlican egsan forsawon, & he him forgeaf éces lifes hyht. Broðor mine, nu we gehyrdon seegan þa weorðunga þyses *ondweardan* dæges, & eac þa gife þe Ʒam halgan apostolum seald wæs on Ʒysne *ondweardan* dæg. Nis hit þæt an þæt him anum þæm apostolum wære geofu seald, ac eac ðonne callum manna cynne forgifnes wæs seald calra synna, & eac se freodóm þæs unaræfnedlican þeowdomes, \* þæt is Ʒæs deofollican onwaldes eallum welwyrendum : eac us is alefed edhwyrft to þæm écean life, & heofena rice to gesitteme mid eallum halgum & mid Drihtne sylfum, þæm Drihtne sy lof & wuldor on worlde world, á buton ende, on écnesse. AMEN.

The Holy Spirit rendered the Apostles steadfast and enabled them to endure all things.

\* p. 166.

This gift is bestowed on all men.

### XIII.

[ASSUMPTIO S. MARLÆ VIRGINIS.]

**M**en ða leofestan, gehyraþ nu hwæt her segþ on þissum bocum be þære halgan fæmnan *Sancta* Marian, hu be hire on þás tid geworden wæs. Heo wæs wæccende dæges & nihtes & hie gebiddende æfter Drihtnes upstige ; þa com hire to Drihtnes engel & he wæs cwæþende, ‘ Arís þu Maria & onfoh þissum palmtwige þe ic þe nu brohte, for þan þu bist sopllice ær þrim dagum genumen of þinum lichoman, & ealle Drihtnes apostolas beoþ sende þé to bebyrgenne.’ Þa cwæþ Maria \* to þæm engle, ‘ Hwæt is þin nama ?’ Þa cwæþ se engel to hire, ‘ Hwæt secestu minne naman, forþon he is mycel & wundorlic ?’ Þa *Sancta* Maria þis gelyrde þa astah heo on þone munt þe wæs nemned *Oliuete*. & þæt wæs sopllice swiþe scínende palmtwig & hit wæs þa swa leoht swa se mergenlica steorra, þe heo þær onfeng of þæs engles handa. Þa wæs heo swiþe wynsumi-

The Lord appeared to Mary and told her of her departure from the world.

\* p. 167.

Mary ascends mount Olivet.

and then did she greatly rejoice and with great joy was glorified. And all those who were there saw that the angel, that had previously come to her, ascended to heaven, with a great light. Then Mary again returned to her house and put aside, with all humility, the palm-twig that she had previously received at the angel's hand, and she also laid aside her garment with which she was clothed, and washed her body, and invested herself with the finest garment; and then she rejoiced and exulted exceedingly and blessed God, thus saying, '*Benedico nomen tuum [quoniam magnum] et laudabile in secula seculorum.*' 'I will bless thy holy name, because it is great and laudable, world without end. I beseech thee, my Lord, that thou send thy blessing upon me.' Then Mary said, 'when that thou shalt bid me leave my body, do thou then receive my soul.' Then the Angel said, 'Be not sorrowful Mary.' When that she heard this, she invited and called all her kinsfolk who were then near at hand, and thus spake unto them: 'Hear me, now, all; and believe ye all in God the Father Almighty, for to-morrow I am going from my body, and am going to my God; and I pray you all that ye with one accord watch with me until that time, in which day there shall be an end of my toil. And when she had spoken this, forthwith there came the blessed [Peter and Paul] to the door of the holy Mary, and they saw that she was glorified among them; whereupon they greeted her, and said, 'Thanks be to God that we were to-day all in unity and in humbleness. For verily is the prophecy of the prophet David fulfilled which he said, "*Ecce quam bonum, et quam jucundum, habitare fratres in unum!*" "How good and how pleasant a thing is it for a man to dwell in the unity of the brethren." And then spake each of them to the other, saying, 'Let us pray to our Lord that he make known to us that for which he wished us to assemble to-day at this time. Then said Peter to Paul 'Brother Paul, arise and pray first for thou art a pillar of

ende & mid mycle gefean gewuldrad. & ealle þa þe þær wæron hie gesawon þæt se engel þe ær com to hire astah on heofenas mid myclum leohte. Ða wæs María eft hweorfende to hire huse, & heo þa alegde þæt palmtwig mid ealre eapmodnesse, þe heo ær onfeng of þæs engles handa; & heo eac alegde hire hrægl þe heo mid gegyred wæs, & þwöh hire lichoman & heo hie gegyrede mid þon selestan hrægle, & þa wæs swiþe gefcõnde & swiþe blissigende, [ & bletsode <sup>a</sup> ] \*god & wæs ewepende, '*Benedico nomen tuum . . . et laudabile in secula secul[or]um.*' 'Ic bletsige þinne þone halgan naman, forþon þe he is mycel & hergendlic in worlða world. Ic þe bidde mín Drihten þæt þu sende ofer me þine bletsunga.' Ða wæs Maria ewepende, 'Mid þy þe þu me háte of minum lichoman gewitan, þonne onfoh þu minre sawle.' Ða wæs se engel ewepende, 'Ne beo þu, Maria, geúnreted <sup>1</sup>.' Mid þy þe heo þis gehyrde, þa wæs heo cleopigende & cegende ealle hire magas þa þe þær neah wæron, & wæs ewepende, 'Gehyraþ me nu ealle, & gelyfaþ ge ealle on God Fæder Ælmihtigne, forþon þys morgenlican dæge ic beo gangende of minum lichoman & ic gange to minum Gode; & ic bidde eow ealle þæt ge anmodlice wacian mid me oþ þa tíð þe on þæm dæge biþ mines gewinnes ende. & mid þy þe heo þis gecweden [hæfde, þa <sup>b</sup>] com þær sona se eadega

Then she returns to her house and puts aside the palm-twig.

\* p. 168.

An angel appears to her, and comforts her.

<sup>1</sup> read geúnreted.

She calls together all her friends and tells them of her departure.

[A leaf, or perhaps more, is missing here.]

\* dura ðæra halgan Marian, & hie gesawon be him tweonum þæt heo wæs gewuldrod & hie þa haletton on hie. & hie cwædon *Deo gratias*, forðon we wæron todæge ealle on ánnesse gemedemede. Forðon is soðlice se cwide gefylled Dauides ðæs witgan þe he cwæð: '*Ecce quam bonum et quam iocundum habitare fratres in unum.*' 'Hu góod is & hu wynsum þæt mon eardige on ðara gebroðra annesse.' & þa cwæð hira ælc to oðrum, 'Uton gebiddan us to urum Drihtne þæt he us þæt cup gedó þæt he us todæge wolde on ðisse tíde gesomnian.' Ða cwæð Petrus to Paule, 'Broðor Pawlus, arís þu & gebide

\* p. 169.

The Apostles Peter and Paul come to Mary's house. Ps. cxxxii. 1.

Peter calls upon Paul to pray.

<sup>a</sup> The bottoms of the letters are clipped off.

<sup>b</sup> Clipped at bottom.

light ;' and [he replied], 'All those that stand around me are better than I am. And thou art a preceptor (or leader) in the prayers of the apostles, and thou art quite full of the grace of the Lord.' Then all the Apostles rejoiced on account of St. Paul's humility ; and as St. Peter himself had enjoined upon mankind, he then stretched forth his hands to God, and said thus, '*Domine, Deus omnipotens qui sedes super cherubin &c.*' 'Lord God Almighty, that sittest above the Cherubim and above the depths of all abysses, to thee we raise our hands in the likeness of thy cross, and in thy friendship we shall have rest ; for thou wilt give rest to our members, for they have laboured in thy name ; and thou to all haughty ones givest humility and overpowerest death. Thou art, indeed, our rest, and thou Lord art our protector, and we cry to thee, who dwellest in the Son (i.e. the Father) and the Father in thee (i.e. the Son) and thou art one with the Holy Ghost, world without end.' Then all the apostles answered him and said. 'Amen !' Then ran the blessed St. John to all the apostles, and said unto them, '*Benedicite fratres,*' 'Bless our Lord, dearest brethren ;' *et dixerunt Petrus, &c.* . . . Then said St. Peter and Andrew to John, 'Thou, dear Sir, show us in what way thou camest to us to-day.' Then said John, 'Bless the Lord, dearest brethren, and hear ye all . . . that he was passing to-day through this city, and he was informed that ye would be praying to God at the ninth hour of the day. And then suddenly a great cloud came upon the same place wherein we were assembled and where we heard the word of God, and then suddenly all the apostles surrounded the holy Mary and seized her by the waist. And all who were there saw that the blessed Michael came and knocked at the door of the house, and it did not refuse him admittance, but it opened of itself. And he there found a great many people who were standing there ; and there also stood the sister of the holy Mary and she spake to the crowd and said, 'To-morrow she will go from the body.' And then each of them who heard this began to weep ; and

þe ær, forðon þu eart leohtes swer;’ & ‘calle þa þe ymbe me standað hie hie syndan betran þonne ic; & þu eart forelærende on ðara apostola gebede, & þu eart eal Drihtnes gife full.’ Þa wæron ealle þa apostolas gefeonde for Paules eaðmodnesse, & swa swa Petrus gesette þysum menniscum cynne, þa aþenede *Sanctus* Petrus his handa to Gode & wæs cwepende, ‘*Domine Deus omnipotens, \* qui sedes super cherubin æt<sup>1</sup> profundi.*’ ‘Drihten Ælmihtig God, þu þe sitest ofer cherubine & ofer deopnesse calra grunda, & we ahebbað ure handa to þe on anlicnesse þinre rode, & on þinre cyþþe we ræste habbaþ, forðon þe þu sylest urum leomum ræste, forðon ðe hie on þinum noman wunnon; & þu eallum oferhydigum eaþmodnesse forgifest & oferswiþest deaþ. Þu eart soþlice ure ræst, & þu Drihten eart ure Scyldend, & on þe we cegeaþ, ðu þe wunast on Suna & Fæder on þe; & þu eart ana mid Halige Gaste on worlða world.’ Þa ondswardon him ealle þa apostolas & cwædon, ‘Amen.’ Þa arn se eadiga Iohannes to eallum þam apostolum, & wæs cweðende to him, ‘*Benedicite fratres; et dixerunt Petrus<sup>2</sup>*—‘Bletsiað gebroðor þa leofestan, urne Drihten.’ Þa cwæð Petrus & Andreas to Iohanne, ‘þu leofa drihten, gecyþe us hwylce gemete þu come todæg to us.’ Þa cwæp Iohannes, ‘Bletsiað, broþor þa leofestan, [urne god<sup>a</sup>] & gehyraþ ge ealle

St. Paul meekly gives way to St. Peter,

\* p. 170.

<sup>1</sup> For *et.* who offers up prayers and thanksgiving to God.

<sup>2</sup> Et dixerunt Petrus should come after Drihten. Peter and Andrew enquire of John the reason of their meeting.

[*A leaf or more lost here.*]

þæt he wæs gongende \* todæg on þas ceastre, & he wæs lærende \* p. 171. þæt ge eow gebædon to Gode on þa nigopan tid þæs dæges; & þa semninga astag mycel wolcen on þa ilcan stowe on þære þe we wæron gesamnode, þær we geherdan Godes word, & þa sæmninga þa embsealdon ealle þa apostolas þa halgan Marian & hie gegripan on hire middel. & þa gesawon hie & calle þa þe þær wæron, þæt se eadiga Michael genam & þa slog on þæs huses duru, & heo him ne forwyrnde ac heo hie ontynde. & he þær gemette swiþe manig fole þe þær ætstóðan, & þær eac stóð þære halgan Marian sweostor; & heo spræc to þæm weorode & cwæp, ‘Þys myrgenlican dæge heo biþ gongende of lichoman.’ & þa ælc para þe þis gehyrde wæs swiþe wepende. & þa wæs Maria cweþ-

St. Michael comes to Mary's house

<sup>a</sup> Clipped.

then Mary said, '*Nunc fratres audite,*' 'Dearest brethren, all of you now hear that to-morrow I shall depart from the body.' Then said the Apostles to her, 'Be not sorrowful, Mary, nor weep, so that thy people be not troubled, for of this spake our Lord and the teacher of our behests, when he was crossing the sea's flood, when he was at his evening meal; wherefore I remind you all of it and also this people that here stand weeping around me.' Then the people began to doubt in their hearts, and said, 'Why dreadeth this holy Mary her death, and God's apostles are with her and others who shall bear her to her resurrection?' Then said the Apostles to the people, 'She shall be much more strengthened among us by God's promise; and let not this people have doubt of her weakness or of her faith.' And when that they had said this, then there came the blessed St. John and entered therein from the house of the holy Mary, and greeted her with a loud voice, thus saying, '*Ave Maria, gratia plena, Dominus tecum.*'—'Hail Mary, full of grace! thou art blessed among all womankind, and among all holy spirits.' And she then answered and said, 'Dearest brethren, I pray you all, tell me how came ye all together to-day, or who told you that I must to-morrow go to heaven?' And so each of the apostles is appointed to his separate place, that he should proclaim His divinity and her conception. And the Apostles drew her up and placed her in the beautiful paradise. Then did Mary rejoice in her spirit, and thus said, '*Benedico te qui dominaris super omnem benedictionem.*'—'I bless thee, my Lord, thou that art the giver of all blessings; and I bless all thy promises that thou didst promise me. Thou hast, without my entreaty, appointed all the Apostles to be present at my burial; and I bless thy holy name, who dwelleth in eternity, Amen.' *Et post hæc vocavit Sancta Maria omnes apostolos in cubiculo suo, et ostendit illis omne indumentum.* And after that the holy Mary called all the apostles into her closet, and showed them all her garments, which she desired to have on at her burial; and [he? Peter] said this, that the third day was come, in which she would depart from the

ende, ‘*Nunc fratres audite.*’ ‘Broþor þa leofestan, gehyraþ ge me nu ealle þæt ic beo þys morgenlican dæge gongende of lichoman.’ Þa cwædon þa apostolas \* to hire, ‘Ne ceara þu, Maria, ne ne wep, þæt þin folc ne sy gedrefed, forþon þis cwæp ure Drihten & ure beboda Lareow, mid þy þe he wæs hlifigende ofer sæs brim þa he wæs æt his æfengereordum. Forþon ic eow manige ealle þæt, ge þis folc wepende þæt her ymbstandeþ.’ Þa þæt folc ongan tweogan on heora heortan & hie cwædon, ‘To hwan ondrædeþ þeos halige Maria hire deaþ, & mid hire syndan Godes apostolas & oþre þa þe hie berap to hire æriste?’ Þa cwædon þa apostolas to þæm folce, ‘Heo bið swiþor gestrangod be us tweonum þurh Drihtnes gehát; & ne tweoge þis folc be hire untrumnesse, ne be hire geleafan.’ & mid þy þe hie þis gespreccen hæfdon, þa com þær se eadiga Iohannes & wæs ingongende of þære halgan Marian huse, & halette on hie mycelre stefne & wæs cwepende, ‘*Aue Maria gratia plena, Dominus tecum.*’ \* ‘Hal westu, Maria, þu eart geofe ful; þu eart gebletsod betuh ealle wifeyn & betuh ealle halie gastas.’ & heo þa ondswerede & cwæp, ‘Broþer þa leofestan, ic eow bidde ealle þæt ge me secgan hwylce gemete ge coman ealle samod todæg to mé, oþþe hwa sægde eow þæt ic sceolde beon þys mergenlican dæge gongende to heofenum?’ & swa ánra gehwyle þara apostola biþ geseted to his synderlicre stowe þæt he bodige his godcundnesse & hire geeacnunges. & þa apostolas tugon hie up & hie gesetton on þæm fæggran neorxna wange. Þa wæs Maria wynsumigende on hire gaste & wæs cwepende, ‘*Benedico te qui dominaris super omnem benedictionem.*’ ‘Ic þe bletsige, min Drihten, þu þe waldest ealre bletsunge, & ic bletsige eal þin gehát þe þu me gehete; ofer minre gecignesse þu gesettest ealle þine apostolas to minre byrgenne. \* & ic bletsige þinne þone halgan noman þe wunaþ in ealra worlða world. Amen.’ *Et post hec uocauit Sancta Maria omnes apostolas in cubiculo suo et ostendit illis omnem indumentum.* Ond þa æfter þon þa cegde seo halige Mariæ to eallum þæm apostolum on hire hordcofan, & him æteowde ealne hire gegyrelan þe heo wolde æt hire byrgenne habban, & wæs cwepende þis wæs se þridda dæg geworden on

Mary announces her death to all present.  
\* p. 172.

The people ask why Mary fears to die; they are assured of Mary's faith by the Apostles.

\* p. 173.

Mary rejoices that the Apostles are appointed to bury her.

\* p. 174.

She shows them her garments.

body [and] from us. And then said the blessed Peter to all the apostles and to all the people, 'Dearest brethren, I entreat you all who are in this place to watch with me, and to burn spiritual lamps, until the Lord come hither.' And then after these words our Lord came there, and found them all unanimously watching, and he illumined them with the gift of the Holy Ghost, and thus said unto them, 'Dearest brethren, have no sorrow because ye see that this blessed Mary is called unto death; for she is not called to earthly death, but she shall be favoured by God, wherefore great glory is prepared for her.' And when he had said this, then there shone suddenly a great light upon her house, so that all the fiends who were there, and those who saw the light, were overpowered, and were unable to speak out, on account of the greatness of the light. And then came a loud voice from heaven to Peter, thus saying, 'I am with you always unto the end of this world.' And then Peter lifted up his voice, and said, 'We bless thy name with (all) our souls, and we beseech thee never to depart from us; and we bless thee and beseech thee to illumine our world, for thou hast mercy upon all those that believe in thee.' And the blessed Peter said this to all the apostles, and he strengthened their hearts with God's belief. After he had finished these words, then Mary arose and went out of her house, and she prayed the prayer that the angel who came to her had enjoined upon her. When this prayer was finished, she returned to her house and rested upon her bed, and at her head sat the blessed Peter, and about the bed other disciples of Christ. And before the sixth hour of the day there suddenly came a loud thundering, and there was a very sweet smell, so that all that were there slept; and the apostles and the three women, whom Christ had commanded to watch without intermission, took charge of the holy Mary, that they should declare the glory of the Lord with respect to her, and all his kindness to the blessed Mary. And while all who were there were sleeping, our Lord Christ suddenly came there



1119  
 A2  
 7163, 73

þæm heo gewát of lichoman fram us. Ond þa cwæp se eadiga Petrus to eallum þæm apostolum & to eallum þæm folce, ‘Broþor St. Peter’s address. þa leofestan, ic eow bidde ealle þa þe on þisse stowe syndon þæt ge wacian mid me & we bæarnan gastlico leohtfato oppæt Drihten hider cume.’ & þa æfter þysum wordum þa com þær ure Drihten & he hie gemette ealle \* anmodlice wæccende, & he hie onlyhte \* p. 175. mid his þæs Halgan Gastes gife. & he wæs cwepende to him, ‘Broþor þa leofestan, ne sy eow nænigu cearo þæt ge geseón þæt Jesus appears to Mary and announces her departure. þeos eadige Maria sy geceged to deaþe, & ne biþ heo no to þæm eorþlican deaþe ac heo bið gehered mid Gode, forþon þe hire bið mycel wuldor gegearwod.’ & mid þy þe he þis gecweden hæfde, þa ascéan samninga mycel leoht on hire huse þæt ealle þa fynd wæron oferswiþde þa þe þær wæron, & þa þe þæt leoht gesawon þa ne meah-ton asecgan for þæs leohtes mycelnesse. & þa wæs geworden mycel stefn of heofenum to Petre & wæs cwepende, ‘Ic beo mid eow ealle dagas oþ þa gyfylnesse þisse worlde.’ & þa ahóf Petrus his stefne & wæs cwepende, ‘We bletsiaþ þinne naman mid urum saulum Peter’s prayer. & we biddaþ þæt þu fram us ne gewíte; \* & we bletsiaþ þe & we \* p. 176. biddaþ þæt þu onlyhte ure world, for þæm þe þu eallum miltsast þæm þe on þe gelyfaþ.’ & þis wæs cwepende se eadiga Petrus to eallum þæm apostolum & he trymede heora heortan mid Godes geleafan. Æfter þysum wordum gefylde, þa wæs Maria Mary leaves her house and prays, arisende & wæs út gangende of hire huse, & hie gebæd to þæm gebede þe se engel hire tocwæp þe þær com to hire; þa þis gebed wæs gefylled þa wæs heo eft gangende on hire hús & heo þa wæs hleonigende ofer hire ræste, & æt hire heafdan sæt se eadiga Petrus & emb þa ræste oþre Cristes þegnas. & þa ær þære syxtan tîde þæs dæges þa wæs semninga geworden mycel At the sixth hour she slept; þunorråd, & þær wæs swiþe swete stenc swa þætte ealle þa slépan þe þær wæron. & þa apostolas onfengon þære eadigan Marian & þa þre fæmnan þe him Crist ær bebead, þæt hie wacedon buton forlæt\*nesse & þæt hie cyþdon Drihtnes wuldor [be \* p. 177. hire<sup>a</sup>] & ealle medemnesse be þære eadigan Marian. Þa slepan þa calle þe þær wæron; þa com þær semninga ure Drihten then our Lord suddenly re-appeared. Hælend Crist þurh wolcnum mid myccle mengeo engla, & wæs

<sup>a</sup> Clipped at top.

in a cloud with a great company of angels, and entered the house of the holy Mary in which she was resting. The Archangel Michael, who was the prince of all angels, was singing hymns with all the angels, when the Lord entered; then he found all the apostles round the blessed Mary's bed, and he blessed the holy Mary, and thus said, '*Benedico te quia quaecumque promisisti.*' — 'I bless thee, my holy Mary! and all whatsoever I have promised thee, that will I perform.' And then answered him the holy Mary, and said, 'My Lord, I ever dispense thy favour, and I beseech thee for thy name that thou devolve upon me submission to thy commands, so that I may dispense thy favour.' 'Thou art for ever honoured.' And then the Lord received her soul, and gave it to Saint Michael the archangel, and he received her soul with the prostration of all his limbs. And she had nought upon her save only a human form, and she had a soul seven times brighter than snow. And then enquired Saint Peter of our Lord, saying, 'Who of us, Lord, is there that hath so white a soul as this Holy Mary?' Then said our Lord to Peter and to all those who were present, 'This holy Mary's soul shall be ever glorified by God; and she shall be washed with the holy absolution, and the other apostles shall be sent before her bier when she shall depart from her body.' And they found no soul so white as the holy Mary's was, because she loved darkness for her sins, and she was nevertheless ever preserved from her sins. And they all saw that the blessed Mary had a soul as white as snow. Then said our Lord to Peter and to the blessed Mary's body, 'To-morrow she shall go into this city, on the right side of my quarter, and ye shall find there a new tomb; then deposit the body in the tomb, and keep it there as I shall bid you.' When our Lord had spoken, this then suddenly the body of the blessed Mary cried out before them all, and said, 'Be thou mindful, thou glorified King, that I am thy handiwork; and be thou mindful of me, for I keep the treasure-house of

ingangende on þære halgan Marian hús on þæt þe heo hie inne reste. Michahel se heahengel se wæs ealra engla ealderman, he wæs ymen singende mid eallum þæm englum, mid þy þe Hælend wæs ingongende. Ða gemette he ealle þa apostolas emb þære eadigan Marian ræste, and he bletsode þa halgan Marian & wæs cwepende, '*Benedico te quia quicumque promisisti.*'—'Ic þe bletsige min *Sancta* Maria; & eal swa hwæt swa ic þe gehét eal ic hit gesette.' Ond þa andswarode him seo halige Maria & wæs cwepende, 'Ic do á þine gife, min Drihten, & ic þe bidde for þinum naman þæt þu gehwyrfe on me ealle eapmodnesse þinra beboda, forþon \*þe ic mæg don þine gife.' 'Ðu eart gemedemod on ecnesse.' \* p. 178.

& þa onfeng ure Drihten hire saule & he hie þa sealde *Sancte* Michahele þæm heahengle, & he onfeng hire saule mid ealra his leoma eapmodnesse. & næfde heo noht on hire buton þæt áþæt heo hæfde mennisce onlicnesse; & heo hæfde seofon siþum beorhtran saule þonne snaw. & þa frægn Petrus urne Drihten & wæs cwepende, 'Hwylc is of ús Drihten þæt hæbbe swa hwíte saule swa þeos halige Marie?' Ða cwæþ ure Drihten to Petre & to eallum þæm mannum þe þær wæron, 'Þisse halgan Marian saul biþ a gewuldrod mid Gode, & heo biþ apwægen mid þæm halgan þweale. & opre apostolas beoþ sende beforan hire bære, mid þy þe heo biþ gongende of lichoman.' & hie ne gemetton nane swa hwíte saule swa þære eadigan Marian wæs, forþon \*heo lufode ma<sup>1</sup> þeostro for hire synnum & heo wæs á þeh \* p. 179.

gehealden fram hire synnum; & hie gesawon ealle þæt seo eadige Marie hæfde swa hwíte saule swa snaw. Ða cwæþ<sup>2</sup> ure Hælend to Petre & to þære eadigan Marian lichoman, 'Þys mergenlican dæge heo bið gangende on þisse ceastre on þa swiþran healfe mines dæles; & ge þær gemetaþ níwe byrgenne, þonne asette ge þone lichoman to þære byrgenne & hine þær healdað swa ic eow bebeode.' Ða mid þy þe he þis gecweden hæfde ure Drihten, þa cleopode semninga þære eadigan Marian lichoma beforan him eallum & wæs cwepende, 'Wes þu gemyndig, þu gewuldroda Cyning, forþon ic beo þin hondgeweore, & wes þu mín gemyndig, forþon ic healde þinra beboda gold-

St. Michael was singing hymns.

Our Lord received the soul of Mary, and gave it to the archangel.

It was as white as snow.

Jesus gives Peter instructions about the burial of Mary's body.

<sup>1</sup> *ma* seems superfluous here.

<sup>2</sup> *MS.* repeats þa cwæþ.

The dead body of Mary addresses Jesus.

thy decrees.' And then said our Lord to the blessed Mary's body, 'I will never leave thee, my pearl; I will never leave thee, my jewel: for thou art verily the temple of God.' And when he had said this, our Lord ascended into heaven. Then Peter and the other apostles took her (and the three women who were watching there with them, washed the body of the blessed Mary,) and placed her upon her bier. And after that, all who were sleeping arose, and then Peter brought in the palmtwig which the blessed Mary had previously received at the angel's hand. And then the blessed Saint John said, '*Tu es virgo, tu debes procidere lectum*'—'Thou art the purest virgin, and it is fitting for thee to depart on thy bier, and for us to bear this palmtwig, and to declare God's praise.' Then again spake the holy John, 'Thou art a preceptor in the prayers of the apostles, and it is fitting that thou shouldst depart on thy bier, and that we should carry thee until we come to the place where the Lord has bidden us; and let none of us be sad, but let us bear thy bier triumphantly.' And then the apostles arose, and lifted up the bier, and supported it with their hands. And then indeed Peter lifted up his voice and said, '*In exitu Israël ex Ægypto, Alleluia.*'—'Israel went out of Egypt, and sang Hallelujah; and the Lord is truly supporting this bier.' And then the apostles went into the clouds, and they then carried the bier, and sang God's praise. When the people heard it, and the Jews saw the great company of angels—for their voice was very loud, and they were praising God,—then were they exceedingly enraged in their minds; and then they began to say to each other, 'What is this company and this people that thus loudly sing?' Then said one of the apostles, who was standing there, 'Mary is now, indeed, gone from the body, and we are singing praises about her.' And then immediately came Satan, the devil, and the rulers of the Jews, and began to say to each other, 'Let us now arise and kill the apostles, and seize the body of Mary and consume it with fire, because she did bear that deceiver.' And then the Jews arose and began to

hórd.' & þa cwæp ure *Drihten* to þære eadigan Marian lichoman,  
 'Ne forlæte ic þe næfre min meregrot, \*ne ic þe næfre ne \* p. 180.  
 forlæte, min eorclanstán, forþon þe þu eart soþlice Godes templ.'  
 & þa he þis gecweden hæfde, þa astah ure *Drihten* on heofenas. The body of  
 Mary is  
 washed, and  
 beside it  
 placed the  
 palm-twig.  
 Ða nam Petrus & þa oþre apostolas hie, & þa þreo fæmnan  
 þe þær wacodon, & þwogan þære eadigan Marian lichoman, &  
 hie þa asetton ofer hire bære. & þa æfter þon þa arison ealle  
 þa þe þær slepan; & þa brohte Petrus þær þæt palmtwig þæt  
 seo eadige Marie ær onfeng of þæs engles handa. Ða cwæp  
 se eadiga Iohannes, '*Tu es uirgo, tu debes procidere lectum.*'—  
 'Ðu eart seo clænoste fæmne, & þe gedafenap þæt þu leore on  
 þine bære, & we beran þis palmtwig & cweþan Godes lof?' Ða The Apostles  
 place the body  
 on a bier  
 and carry it  
 out to burial  
 cwæp eft se halga Iohannes, 'Ðu eart forelærende on þara apo-  
 stola gebede, & þe gedafenap þæt þu leore on þine bære, & we  
 beran þis palmtwig & cweþan Godes lof.' Ða cwæp eft se  
 halga Iohannes, 'Ðu eart forelærende on þara apostola gebede, <sup>1</sup>*Altered  
 from lære.*  
 & þe gedafenap þæt þu leore<sup>1</sup> on þine bære & we þe þonne  
 beran þæt we cuman to þære stowe þær *Drihten* bebeád, &  
 ne sy ure nan geunrótsod ac we gesigefæstan þine bære.' & þa  
 arison þa apostolas, \*& hie hofan þa bære & hie bæron mid heora \* p. 181.  
 handum; & Petrus þa soþlice onhóf his stefne & wæs cweþende,  
 '*In<sup>2</sup> exitu Israhel ex Egipto. Alleluia.*' 'Israhel wæs út gan- <sup>2</sup> *MS. II.*  
 gende of Ægyptum, & wæs singende "Alleluia!" & *Drihten* is  
 soþlice þisse bære fultumicende.' & þa apostolas wæron gangende  
 on wolcnum & hie þa bæron þa bære, & hie cwædon Godes lof.  
 Ða þæt folc þa þæt gehyrde, & þa Iudeas gesawon þa mycclan The Jews  
 hear of it, and  
 come together  
 greatly en-  
 raged.  
 mengeo engla & heora stefn wæs swiþe hlúd, & hie heredon  
 God, þa wæron hie swiþe erre on heora móde; & heora þa ongon  
 ælc cweþan to oþrum, 'Hwæt is þeos mengeo & þis folc þe  
 her þus hlúde singeþ?' Ða cwæp þara apostola sum þe þær The devil and  
 the rulers of  
 the Jews take  
 counsel to-  
 gether to  
 slay the  
 apostles, and  
 seize the  
 corpse.  
 ætstód, 'Maria is nu soþlice of lichoman gewiten, & we cweþap  
 lof ymb hic.' & þa raþe code Satanás þæt deofol & þara Iudea  
 ealdormen & heora ongan þa ælc cweþan to oþrum, 'Uton we  
 nu arisan & acwellan þa apostolas & Marian lichoman geniman  
 & hie þonne \* mid fyre forbærnon, forþon þe heo gebær þone \* p. 182.  
 biswican.' & þa Iudeas þa arison, & hie þa ongunnon mid sweord-

go thither with swords and with forces; they thought that they would slay the apostles. And at that same time the angels who were there present in the clouds became fiercer than the Jews, and began to smite them. And forthwith they became blind, and fell to the earth, and their heads struck against the walls; and they groped about with their hands on the ground, and knew not whither they were going. And then one who was the leader of the Jews drew near to the apostles, and he then saw that the bier was borne triumphant, and that the apostles were, indeed, singing hymns, saying, 'Now is completed the great wrath and anger of this ruler; and the Lord hath given us an abode in this place, and among all our kin; and he hath given us secure glory.' And forthwith the impious ruler cried out with a loud voice, saying, 'I will now turn me to this bier, and then will seize the palmtwig and cast it to the ground, and, being dried up, I will break both parts in pieces and burn them up.' Then went he to the bier and, when close to the corpse on the bier, he was held fast by the right hand to the bier, so that he hung above the earth. Then he cried with a loud voice, and wept with tears in the sight of the apostles, thus saying '*Adjuro vos per Deum vivum.*'—'I conjure you by the living God not to disregard me in this great time of need. And I expect thee most of all, my holy Peter, to be mindful of what my father did for thee when he was door-keeper.' Then indeed Peter asked him, and said, 'Wast thou with thy father when he vindicated me, so that they did not apprehend me?' And again the chief said, 'I beseech you all not to disregard me.' And then Saint Peter said unto him, 'It is not, indeed, in my power, nor in that of any of us [to help thee], except thou wilt believe in Jesus Christ, that he is the Son of the living God, and arose from the dead. But if thou believest not that he is the Son of God, thou shalt not be set down upon the earth. But we know that the enemy of mankind hath blinded your hearts, lest you should believe that Christ were true God, and you should be saved by him. But go now, indeed, and kiss this bier, and say to this corpse that thou believest in God the Father, and in Mary, for she bore Jesus Christ.' Then the leader of the

um & mid strengþum<sup>1</sup> þyder gan; þohton þæt hie woldan ofslean þa apostolas. & þa on þa ilcan tíð þa englas þa þær wæron on þæm wolcnum, hie wurdon wyldran þonne þa Iudeas & ongunnan slean þa Iudeas; & hie þa wurdon sona ablinde & feollan to eorþan, & heora heafdu slogan on þa wagas & hie grapodan mid heora handum on þa eorþan, & nystan hwyder hie eodan. & þa án þe þær wæs þara Iudea aldorman he genealæcan þæm apostolum, & he þa wæs geseonde þæt seo bæŕ wæs gesigefæsted. & hie wæron soþlice ymen singende þa apostolas<sup>1</sup> & wæron cweþende, ‘Nu is gefylled þæt mycelle hátheort & þæt mycelle yrre þyses ealdermannes & Drihten us sealde eardunga on þisse stowe & on eallum ussum cynne, & he us sealde orsorh wuldor.’ Ond þa sona se árleasa gerefæ cleopode mid mycelre\* stefne & wæs cweþende, ‘Ic me wille nu onhwyrfan to þisse bære, & þonne gegripan þæt palmtwig & hit þonne to eorþan afyllan, & forsearedum him begen dælas forbrecan & forbærnan.’ Þa wæs he gongende to þære bære & þa on middan þæm lichoman on þære bære, þa wearþ he gefæstnod be þære swiþran handa to þære bære, þæt he hangode to eorþan. Þa cleopode he mycelre stefne, & wæs weþende mid tearum on þara apostola gesyhþe, & wæs þus cweþende, ‘*Adiuŕo uos per Deum uiuum.*’ ‘Ic eo[w] halsige þurh þone lifgendan God þæt ge me ne forseón on þisse mycclan nedþearfe tíðe; ond ðe bide ealra swiþost, min se halga Petrus, þæt þu sy gemyndig hwæt min fæder þe gedyde, þa he wæs duruweard.’ Þa frægn hine soþlice Petrus & cwæþ, ‘Wære þu mid ðinum fæder þa he me swa ladode þæt hie me ne gegripon?’ & þa cwæþ se ealderman eft, ‘\*Ic eow nu bidde ealle þæt ge me ne forseon.’ Ond þa cwæþ soþlice Petrus to him, ‘Nis þæt soþlice mín miht ne næniges ures, ac gif þu gelyfest on Hælende Crist, þæt he sy Godes Sunu þæs lyfgendan, & arise fram deape. Gif þu þonne ne gelyfest þæt he sy Godes Sunu, þonne ne bist<sup>1</sup> þu aseted on eorþan; ac we witan þæt þyses menniscan cynnes fýnd ablende eowre heortan þæt Crist ne wære soþ God, & þonne bist þu gehæled fram him. Ac gong þu nu soþlice, & cys þas bære, & cweþ to þysum lichoman þæt þu gelyfe on God Fæder & on Marian, forþon

<sup>1</sup> ?stengum  
= staves.

The Jews are struck with blindness.

<sup>1</sup> MS. apostolas.

A certain ruler of the Jews tries to seize the palmtwig, but his right hand is held fast to the bier.

\* p. 183.

He asks Peter to help him.

\* p. 184.

Peter bids him believe in Christ.

<sup>1</sup> originally bistu.

He kisses the bier and blesses the body of Mary.

priests blessed Mary with his tongue, in the Hebrew language, glorifyingly. And none of them, in the meanwhile, raised the bier. And then, after a respite, he again blessed the body of Mary, by the witness of the books of Moses and by very numerous scriptures ; and he declared, from them all, that Mary was the temple of the living God. Then the apostles were greatly astonished at him and said unto him, 'Whence came to him these wonderful speeches?' Then said Peter, 'Stretch forth thy hand, and say that thou believest on the name of our Saviour Christ, with all thy heart, then shall thy hands become restored and be as they were before.' And immediately it came to pass that he believed in his heart ; and again Peter spake to him, 'Arise now and receive this palmtwig which is before the bier of this holy Mary, and then go to the city of these Jews, to those who are there struck with blindness and speak to them and say, "Whosoever believeth not on Jesus Christ, that he is the Son of the living God, his eyes shall, therefore, be closed." And if any one will believe on God then touch thou their eyes with this palmtwig, which thou receivedst here in thy hand, and they shall immediately receive their sight. But assuredly he who believeth not on God shall not see for ever.' And then the ruler of the Jews and of the priests went and spake to them as the blessed Peter had before commanded him. And he found very many among the people weeping ; and they were saying, 'Woe to us, for it has now befallen us as it was in the city of Sodom ; it came to pass that a great fear at first came over them and they were smitten with blindness and afterwards the Lord sent fire from heaven upon them and they were consumed withal.' And they then said, 'now indeed we are filled with all humility.' And then, indeed, to them, thus weeping, came the ruler of the priests whom Peter had sent to them, and he spake to them all in the same words that Peter had previously commanded him to speak. He heard their sufferings and he marvelled at the sight. And he said 'Whosoever believeth in God



heo bær Hælendne Crist.' & þa se ealderman þara sacerda bletsode Marian mid his tungan Ebreiscre stefne þurh wuldor ; & heora nænig þa bære þa hwile ne ahóf. & þa æfter fyrst-  
 mearce þa bletsode he eft Marian lichoman on Moyses boca He said Mary was the temple of God. Ond of eallum þæm he wæs cwepende þæt Maria wære þæs lifgendan Godes templ. Þa wæron þa apostolas\* swiþe wundrigende \* p. 185. fram him & wæron cwepende to him, hwonon him þa wundorlican gereordo coman. Þa cwæþ Petrus to him, 'Aræce þine handa & cwep þæt þu gelyfe on ures Hælendes Cristes naman, & on ealre þinre heortan, þonne wesað þine handa sona geedneowode & beoþ swa hie ær wæron beforan þe.' & þa wæs hraþe geworden þæt he gelyfde on his heortan. & þa cwæþ Petrus eft to him, 'Aris nu & onfoh þysum palmtwige þe her is beforan þisse halgan Marian bære, & þonne gang to þissa Iudea ceastre to þæm þe þær ofslegene syndon mid blindnesse, ond sprec to him & cwep, "Swa hwylc swa ne gelyfep on Hælend Crist þæt he sy Godes Sunu þæs lifgendan, þonne beoþ þæs eagan betynede;" & þonne gif hwylc gelyfe on God, þonne æthrin þu heora eagan mid þysum palmtwige þe þu her onfenge on þine hand, þonne onfoþ hie raþe gesyhþe. Se þonne witodlice ne gelyfep on God þonne ne gesyhþ se næfre on ecnesse.' Ond þa eode se ealdorman þara Iudea & þara sacerda\* & wæs cwepende swa him ær bebead se eadga \* p. 186. Petrus ; & he gemet[t]e swiþe manige on þæm folce wepende ; & wæron cwepende, 'Wa us la, forþon be us is nu geworden swa swa on Sodoma byrig wæs ; þær wæs geworden þæt þær com ofer hie on fruman mycel broga & hie wæron mid blindnesse slegene ; ond æfter þon þa sende Drihten fýr of heofenum ofer hie & hie mid ealle forbærnde.' & hie þa wæron cwepende, 'Nu soplice we syndon gefyllede mid ealre eaþmodnesse.' & þa soplice him swa wependum, þa com þara sacerda ealdorman þe Petrus him tosende ; & he þa wæs spre-  
 cende to him eallum þæm ilcum wordum þe him ær Petrus bebead ; & he gehyrde heora þrowunga, & he þa wundrode æfter þære gesihþe. Ond he wæs cwepende, 'Swa hwylc swa gelyfep They are comforted by the words of the Jewish ruler,

Almighty with his words he will undertake true confession for the name of Christ, the Son of the living God shall forthwith receive his sight; but, assuredly, he who believeth not in God shall continue in blindness for ever and ever.' And they immediately believed and Christ gave them sight. And verily the Apostles then carried the body of Mary until they came to the tomb where the Lord had commanded them, and there they buried Mary's body; and then they set themselves at the door of the tomb as the Lord Jesus Christ had bidden them. And suddenly while they were thus sitting our Lord came there with a great company of angels, and said to them, 'Peace be with you, brethren.' And then he commanded the archangel Michael to receive the soul of the blessed Mary in the clouds, and he did so. And then he spake to the Apostles until they all drew near to the Lord Jesus Christ. And then he received the soul into the clouds, and the Lord bade the clouds to go into Paradise and there to deposit the soul of the blessed Mary; and there truly in Paradise it shall be ever in glory with God and all his elect. And then indeed at the third hour of the day the Lord came with a great multitude and greeted the apostles and said 'Peace be with you brethren.' And then the apostles answered him, and said, 'Glory be to thee, O God, because thou alone hast done such glorious deeds.' Then said our Lord unto them, 'I was first sent by my Father to the intent that I should undergo my holy passion. And then [after my passion] I was again restored to my body, as I previously predicted to you, and [was restored] to all those that were following me among mankind. And I was [just lately] sitting above the children of men in my great majesty, and sat above you on my throne; and I judged the twelve nations, among the three peoples of Israel, and [those that had sprung] from the twelve tribes. And by my Father's command I was again restored to the body. And for the sake of their [?her] holiness I dedicated myself to that immaculate temple; and she is the purest virgin, and she was a virgin ere her childbearing and she will continue so afterwards.' And then said the Saviour to the apostles, 'What will ye now? What shall I do unto her?' And then

on God Ælmihtigne his wordum þonne wile he onfón rihtre ondetnesse for Cristes \*naman Godes Suna þæs lifgendan, \* p. 187.  
þonne onfeh<sup>1</sup> se hraþe gesihþe; se þonne witodlice ne gelyfþ on <sup>1 ? read</sup> onfehþ.  
God, þonne wunaþ he on blindnesse áá on ecnesse.' Ond hie and they re-  
þa wurdan hraþe gelyfde & Crist him sealde gesihþe. Ond þa sight.  
witodlice þa apostolas bæron Marian lichoman oppæt hie coman The body is  
to þære byrgenne þær Drihten him bebead, & hie þa þær beby- carried to the  
rigdon Marian lichoman, & þa setton hie æt þære byrgenne dura tomb, at  
swa swa Drihten Hælende Crist him bebead. & þa him swa which appears  
sittendum þa com þær semninga ure Drihten mid myccele mengeo Jesus and  
engla, & cwæþ to him, 'Sib sy, broþor, mid eow;' & he þa St. Michael.  
bebead Michahela þæm heahengle þæt he onfenge þære eadigan  
Marian sawle mid wolcnum; & þa onfeng Michahel þære saule.  
Ond he þa cwæþ to þæm apostolum oppæt hie ealle nealæhton  
to Drihtne Hælendum Criste; ond þonne þære sawle onfeng on  
wolcnum. & Drihten \*bead þæm wolcnum þæt hie eodan on \* p. 188.  
neorxna wang & þær asetton þære eadigan Marian sawle; & on The soul of  
neorxna wange biþ a wuldor mid Gode & mid eallum his geco- to heaven.  
renum soþlice. Ond þa soþlice æt þære þridan tide þæs dæges,  
þa com þær Drihten mid myclum menigeo, & halette þa apos-  
tolas & wæs cwepende, 'Sib sy mid eow, broþor;' & þa and-  
sweredan him þa apostolas & hie cwædon, 'Wuldor þe sy, God,  
forþon þe þu dydest ana mycel wuldor.' Þa cwæþ ure Hælend to  
him, 'Ær ic wæs sended fram minum Fæder to þæm þæt ic sceolde  
gefillan mine þa halgan þrowunge; ond ic þa wæs gehwyrfed on  
minne lichoman, swa ic eow ær gehêt, & on eallum þæm þe me fyl-  
gende wæron on þissum menniscan cynne, & ic wæs sittende ofer  
manna bearnum on minum mægenþrymme. Ond wæs sittende  
ofer eow on minum hehsetle; & ic demde twelf þeodum on þrim  
Isra \*hela folcum. & of þæm twelf mægþum; & be mines Fæder \* p. 189.  
hæse ic wearþ eft on lichoman geseted. & for heora halignesse ic  
me gehalgode to þæm únbesmitenan temple; & heo is seo clæneste  
fæmne, & heo wæs fæmne ær hire beorþre & heo wunaþ  
fæmne æfter hire beorþre.' Ond þa cwæþ Hælend to þæm  
apostolum, 'Hwæt wille ge nu? hwæt ic hire dōo?' & þa  
andswarode him Petrus & ealle þa apostolas & cwædon,

Peter and all the apostles answered and said, 'Lord thou didst choose thee that vessel in which to dwell, and she is thy purest virgin before all worlds, and thou art able indeed visibly to manifest thy power on thy servant Mary; and thou didst overcome death and thou art ruling in thy glory, so art thou now able to raise again thy mother's body from the dead.' And immediately the Lord in heaven rejoiced, and said to his apostles, 'Be it now according to your decision.' And forthwith the Lord bade Gabriel the archangel to roll away the stone from the door of the sepulchre. And then Michael went and took charge of the soul of the blessed Mary, before the Lord. And the Lord said to the body of Mary, 'Arise my kinswoman, my dove, and my habitation of glory; for thou art the vessel of life, and thou art the heavenly temple, and no vices were committed in thy heart; and thou shalt suffer no pain in thy body.' And the Lord said again to the body, 'Arise thou from thy tomb.' And immediately Mary arose from the tomb; and she embraced the Lord's feet and began to glorify God, thus saying, 'My Lord, I am unable to produce all the gifts that thou didst bestow upon me for thy name, nor yet are they able to exhaust all thy benedictions. And thou art the God of Israel, and thou art exalted with thy Father and with thy Holy Ghost for ever.' And then the Lord raised her up and kissed her and gave her to the archangel Michael; and then he lifted her up in the clouds before the presence of the Lord. And the Lord said to the apostles, 'Come now to me into the clouds.' And when they went to Him, the Lord kissed them and said, '*Pacem meam do vobis. Alleluia.*' 'My peace I leave with you through my Father's Holy Spirit, and my peace I give you through my highest praise (*i. e.* the Holy Ghost); and I will be with you always unto the end of this world.' And the Lord said to the angels, 'Sing now, and receive my mother into Paradise.' And the apostles with (all) their power raised the body of Mary up in the clouds, and placed it in the bliss of paradise; and now the apostles are appointed by lot ever to proclaim her abroad. And let us now confess the greatness of God, and sing in Mary's name, '*Magnificat anima mea;*'

‘Drihten, þu þe gecure þæt fæt on to eardienne, & heo is þin seo clæneste fæmne ær ealre worlde, & þu miht soþlice & gesewenlice þine mihte gecyþan on Marian þinre þeowan ; & þu oferswiþdest deap, ond þu eárt rixiende on þinum wuldre, swa þu nu miht þinre modor lichoman eft aweccan fram deape.’ & þa raþe wæs Drihten blissiende on heofenas & wæs cwepende to his apostolum, ‘Wese hit nu be eowrum domum.’ & þa hraþe bead

The angel Gabriel rolls away the stone from the door of the sepulchre, and Mary's body is commanded to rise from the tomb.

\*Drihten Gabriele þæm heahengle þæt he wylede þone stán fram \* p. 190.

þære byrgenne duru. Ond þa Michael se heahengel geong wearode þære eadigan Marian sawle beforan Drihtne. Ond þa wæs Drihten cwepende to Marian lichoman, ‘Aris þu, mīn seo nehste & min culufre & mines wuldres eardung, & forþon þe þu eart lifes fæt, & þu eart þæt heofenlice templ, & næron nænige leahtras gefylde on þinre heortan, ond þu ne þrowast nænige þrowunge on þinum lichoman.’ Ond þa cwæþ Drihten eft to þæm lichoman, ‘Arís þu nu of þinre byrgenne.’ & þa sona aras

Mary arises and praises God. Then she is received bodily into paradise.

Maria of þære byrgenne, & ymbfeng Drihtnes fēt, ond þa ongan wuldrian on God & wæs cwepende, ‘Mīn Drihten, ne mæg ic ealle þa gife forþbringan þe þu me forgeafe for þinum naman, & hweþre hi ne magon ealle þine bletsunge gefyllan. & þu eart

\*Israhela God & þu eart ahafen mid þinum Fæder & mid þinum \* p. 191.

þy Halgan Gaste on worlða world.’ Ond þa ahóf Drihten hie up & hie þa cyste, & hie þa sealde Michahele þæm heahengle & he hie þa ahóf up on wolcnum beforan Drihtnes gesihþe. Ond cwæþ Drihten to þæm apostolum, ‘gangað nu to me on wolcnum.’ & þa mid þy þe hie wæron gangende to him þa wæs Drihten hie cyssende & wæs cwepende, ‘*Pacem meam do<sup>1</sup> uobis.*’ <sup>1 MS. da.</sup>

*Alleluia!*’ ‘Ic forlæte mine sibbe to eow þurh mines Fæder þone Halgan Gast. Ond ic eow sylle mine sibbe þurh mīn þæt hehste lof, ond ic beo mid eow ealle dagas oþ þa geendunga þisse worlde.’ & Drihten cwæþ to þæm englum, ‘Singað nu & onfoþ miure meder on neorxna wongc.’ & þa apostolas on heora mægene hofan Marian lichoman up mid wolcnum & hine þa asetton on neorxna wanges gefeán. & nu syndon gesette þa apostolas inhlét æ hie bodian hire. Ond we nu ondetton Godes mycelnesse & singan on Marian naman, ‘*Magnificat anima mea ;*’

The Apostles are appointed by lot to proclaim her abroad.

because she thus spake when she sang ‘Magnificat:’ ‘My Lord, magnify my soul : *et exultavit* : and cause my spirit to rejoice in thy salvation ; for thou art true God. *Quia respexit* : Wherefore do thou now behold the meekness of thy maiden ; and my Lord,’ said Saint Mary, ‘cause all people to say that I am the most blessed virgin. *Qui fecit* : For thou didst unto me great things, thou art mighty and thy name is holy. *Et misericordia* : And thy mercy is among all people that fear thee. *Fecit potentiam* : He hath done mighty things with his arms, and he hath scattered those who were proud in their heart, and would not trust in him. *Deposuit* : And he hath put down the mighty from their seat ; and that was Satan with his devils, when he was in heaven’s kingdom ; and for his presumption, he and his devils with him, were cast down into hell’s abyss ; and the Lord hath exalted all the meek for ever. *Esurientes* : Then Saint Mary said that the Lord had filled with the beauty of heaven’s glory all those who on earth suffered hunger and thirst for his name ; but for all those who received riches, and trusted in overfulness more than in God, and gave themselves up to vanity, he hath prepared eternal perdition. *Suscepit Israël* : And he hath holpen all his servants, Israel, and was mindful of all his mercy ; just as Saint Matthew hath said, that the Lord, on a time, ascended a hill with a great company of his holy people and then he sat upon the hill. *Sicut locutus est* : And his disciples went unto him ; and then the Saviour opened his mouth, and spake to our fathers and to Abraham, and said that his seed should increase over all this world. And then he taught his apostles and told them through what things the soul might become most blessed, and thus said, ‘Blessed are the spirits of the poor, for they shall rest in heaven’s kingdom ; and blessed are those who care not for this world’s riches ; and blessed are those that weep now for their sins, for they shall be hereafter comforted in heaven’s kingdom.’ But let us intreat the Virgin St. Mary to be a merciful advocate with our Lord Jesus Christ of present benefits and of eternal glory : and thereto may our Lord aid us. Amen.\*

\* Pious Ælfric had perhaps seen this unscriptural homily. ‘Gif we mære secgað be ðisum symbol-dæge þonne we on ðam halgum bocum rædað, þe ðurh Godes dihte gesette wæron, þonne beo we ðam dwolmannum gelice, þe be heora ágenum dihte, oððe be swefnum, fela lease gesetnyssa awriton . . . Sind swa-ðeah gýt ða dwollican béc. ægðer ge on Leden ge on *Englisc*, and hī rædað ungerade men.’ (Thorpe, ii. 444.)

forþon heo þus cwæp þa heo \* ‘Magnificap’ sang. ‘Min Drihten, \* p. 192.  
 gemycla mine sawwle. *Et exultavit*: & gedó þæt min gast wyn- Let us all  
 sumige on þinre hælo, forþon þe þu eart soþ God. *Quia re-* sing Mary’s  
*spexit*: forþon þu nu sceawa þines mæg(d)enes eaþmodnesse. & mīn she declared  
 Drihten,’ cwæp *Sancte Marie*, ‘Gedo þu þæt eall cynn cweþe that heaven’s  
 þæt ic sy seo eadgoste fæmne. *Qui fecit*: forþon þu me dydest glory will be  
 mycel & þu eart miltig & þin nama halig. *Et misericordia*: & given to those  
 þin mildheortnes is mid eallum þæm cynne þe þe him ondrædaþ. who have suf-  
*Fecit potentiam*: & he dyde mycle mihte on his ear[m]an, & he ferred for  
 todælde ealle þa þe þær wæron ofermode on heora heortan, & Christ;  
 noldan on hine getrywan. *Deposuit*: & he asette þa mihtigan  
 of heora setle & þæt wæs Satanās mid his deoffum, þa he wæs <sup>1 MS. deo-</sup>  
 on heofena rice, & he þa for his oferhygdum & his deoffu <sup>flum,</sup>  
 him wurdon aworpene on helle grund. & Drihten ealle eaþmode \* p. 193.  
 upahefþ on ecnesse. *Esurientes*: & þa wæs \**Sancta Maria* cweþ-  
 ende þæt Drihten ealle þa gefylde on heofona wuldres fægernesse but hell will  
 þa þe hie on eorþan leton hingrian & þyrstan for his naman; & be the portion  
 ealle þa men þa þe onfengon welan & on oferfyllle swiþor gehyhton of those that  
 þonne on God, & hie sylfe swa forleton on idelnesse, þonne gege- trusted in  
 arwode he þæm ece forwyrde. *Suscepit Israel*: & Israhel onfehþ riches.  
 eallum his cnihtum & wæs gemyndig ealre his mildheortnesse;’  
 swa Matheus wæs cweþende þæt Drihten astige on sume tid on  
 anne munt mid mycele weorode his haligra; & þa gesæt he on  
 þæm munte. *Sicut locutus est*: & þa eodan his þegnas to him; Our Lord  
 & þa ontynde Hælend his muð & wæs sprecende to urum fæ- himself said  
 derum & to Abrahame & wæs cweþende þæt his sáel oferweoxe in the Sermon  
 ealle þas woruld. & he þa lærde his apostolas, him sægde þurh on the Mount,  
 hwæt seo saul eadegust gewurde & þus cwæp, ‘Eadige beoþ blessed are  
 þearfena gastas \* & hie restap on heofena rice. & eadige beoð the poor, for  
 þa þe þissa eorþwelena ne gymaþ; & eadige beoþ þa þe wepaþ nu they shall  
 for heora synnum, forþon hi beoþ eft afrefrede on heofona rice.’ rest in hea-  
 Ac utan we biddan þa fæmnan *Sancta Marian* þæt heo us sy ven’s king-  
 milde þingere wið urne Drihten Hælendne Crist ondwardes dom, &c.  
 rædés & eces wuldres: to þæm us gefultumige ure Drihten. \* p. 194.  
 Amen.

## XIV.

## THE BIRTH OF JOHN THE BAPTIST.

**D**earest men, we are here admonished and reminded in these books and in these Holy Scriptures of the observance of this holy season which we ought to-day to celebrate and observe, since it is the birthday of the illustrious John the Baptist: and by these works we may know and understand that he is greatly to be celebrated and honoured by us this day; for we heard when the holy gospel was read that the Churches celebrate the birth of none of God's saints, patriarchs, prophets, nor apostles, except of Christ himself, and of this John. There were many holy and worthy prophets before St. John, who were great and illustrious, and hallowed (consecrated) by God himself, and so illuminated and sanctified by the grace of the Holy Spirit, that they prophesied and revealed to men what was to come to pass; and were cognizant of all God's secret judgments, and were able to withstand kings and evil and great princes; and they had control over the heavens by their power; and in very many divine powers they shone forth very gloriously by miracles of all kinds; and they proclaimed the truth, and declared signs which the Lord himself had borne witness to; but nevertheless concerning none of these was or could it be said what the Lord Jesus Christ said concerning this John—that never among those born of woman was any born more illustrious or more excellent. And the Evangelist in the commencement of his gospel thus wrote and spake of the birth of John: In the days of King Herod there was a very great priest whose name was Zacharias, and his wife's name was Elizabeth, who was of the daughters of the patriarch Aaron. And the holy evangelist thus wrote and spake concerning them, 'They were both very worthy before God, and walked in all the commandments of the Lord blameless.' Behold how very blessed were the noble parents of Saint John, whom no guilt of this noxious world had injured; nor had any sin wounded them; nor had evil witness (testimony) calumniated them; nor



XIV.

[SEO GEBYRD S. JOHANNES ÞÆS FULWIHTERES.<sup>1</sup>]

**M**EN þa leofestan, her us manap & mynegap on þissum bocum & on þissum halgum gewrite, be þisse halgan tide weorþunga þe we nu todæg mærsian sceolan & weorþian, þonne is þæt seo foremære gebyrd *Sancte* Iohannes þæs fulwihtweres : be þyssum we þonne witon magon & ongyton he swiþe us is þes dæg to mærsienne & to weorþienne ; forþon þe we gehyrdon \*þa þæt halige godspel rædd wæs þæt næniges Godes haligra gebyrd, ne his heahfædera, ne his witgana, ne his apostola, ciricean ne mærsiap nemþe Cristes sylfes & þyses Iohannes. Manige halge & gedefe witgan wæran ær *Sancte* Iohanne, þa wæron myccele & foremære, & fram Gode seolfum gehalgode, & mid Haliges Gastes geofum swa swiþe onlyhte & gehalgode swa þæt hie eal þæt toward wæs, beforan witgodan & mannum cypdon. & hie wæron gewitan ealra Godes degolra doma, & hi cýningum & yfelum ricum ealdormannum wiþstandan mihtan ; & hi heofon mid heora mægenum bridlodan, & hie on swiþe manegum godcundum mægenum ealra wundorweorcum swiþe wuldorlice ascinon ; & hie þære soþfæstnesse spellodan & tacen secgende wæron, þa þe Drihten sylf getacnode : ac þæt<sup>2</sup> hwæþere be þære nænigum gecweden beon ne mihte, þæt se Hælende Drihten Crist \*be þyssum Iohanne gecwæþ, þæt næfre betuh wifa gebyrdum nænig mærra ne sylra geboren nære. & se godspellere sona on fruman his godspell swa be þære Iohannes gebyrde wrát & cwæþ, ‘On Herodes dagum þæs cýninges wæs swiþe mycel æweward, þæs noma wæs Zacharias ; & his wifes nama wæs Elizabeth seo wæs from Arones dohtrum þæs heahfæder :’ & se halga godspellere swa be him wrát, & cwæþ, ‘Hie butu wæron swiþe gedefe beforan Gode, & hie eodan on callum Drihtnes bebodum butan leahtre.’ Eala hu swiþe eadge wæron þa æpelan cennende<sup>3</sup> *Sancte* Iohannes, þæm ne sceþede nænig scyld þisse sceþwacan worlde, ne hie nænigo firen ne gewundode, ne yfel

<sup>1</sup> In later hand there is the following title—*Sancte* iohannes, baptista spel. The birth-day of John the Baptist is especially deserving of notice.

\* p. 195.

It is the only one the Church celebrates.

Our Lord declared John to be the most illustrious of woman-born. <sup>2</sup> MS. rather indistinct and letters of next page show through.

\* p. 196.

The parents of the Baptist were blameless in all respects.

<sup>3</sup> The final e is under-spotted.

any vice troubled them. But they were mindful of all God's behests, and in every wise they were ever very obedient to the divine law. And since their youth and their middle age remained without any sin, may we not believe that their old age and the termination of their life were not different from the commencement? Nevertheless, Elizabeth was [not] destitute of godly virtues though she was late in child-bearing: yet she was not at all late in child-bearing; for whether with respect to the holy Elizabeth ought not her condition in her old age ever to be borne in mind? For at that great time a house of holiness was first to be purified, and the hospitality of Christ's harbinger, and the liberality of God's messenger, was to be secured; and an abode of the Holy Spirit, a temple altogether fit for God, was to be found, in which the holy Spirit's wisdom should dwell. And so when every human fault was quiescent in the parents of the blessed John, and they in their whole life stood blameless,—then forthwith sterility fled from them, and their age was quickened and their belief and purity conceived. Then was born the man Saint John, who was greater and more excellent than all other men; and he was like the angels of God; and he was the trumpet, Christ's crier in this world, and the messenger of God's Son, the standard-bearer of the Supreme King, and the forgiveness of sins and setting right of heathen nations. And I say that the evangelist was the confirmation (*or* union) both of the old and new law, because he wrote first of the divine grace of the father and mother, that by the doubts of the parents the child's dignity should be understood by all these other men, because by that birth alone she transcended all laws of human-kind; and now the birth of Christ [was] at his appearing, and the new day-spring (*or* dawn) was John the Baptist. And now the gleam of the true Sun, God himself, shall come; let the crier give out his voice. And because that the Lord Christ is now the Judge, Saint John will be the trumpet, and will therefore come with God himself upon this earth;—let the messenger i. e. Saint John go before him. And therefore it is the duty of every man to declare the worthiness of Saint John's life; for he was praised and honoured by the voice of truth, and

gewitnes ne wregde, ne hie nænig leahter ne drefde. Ac hie Elizabeth was barren, yet she was not void of divine virtue.

wæron gemyndige ealra Godes beboda, & on ælce wisan hie wæron þære godcundan æ swiþe gehyrsume. & nu seo heora iugop & seo midfyrhtnes butan ægwylcum leahtræ gestanden, hwyle talge we þonne þæt seo ylðo & se ende \*þæs heora lifes \* p. 197.

wære ne se fruma swyle wæs? Seo Elizabeth þonne wæs unwæstmfæst þara godcundra mægena, & <sup>1</sup> þeah þe heo þæs bearnes <sup>1</sup> & seems superfluous.

lata wære; heo þonne þæs bearnes noht lata ne wæs, þonne hwæþere æt þære halgan Elizabeth seo hire gebyrd naht gemunan, þe heo hire on ylða þa wære? forþon þe mycelre tide ær þære haligesse hūs geclænsod beon scolde, & seo gastlīþnes þæs Cristes wīscæaweres, & seo gifernes gebuend wæs þæs Cristes engles, & seo heall þæs Halgan Gastes swyle templ eallinga Gode weorþe funden wæs Haliges Gastes snytro on to gerestenne. & þa þe æghwyle mennisc leahter on þæm eadigan Sancte Iohanne cennendum gestilled wæs, & hie on eallum heora life orleahtræ gestodan, þa sona seo únwæstmfæstnes fram him fleah, & sona heora ylða geliffæsted wæs, & geleafa & seo clæennes onfeng. Þa wæs acynned se mon Sancte Iohannes, se wæs mara & selra eallum \*oþrum mannum. He wæs gelic \* p. 198.

Godes englun, & he wæs béme, Cristes fricca on þysne middangeárd, & wæs Godes Suna spellboda, & segnþora þæs ufan- St. John was like one of God's angels.

cundan Kyninges, & firena forgifnes, & gerihtnes hæþenra þeoda. & ic secge þæt se godspellere wæs fæstnung ægþer ge þære ealdan æ, ge þære niwan ge þonne, forþon þæs fæder & þære modor godcund mægen beforan wrát þæt be þære cennendra gefyrhtum þæs bearnes weorþe ongyten wære be þyson <sup>3</sup> eallum <sup>3</sup> originally þyson.

oþrum mannum, forþon hie þære án his gebyrde oforstag calle He was the Dawn that appeared announcing the Sun (Christ).

æ þisse menniscan gecynde; ond nu seo Cristes gebyrd æt his æriste, se niwa eorendel Sanctus Iohannes; & nu nu se leoma þære soþan sunnan God selfa cuman wille. Syllle se friccea his stefne; & forþon þe nu þæt is se dema Drihten Crist, seo béme Sanctus Iohannes, & nu mid God selfa on þysne middangeard cuman \*wile,—gange se engel beforan him Sanctus Iohannis; \* p. 199.

& forþon þe þæt æghwylces mennisces monnes gemet is þæt he Sanctus Iohannes lifes weorþunga gesecean mæge; forþon

the Lord himself in his gospel spake [thus] concerning him : ‘ For what went ye to the wilderness ?—to seek a prophet ? I declare him to be more renowned and more excellent than any prophet.’ Wherefore no human tongue is sufficiently able to declare the divine virtue of this begotten messenger. Also the Archangel Gabriel spake and said to Zacharias, his father, ‘ Fear not, Zacharias, thy prayer is altogether heard by God, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John ; and to thee shall be joy and gladness ; and many shall rejoice at his birth ; and he shall be altogether very great before God, and shall not drink wine nor ale ; but he shall be filled with the Holy Ghost in his mother’s bosom, and he shall turn many of the children of Israel to the Lord, and he shall go before God, filled with the Holy Ghost, and with the power of Elias the prophet, to prepare a people meet for the Lord.’ Let us then, dearest men, hear how gloriously Saint John was filled with the power of the Holy Ghost when he was abiding in his mother’s bosom, and how he first attained to heaven before he reached the earth, and received there the Holy Spirit before he had a human one, and attained to divine gifts (*or* graces) ere he had the life of a man ; and he began to live in the presence of God before he himself might live, just as Saint Paul the Apostle said, ‘ I live not, but Christ liveth in me.’ And then on the sixth month that Saint John was received into his mother’s bosom (i. e. was conceived), then the child of glory descended upon the earth, and the heavenly glory filled the maidenly bosom (*or* womb) of Saint Mary. And when she went unto her cousin, the holy Elizabeth, forthwith the child leaped and rejoiced in the presence of his Lord, and from his mother’s womb saluted and greeted him [who was] in the Virgin’s womb ; and first strove to make him known and to proclaim him to men, before that he himself lived and saw the human (natural) light. O dearest men, what a zealous messenger and impatient leader was he, who would first proclaim the Lord coming on this earth before he attained to the mysterious formation of the natural birth ; and he first became a king (*or* leader) and grasped a weapon to fight with before he was endowed

þe he mid þære soþfæstnesse stefne gehiered wæs, & geweorþod ;  
 & he Drihten selfa swa on his godspelle be him cwæþ, ‘ To  
 hwon eodan ge to westenne—witgan to secenne ? Ic hine secge No one can  
sufficiently  
declare the  
virtues of  
St. John.  
 maran & selran þonne ænigne witgan ;’ forþon þe nænig menn-  
 isc tunge ne geneah þæs acendan engles godcund mægen to  
 gesecgenne. Eac spræc se heahengel *Sanctus* Gabriel & cwæp  
 to Zachariam his fæder, ‘ Ne wilt þu þe ondrædan Zacharias ;  
 þin bæn is eallunga fram Gode gehyred, end þin wif Elizabet  
 þe gebereþ sunu, & þu cegst his noman Iohannes, & þe bið  
 þonne hyht & gefeá ; & manige on his gebyrd gefeoþ. He biþ He came in  
the spirit and  
power of  
Elias.  
 eallinga swiþe mycel beforan Gode ; ne driucþ he win ne calu,  
 ac he bið gefylled mid Halgum Gaste \*on his modor bosme ; \* p. 200.  
 & manige Israhela bearna he gehwyrþ to heora Drihtne ; & he  
 gæþ beforan Gode mid Halgum Gaste gefylled & Elian mægene  
 þæs witgan, Drihtne to geearnienne medome folc.’ Uton we  
 þonne, men þa leofestan, gehyran hu swiþe loflice *Sanctus*  
 Iohannes wæs mid þæs Halgan Gastes mægenum gefylled, þa  
 [gen]<sup>1</sup> þa he on his modor bósme wunigende wæs ; & he ær to  
 heofonum becom ærþon þe he eorþan æthrine, & þær Halgum 1 Very faint  
in MS.  
He received  
the holy spirit  
before he had  
a human one.  
 Gaste onfeng ærþon þe he menniscne hæfde ; & þam god-  
 cundum gifum he ær onfeng, ærþon þe he mennisc lif hæfde ;  
 & he ongan lifgean ongean God, ærþon þe he him sylfum lif-  
 gean mihte ; swa *Sanctus* Paulus se apostol cwæþ, ‘ Ne lybbe  
 ic, ac Crist leofaþ.’ Anna þonne þy syxtan monþe þæs þe  
*Sanctus* Iohannes on his modor bosm onfangen wæs, þa þæt While in the  
womb he  
saluted his  
Lord.  
 wuldres bearn on þysne middangeard astag, & seo heofencunde  
 weorþung \*þonc fæmnlcan bósme *Sancta* Marian gefylde. & \* p. 201.  
 þa heo þa into þære hire moddrian eode þære halgan Eliza-  
 bethe, sona þæt cild onsprang & ongean his Hlaford hyhte &  
 hine of his modor bósme on þære fæmnan bósme hálette &  
 grette, & hine ær monnum gecyþan & gesecgan teolode, Was he not a  
zealous and  
impatient  
messenger ?  
 ærþon þe he sylfa lifde & mennisc leoht gesawe. Eala men  
 þa leofoston, hu þæt wæs weallende spelboda & ungeþyldig  
 heretoga, se þe ær þonc Hælend on þysne middangeard cum-  
 endne gesecgean wolde, ærþon þe he þære gerynelcan gega-  
 derunge menniscere gebyrde onfenge ; & he ær to þam cyninge

with his bodily limbs; and he first sought to war before he saw the light; and so in his birth he overcame all the laws of natural birth. Let us consider the exalted deeds of St. John who arose in his mother's womb in the presence of God's Son, who himself again was not conceived after the manner of men. Though as yet he was delayed in this bodily birth, nevertheless he, in the Spirit alone, performed the ministration of the Evangelist; and immediately he was brought forth and born, he restored voice (speech) to his father and unloosed the tongue from the bond of silence, with which the archangel had bound the father, because he did not believe his words. Great then is the glory of the holy St. John's birth. And all right-believing folk ought to rejoice at his advent and to bless him, because the Scripture so spake concerning him, that many should rejoice at his birth. Great is the holiness and worthiness of St. John, whose greatness the Lord and Saviour himself pointed out. And it is made known that among those born of women there shall not be a greater man than John the Baptist [excepting only Christ] himself, who was without a human father, conceived by an immaculate virgin. St. John then will take precedence of all other prophets, and he surpasses the power of all other patriarchs in the apostolical government, and he surpasses in the exaltedness of his power the glory of all God's other martyrs; and among all God's Saints he is more victorious and beloved. And all this natural race (*or* birth) is put out of view by St. John. Lo, we heard when Esaias the prophet was read, that the Holy Ghost thus spake concerning him, 'I will send my messenger before thy face, who shall prepare thy way before thee.' Then that was a very exalted name by which St. John was called—'angel;' but his life was ordered like to his name because that he here on earth lived an angelic life. When sinned [he in his food, since he lived] on roots and wild honey? Or

becom & wæpn gegráp mid to campienne, ærþon þe he to his lichoma[n] leómum become; & he ær þone feþan so[hte], ærþon þe he þæt lecht gesawe; & he swa on þære his gebyrde oferswipde ealle æ þisse menniscan gebyrde. Uton we gesceawian þa healian gewyrhto \**Sancte* Iohannes se þære modor innopas ongean þam Godes Suna aweahte, se þagen sylfa wæs butan menniscan innoþe; & þeah he þa get latode on þissum lichomlicum gebyrde, hwæpre he on þæm gaste anum þæs godspelleres þegnunga gefylde. & sona swa he acenned wæs & geboren, he þam fæder þa stefne ageaf & þa tungan onlydde, þa se heahengel mid þære swigunge fæstnunga geband þone fæder, forþon þe he his wordum ne gelyfde. Mycel is þonne þeos weorþung þæs halgan *Sancte* Iohannes gebyrde, & eal rihtgelyfed fole sceal gefeon on þone his tocyme & hine bletsian, forþon þe þæt gewrit swa be him cwæþ þæt monige on þa his gebyrd gefeon sceoldan. Mycel is se haligdom & seo weorþung *Sancte* Iohannes þæs mycelnesse se Hælend Drihten sylfa tãcn sægde; & hit cup is þæt betux wifa gebyrdum ne wearþ mara mon geworden þonne Iohannes se fulwihtere

\* p. 202.

He performed the part of an evangelist before he saw the light.

We ought to rejoice on account of his birth.

\* [The top line is clipped off.]

\* p. 203.

selfa se wæs butan menniscan fæder fra[m] unwemre fæmnan acenned. *Sanctus* Iohannes þonne gæþ beforan eallum oþrum witgan, & ealra oþerra heahfædera mægen he oferstigeþ on þæm apostolican gewearde, & he on his mægenes weorþunga oferswip ealra oþerra Godes martira wuldor; & eallum Godes halgum he is sigefæstra & gecorenra. & eall þeos mennisce gebyrd *Sancte* Iohanne bedyrned is. Hwæt we gehyrdon, þa þa Esaias se witga ræden wæs, þæt se Halga Gast swa þurh hine be *Sancte* Iohanne cwæþ, 'Ic sende minne engel beforan þinre onsyne, se greweþ þinne weg beforan þe.' Þæt wæs þonne swiþe healic nama þæt *Sanctus* Iohannes 'engel' wæs nemned; ac þæt his lif þæm his naman wæs gelice gegearwod, forþon þe he her on eorþan engelice life lifde. Hwanne gefyre[\*node]

St. John surpasses all the holy martyrs.

He is called an 'angel,' and his life was angelic.

\* p. 204.

[Top line cut off.]

be wyrtum & be wudu hunige? oþþe hwær agylte he æfre on

where trespassed he ever in his clothing who was furnished with only one garment, which was woven of camel's hair? Or how might any one be greater than he who always loved God all his life, and who never departed from the wilderness? Or how did the fault of much talkativeness defile him who was so far separated from all men? Or how did the sin of silence affect him who so strongly rebuked the Jews who came to him to hear his lore? And thus he spake, 'Ye race of vipers, who hath showed you to flee from the wrath of God to come?' And when the multitudes inquired of him what they might do to escape God's wrath, he taught and admonished them with these words, and thus spake to them, 'Let him that hath two tunics, give one to him that hath none; and let him that hath food give [to him that hath none. To the soldiers he said] 'Do [no violence] and be thankful to the Saviour for your food.' Let us then follow the lore of our exalted and illustrious protector [guardian], so that we may hear the gentle words of our Lord, which he shall say on the awful Doomsday to those men who now show pity to poor men, 'I say you sooth, as long as ye did this to one only who believed upon me, though he were the least and the poorest, it was as if ye had done it to myself.' What more then shall I say of St. John, saith he who made this book, except that he first went before Christ ere that he himself was able to go before him. And the hearts of the father, mother, and son the same Holy Spirit filled with his grace—to whom is ever glory and honour, world without end, ever in eternity. Amen.



his gegerelan, se þe mid þon anum hrægle wæs gegyrwed þe of offenda hærum awunden wæs? opþe hu mihte æfre ænig mara beon þe æfre God on eallum his life lufode þonne se þe næfre fram westenne ne gewát? opþe hwanne besmát hine seo scyld þære feala-sprecolnesse, þone þe swa feor from eallum monnum adærlæd wæs? opþe hū sceþede him seo synn þære swigunga þe swa stronglice þa Iudeas þreade, þe to him coman toþon þæt hie his lare gehyrdon; & he swa cwæþ, ‘Ge næddrena cynn, hwyle æteowde eow to fleonne fram ðon toewardan Godes erre!’ & hine ða þa heapas frugnon, hwæt hie wyrcean mihton þæt hie Godes erre beflugon, he hie þonne mid ðissum wordum lærde & manode, & him swa tocwæð, ‘Se þe hæbbe twá tunecan, selle oðre ðam ðe nāne næbbe; se þe mettas hæbbe, do þæt\*’

No faults of gluttony, vanity, slander, &c., defiled him.

He gave good advice to all who came to him.

\* p. 205.

*Top line cut off.*

[wyr]ceað ac wesað þancfulle þon Hælende eoweres andleofan.’ Uton we ðonne þus héalices & ðus foremæres ures mundboran láre folgian, þæt we ðone bylewitan cwíde ures Drihtnes gehyran motan, ðe he on ðam egeslican domes dæge to ðæm mannum cwið, ðe nu on earmum mannum mildheortnesse ne<sup>1</sup> wyrceað. ‘Soð ic eow secge, swa lange swa ge ðis dydon ðara anum ðe on me gelyfdon, ðeah hit se læsta wære & se heánosta, þæt wæs swa swa ge hit me sylfum dydon.’ Hwæt sceal ic ðonne má secgean fram Sancte Iohanne, cwæð se ðe þas boc worhte, buton þæt he ær eode beforan Criste, ærðæm þe he beforan him sylfan gangan mihte; & ðæs fæder & ðære modor & ðæs suna heortan se ilca Hælg Gast mid his gifum gefylde, ðæm is simle wuldor & weorðung on ealra worlda world, á on ecesse. Amen.

Let us follow the precepts of our Saviour and be kind to the poor.  
<sup>1</sup> The context does not require *ne*.

## XV.

## THE STORY OF PETER AND PAUL.

**D**EAREST men, let us celebrate on this present day the passion-tide of St. Peter, the chief of Christ's apostles, and [that of the apostle St. Paul.] . . . The first is the appointed shepherd of the Church at Christ's hand; the second is her instructor. The one is, I say, the first apostle; the other the last;—Peter before Christ's passion, and Paul after his ascension. Both alike in belief, both happily received a crown of glory from our Lord, because in all their holy sufferings they continued in true humility with an undoubting mind unto their lives' end in the confession of Christ; according as to them and to all true believers remaining so for his sake, and continuing undoubtingly in affliction, in true confession unto their lives' end, the Lord Christ promised and said, 'When ye shall stand before kings and high-reeves (rulers), and be in persecution for my sake, ye need not be anxious as to what ye shall speak. It shall be given you in that same time what ye shall speak. [Ye shall not speak of yourselves] but the Spirit of God your Father shall speak in you. Then the brother shall betray the brother to the heathen unto death, and the son shall betray his father, and the youngers shall rise against the elders, and shall torture them to death; and they shall all be at enmity for my sake. Then whoso truly in fortitude and in the confession of my name shall continue unto his life's end shall be safe and preserved for evermore.' Dearest men, they continued then, according to Christ's commands, firm in his love and belief unto their end; and they stood before the heathen emperor Nero and Agrippa his vassal. Then, in spite of the devil's malice and hell's torments, they ever came off whole and sound, and suffered a wonderful death for God's name, and now honoured, reign in glory; and their memory still continues in the [world for an example to all Christian] folk, as we may now hear,

## XV.

SPEL BE PETRUS & PAULUS.<sup>1</sup><sup>1</sup> This title is in later hand.

**M**EN ƿa leofestan, weorðian we on ðissum andweardan dæge  
*Sancte Petres Cristes apostola ealdormannes þrowung-*  
 tide, & \*

\* p. 206.

[*Top line cut off.*]

apostoles, se is oþer cyricean hyrde to Cristes handa, oþer is St. Peter is  
 hire lareow. Oþer is, ic cweþe, se æresta apostol, oþer se of the church;  
 nehsta; Petrus ær Cristes þrowunga, & Paulus æfter his upa- St. Paul is  
 stignesse; begen on geleafan gelice, begen wuldres beag æt her instructor.  
 urum Drihtne gesæliglice onfengon, forþon þe hie, on þære  
 halgan þrowunge ealra on Cristes soþre eaþmodlicre ándetnesse  
 oþ heora lifes ende, untweogende mode þurhwunodan; swa him Both suffered  
 Drihten Crist, eallum rihtgelyfdum mannum wunigendum for for the sake of  
 his noman, & þurhwunigendum in tintregum on soþre andet- Christ.  
 nesse oþ ende his lifes untweogendlice, geheht & cwæþ, 'Ðonne  
 ge beforan kyningum gestondan & heahgerefum, & on ehtnessum  
 for minum naman, ne þurfan ge noht besorgian hwæt ge spre-  
 can; eow weorþeþ forgifen on þa sylfan tide hwæt ge sprecaþ \* \* p. 207.

[*Top line cut off.*]

ac Godes Gast eowres Fæder se spreceþ on eow. Ðonne læweþ  
 broþer oþerne læþnum on deaþ, & sunu se læweþ his fæder,  
 & þa gingran arisaþ wiþ þam yldrum, & hie mid deaþe ges- Christ fore-  
 wencaþ; & hie beoþ on feoung ealle for minum naman. Swa told that his  
 hwyle þonne soþlice swa on elne & on mines noman andetnesse disciples  
 oþ his ende wunað, se biþ hál & genesep on ecnesse.' Men should suffer.  
 þa leofestan, þonne þurhwunodan hie fæstlice æfter Cristes  
 bebodum<sup>1</sup> on his lufon & geleafan oþ heora ende; & hie stoda<sup>1</sup> MS. bebo-  
 beforan Nerone þæm læþnan casere & Agrippan his geongran. dudum.  
 Ða woldan hie on ecnesse hæle & trume wið deofla niþum & St. Paul and  
 helle witum, & wundorlice deaþ geprowodan for Godes naman, St. Peter  
 & nu on wuldre gewcorþode rixiaþ, & heora gemynd wunaþ Nero and  
 on þære \* Agrippa.  
 \* p. 208.

[*Top line cut off.*]

dearest men, of their sufferings, how they contended and strove against Simon the sorcerer. And for the confession of God's name Peter was fastened to the cross, and his head turned downwards and his feet up, and St. Paul was beheaded. And when they entered Rome together he (Paul) related to him (Peter) what great shipwreck he had endured when he was seeking them, and was brought thither [to Rome] as a captive. And St. Peter related to him what machination and reproaches Simon the sorcerer had contrived. Then they (Peter and Paul) gathered together their company against Simon the sorcerer. And one accused them (the apostles) to Nero, and then they were summoned to appear before him. And they greatly praised Simon the sorcerer . . . before the multitude of the people. And Livia, Nero's wife, and Agrippina, the wife of Agrippa, turned so steadfastly to Christ's love and faith that they would no longer seek marital intercourse ; and many men of the king's servants turned to Christ's service through Paul's preaching, so that they would not return to his residence or household. Then was Simon the sorcerer wholly stirred up against the apostles, and affirmed that St. Peter said many evil things, and was a deceiver. And all those who had witnessed Simon's wonderful deeds believed him, for he had, through magical craft, made brazen serpents which moved of themselves, and stone and brazen images that moved of themselves, and appeared suddenly aloft in the air. And in opposition to them Peter, with a word, [enabled the halt to walk], and blind men he healed with his prayers, so that they received their sight : and he commanded the devils to depart from those possessed of them, and he raised the dead ; and he told all the people that Simon was a magician, and advised them to flee from his crafts. And then it came to pass that pious men shunned Simon the sorcerer, and pronounced him guilty. Then the followers of Simon said that Peter was a sorcerer, the very thing that Simon himself was ; and this by false testimony they spread abroad by means of the sorcerer. Then as soon as these tidings

folcum swa we nu gehyran magan, men þa leofestan, heora þrowunga, hu hie wiþ Simone þæm drý fæstlice gefliton & gewunnon. & for Godes naman ándetnesse Petrus wæs on rode gefæstnod, & him þæt heafod wæs adune gewended & þa fét up; & Paulus wæs heafde becorfen. & þa hie to samne incoman, he him rehte hu myccele scipbrocu he gebád on þæm siþe þe he hie sohte, & wæs þyder ráþling gelæded : & Sanctus Petrus him rehte hwylce searwa & yfel sacunga Simon se drý arefnde. Ða gesamnodan hie heora weorod wiþ Simone þæm drý, & hie mon wregde to Nerone þæm casere, & to his andweardnesse heht gestandan ; & hie Simon þone drý swiþe heredon.\*

Peter suffered death by crucifixion with his head downwards.

Paul was beheaded.

\* p. 209.

[*Top line cut off.*]

beforan þæs folces mengeo. & Neron's wíf Libia, & Agrippan wíf Agrippina toþon swiþe fæstlice hie sylfe to Cristes lufan & geleafan gecyrdon, þæt hie noldan leng heora hlaforda ne heora wera<sup>1</sup> ræstgemanan secean ; & manige men of cyninges þegenrædene to Cristes þeowdome gecyrdon þurh Paules bodunga, swa þæt hie to his healle ne to his hirede eft wendan noldan. Ða wearþ Simon se drý eallunga aweht wiþ ðam apostolum & gelæred þæt he feala yfla sægde, & þæt Petrus bigswica wære ; & him gelyfdon ealle þa men þa þe Simon's wundordæda wafodan, forþon þe he þurh dreocræft worhte ærene næddran, & þa hie styredan, & stænene manlican & ærene, & hie hie styredan & urnon him sylfe, & wurdon færinga up on þære lyfte gesawene. & ongean þam Petrus \*

Both apostles were opposed by Simon the sorcerer.

<sup>1</sup> MS. wera wera.

Simon pretended to do marvellous works, and so deceived the people.

\* p. 210.

[*Top line cut off.*]

mid anum worde, & blinde men mid his bedum gehælde þæt hie locodan, & deofflum bebead þæt hie of deofolseocum mannum útferdon, & he þa deadan sylfe fram deadum mannum awehte, & sægde eallum folce þæt Simon drý wære, & hie lærde þæt hie fram his bigswice cyrdon. Ond þa gelamp þæt þæt ealle æfæste men onscunodan Simon þone drý, & hie hine seyldigne sægdon. Þonne sægdon þa men þe Simone folgodan þæt Petrus wære drý, þæt ilce þæt Simon him sylf wæs, & cyþdon þæt mid leasre gecyþnesse mid þon drý. Ða sona swa þæt word becom

Peter performed real miracles, and told the people to beware of Simon's deceit.

reached the Emperor Nero, then bade he Simon the sorcerer to be brought before him ; and as he stood there he suddenly turned into a young child, and immediately afterwards to an old man . . . and through the devil's aid he turned himself into divers forms. And when Nero saw this he thought Simon was the Son of God ; then Peter said that he was a false sorcerer and a shameful and guilty deceiver, and in all his works an enemy of the true God ; and that there was need of nothing more than to render his wickedness manifest by God's power. Then went Simon to Nero and said to him, 'Hear me, worshipful emperor ; I am the Son of God, who came down from heaven, but I have up to this time suffered great injury from Peter ; my harm is now twofold, since Paul himself teacheth the same and striveth against me, and speaks the same and preaches with him (Peter). Wherefore, then thy kingdom may no longer stand, except thou do the more diligently take thought for their destruction.' And then he (Nero) became angry . . . gathered together ; and commanded that on the following day all three should come in before him. Then said Simon the sorcerer, 'These are the disciples of the Nazarene Saviour. It repents them that they are of the Jewish race.' Nero said, 'Who is the Nazarene ?' Simon replied, 'There is a city in the land of Judea, called Nazareth, from whence came their teacher.' Then said Nero, 'God instructeth and loveth every man ; why persecutest thou these men ?' Simon said, 'These are the persons who frustrate all my works with their words, so that folk should not believe in me.' Then said Nero, 'Why were ye two or your kin so faithless ?' Then said Peter to the sorcerer, 'Thou wast able to teach thy false crafts to all other persons ; but God, through me [convicted them of falsehood ; and strife against me thou] hadst, and now thou thyself knowest assuredly of yore that thou couldest not overcome me. I marvel that thou shouldst boast at such a time before the king that thou, through thy sorcery, art able to overcome Christ's disciples.' Nero said, 'Who is the Christ ?' Peter answered, 'It is he whom this sorcerer declares himself to be [the Son of God] ; yet it is not so, but he (Simon) is man's servant, and his

to Neróne þæm casere, þa heht he Simon þone drý infeccan beforan hine. & þa þa hwile þe he þær stod, he wearþ færinga geong cniht, & sona eft cald man \*

Simon turns into a young child before Nero.

\* p. 211.

[*Top line cut off.*]

man, & bræd hine on feala bleona þurh deofles þegnunga. Ða Neron þa þæt geseah þa wende he þæt hit Godes Sunu wære. Ðonne sægde Petrus þæt he wære leas drý, & sceand & scyldig æ swica, & on eallum Godes dædum rihtes wiperbreca; & nænges þinges mare þearf nære þonne mid Godes mægene his unriht yppe wurde. Ða eode Simon into Nerone & cwæþ to him, 'Gehyr me dugopa casere: ic eom Godes Sunu þe of heofonum astág, ac ic adreah mycel broc oþ þis mid Petre; nu is min yfel twyfeald, nu Paulus þæt ilce læreþ, & wiþ me fliteþ & þæt ilce spreceþ & mid him bodað. Ðonne forþon ne mæg þin rice leng stondan, buton þu heora forwyrd þe geornor þence.' & he þa wearð \*

He said that he was the son of God.

\* p. 212.

[*Top line cut off.*]

geheapod, & heht oþre dæge hie ealle þry in beforan hine. Ða cwæþ se drý, 'Þis syndon þæs Nazareniscan Hælendes þegnas, þæm ofþynceþ þæt hie synd Iudea folces.' Neron cwæþ, 'Hwæt bið se Nazarenisca?' Simon cwæþ, 'An ceaster is on Iudea lande, hatte Nazareþ, of þære com se heora lareow.' Ða cwæþ Neron, 'God manað ælcne man & lufaþ, to hwon ehtest þu þas men?' Simon cwæþ, 'Þis is þæt mennisc þe ealle mine dæda mid heora wordum onwendan, þæt hie me ne gelyfdon.' Ða cwæþ Neron to Petre, 'For hwon wæron gyt swa treowlease, oþþe incer cynn?' Ða cwæþ Petrus to þam drý, 'Eallum oþrum mannum þu mihtest þin unriht befæstan, ac God þurh me þa of \*

Nero orders Peter and Paul to appear before him, and questions them.

Peter tells Nero that Simon is a false sorcerer and not the son of God.

\* p. 213.

[*Top line cut off.*]

hæfdest, & nu þu sylfa wast genog geare ðæt þu me oferswiðan ne miht; me þynceþ wundor mid hwylecere ylde þu sceole beforan cininge gylpan þurh þinne drýcræft þæt þu mæge Cristes þegnas oforswiþan.' Neron cwæþ, 'Hwæt is se Crist?' Petrus cwæþ, 'Hit is seþe þes drý Simon sagað þæt he sy; ðonne nis hit swa, ac he is ðæs mannes [c]niht, & his weore syndon

Nero asks who Christ is.

works are diabolical. Wherefore then, thou worshipful king, if thou wilt know what was done concerning Christ in the land of Judea, order Pilate's letter to be brought to thee, which he sent to the Emperor Claudius concerning Christ's passion. And he then commanded it to be brought and to be read before him. And it read thus: 'Pilate greeteth Claudius his lord. Now, it lately happened that I myself discovered that the Jews through envy among themselves . . . . and were at enmity. Assuredly, according to God's promises, they and their fathers had their prophets, who prophesied that God would send them from heaven his holy Son, who should rightly be called their King; and that by means of a pure virgin he would send him into this world, to the inhabitants of the earth. And of this each ruler in Judea was a witness that the Hebrews' God came thither, and people saw him giving light to the blind, cleansing lepers, healing the lame, driving out devils from men, raising the dead, commanding the wind to be still, going dry-footed over the waves of the sea, and working many other marvels. Then all the people of Judea said that he was the Son of God, and perfectly recognised the fact. Then the chiefs of the priests became envious of him, and seized him, and to me continually [complained of him . . . . that he had broken their laws] and acted contrary to their folk-rights (customs). Then I believed them that it was as they said; then I scourged him, and delivered him unto their own jurisdiction. They then hanged him on the rood, and when he was afterwards buried, they set guards over him; and on the third day he truly showed himself whole and sound to my soldiers, and rose from the dead. And the Jews' malice burned so greatly that they gave money to the guards and thus said, "Say that his (Christ's) disciples took away his body and stole it from us." And afterwards those that had received the money were nevertheless unable to conceal what had happened; but they told me what they had first seen and also that they had received money from the Jews. And I resorted to these words, lest otherwise anyone should lie, and that thou shouldst not think it needful to believe the leasings of the Jews.' As soon as the letter was read, then said Nero, 'Tell me, Peter, did it all happen



deofollicu. Du þonne, dugopa cyning, gif þu witan wille hwæt be Criste gedón wæs on Iudea lande, hát þe niman Pilatus ærendgewrit þe he sende to Claudio þæm casere ymb Cristes þrowunga.' & þa heht he dón swa, & rædan þæt gewrit beforan him; & hit þus cwæþ, 'Pilatus greteþ Claudium his hlaford. Nu niwan gelamp þæt ic me sylf onfand þæt Iudeas hie sylfe þurh æfeste him betweonon \*

Peter tells Nero to call for Pilate's letter to Claudius.

\* p. 214.

[*Top line cut off.*]

& feodan; þonne witodlice þa hie heora hæfdan witgan on Godes gehatum & heora fæderas þæt witgodan, þæt him heora God wolde sendan of heofenum his þone halgan Sunu, se þe heora cyning mid rihte genemned wære, & him þæt þurh clæne fæmnan on þás world sendan wolde to eorþwarum; & þæs þa æghwylc heahgerefa wæs gewita on Iudeum þæt Ebreas God come hider; & mon geseah hine blinde onlyhtende, & hreofe clænsian, & laman gelacnian, & deofol of mannum drifan, & deade aweccan, & windum stilnesse bebeodan, & drygum fotum gán ofer sæs yþa, & opre wundro manega wyrcean. Þa cwæþ eal Iudea folc þæt he Godes Sunu wære & þæt fulfremedlice oneneowan. Þa genaman him æfest to þa ealdormen þara sacerda & hine sylfne oferfengon, & me symle \*

The people of Judea recognised Jesus to be the son of God.

\* p. 215.

[*Top line cut off.*]

& wiþ heora folc rihte feala worhte. Þa gelyfde ic him þæt hit wære swa hie sægdon; beswang hine þa & to heora sylfra dome ageaf. Hie þa hinc on rode ahengan; & þa he bebyrged wæs, settan him hyrdas to. & he ða soðlice minum ceapum<sup>1</sup> <sup>1</sup>? cempum. hine halne & gesundne ðy ðriddan dæge æteowde, & of deaðe arás; & Iudea nið toðon swiðe barn þæt hie feoh scaldon þæm weardum, & swa cwædon, 'Secgað þæt his þegnas gereafodan his lic on ús & forstælan.' & syþþan hie ðæt feoh onfengon, ne mihtan hie hweðre forswigian þæt þær geworden wæs; ac hie sædon me þæt hie þa ærest gesawon, & eac Iudea feoh onfengon. & on ðás wórd ic becom þe læs þe oðre wisan ænig man leoge, & þu ne wene þæt þu Iudea leasungum gelyfan þurfe.' Þa sona þa þæt gewrit aræded wæs, þa cwæþ Nerón,

The Jews put Jesus to death through envy.

to Christ as the letter declares?' St. Peter replied, 'It is all exactly so, I lie not; but thou, good Emperor, . . . [Simon] is so deceived and overcome by leasings, that he even imagines that he is not man, but believes that he is that which God is. But in Christ alone is accomplished the fulness of all victory; and [that was done] through the manhood that he took upon himself—that is, the great and incomprehensible mystery which through his manhood was made finite [*or* was limited] for a help to men. But there are in this Simon two powers, man's and the devil's; and through this his human element he hinders men in regard to every good thing.' Then said Simon to St. Peter, . . . 'I marvel on account of this reproach!' 'Thou, good Emperor, wherefore shouldst thou esteem for anything this unlettered and falsest fisherman, endowed with no ability—neither in word nor in manners? Wherefore I will no longer spare these enemies, but I will now bid my angels (messengers) to come and avenge me [on these men.]' Then said Peter, 'I fear not thy angels, but they may fear me, on account of the power of my Lord who is with me, and on account of the protection I know to be in him, with respect to whom thou, lying, sayest thou art that which he is.' Then said the Emperor, 'Peter, fearest thou not Simon, who truly manifests his divinity?' Then the blessed apostle St. Peter answered, and thus said, 'The presumption of divinity is in him who perceives and knows the intentions of men, and searches and lays bare all the secrets of their hearts. But let him tell me now, if he be God, what I think, or what I shall do. The same thought I have told to thee before he lie, that he may not dare to lie to thee, or say what I think.' Nero said, 'Come hither nearer to me, and tell me what thou thinkest.' Peter said, 'Let a barley-loaf be brought and given me secretly.' [And Nero bade men to bring it] and to give it St. Peter. Then said Peter, 'Now tell me, Simon, whether what has here been thought, or spoken, or done, be good.' Then said Nero, 'How wilt thou that I should believe that Simon does not know this,

'Saga me, Petrus, wæs hit eal swa swa þæt gewrit sæg<sup>1</sup> þurh<sup>1</sup> hine geworden?' Sanctus Petrus cwæþ, 'Eal hit is swa, ne leoge ic; ac þu goda casere \* <sup>1</sup> So in MS.

\* p. 216.

[*Top line cut off.*]

leasingum beswicen & ofercumen, þæt he weneþ furþon þæt he man ne sy, ac weneþ þæt he sy þæt þe God is; ac on Criste anum is ealles siges fylnes þurhtogen; & þurh þone man þe he on hine sylfne onfeng, þæt is se myccla mægenþrym & se unbegripendlica, se þurh þone man gemedemod wæs mannum to helpe. Þonne syndon on þyssum Simone twá speda, mannes & deoffles; & he þonne men gæleþ ælces gódes þurh his þone menniscan dæl.' Þa cwæþ Simon to Sancte Petre, 'For teonan me þincþ wundor; þu góða casere!' 'to hwon þu sceole for owiht þysne man habban ungelæredne fiscere þone leasostan, & nawþer ne on worde ne on gebyrdum mid nænigre mihte gewelgode? Þonne nelle ic þyssum fynd leng arian, ac nu ic bebeode minum englum þæt hie cuman & me \* Simon, says Peter, is a base deceiver.

Simon threatens the apostles.

\* p. 217.

[*Top line cut off.*]

witnian.' Þa cwæþ Petrus, 'Ne ondræde ic me þine englas, ac hie magon him me ondrædon, for þon mægene mines Drihtnes þe mid me is, & for þære byldo þe ic to him wát, on þone þu leogende sagast þæt þu sie þæt he is.' Þa cwæþ se casere, 'Ne ondrædest þu þe Simon Petrus, se þe his godcundnesse mid soþum wisum gerymeþ.' Him þa andswarede se eadiga apostol Sanctus Petrus & þus cwæþ, 'On þam is godcundnesse wén þe manna ingehygd wát & can, & heora heortena deagol ealle smeap & rimeþ; ac secge me nu gyf he God sy, hwæt ic þence opþe hwæt ic do. Þone ilcan geþang<sup>2</sup> ic þe ær sæde, ær he leoge, þæt he þe leogan ne durre, opþe secge hwæt ic þence.' Neron cwæþ, 'Gang me near hider, & sege me hwæt þu þence.' Petrus cwæþ, 'Hat me bringan berene hláf & me degollice syllan\*' . . . . . \* p. 218. Peter says that he is not afraid of Simon's angels.

He proposes to test Simon's divinity.<sup>2</sup> So in MS.

& syllan Sancte Petre. Þa cwæþ Petrus, 'Secge Simon me nu, gif he god sy, hwæt he si geþoht opþe gecweden opþe gedón.' Ða cwæþ Neron, 'Hu wilt þu þæt ic gelyfe ðæt Simon þis nyte,

who previously raised to life a dead man, and being beheaded, after the third day he raised and manifested himself? And he did all that I said he should do.' Peter said, 'He did not so do before me.' Nero replied, 'Before me, standing here, he did all this; indeed, he bade angels come to him, and they came.' Peter said, 'But why doth he who did the greater act not now do the less? Let him say what I think and was doing.' Then said Nero, 'I cannot judge between you two.' Then Simon said, 'Let Peter say what I think.' 'When Simon shall perform what he hath thought of, then I will show that I know beforehand what he thinketh.' Simon said, 'Now know, O Emperor, that no man knows men's thoughts except God himself. Peter pretends that he knows them.' Peter said, 'What! thou sayest that thou art the Son of God; say then what I think, or declare what I do in secrecy. Declare it now, if thou art able to show it.' And Peter had then blessed the barley-loaf which he, too, had received, and brake it in two, and put it up his two sleeves. Then was Simon wroth, because he was not able to reveal the apostle's secret. Then spake he with a loud voice and thus said, 'Let great dogs now come forth and bite him before this Emperor.' And then suddenly there came forth hounds of a wonderful bigness, and rushed on the apostle; and Peter stood in prayer with outstretched hands, and showed to the hounds the loaf which he had previously blessed, and they forthwith vanished away, and were nowhere to be seen. 'Now I show thee by my deeds,' said Peter to Nero, 'and not by words only, that I knew beforehand what Simon thought, who indeed promised to send angels against me, but brought hounds against me; and he plainly showed that he never had any divine or god-like angels, but dog-like angels.' Then said Nero to Simon, 'How is it now, Simon? I ween that we two are vanquished;' and he turned himself to Paul, and addressed him, thus saying, 'What sayest thou, O Paul?' Then Paul answered him and thus said, 'Know thou, good Emperor, that a great evil shall come upon thy kingdom, if thou permittest this sorcerer to hold sway any longer, and thus much evil to work; and thy kingdom shall fall because of his lore.' Nero said to Simon, 'What sayest thou, Simon?' Then said Simon, 'Except I openly

seðe deadne man ær awehte, & hine sylfne beheafdodne æfter ðon ðridan dæge eft geondweardodne, & eal ðæt ic gecwæp þæt he dōn sceolde, eall he þæt dyde.' Petrus cwæp, 'Ne dyde he þa wisan beforan me.' Neron cwæp, 'Me ætstondendum he þis eal dyde; witodlice he heht englas him to cuman & hie coman.'

Nero speaks of Simon's miracles.

Petrus cwæp, 'Ac for hwan ne deþ he þæt læsse nu he þæt mare dyde, secge he hwæt ic þence & dyde.' Þa cwæp Neron, 'Nu ic inc geseman ne mæg.' Simon cwæp, 'Secgge Petrus hwæt \*ic þence; 'þonne Simon deþ þæt he geþoht hafap, þonne gecepe ic þæt ic wāt ær hwæt he þenceþ.' 'Nu,' cwæp Simon, 'wite þu casere þæt manna geþohtas nænig mon ne wāt, buton God selfa. Petrus begæþ þæt he hit wite.' Petrus cwæp, 'Hwæt þu cwist þæt þu sy Godes Sunu, sege þonne hwæt ic þence, opþe hwæt ic dō on deglum gerece. Nenn nu gif þu hit gerecean mæge.' & Petrus hæfde þonne þone hláf gesegnod þe he onfeng berenne, & hine tobræc on twa, & hine gedyde on his twa slean.

\* p. 219.

Þa wearð Simon erre, forþon þe he arædan ne mihte þæs apostoles degol. Þa cleopode he hludre stefne & þus cwæp, 'Cuman nu mycele hundas forþ & hine abitan beforan þyssum casere.' & þa færinga coman þær hundas forþ on wundorlicre mycelnesse & ræsdon on þone apostol; \* & Petrus stod on ge-

Simon is not able to reveal Peter's secret, which was proposed as a test of his power.

\* p. 220.

bedum aþenedu[m] handum, & eowode þæm hundum þone hláf þe he þær ær gesegnode, & hie þa sona onweg gewitan & nāhwær ne æteowdon. 'Nu ic cepe mid dædum,' cwæp Petrus to Nerone, 'næs mid wordum anum, þæt ic wiste ær hwæt Simon þohte. Witodlice se þe englas gehét wiþ me to sendenne, nu he brohte hundas wiþ me; & þæt cyþde swutollice þæt he næfre nænige godcunde englas næfde buton hundlice englas.' Þa cwæp Neron to Simone, 'Hwæt is hit nu, Simon? ic wene wit sýn oferswiþede.' & cerde hine þa to Paule, & ahsode hine & þus cwæp, 'Hwæt cwist þu, Paulus?' Þa andswarode him Paulus & þus cwæp, 'Wite þu, goda casere, þæt mycel yfel weaxeþ on þinum rice, gif þu lætest leng þysne drý rixian \* & þus mycel yfel wyrcean, & þin rice for his larum gefealleþ.' Neron cwæp to Simone, 'Hwæt cwist þu, Simon?' Þa cwæp Simon, 'Buton ic openlice gecepe þæt ic God sylfa sy, ne onmun þu me nanre

Simon calls his hounds to bite Peter. They vanish at the sight of bread that had been blessed.

Paul tells Nero that if he listens to Simon, evil will overtake his kingdom.

\* p. 221.

show that I am God himself, deem me worthy of no honour.' Nero said, 'Why delayest thou that which thou shouldst at once do, if thou be God—that is, cause these men to be tormented and killed?' Simon said, 'Order to be made for me a high tower of great timbers; then will I ascend to the top of it and summon my angels and command them, while you are looking on, to bear me up to heaven unto my father. And if they do this then mayest thou perceive that they (the apostles) are false and unlettered men.' Then said Nero to Peter, 'Peter, hearest thou what Simon says? Now it shall be full soon made known how much power thy God hath.' Peter replied, 'Hearest thou, best of emperors? If thou wilt, thou mayest perceive that Simon is possessed of the devil.' Then said Nero, 'How does the consideration of *or* attention to these words compel us? (*or* how does it affect us?) we shall determine to-morrow.' Then said Simon, 'Thou knowest that I was dead and on the third day arose from the dead;' for Simon had previously by his sorcery said to Nero, 'Order my head to be cut off in darkness, and if I do not arise from death the third day, know then that I am a sorcerer. But if I should arise, know thou by that token that I am the Son of God.' And subsequently Nero commanded all this to be done, in the dark, when he (Simon) was to be beheaded; and the man brought it (the head) forth to the light, as was bidden him that should behead him, then was it discovered to be a sheep's head; but he would not tell it to the king, lest he should accuse him of having too negligently taken heed to that which he did in the dark. He put away the limbs and the head of the sheep, and [the traces] where the blood had [in a mass] extended around; and then he [Simon] showed himself to Nero on the third day, and said unto him, 'Order my blood to be cleansed (*or* wiped) away and to be dried up from thence, because I was beheaded, and now on this third day arose, as I previously said and promised before thee that I would do.' And after that Nero believed in him. And he then turned to Paul and said, 'Wherefore, Paul, speakest thou not?' Then St. Paul replied to him and said 'Weenest thou that I shall speak to this faithless man and to this unbelieving sorcerer, who hath encompassed the death of his own soul, whereby ruin, leasing, and deception very quickly cometh upon him, because he makes himself to be what he is not? And he deludes people with his sorcery, so that they believe his words. If thou wilt hear his words

áre wyrþne.' Neron cwæþ, 'Ac to hwon yldest þu þæt þu raþost  
 do, gif þu God sý, þæt man þas menn witnige & ewelle?' Simon Simon orders  
a high tower  
to be made.  
 cwæþ, 'Hát þu me anne heahne tor of mycclum beamum ge-  
 timbrian, þonne gestige ic ofer þone, & gecege mine englas, &  
 bebeode him eow eallum tolociendum; hie me on heofenas  
 berap to minum fæder. & gif hie þonne þis gedón magan, þu  
 ongytest þæt hie syndon lease & unlærede men.' Þa cwæþ  
 Neron to Petre, 'Gehyrstu, Petrus, hwæt Simon cwip? Nu  
 biþ ful raþe cup hu mycel mægen þin God hafap.' Petrus cwæþ,  
 'Gehyrstu, \*betsta casere? gif þu wilt, þu miht ongytan þæt \* p. 222.  
 Simon is mid deofle gefylled.' Þa cwæþ Neron, 'Hwæt sceolan  
 us, opþe hwæt doþ us þara worda ymbþone? Tomorgenne we  
 beop gesemde.' Þa cwæþ Simon, 'Þæt þu wast þæt ic wæs  
 dead, & þy þridan dæge fram deadum mannum arás;' forþon  
 þe Simon ær mid his drycræftum cwæþ to Nerone, 'Hát me  
 heafde beceorfan on þeostrum, & gif ic ne arise fram deaþe How a sheep's  
head had  
been cut off  
instead of  
Simon's,  
whereby he  
had made  
Nero believe  
that he had  
raised himself  
to life again.  
 þy þridan dæge, wit þu þonne þæt ic eom drý. Gif ic þonne  
 arise, wite þu be þon þæt ic beo Godes Sunu.' & þa syþþan hêt  
 Neron þis call swa gedon on þæm þeostrum, þa he þa sceolde  
 béon heafde becorfen; & se man hit forþ brohte on leoht, swa  
 him beboden wæs þæt hi hine beheafdian sceolde, þa wæs hit  
 gemeted scepes heafod; ac he \*nolde þ[æt]<sup>1</sup> þam cininge secgan, \* p. 223.  
 þe [læ]s<sup>2</sup> he hine sylfne forwregde þæt he to ungeorne bewiste <sup>1</sup> Clipped.  
<sup>2</sup> Clipped.  
 hwæt he on þeostrum dyde. Adyde þa leomu & þæt heafod on  
 weg þæs sceapes, & þær þæt blód to samne geræc. & þa æteawde  
 he hine Nerone þy þridan dæge, & him to cwæþ, 'Hát gefeormian  
 mīn blód & þonon adrygan, forþon þe ic wæs heafde becorfen,  
 & nu on þyssum þridan dæge arás, swa ic ær beforan þe sægde  
 & geheht þæt ic dón wolde.' & he þa Neron him seopþan gelyfd.  
 Oneyrde hine þa to Paule & cwæþ to him, 'Forhwon [n]e sprecest  
 þu, Paulus?' þa andswarede him Sanctus Paulus & cwæþ, 'Wenstu Paul refuses  
to hold any  
communication  
with  
Simon.  
 þæt ic sceolesprecan to þissum treowleasan men & to þissum orwen-  
 an drý, þe his sylfes sawle hafap deaþe geteohhad, þæs forwýrd &  
 leasung & forleornung swiþe raþe cymþ to him, þe he hine sylfne  
 deþ to þon þe he nis. & bysmraþ men mid his dréo\*cræfte þæt \* p. 224.  
 hie his wordum gelyfaþ. Gif þu wilt his wordum hyran & his

and fulfil his behests, thou shalt lose thy kingdom and thy own soul. This is the worst of men, who through the devil's wisdom deceiveth many unwary men with his temptations. Wherefore thou shouldst pray the Holy Spirit that what he is may be soon manifested and revealed. Verily, as quickly as he himself thinketh that he shall be raised to heaven, so quickly shall he be drowned in the lowest torments of hell, where shall be ever weeping and lamentation, and gnashing of teeth. Then concerning the lore of my Teacher, of which thou questionest me, there may no others receive it save those alone who prepare themselves for it with pure belief. I ever taught peace and God's love through Jerusalem and many nations. First I taught that men should love one another, and that each should show respect to another. I taught rich and illustrious men that they should not be exalted in pride, nor trust too much in transitory riches, but that they should put their trust in God alone. I taught also the moderate men that they should be frugal in their living, and moderate in their dress; and the poor I taught to have joy of their poverty and to be thankful to God. I taught the fathers that they should teach their sons the law of the Lord's fear; and I taught the sons to be obedient to their elders and parents. And I taught landowners to pay their taxes carefully. I taught wives to love their husbands, and regard them with fear. And I taught husbands that they should remain faithful to them alone, as they would that one should do to them; because God taketh vengeance on the husband if he committeth adultery with other women, and just so the husband taketh vengeance if his wife defiles herself. And because God is the Creator and Ruler of all his creatures, I taught lords that they should faithfully be obedient to God as to their Lords, and should minister to God's churches. And I taught all men that they should serve one almighty, incomprehensible, and invisible God. And this lore was given me not by men, but by God himself. Jesus Christ, and the Father of Glory sent me forth for preaching, and thus said, "Go thou, I shall be the spirit of life within thee, and in all who rightly believe in me and in Christ the Saviour; and I will justify all that thou sayest." Then was Nero affrighted on account of those words,



bebodu læstan, þu forleosest þiu rice & þines sylfes feorh. Þis is manna se wyrresta þe þurh deoffles wisdóm manige unware men beswiceþ mid his costungum; þy þu seealt biddan þone Halgan Gast þæt mote beon raþe open & onwriġen hwæt he sy. Witodlice swa swiþe swa he weneþ sylf þæt he sceole to heofenum ahafen weorþan, swa swiþe he biþ bedýped on þa neoþemestan helle witu, þær biþ á wop & hróp & toþa gristbitung. Þonne be þære lare<sup>1</sup> mines lareowes þe þu me befrune, ne magan þær nænige oþre men onfón, buton þa ane þe mid clænum geleafan hie to þæm gegearwiap. Ic lærde simle sibbe & Godes lufan ymb þa burh Hierusalem & manige þeoda; ærest ic lærde þæt men lufodan hie him betweonan, & æle on oþrum \*arwyrþnesse wiste; ic lærde wlance men & heabgeþungene þæt hie ne astigan on ofermedu, ne uþgendra welena to wel ne truwodon, ah þæt hie on God ænne heora hyht gesetton. Ic lærde eac þa medstrangan men þæt hie wæron on heora biwiste & on medmyclum hrægle gehealdene; & þearfan ic lærde þæt hie heora wædle gefean hæfdon & Gode þancodon. Fæderas ic lærde þæt hie heora bearnum þone þeodscipe lærdon Drihtnes egsan; & suna ic lærde þæt hie hyrdon heora yldrum & heora mágum; & landagende men ic lærde þæt hie heora gafol mid gehygdum aguldon; & wif ic lærde þæt hie heora weras lufedan & him ege towiston; & ic lærde weras þæt hie be him anum getreowlice hie heoldan, swa hie willan þæt him man dó, & forþon þe God gewreþ on þæm were gif he unrihthæmed fremeth wif oþer wif, & swa se wer hit wreceþ gif his wif hie forhealdeþ. \*Forþon þe God is Scyppend & Reccend ealra his gesceafta, & hlafordas ic lærde þæt hie getreowlice Gode hyrdon swa heora hlafordum, & þeowdon Godes ciricum: & ic lærde ealle men þæt hie becodan anne Ælmihtigne God unbegripendlic[n]e & ungesynelicne God. & þeos lár me wæs seald næs na for mannum ac þurh God sylfne. Hælende Crist & wuldres Fæder he me to bodunga sende & þus cwæþ, “Gong þu, ic beo lifes gast on þe & on callum rihtgelyfendum on mé & on Hælendne Crist; & eall ic gerilitwisige þæt þu cwist.” Þa wæs Neron afyrhted forþon wordum & hine oneyrde to

Paul denounces God's judgments upon Simon.

<sup>1</sup> Originally lare.

\* p. 225.

Paul tells Nero what message he has endeavoured to deliver to those to whom he has preached.

\* p. 226.

He says that he was commanded to do so by God.

Nero is frightened.

and turned himself to Peter and said to him, 'What sayest thou, Peter?' And then he replied, 'All these words that Paul speaks are true. Many years have now elapsed since our bishops through all the Roman empire sent me a letter, and bore testimony to his purity of life and to his lore. He was aforetime a persecutor of Christ's law. Then a voice from heaven called to him and taught him the truth.' After this were many contentions until Peter said, 'One Almighty God, God the Father, with Jesus Christ, and with the Holy Ghost, the Creator of all creatures whom I preach, who made heaven and earth and sea and all things which are therein—He is the true King, and of his kingdom there is no end.' And after that Nero commanded a great tower to be made of wood and of large timbers, and ordered that all the people and all the honorable ones of the Roman people should come to see this spectacle. Then on the following day Nero bade Peter and Paul to be brought to this spectacle, and said to them, 'Now may the truth itself be made manifest.' Peter and Paul replied, 'God himself will yet make manifest [the truth] though we two are unable to reveal it.' 'My mode of action is,' said St. Paul, 'to bow my knees. Thou mayest beseech of God whatever thou wilt against this sorcerer's attempts, because thou wert earlier chosen by God.' And then Paul did so, and bowed his knees and prayed. Peter beheld Simon and said, 'Begin what you intend to begin, because there approaches both the revelation of thyself, and the testimony (*or* clearing) of us two; for I see my Christ summoning me and Paul.' Nero said, 'Whither may ye two go from my will?' Peter said, 'Whither our Lord inviteth and calleth us (two).' Then before all the people Simon, crowned with laurel, ascended the tower and, with outspread arms, began to fly in the air. As soon as Nero saw that he said, 'This man Simon is true, and speaks the truth, but however ye two, Peter and Paul, are deceivers.' Then said Peter unto him, 'Without delay thou shalt know that we two are the true servants of Christ, and that this man is not Christ, but a sorcerer.' Nero said, 'Will ye two still continue in your obstinacy? and yet ye now see him going through the heavens.' Then Peter looked to Paul and said, 'Raise up thy head and see this that Simon does.'

Petre & cwæp to him, 'Hwæt cwist þu, Petrus?' Ða cwæp he, 'Ealle þa word sint soþe þe Paulus sægþ. Manige gear syndon agán nu seopþan ure biseopas geond eal Romana rice án to me gewreoto sende, & me \* be his clænnesse cypde & be his lare. Wæs he ær ehtere Cristes æ; þa gecegde hine stefn of heofenum & hine soþfæstnesse lærde.' Peter bears witness to the truth of Paul's assertion.

Æfter þyssum wæron manegu geflitu, oþþæt Petrus cwæp, 'Án God Ælmihtig, God Fæder on Hælendum Criste mid þon Halgan Gaste, Scyppend ealra gesceafta, þone ic bodige þe geworhte heofen & eorðan & sæ, & ealle þa þing þe on þæm þrim syndon, se is soþ Cyning & his rices nis nænig ende.' 'Ond þa æfter þon het Neron gewyrcean mycelne tor of treowum & of mycclum beamum, & bead þæt eall þæt folc come to þisse sceawunga & eal seo dugop Romana folces. Ða oþre dæge heht Neron Petrus & Paulus to þissum wáferfeonum gefeccean, & him tocwæp, 'Nu mæg soð hit sylf gecyþan.' Petrus & Paulus cwædon, 'God hine onwryhþ gyt, þeah þe wit hine ne geopenian.' 'Mín gemet is,\*' cwæp Paulus, 'þæt ic bege mine cneowa. Ðu miht æt Nero causes a high tower to be made.

Gode abbiddan þæt þu wilt wið þæs drýg onginne, forþon þu ær gecoren wære fram gode.' & þa dyde he swa Paulus, & begde his cneowa & hine gebæd. Petrus beheold Simon & cwæp, 'Ongin þæt þu onginnest, forþon nu nealæceþ ægþer ge þín onwrigennes ge uncer gecyþnes, forþon þe ic geseo minne Crist cigendne me & Paulus.' Neron cwæp, 'Hwyder magon gyt gangan from minum willan.' Petrus cwæp, 'Ðyder þe unce mon laþaþ & cegþ uncer Drihten.' Ða beforan eallum þæm folce astag Simon on þone torr, & aþenedum earmum, mid lawere gebeagod, ongan fleogan on þa lyfte. Sona swa Neron þæt geseah, þa cwæp he, 'Ðes man is soþfæst & soþsecgende Simón, ac þonne hwæpere git Petrus & Paulus sindon bigswicon.' Ða cwæp him Petrus to, 'Buton yldinge þu wast þæt wit syndon soþe Cristes þeowas, & þæt þes man nis Crist \* ac is drý.' Neron \* p. 228.

cwæp, 'Gýt git þurhwuniað on incre anwilnesse, & nú git geseop hine geond heofenas féran.' Ða locode Petrus to Paule & cwæp, 'Rære up þín heafod & geseoh þis þæt Simon deþ.' Ða ahóf Paulus up his heafod. Ða wæron his cagan gefyllede mid Paul bids Peter to pray to God for help against Simon.

Nero is angry with Peter and Paul for not believing in Simon.

Then Paul raised up his head, and his eyes became filled with tears, and he saw Simon flying. Then said he to Peter, 'Why ceasest thou, Peter? Accomplish what thou didst begin; surely our Lord Jesus Christ will manifest to us his power.' When Nero heard that, he smiled, and said, 'Now these men see that they are overcome. They are mistaken now.' Peter said, 'Now it will be very soon shown to thee that we two are not in error.' He then looked up towards Simon and said, 'In the name of God Almighty, the Creator of all, and of Jesus Christ, who arose from the dead on the third day, I conjure you, ye devil's angels, who bear him in the air in order to deceive unbelieving men's hearts, that from this time forth ye no longer bear him, but leave him.' And immediately they left him, and he fell upon the scaffolding by the paved street which is called *Sacra via*, and burst asunder in four parts. Then afterwards men took the scaffolding away, and laid down four stupendous stones in the same place, for a memorial and a witness of the apostles' victory, unto this present day. Then Nero commanded Peter and Paul to be kept in fetters, for he thought that Simon would arise on the third day. Peter said, 'This Simon will never arise, because he is truly dead, and condemned to eternal torments.' Then Nero bade them to keep Simon's body three days. He expected that he would rise again on the third day. He inquired of Peter, 'Who gave thee permission to commit such a crime!' Peter replied, 'If thou wilt understand and consider how much he lied, [you will see] that he perished lest he should blaspheme me towards God.' Nero answered, 'Ye two have acted hostilely towards me, and I will requite you with an evil recompense.' Peter said, 'Thou sayest now wholly what thou wilt, but what is not promised shall be finished.' Then said Nero to Agrippa his provost, 'These are malicious men; there is much need that they should be destroyed, and that they should be slain with iron poles and swords in a certain place, and be caused to perish with tortures.' Agrippa said, 'Thou biddest them to be punished in a shameful manner, but it appears to me a more unguilty (excusable) mode to cut off his (Paul's) head without any other torments. And Peter, since he is guilty of murder, and also malicious, order him to be bound to the cross.' Then said Nero, 'You decide in the best manner.' Then Peter and Paul were led from Nero's presence, and Paul was

tearum, & he geseah Simon fleogendne. Ða cwæþ he to Petre, Peter and Paul behold Simon flying in the air.  
 ‘To hwan ablinnest þu, Petrus? Freme nu forþon þæt þu  
 ongunne. Soþlice unc geceyþeþ ure Drihten Hælend Crist his  
 mægen.’ Ða Neron þæt gehyrde, þa smercode he & cwæþ, ‘Nu  
 þas men geseoþ þæt hie synt ofereumene; dwelgaþ nu þa.’ Petrus  
 cwæþ, ‘Nu swiþe raþe þe bið cup þæt wit ne dwelgaþ.’ Locode  
 þa up wið Simonas & cwæþ, ‘Ic eow halsige seucna englas, They pray to God, and the sorcerer's devils let him drop and he bursts to pieces.  
 ge þe hine on þære lyfte berap to beswicenne ungeleaffulra  
 manna heortan, þurh God Ælmihtigne ealra Scyppend & þurh  
 Hælendne Crist, se þe on ðone þridan dæg fram deaþe aras,  
 ic bebeode þæt ge hine \*of þisse tide leng ne beran, ac hine \* p. 230.  
 anforlætan.’ & hie þa sona hine forlætan, & he gefeol on þone  
 stocce be þære stænenan stræte þe is hāten Sacra uia, & tobærst  
 on feower dælas. Ða genaman men eft þone stoc on weg, &  
 feower syllice stanas on þære ilcan stowe alegdon, to gemynde Four stones are placed there to commemorate the event.  
 & to cyþnesse þæs apostolican siges oþ þysne *andweardan* dæg.  
 Ða heht Petrus & Paulus on bendum healdon, wende þæt he  
 Simon arisan sceolde þy þridan dæge. Petrus cwæþ, ‘Þes  
 Simon ne ariseþ næfre, forþon þe he is soðlice dead & on ecum  
 wítum genyþerod.’ Ða heht Nerón healdan Simonas lic þry  
 dagas, wende þæt he sceolde eft arisan þy þridan dæge. Absode  
 þa Petrus, ‘Hwa lyfde þe þæt þu swylce scylde gefremedeste?’  
 Petrus cwæþ, ‘Gif þu wilt ongeotan & gepencean hu mycel  
 hine beleah þæt he losode, þe læs he me yfel sacode \*wið God.’ \* p. 231.  
 Neron cwæþ, ‘Erre mode git me gedydon & ic hit mid yfelre Nero threatens the apostles.  
 bysene inc forgylde.’ Petrus cwæþ, ‘Þu cwist nu ealles þæt  
 ðu wilt, ac þæt ungehaten is sceal beon geendod.’ Ða cwæþ  
 Neron to his burhgerfan Agrippan, ‘Ðas men syndo[n]  
 æfestige; hit is mycel nedðearf þæt h[ie] man forspille, & mid  
 irenum þisum & órdum hie man slea in ánr[c] stowe for niman  
 mid wítum.’ Agr[ip]pa cwæþ, ‘Ungerisnre bysene ðu hatest Agrippa advises Nero to crucify Peter and to behead Paul.  
 hie wítian, ah me þynceþ unscyldiglicre þæt him man heafod  
 of aeorfe buton oðrum wítum. & Petrus ðonne, forðon þe he  
 is mansleges scyldig & eac æfestig, hát hine on rode gebindan.’  
 Ða cwæþ Neron, ‘Cn ða betstan wisan þu dem[est].’ Ða wæron  
 gelædde Petrus & Paulu[s] fram Neronas gesyhþe, & Paulus

beheaded in the Ostensian Way. When Peter came to the cross he said, 'Turn my head downwards, for my Lord and Saviour Christ came down from heaven to earth, [and] he was upraised on the true cross. Then because he inviteth me from earth to heaven, therefore shall my rood be inverted; my head shall be turned to the earth, and my feet stretched towards heaven. I am not worthy that I should be so fastened [as Christ was] on the Cross.' Then turned they at once the cross, and fastened his feet up and his head downwards. Then came there together an innumerable multitude, and cursed the Emperor Nero and reviled him; and they were so hot-heartedly wrath that they wished to burn the Emperor alive. Then Peter rebuked them and said, 'Now, a few days ago the Romans intreated and advised me to depart hence away, then came Christ unto me in the way, when I prayed to him, and inquired, "Whither wilt thou go?" "My Lord, I will go (return) to Rome." Then he said that I should subsequently at another time there be hanged on the cross. Then turned I hither afterwards to Rome. Then said Christ to me, "Thou hast no need to be afraid, for I am with thee until I lead thee into my father's house." Then, dearest men, hinder not my departure, now my feet go the heavenly way; be not sad but rejoice with me, for now to-day ye see accomplished the results (fruits) of my toils.' And when this was spoken, then he said, 'I give thanks to thee, Christ, thou good Shepherd, because these sheep that thou hast committed to me, compassionate me. I pray thee that they may be participators of thy graces with me. I commit to thee the flock thou didst give me that they may not perceive that they who have thee are without me. Through thee I [was able] to control and to direct this flock, [but] now am unable to do so.' As soon as he had spoken these words he sent onwards his spirit. And forthwith there appeared two men whom no man had ever before seen, or afterwards might see, who said that they came from Jerusalem, and had followed on his (Peter's) account. And they secretly took his body and deposited it in the tomb by Naumachia, and put it in the place called the Vatican. And then said they to all the people, 'Rejoice and be glad, because ye have supplied [to you] great protectors.' And know ye also, ye who are God's friends, that Nero,

w[æs] beheafdod on Ostensi þæm wege. Petru[s] \*cwæþ, þa he \* p. 232.  
 com to þære rode, he cwæþ, ‘Wendap min heafod ofdune, forðon Paul was  
 þe min Drihten Hælend Crist of heofenum adúne to eorþan behended in  
 astag, he wæs on rihte róde upahafen; þonne forþon þe he me of the Ostensian  
 eorþan to heofenum laþaþ, þy sceal min ród onwended beon; min way.  
 heafod sceal beon on eorþan gecyrred, & mine fét to heofenum  
 gereakte. Ne com ic þæs wyrþe þæt ic swa on rode gefæstnod  
 beo.’ Ða wendon hie sona þa rode, & fæstnedan þa fét up & Peter was  
 þæt heafod ofdune. Ða coman þær tosamne unarimedlico crucified with  
 mengeo & wyrgdon Neron þone casere, & him yfel cwædon; the head  
 & hie wæron to þon hát-heortlice yrre þæt hie woldan downward.  
 þone casere cwicenne<sup>1</sup> forbærnan. Ða styrde Petrus him & <sup>1</sup> Altered  
 cwæþ, ‘Nu for feawum dagum me bædon & lærdon Romane from cwicene.  
 þæt ic gewat heonon onweg, þa com me Crist ongean þa  
 gebæd ic me to him; & he ahsode, “Hwyder wilt þu  
 gangan?” “Min Drihten, ic wille gangan \*to Rome.” Cwæþ \* p. 233.  
 he þæt ic þær sy eft oþre siþe on róde ahangen. Ða cyrde ic eft  
 hider to Rome. Ða cwæþ he Crist to me, “Ne þearft þu þe  
 ondrædon, forþon þe ic eom mid þe, oþþæt ic þe ingelæde on Peter’s  
 mines Fæder hús.” Þonne, men þa leofestan, ne gæle ge minne address to  
 sið, nu mine fet gongað on heofenlicne weg; ne beoð ge nu those who  
 unrote, ac gefeoþ mid me, forþon þe ge geseoþ nu todæge minra pitied him.  
 gewinna wæstm gefullian.’ & þa þis gespreccen wæs, þa cwæþ he,  
 ‘Þanc ic do, Crist þu goda hyrde, forþon þas sceap me efen-  
 þrowiaþ þa þu me befæsttest; bidde ic þe þæt hie sýn dælnim-  
 ende þinra geofena mid me. Ic befæste þe nu þæt eowde þæt  
 þu me scaldest þæt hie ne oncneowon þæt hie buton me beón, þa  
 þe habban. Þurh þe ic þys eowde styran & rilitan, nu ne mæg.’  
 Sona swa he þas word gecwæþ, he his \*gast onsende; & sona \* p. 234.  
 æteawdan twegen weras þa þe næfre ær nænig man ne geseah, ne Angels took  
 æfter þon geseon ne mihte. Ða cwædon þæt hie of Hierusalem away Peter’s  
 coman & for him folgedan; & genaman deogollice his lic & body and  
 gedydon on þruh bi Nawmachian, & in þa stowe asetton þe buried it.  
 Uaticanus hatte; & þa cwædon hie to callum folce, ‘Gefeoþ ge  
 & wýnsumiaþ, forþon þe micle mun[d]boran gegearwod habbað.’  
 & wite ge eac þe Godes frynd synd þæt Nerónem þysne

this worst of kings, after the murder of the apostles, became hated by his army, and at enmity with the Roman people, so that they openly decreed that he, in the place of torture, should be scourged until he died, as was his desert. . . . As soon as that decision reached him, great fear fell upon him so that he nowhere afterwards appeared to men. There were some men who said that wolves tore and devoured him in the woods, where he, having gone astray, lay stiff with cold and hunger. Then Greeks took the bodies of the holy apostles, and would take them into the East. Then there happened a great earthquake; and all the Roman people deposited the bodies in the place of the Catacombs by the Appian Way, three miles from the city of Rome; and there their bodies were kept for a year and seven months, until they had built the places in which their bodies now rest. And their bodies were then with befitting hymns deposited therein—first, Peter's body in the place called the Vatican, and St. Paul's in the Ostensian Way, two miles from Rome; where the mercies of God are prepared for those who visit those bodies by their prayers, [and] for those men who determinedly (*or* steadfastly) cease from their sins and iniquities, and make full confession to God and to their confessors, and by their [the shivers'] decision amend, and never afterwards turn to iniquity. Then receive they forgiveness of all their sins from our Lord, who liveth in the eternal glory, with the Father and Son and Holy Ghost, eternally, world without end. Amen.



wyrrestan eining æfter þara apostola cwale, þæt he becom on  
 hatunga his herges & on feounga Romana folces, swa þæt hie  
 openlice þæt gesetton þæt he on witnunge stowe swa lange  
 swungen wære oþþæt he swylte, swa his gearnung wæs. Sona  
 swa him \*þ[æt] geþealit tocom, þa feol him ege o[n] þæt he \* p. 235.  
 nahwær se oþþan mannum ne æteowde. Sume men wæron þe <sup>Nero</sup>  
 sægdon þæt hine wulfas abiton & fræton, þær he mid cyle <sup>perished,</sup>  
 & mid hungre on wudum dwolgende astifod læge. Þonne <sup>some say, in</sup>  
 genaman þara haligra apostola lichoman Greca[s] & woldan <sup>the woods.</sup>  
 lædon on Eastrice. Þa gewearþ mycelu eorþstyr[ung], & eal  
 folc Romwara befeng þa lichoman on þære stowe Catacumbe þy  
 wege þe hite Appia, þrim milum fram Rome byrig. & þær  
 wæron gehealdene heora lic an gear & seofan monaþ, oþþæt hie  
 getimbredon þa stowe þe heora lichoman nu onres[tað]. & þa  
 wæron heora lichoman ge

[The top line is clipped.]

\*Iðrlicum<sup>1</sup> lofsange, & hie hi on asette ærest Sancte Petres \* p. 236.  
 lichoman on þære stowe þe nemned is Uaticanus, & Sancte <sup>1 read</sup>  
 Paulus be þæm wege Ostensi, on þære æfteran mile fram Rome. <sup>wuldorlicum.</sup>  
 Þær beoþ gegearwode Godes mildheortnessa þæm þe þa licho- <sup>St. Peter's</sup>  
 man seceaþ þurh heora gebedo, þæm mannum þe heora synna <sup>body lies in</sup>  
 & unrihtes fæstlice geswicap, & hie Gode & heora scriftum fullice <sup>the Vatican;</sup>  
 geandettiaþ, & be heora dome betap, & sippan næfre to unrihtum <sup>and St. Paul's</sup>  
 ne gewendað; þonne onfoþ hie forgifnesse ealra heora gylta <sup>along the</sup>  
 æt urum Drihtne on þæm écan wuldre se leofað mid Fæder & <sup>Ostiensian</sup>  
 mid Suna & mid þæm Halgan Gaste in ealra worlða world <sup>road, two</sup>  
 abuton ende on ecnesse. Amen. <sup>miles from</sup>  
<sup>Rome.</sup>

## XVI.

## A FRAGMENT.

For it often happens that his property cometh into the power of those whom he previously worst treated in this life, sometimes into the wife's power, sometimes into the husband's. And then one will not do anything profitable for his soul, of his gold, silver, or earthly riches, if he previously will not distribute the best portion to God for himself whilst he is alive here. When this man's soul goeth out of his body, who preferred to have his possessions rather than the love of God, then neither the adornment of those gems, nor any of those gold ornaments with which previously his body was superfluously adorned, will help the soul of him who loved earthly acquisitions more than he did his spirit or our Lord who created him. Then shall all earthly joys, the great speeches, excessive drunkenness, the vices and the impious boasts, which he once loved, all turn to mourning with him, because that he would not previously perceive his future death and the great awe and the horrible Doomsday. 'My brother,' said St. Paul, 'consider now this saying, "Behold whatever of thy possessions here in the world seem sweetest and dearest, of them shalt thou give God his portion, who previously gave it to thee." If thou wilt not do that, after thy death it shall be very bitterly requited thee.' For he is a very foolish and unwise man in his lifetime who loveth this earthly wealth, and loveth not God who gave it him. All man's friendship is very transitory and very illusory; for our parents die and very often go from us, but he who getteth God's friendship never need think that it shall become changed towards him, but [it] shall for evermore eternally endure.

## XVI.

## A FRAGMENT.

\* Forþon oft hit gesælep þæt his æhta weorþaþ on þæs onwealde \* p. 237.

þe he ær on his life wyrrest uþe, hwilum þurh wifes  
 geweald, hwilum þurh weres; & mon þonne noltes wyrþe his  
 saule ne deþ ne his goldes, ne his seolfres, ne his eorþwelena,  
 gif he ær nele þone selestan dæl for hine sylfne Gode gedælan,  
 þa hwile þe he her on life biþ. Þonne þæs monnes saul út  
 of his lichoman gaugeþ, þe him wæron ær his æhta leofran  
 to hæbbenne þonne Godes lufu, þonne ne gefultmiaþ þære saule  
 þara gimma frætwednes, ne þara goldwlenca nán þe his lichoma  
 ær mid oforflownessum gefrætwod wæs, & þa eorþlican gestreón  
 swiþor lufode þonne he his gast dyde, oþþe urne Drihten þe  
 hine gesceóp; þonne weorþaþ him ealle þa eorþlican geféan,  
 & þa mycclan spræca & ofordruncennessa, þa hleahtas & þa  
 árleasan gylpas \*þe he ær lufode, weorþaþ him þonne ealle  
 on heaf gehwyrfede, forþon þe he ær nolde ongytan þone to-  
 werdon deaþ, & þone mycclan ege, & þone bifigendan domes  
 dæg. ‘Broþor mine,’ cwæp *Sanctus* Paulus, ‘ongytaþ nu þysne  
 cwide, loca hwæt þe sy her on worlde swetast & leófast gesewen  
 þinra æhta, þara þu scealt Gode his dæl ágeofan þe hit þe ær  
 sealde. Gif þu þæt ne wilt dón, æfter þinum deaþe hit weorþeþ  
 þe swiþe bitere forgolden; forþon þæt biþ swiþe dysig man  
 & únsnottor on his life, se þe lufaþ þas eorþlican welan & ne  
 lufaþ God þe hit him eal sealde. Manna freondscipe biþ swiþe  
 hwilwendlic, & swiþe scendende; forþon ure ylðran swultan &  
 swiþe oft us from wendan, ah se þe Godes freondscipe begyteþ,  
 ne þearf se næfre wenan þæt he him onwended weorþe, ac á  
 ece standeþ.

After a man's  
 death his  
 wealth often  
 goes to those  
 who won't  
 use any of it  
 for the benefit  
 of his soul.

The earthly  
 joys of the  
 godless turn  
 to mourning.

\* p. 238.

God's friend-  
 ship will last  
 for ever.

## XVII.

## DEDICATION OF ST. MICHAEL'S CHURCH.

**D**earest men, the honour and the blessedness of the festival of the high and holy archangel, admonisheth and remindeth us that we should say somewhat concerning the blessed memory of him who is to be honoured and glorified throughout the world in his church, consecrated both by his own work and by his own name. And thus it first appeared and was made known to men. She [the church] then shineth not in the beauty of gold and silver, but in especial privileges, through divine power, standeth glorified. She is also in outward appearance of a bad hue, but within she is honoured with everlasting virtue. It may easily be that the holy archangel should come from heaven and should be mindful of men's infirmity, so that he condescended himself to found and to make her (church) with his own hands, so that mortal men might there yearn for the citizenship on high and for the everlasting fellowship. The holy Church of St. Michael is situate upon the high summit of a mountain, and appeared in the form of a cave (*or* cell). The church (stands) upon the borders of the land of Campania. Then in the neighbourhood towards the sea named Adriatic, there is a very famous city (situate on the hill Garganus), called Sepontus. Then measured from the city's walls up to the high summit of the high archangel's church, of which I previously spoke, there are twelve miles; and she (the church) stands flourishing in bliss and in joy. The same holy book, that was found and discovered in the church, first showed and made known this church. It is recorded therein that there was in the city a certain noble man called Garganus, prosperous in wealth before the world, who bestowed upon the hill the same name by which he was called. The man possessed great wealth;

## XVII.

\*TO SANCTAE MICHAHELES MÆSSAN.

\* p. 239.

**M**EN ƿa leofestan, manap us & myngap seo ar & seo eadignes ƿæs hean & ƿæs ha[l]gan heahengles tid, ƿæt we hwæt hwugu be ƿære his eadgan gemynde se ƿe is on ealra ymbhwyrfte to weorþienne & to wuldrienne his ciricean, gehweþer ge his agen geweorc ge on his naman gehalgod; & ƿus ærest mannum æteawde & gecyþde. Heo þonne nalles on goldes wlite & on seolfres ne scineþ, ac on sundorweorþunge þurh godcundra mægen heo gewuldrad stondeþ. Heo is eac on onsyne utan yfeles heowes, ac heo is innan mid éce mægene geweorþod. Swa hit eaþe beon mæg ƿæt se halga heahengel of heofenum cumen wære, & wære gemyndig manna tydder- nesse, ƿæt he hine geeaðmedde ƿæt he hie mid his sylfes handum gesette & geworhte, to þæm ƿæt he wolde ƿæt þær mihten deaplice men gyrnan þara uplicra burhwara & ƿæs ecean geferscipes. Þonne is seo halige cirice Michaelis geseted on þæm hean enolle sumes mantes, on scræfes onlicnesse wæs æteowed; þonne is seo cirice on Campania ƿæs landes \*gemæro. Þonne is þær on neaweste sum swiþe mære burh betwih ƿære sæ seo is nemned Adriaticus on þæm munte Garganus geseted, se is haten Sepontus. Þonne syndon from ƿære burge weallum twelf mila ametene up to þæm hean enolle, ƿe ic ær big sægde, ƿæs hean engles ciricean; & heo mid gefean & mid blisse growende standeþ. Ðas ciricean heo þonne þus æteowde & gecyþde æt fruman seo ilce bôc seo on ƿære ciricean funden wæs & gemeted. Segeþ þæron ƿæt sum rice man & for worlde æhtspe- dig wære on ƿære burh ƿæs nama wæs Garganus. Se welega man þæm munte gesette þone ilcan naman swa swa he hatte. Se man ahte mycelne welan; mid þy þe þas welegan mannes ungen-

The Church of St. Michael is not much to look at outside.

It is like a cave. \* p. 240.

It is situated on the borders of Campania, on the mountain called Garganus, about twelve miles from the town called Sepontus.

when that these endless hosts and innumerable multitude of neat and manifold cattle of the wealthy man increased and flourished to such an extent that he had with his flocks spread and extended as far as the mountain-plain; then it happened that a bull despised the company of the other cattle and abode solitary in the desert, and at last returned [not] to the herd and to the cattle and to their lair. The bull despised the drove of the herdsman and abode in the wilderness, at the door of a certain cavern. When the master was informed that the bull in such arrogance had gone as far as the desert, he was enraged because the bull, as it seemed to him, had insanely gone over the spacious mountain. Then he gathered together a great host of his men, and turned his course through the woods and sought for the proud bull; then at last he found it on the summit of the hill, and saw that it stood at the door of a cave. Then was he greatly moved with anger, because it had gone about so madly and had behaved so arrogantly. Then he took his bow and bent it and then with poisoned arrow began to shoot towards where he saw the bull stand. Then as soon as he let fly the arrow there came a very great gust of wind in his face so that the arrow was immediately turned back and shot that same wealthy man by whom the arrow was previously sent, so that he died forthwith. When the citizens saw that, they became greatly terrified because of the marvel, for such a wonderful thing they had never seen before. And they durst not then approach the place where they saw the bull stand. There was at that same time, in that city of theirs called Sepontus, a holy bishop. Then they visited him and told him of the marvel and asked his instructions as to what they were to do about it. Then he instructed them, and counselled them that they should fast for three days, and desire of St. Michael that God would make known what was concealed and kept secret from men. When they had done [as was bidden them] in fasting, psalm-singing and in alms, then at night there appeared to that same bishop the high and the holy archangel Michael, and he meekly and kindly spoke to him, thus saying, 'Worldly and wisely ye acted when ye sought of God in heaven that

dod wórd<sup>1</sup> & unarimed mengeo on hryþrum & on manigfealdum <sup>1 read weorod.</sup>  
 ceapum geweox & gewridode, toþon þæt he wæs geond þæs  
 muntas feld mid þy feo oferbræded & beþeagt; Ða gelamp <sup>An unruly bull belonging to Garganus wandered from the drove.</sup>  
 þæt sum fearhryþer þæs oþræs ceapes geferscipe oferhogode,  
 & him gewunode þæt he wæs geond þæt westen sundor-genga,  
 & þa æt nehstan eft hwyrfende wæs toþæm yrfe & to þæm  
 ceape & to heora gesetum.\* He þa se fear þæs hyrdes dráfe \* p. 241.  
 forhogode & him on þæt westen gewunode to sumes scræfas  
 dura. Ða þæt se hlaford geahsode þæt þæt hryþer swa on  
 wlencu geond þæt westen ferde, þa forbealh he hine forþon þe  
 þæt hryþer him þuhte onweden-heorte þe þær swa ferde geond  
 þone widgillan munt. Ða gesamnode he mycel weorod his  
 manna & hwearf æfter wegum ge buton geond þone wudu, &  
 sohton þæt forwlencte hryþær. Ða gemette he hit æt nehstan <sup>It was found upon a knoll of a mountain.</sup>  
 on þæs muntas cnolle, & geseah þæt hit stód an<sup>1</sup> sumes <sup>1 ? et.</sup>  
 scræfes dura. Ða wæs he mid yrre swiðlice onstýred, forþon  
 þe hit swa wedende eode, & swa ofermodlice ferde. Ða genam  
 he his bogan & hine gebende, & ða mid geættredum stræle  
 ongan sceotan wip þæs þe he geseah þæt hryþer stondan. Ða <sup>Garganus tried to shoot it, but a strong wind blew the arrow back and killed the shooter.</sup>  
 sona mid þan þe se stræl on flyge wæs, þa com swiðe mycel  
 wíndes blæd foran ongean, þæt seo stræl instepe wearð eft  
 gecýrred, & ða þone ilcan welegan mon, þe heo ær from sended  
 wæs, he sceat, þæt he sona dead wæs. Ða þæt gesáwon ða  
 burgware, ða wurdon hie swiðe forlhte for ðæm fáre þe heo  
 næfre swyle wundor ne gesawon. Ond þa ne\* dorstan hie \* p. 242.  
 þære stowe genealæcan þe hie þæt hryþer gesawon æt ston-  
 dan. Ða wæs on þa ilcan tíð on þære heora byrig se wæs  
 haten Sepontus halig bisecep. Ða gesohtan hie hine & him <sup>The people ask counsel of the bishop.</sup>  
 þæt wundor sægdon, & hie hine lare beahsodan, hwæt him  
 þæs to donne wære; þa lærde he hie & him to ræde fund  
 þæt hie þry dagas fæston, & to Sancte Michael þæt hie  
 wilnodan þæt God gecýpde þæt mannum bemiðen wæs &  
 bedigled. Ða hie þæt gedón hæfdon ge on fæstenne, ge on  
 sealmsange, ge on ælmessan, ða wæs þæm ilcan bisepe ætiew- <sup>St. Michael appears to him.</sup>  
 ed on niht se hêa & se halga heahengel Michahel, & him þa  
 eaðmodlice & luflice tospræc & þus cwæð, 'Weoroldlice &

which was hidden from men on earth. Know thou also that the man who was shot with his own arrow, was so by my will. And my name is Michael. I am the archangel of heaven's King, and I ever stand in his presence. I tell thee now that I especially love this place here on earth, and I have chosen it above all others, and will also show by all those tokens that befall there that I am especially the creator and guardian of that place.' When that was told and made known to the citizens, they, very glad and rejoicing, with their bishop visited the place; and after their manner they prayed earnestly to the living God and to the holy archangel Michael. And to God they humbly offered gifts. And they saw there two doors in the church, of which the south door was somewhat greater in form. And as yet they were not able to pass over the cave, as the path where they should go was precipitous, before they had enlarged and completed the ascent. But each day they were occupied earnestly in their prayers. At the same time the Neapolitans their neighbours as yet were erring in heathen customs and served devils. Then they began to challenge the citizens of Benevento and Sepontus, as these two provinces were named, to single combat, and despised scornfully their land and made them no amends for it, but arrogant hostility and threatening. Then their holy bishop instructed and advised them that they should perform a three days' fast and manifold alms and holy psalms; and that they should entreat protection and help from the archangel Michael, as the most faithful guardian, that they might frustrate and overcome the machination of their enemies. Then, at that same time, the heathens shamefully and wickedly invited their false gods with various idols to aid them. Then at the same time the blessed angel Michael appeared in a vision to their bishop, and promised them future victory, and said to them that their prayers were heard of God; and he instructed them that they in the morning, at the third hour, should prepare to set forward against their enemies. And he also promised them that he himself would be a spectator of their proceedings and would be there



wislice gedyde þætte mannum bedigled wæs on eorðan þæt ge þæt on heofenas to Gode sohtan. Wite þu eac þæt se mon se þær mid his agenum stræle ofseccoten wæs, þa þæt wæs mid minum willan gedón; & mīn nama is Michael; ic eom heahengel Heofoncyniges & ic on his gesihþe simle stónde. Secgge ic þe nu eac þæt ic onsundrum þa stowe her on eorðan lufige, & ofer ealle oþre ic hie geceás & eác gecyþe on eallum \**ǰæm tǰacnum þe þær gelimpeð, þæt ic eom ǰære stowe* \* p. 243.

He praises them for seeking heavenly counsel.

on sundran scyppend & hyrde.' Ða þæt wæs þus gespreccen & gecyðed, hie þa þa burgware swiþe bliþe & gefeonde mid þon heora halgan biseope þa stowe sohtan, & þa æfter heora gewunon þær þone lifgendan God & þone halgan heahengel Michael meagollice gebáedon; & Gode þær eaðmodlice lác onsægdon. & hie þa ǰær twa dura sceawodan on þære ciricean; ǰær wæs seo suðduru hwæt hwega hade máre. & þa gyt hi ne mihton ofer þæt scræf swa swæð-hlype þær hi gongan, ærðon hie gerymdon þone upgang & geworhtan. Ac hie daga gehwylce geornlice þær úte heora gebedum æt fulgon. On þa ilcan tid Neapolite ǰa heora nehgeburas þa þe þa giet on hæðnum þeawum dwelgende wæron, & deofflum hyrdon.

He says that he has chosen that place above all others as its guardian.

Hie þa þa burgware Beneuentius & Sepontanus hatton, þa twa leode, hie þa ongunnon anwigges biddan & heora land to bismere oferhergodan, & him ǰæs nænige bóte dydon, buton ofermodlice wig & þreatunge. Hie þa lærde se heora halga biseop, & him to ráede fand þæt hie dydon þreora daga fæsten & manigfealde \**ælmessan & halige lofsangas, & to ǰæm* \* p. 244.

The Neapolitans declare war against the inhabitants of Sepontus and Benevento.

heahengle Michaele, swa to ǰæm getreowestan mundboran, þæt hie him frofre & fultomes wilnodan, þæt hie moston ǰara feonda searo beswican & ofercuman. Ða on þa ilcan tid þa hæðnan bysmerlice & synlice heora þa Ieasan godas mid milicum deofolgeldum hie him lapodan on fultum. Ða on ǰa ilcan tid wæs se cadiga engel Michahel ætiewed þæm hera biseope on gesihþe, & him sige towardne geheht, & him sægde þæt heora bena wæron æt Gode gehyrede, & hie lærde ǰæt hie æt þære þriddan tide on morgenne hie forð trymedan ongean heora feondum. & him eac geheht, þæt he wolde him

The bishop advised them to seek help from the archangel.

St. Michael answered their prayers favourably.

with them for their succour. They then, very glad and joyful in the morning, proceeded against the heathen. And they knew by the angel's promises both of their victory, and of the flight and destruction of the heathens. Then immediately at the beginning of the fight the mountain on which they should fight was overtaken with horror and dread; and a fierce storm arose from the mountain, and the summit of the mountain was all overhung with a dark mist. Then flew the lightning like fiery arrows against the heathens so thickly that they in no wise were able to look towards it because of the lightning's blaze. Then was fulfilled what the prophet had foretold. And he praised the Lord and thus said, '*Qui facit angelos suos spiritus et ministros suos ignem urentem.*' 'Sometimes the same God sendeth his angels' spirits as messengers, at other times he sendeth [them] by a flame of fire.' Then the heathen people fled, and in part the lightning killed them, and in part the Christians harassed them with their weapons, and overwhelmed them, until they had severely vanquished the Neapolitans, and the heathen folk who left their city half dead, and had destroyed those whom the dangers and distresses had spared. Then was it manifested to us Christian people that the angel of God had come for succour and for protection; and forthwith all meekly did obeisance to the King of kings, to Christ himself. Then all the heathen folk yielded to them, and lived according to the lore of Christians and received baptism; and they truly perceived that God's angel had come there for a help and protection to the Christian people. And while the Christian folk were well considering this, then saw they and reckoned that there were also six hundred men killed by the lightning and the fiery arrows alone, besides those whom they had killed and slain with their weapons. They then, thus triumphant and crowned with great bliss, went home and forthwith to Almighty God and to the archangel Michael, at the holy church, they meekly and joyfully gave thanks for the victory which they had obtained. Then found they also before the north-door of the church, in the marble-stone, as it were, a man's footsteps, just as if a man had stood there; and the footsteps were plain and visible in the stone as if they were impressed on wax.

sylfa geséon heora gebæro, & him þær on fultume beon. Hie The arch-angel promises them victory.  
 þa swa bliþe on morgenne wæron, & gefeónde ferdon ongean  
 þæm hæðnum. & hie wiston be þæs engles sægenum, ge be  
 heora sige, ge eac be þara hæþenra manna fleame [&] ond-fylle.  
 & þa sona on ðære frymþe þæs gefeohtes, ða wæs Garganus  
 se munt, se þe hie onfeohtan sceoldan, mid mycclum brogan  
 & mid ongryslan eall oferlæded; & unhierlic storm of ðæm  
 munte astag, & mid þystro-\*genipum þæs muntcs enoll eal \* p. 245.  
 oferswogen wæs. Ða flugon þa legetu swylce fyrene strælas A fierce storm arises.  
 ongean þa hæðnan leode, to ðæm þiece þæt hie nænige þinga  
 ongeán locian ne mihton for ðæs leges bryne. Þa wæs ge-  
 fylled þæt se witga foresægde; & Drihten herede & þus cwæð:  
 ‘*Qui facit angelos suos spiritus et ministros suos ignem urent-*  
*em.*’ ‘Hwilum se ilca God sendeþ his engla gastas to ærend-  
 wrecum, hwilum he sendeþ þurh fyres leg.’ Ða flugon þa Lightning attacks the heathens.  
 hæðnan leode, & gelice se leg hie ewylmde, gelice þa Criste-  
 nan him mid heora wæpnum hyndon & onsetton, oppæt hie  
 unsçfte þo Neapulite<sup>1</sup> & ofercomon ða hæþnan leode, þa þe <sup>1</sup> MS. þons apulite.  
 lifdon heora burh healf-ewice, & oferfeollan þa ðe þa freeennesse  
 & ymþo genaeson. Þa us þa wæs gecyþed Cristenum leodum, The Chris- tians get the victory.  
 se Godes engel þær ewóm on fultum & on frofre. & þa sona  
 ealle eaðmodlice to þæm cyninga Cyninge, to Criste sylfum,  
 onhnigan. & him ealle on hand eodan þa hæðnan leode, & be  
 þara Cristenra lāre lifdon & fulwihte onfengon, & hie ongeaton  
 geornlice þæt þæm Cristenum leodum \* cóm Godes engel on \* p. 246.  
 fultum & on frofre. & þa mid þy þe þa Cristenan leode þæt  
 wel sceawodan, ða gesawon hie & getealdon þæt þær wæs eāc  
 syx hund manna mid þy lege anum & mid þæm fyrenum  
 strælum acweald, buton þæm þe hie mid heora wæpnum a-  
 cwealdon & ofslogan. Hie þa swa sigebeorhte & swa gebegde  
 mid mycelre blisse to hām foran, & sona þæm Ælmihtigan  
 Gode & þæm heahengle Michaelc to þære halgan ciricean hie For this they returned thanks to God and to St. Michael.  
 eaðmodlice & luflice þaneudan þæs siges ðe hie gefered hæfdon.  
 Þa gemittan hie eac beforan ðære norðdura þære ciricean on  
 þæm marmanstane swylce mannes swaðu, þon gelicost þe þær  
 sum mon þa gestode; & þa fótlastas wæron swutole & gesyne

Then they perceived plainly that the blessed Michael was present there for a help to them, whilst they were at the battle; and that he himself had ordered the acknowledgment (sign) of the victory and made it known to them in the deep sleep. Upon the stone they at once built a church, and therein sumptuously made and set up an altar; and with great joy afterwards they honoured the place, and those who had great love and belief worshipped at the church. And a great fear also came upon the people; and they were in great anguish of mind and in much doubt as to what they durst do concerning it, whether they should consecrate the church, or what might be the will of God and of the holy artificer who made it (the church) with his own hands. They then at first found it advisable to raise a church to the east of the place and to consecrate it to St. Peter the holy disciple of Christ. And therein they put two altars and consecrated one of them to St. Mary, Christ's mother, and the other to St. John the Baptist, Christ's baptismal father (baptizer). Then their venerable bishop proposed a happy and successful plan to them and advised them to send to Rome forthwith to the pope, and that they should inquire and ask of the pope and the episcopal court what seemed advisable to them with regard to this matter, whether they durst consecrate the church in any other wise. The blessed pope then sent back this message and said these words: 'If it be man's duty that he should consecrate the church, then is it most fitting that it should take place on the day in which victory was given them; (but) if the sacred guardian were pleased with or preferred ought else concerning the holy place, then is it altogether best to find out what his will may be with respect to that day. And when the time approaches, then let both of us two with our citizens make a four day's fast, and earnestly entreat the holy Trinity that It (the Trinity) would produce and bring forward the favour—that It would indicate, for men to follow, that wondrous token which It first displayed to men through the holy archangel.' Then they all meekly performed their four days' fast, as the eminent bishop advised them. Then on the night in which they had completed their fast, St. Michael appeared in a vision to the bishop and said unto him, 'Ye need be under no anxiety to

on þæm stane, swa hie on wexe wæron aḡyde. Þa ongeaton hie geornlice þæt se eadiga Michael þær wæs toward him to fultome, ̅a hwile ̅e hie æt þæm gefeohte wæron; & him sylfa þæt tanc<sup>1</sup> þæs siges gesette, & gecyðde into þy swičan slæpc. On ̅æm stane hi þa sona ̅ær ciricean ofergetimbredon & þær weofod \*inne wlitelice geworhtan & gegyredon; & þa stowe mid mycclum gefean seopþan weorþodan & beeodan, hie þa hæfdan miccle lufan & geleafan to þære ciricean. Ond eac healico ondrysnu þa leode; & him wæs on mode myccele weorce & mycel tweo hwæt hie be þære dorstan dón, hweþer hie þa ciricean halgedon, opþe hwæt ̅æs Godes willa wære, & þæs halgan wyrhtan þe hie his hand geworhte. Hie þa þæt to ræde ærest fundon, þæt hie ciricean arærdon be eastan þære stowe, & þa gehalgodan on Sancte Petres naman, þæs halgan Cristes ̅egnes. & þær gedydon twa weofedu in, & gehalgodan on Sanctæ Marian noman Cristes modor, & oþer on Sancte Iohannes Baptistan, Cristes fulwiht-fæder. Him þa se heora arwyrða bisceop eadiglice & halwendlice geðeaht forðbrohte, & hie lærde þæt hie raðost to Rome sendon to ̅æm papan, & ̅one papan & þæt papseld þæt hie befrinon & beahsodan hwæt him þæs to ræde þuhte, hweþer hie þa ciricean halgian dorston on opre wisan. Þislic ærende se eadiga \*papa ̅a ̅ær eft onsende & þas word cwæð, ‘Gif hit sie mannes gemet þæt he ciricean halgian sceole, ̅onne is hit ealles gerisnost þæt hit sy on ̅æm dæge ̅e se sige onseald wæs; gif hit þonne hwæt elles ̅æm halgan hirede<sup>1</sup> be þære stowe licige, & him leofre sie, þonne is hit ealles selest to ̅æm dæge to secenne hwæt þæs willa sie. Ond þonne seo tíð nealæce uton wit þonne begen dón mid uncrum burhwarum feower daga fæsten, & ̅a halgan Þrýnesse georne biddan þæt heo þæt lác þæt hie þurh ̅one halgan heahengel ærest æteowde mannum wundorlic tanc, þæt hie þæt mannum to fylgenne on cyðde, for̅gelædde & gebringe.’ Hie ̅a calle eaðmodlice, swa heora æþela bisceop lærde, feower daga fæsten gedydon. Þa ̅ære nihte þe hie þæt fæsten gefæst hæfdon, þa wæs Sanctus Michael þæm biscope on gesilhpc æteowed & him cwæð to, ‘Nis eow ̅æs weorces þearf þæt

Marvellous footprints show how Michael had favoured the Christians.

<sup>1</sup> read *tācn*.

\* p. 247.

Over the stone containing the foot-steps they built a church.

They were in doubt as to its consecration.

\* p. 248.

<sup>1</sup> read *hirde*.

Their bishop advises them to keep a four days' fast.

St. Michael again appears to their bishop.

consecrate the church, for I have made it and I have consecrated it. Now enter ye therein and wait for me, and believe me indeed to be the guardian of the place, and visit it often in prayers. To-morrow you must sing masses therein, and this people according to custom must go to the Sacrament. I, on my part, will appear by a solemn token, and manifest it, that I myself have hallowed and consecrated it (the church). Then soon on the morrow, rejoicing greatly because of the answer, with much unity of prayers and with offerings of holy psalms, they came thither and all went into the church. On the threshold coming out of the porch-door it was evident that the tracks (which I previously said were first found in the marble-stone,) had first commenced in an outward direction. This church with the portico might contain and hold some five hundred men. And then there was seen somewhat towards the middle of the south wall the venerable altar. It was covered and spread over with a crimson woven pall. That house was made corner-wise or oblong, not quite after the custom of men's work, so that the walls should be straight, but it appeared rather like a cavern; and frequently the stones as from a cliff steeply projected. The roof also was of various heights—in one place a man might hardly reach it with his hand, and in another easily touch it with his head. I therefore believe that the Archangel of our Lord much more required and loved purity of heart than the adornment of the stones. The knoll was then known as it now is—the hill is large on the outside; and here and there it is overgrown with rimy wood; other parts are covered with green pasture. And after that the holy psalms and masses were finished, they then with great joy and bliss, and with the angel's blessing, returned to their houses. The bishop then appointed them good singers and mass-priests, and manifold church ministers, who ever afterwards should daily in proper order carry on the worship. There was no man, however, who durst ever come into the church at night time. But at daybreak, after it had dawned, they assembled therein for psalmody. There was also from the same stone of the church-roof at

ge ða ciricean halgian, forðon þe ic hie geworhte & ic hie gehalgode; ge þonne nu þyder ingongað & me ætsondað, & geornlice mundbyrde gelyfað to ðære stowe, & hie genchge mid gebedum seceað\*. Ðin is þonne þæt þu þær to morgne mæssan inne gesinge, & þis folc þær after ðeawe to husle gange; mīn is þonne þæt ic mid arwyrðnesse tacne æteowe & gecyþe hine, þurh hine<sup>1</sup> sylfne hie gehalgode & geblotsode.<sup>1</sup> <sup>read me?</sup> Hie ða sona on morgenne swiðe gefeonde for ðære *andsware* mid mycelre ánrædnesse gebeda & mid haligra lofsanga lácum þyder cōman, & ða eodan ealle on ða ciricean. Of ðæs portices dura þæs<sup>2</sup> ðærscwolde wæs gesýne þæt þa swaðo wæron ærest<sup>2</sup> <sup>read þæm?</sup> útwearde ongunnen, ðe ic ær sægde þæt þær ærest on ðæm marmanstáne geméted wæron. Þeos circe mid þys portice mihte hu hwego fif hund manna befón & behabban. Ðonne wæs æteowed þæt árwyrdre weofod wið þone suðwag to middes hu hwega ðæs wages. Wæs hit eac bewrigen & oferbræded mid baswe godwebbe; wæs þæt ilce hus eac hwem dragen, nalas æfter gewunan mennisceas weorces þæt þa wagas wæron rihte, ac git swiðor on scræfes onlicnesse þæt wæs æteowed; & gelomlice ða stánas swa of oðrum elife stæðhlyplice út sceoredon. Eac swylce se hróf wæs on mislicre\* heanesse; on sumre stowe he wæs þæt man mid his hánda nealice geræcean mihte, in sumre eapelite mid heafde gehrīnan. Ic þonne gelyfe þæt se heahengel ures Drihtnes miccle swiðor sohte & lufode þære heortan clænnesse þonne þara stana frætwednesse. Ðonne wæs se cnoll swa hit nu cuð is, þæt se munt is mycel uteward; & he is styccemælum mid hsomige<sup>3</sup> wuda oferwexen; sum mid grenum felda oferbræded. Ond þa æfter þon þe ðær wæron ða halgan lofsangas & mæssan gefyllede, hie ða mid mycclum gefeán & blisse & mid þæs engles bletsunga eft hwyrfende wæron to heora husum. Se bisceop þa ðær gesette góde san-geras & mæssepreostas & manigfealdlice ciricean þegnas, þa þær seoððan dæghwamlice mid gelimpliciendebyrdnesse weorðode: næs hweðre nænig man þe þær æfre nihtes tídum dorste on þære ciricean cuman. Ac on dægred sippan hit frumlyhte, hie þyder inwæron to ðæm lofsangum gesamnode. Þonne wæs

He says that he himself will consecrate his own church.

\* p. 249.

<sup>1</sup> read me?

<sup>2</sup> read þæm?

The church will hold five hundred men.

It is cave-like, and the roof is of various heights.

\* p. 250.

<sup>3</sup> ? *hrimige*.

No one is daring enough to enter the church at night time.

the north-side of the altar a very pleasant and clear stream issuing, used by those who still dwelt in that place. By this piece of water was a glass vessel, hung on a silver chain, which received this pleasant fluid. And it was the custom of this people, when they had gone to the Sacrament, that they by steps should ascend to the glass vessel and there take and taste the heavenly fluid. It was very pleasant in taste and wholesome to the inside. This was also marvellous, that many men with fever-sickness and with various other infirmities through taste of this fluid should at once be made whole. Also in other ways innumerable ailments of men were often and frequently healed; and manifold miracles similar to these there were, and still are seen and manifested, but most frequently on that day which is his (St. Michael's) festival and commemoration. Then from the surrounding provinces come the people, and we must believe and know assuredly that manifold and various diseases are healed there, and the (arch)-angel's power and miracles are there revered, and most often shown on that day (i.e. St. Michael's); according as St. Paul said, '*Qui ad ministrum summis.*' Angels are as ministering spirits, sent hither into the world by God, to those who with might and main merit from God the eternal kingdom; so that they (the angels) should be a help to those who shall constantly contend against the accursed spirits. But let us now intreat the archangel St. Michael, and the nine orders of the holy angels, that they be our aid against hell-fiends. They (the angels) were the holy ones ready to receive men's souls. As St. Paul was looking towards the northern region of the earth, from whence all waters pass down, he saw above the water a hoary stone; and north of the stone had grown woods very rimy. And there were dark mists; and under the stone was the dwelling place of monsters and execrable creatures. And he saw hanging on the cliff opposite to the woods, many black souls with their hands bound; and the devils in likeness of monsters were seizing them



þær eac of þæm ilcan stāne þære ciricean hrofes on þa \* norð- \* p. 251.  
 healfe þæs weofodes swiþe wynsum ond hluttur wæta útflow- A pure an  
 ende, þæt þa biggengan þe on ðære stowe stille wunodan. liquid flowed  
 Þonne wæs ongean ðyssum wæterscipe glæsen fæt on seolfrenne from a stone  
 racenteage ahangen þæt ðæs wynsuman wætan þær onfeng. in the roof.  
 Þær wæs gewuna þæm folce þonne hie to husle gegangen  
 hæfdon, þæt hie æfter hlæddrum up to ðæm glæsenum fæte  
 astigon & þære heofonlican wætan hie þær onfengon & onbyrig-  
 don. Seo þonne wæs wynsumu on ðære onbyrignesse, & heo  
 wæs on þæm innoðe halwende. Is þis eac to tacne þæt manige It had many  
 men on feforadle & on mislicum oþrum untrumnessum þurh curative pro-  
 þyses wætan onbyrignesse wurdan sona gehælde. Eac swylce perties, and  
 oþrum gemetum unarimede manna untrumnessa ðær wæron innumerable  
 oft & gelome gehælde; & manigfeald onlic wundor ðysum, ðam diseases were  
 þe heora miht wæs gelimþie & arwyrðe, ðær wæron & gýt cured by  
 beoð æteowed & gecyðed, ealles oftost hweðre on ðæm dæge drinking it.  
 þe seo tid bið & his weorðung. Ðonne of ðæm þeodlande þæm  
 þe þær ymbsyndon ða folc þær cumende beoð, þonne is to gelyf-  
 enne\* & geara to witenne þæt þær manigfealde & mislice ún- \* p. 252.  
 trumra manna beoð gehælde, & ðæs engles mægen & his wundor  
 þær þonne weorðod bið, & oftost æteowed on þæm dæge; swa  
 cwæð *Sanctus Paulus*, ‘*Qui ad ministrum summis.*’ ‘Englas  
 beoð to ðegnunge gæstum fram Gode hider on world sended,  
 to ðæm ðe þone ecean eðel mid móde & mid mægene to Gode  
 geearniað, þæt him sýn on fultume ða þe wið þæm awergdum  
 gastum syngallice feohtan seeolan. Ac uton nu biddan þone  
 heahengel *Sanctus Michahel* & ða nīgen endebyrdnessa ðara  
 haligra engla, þæt hie us sýn on fultume wið helsceaðum. Hie  
 wæron þa halgan on onfenge manna saulum. Swa *Sanctus Paulus*  
 wæs gesconde on norðanweardne þisne middangeard, þær ealle What St.  
 wætero niðergewitað, & he þær geseah ofer ðæm wætere sumne Paul saw on  
hārne stān; & wæron norð of ðæm stane awexene swiðe hrimige looking  
bearwas, & ðær wæron þystro-genipo, & under þæm stane wæs northward.  
nicra eardung & wearga. & he geseah þæt on ðæm clife hang-  
 odan on ðæm is gean bearwum manige swearte saula be heora  
 handum gebundne; & þa \* fynd þara ou nicra onlicnesse heora \* p. 253.

like greedy wolves; and the water under the cliff beneath was black. And between the cliff and the water there were about twelve miles, and when the twigs brake, then down went the souls who hung on the twigs and the monsters seized them. These were the souls of those who in this world wickedly sinned and would not cease from it before their life's end. But let us now bid St. Michael earnestly to bring our souls into bliss, where they may rejoice without end in eternity. Amen.

## XVIII.

### FESTIVAL OF ST. MARTIN.

**D**earest men, we may in some few words speak to you of the honorable birth and the holy life and death of the blessed man St. Martin, which we now at this present time are celebrating. He was very dear to God on account of his works. He first came into the world in the land of Pannonia, in the town of Sabaria. He was, nevertheless, brought up in the city of Ticino in Italy. In the sight of the world he was of very noble and good birth, but yet his parents, father and mother, were both heathens. His father was first a king's servant (thane), and at last rose to be chief of the king's servants (thanes). Then of necessity was St. Martin in his youth associated with the king's thanes, first in the days of Constantine, and afterwards in those of the emperor Julius. He was not willingly engaged in a worldly occupation; but he soon in his youth much more loved the service of God than the idle vanities of this world. When he was ten years old, and his parents put him to, and taught him, a temporal occupation, then he fled to the church of God, and entreated to be christened, that the first part of his endeavours and of his life might be turned towards belief and baptism. And he was during his whole life wonderfully busy about

gripende wæron, swa swa grædig wulf; & þæt wæter wæs sweart under þæm clife neoðan. & betuh þæm clife on ðæm wætre wæron swylec twelf mila, & ðonne ða twigo forburston þonne gewitan þa saula niðer þa þe on ðæm twigum hangodan, & him onfengon ða nicras. How the souls of the wicked are tormented. Ðis ðonne wæron ða saula þa ðe her on worlde mid únrihte gefyrenode wæron, & ðæs noldan gewican ær heora lifes ende. Ac uton nu biddan *Sanctus* Michael geornlice þæt he ure saula geláde on gefeán, þær hie motan blissian abuton ende on eenesse. AMEN.

## XVIII.

## TO SANCTE MARTINES MÆSSAN.

**M**en ða leofestan, we magan hwylcum hwega wordum secgg-St. Martin was born in Pannonia. ean be ðære árwyrcan gebyrdo & be ðon halgan life & forðfore þæs eadigan weres *Sancte* Martines, ðe we nu on anweardnesse his tíð weorðiað. Wæs ðæt Gode swiðe gecoren man on his dáedum. He wæs on Pannania þære mægðe ærest on woruld cumen, in Arrea ðæm tune. Wæs he hweðre in Italia aféded in Ticinan þære byrig. \*Wæs he for worlde \* p. 254. swiþe æpelra gebyrda & góðra, wæron his yldran hweðre fæder & modor, buta hæðne. Wæs his fæder ærest cyninges þegn, & ða ætnehstan geðcah þæt he wæs cininges þegna aldor-His father was in the king's service. man. Þa sceolde *Sanctus* Martinus nede beon on his geogoðhade on ðære geferædenne cininges ðegna, ærest on Constantines dagum, & ða eft on Iulius þæs caseres. Næs na þæt he his willan on ðæm woruldfolgaðe wære; ah he sona on his geogoðe Godes ðeowdóm micle swiðor lufode þonne þa idlan þreas þisse worlde. Þa he wæs tyn wintre, & hine hys yldran to woruld-folgaðe tylhton ond lærdan, ða fleah he to Godes ciricean, & bæd þæt hine mon gecristnode, þæt se æresta dæl his onginnes & lifes wære to geleafan & to fulwihte gecyrred. & he þa sona wæs wuldorlice mid callum his life ymb Godes St. Martin was christened when he was ten years old.

God's service. When he was fifteen years old, his parents compelled him to take to arms and to be associated with the king's thanes. It was four years before his baptism that he bore arms, and nevertheless he abstained from all those important weapons which benefit worldly men in human affairs. He had great love and all respect to every man, and he was very patient, humble, and moderate in all his life. And though as yet he was compelled to lead the life of a layman, nevertheless he had such circumspection in all things that he even lived more the life of a monk than that of a layman. On account of his pious deeds he was loved, honoured, and respected by his companions; and they all severally honoured him with love. And though as yet he was not fully, according to subsequent ordinances, baptized, but was [only] christened, as I before said, nevertheless the sacrament of holy baptism he kept and fulfilled by good deeds. He would aid the struggling, comfort the poor, give meat to the hungry, and clothe the naked, and he gave for God's sake to the poor, all that he acquired in his occupation, except only the daily bread by which he must of necessity live. He was mindful of what the Lord commanded in the Gospel, *de crastino non cogitare*, that the man of God should not take thought of the morrow, lest it happened that he thereby should put off any of the good things that he might do on that present day, and nevertheless must afterwards await the expectation of the morrow. We may now hear related some of the pious deeds which this blessed man St. Martin did early in his military career; though of those good deeds there were more than any one may relate. It happened on a time in midwinter that he went with other servants (thanes) of the king to the city called Ambiensus. The winter was very severe that year, so that many a man on account of the cold lost his life. Then there sat naked at the gate of the town a certain beggar, who demanded for God's sake a garment and alms. Then they all went past him and none of them would turn towards him, nor do him any kindness. Then the man of God, St. Martin, perceived that the Lord had reserved the poor man for him, that he should have pity upon him since none of the other men would

þeowdóm abisgod. Ða he wæs fiftene wintre, þa nyddon hine hys yldran to ðæm þæt he sceolde woroldlicum wæpnum onfón, & on ciinges ðegna geferrædenne beón. Þa wæs feower gear ær his fulwihte þæt he woroldwæpno wæg, & he hine \*hweðre wið eallum þæm healicum wæpnum geheold, þa ðe \* p. 255. woruldmæn fremmað on menniscum ðingum. Hæfde he micle lufan & ealle wærnesse to ælcum mæn, & he wæs swiðe gepyldig, & eaðmod, & gemetfæst on eallum his life. & ðeah þe he þa gýt on læwedum háde beon sceolde, hweðre he to ðon wærnesse hæfde on eallum ðingum, þæt he efne munuclife gyta swiþor lifde þonne þonne læwedes mannes. Wæs he for his árfæstum dædum eallum his geferum leof & weorð & ondrysne, & hie hine ealle synderlice mid lufan weorðodan. & ðeah he þa gýt nære fullice æfter oþerre endebyrdnesse gefulwad, ah he wæs gecristnod, swa ic ær sægde, hweðre he þæt geryne þære halgan fulwihte mid godum dædum heold & fullade. He wolde þæm winnendum fultmian, & earne frefran, & hingrigendum mete syllan, & nacode serydan, & eal þæt he on his folgaðe begeat, eal he þæt for Godes lufan sealde, buton ðone dæghwamlican andleofan anne þe he nede big lifgean sceolde. Gemunde he þæt Drihten be\*bead on þæm godspelle, *de crastino non cogitare*, þæt se Godes man ne sceolde be þan morgendæge þencean, þylæs þæt wære þæt he þurh þæt ænig þara goda forylde, þe he þonne þy dæge gedón mihte, & ða wéninge hweðer he eft þæs mergendæges gebidan moste. Magon we nu þara arfæstra dæda sume gehyran sæcgan þe he þes eadiga wer, *Sanctus Martinus*, sona on his cnihtáde gedylde; þeah þe þara godra dæda ma wære þonne ænig man aseggan mæge. Ðæt gelamp sume siðe þæt he ferde mid oþrum cininges ðegnum on ða burg þe Ambinensius hatte; þæt wæs eac on middum wintra. Wæs se winter eac þy gear e to þæs grim þæt manig man his feorh for cyle gesealde. Þa sæt þær sum þearfa æt ðæm burggeate, sæt eac nacod, bæd him þa for Gode hrægles & ælmessan. Þa ferdan hie ealle forð be him & heora nænig him to cerran nolde, ne him nænigre are gedón. Ða ongeat se Godes wer *Sanctus Martinus* þæt Drihten him ðone þearfan

When he was fifteen years of age he entered the king's service.

He lived more like a monk than a layman.

\* p. 256. He took no thought of the morrow, but was always kind to the poor.

How he clothed a certain beggar whom no one else would relieve.

act kindly towards him. Nevertheless he knew not what he should do for him, because he [had] nothing else but a single garment, but what he had more he had previously, in a like work, disposed of it all, and had given it away for God's sake. He nevertheless drew his knife, and took his cloak which he had on, and cut it in two and gave half of it to the poor man, and wrapped himself up in the other half. There were many men who saw that and insulted and mocked him for cutting in two his single garment. But others again, who were of a better disposition and had some love to God, chided themselves for not doing so, and knew that they had more, both wherewith to give raiment to the poor and to have enough for themselves. Soon after on the following night it was, when the blessed man slept, that he saw Christ himself clad in the same garment which he before had given to the poor man. Then was he commanded more earnestly to observe our Lord and the garment that he had previously given to the poor man. *Mox angelorum circumstantium multitudinem.* Then he saw a great many angels about him, [and] the Lord himself, who, with as familiar a voice as to the angels, said, 'Martin, though thou art christened before thy baptism, [yet] with this garment thou didst clothe me.' By this deed it was very evident that our Lord is mindful of that saying of his which he formerly uttered, '*quamdiu fecisti,*' 'Whatsoever ye should say that ye do to any poor man for good, for my name, even that ye do to me myself.' And he would confirm the saying by that divine action; and he then so humbled himself as to appear to the blessed man, St. Martin, in the poor man's garment. *Quo visu vir non in gloriam elatus est.* When the blessed man, St. Martin, saw that sight, he nevertheless was not greatly exalted in the pride of human glory, but he perceived in that deed of his the goodness of God. When he had completed his eighteenth year, he was baptized according to the ordinances of the church. But he was christened three years previously, as I said before. Then he

geheold, þæt he him \*miltsian sceolde, ƿa þara oðerra \* p. 257.  
 manna him nān arian ne wolde. Nyste þeah hweðre hwæt  
 he him don sceolde, forðon þe he naht elles buton his ān-  
 fealdne gegyrelan, ah healf<sup>1</sup> þæt he mare hæfde eal he þæt ær  
 beforan on onlic weorc ateah, & for Gode gesealde. Geteah  
 þeah his seax & genam his sciccelþe þe he him on hæfde, tosnað  
 þa hine ontwa, & healfne sealde þæm þearfan, & mid healfum  
 hine sylfne besweop. Ða wæron þær manige men þe þæt gesa-  
 won þæt hie hine on þæm tældon & bismrodan, þæt he his  
 swa ānfealdne gegyrelan tosnidan sceolde. Sume þonne eft  
 þa ƿe betran modes wæron, & ænige lufe to Gode hæfdan, hie  
 sylfe be þon oncuðon þæt hie swa ne dydon, & wiston þæt hie  
 mare hæfdon, þæt hie æghweper ge þæm þearfan hrægl syllan  
 mihtan, gehwepre him sylfum genog hæfdon. Ða wæs sona  
 on þære æfter fylgendan niht, þa he se eadiga wer slep, þa  
 geseah, he Crist sylfne mid þy ilcan hrægle gegyredne, þe he  
 ær þon þearfan sealde. Ða wæs him beboden \*geornlicor þæt \* p. 258.  
 he hine urne Drihten ongeate, & þæt hrægl þe he ær þæm  
 þearfan sealde. *Mox angelorum circumstantium multitudinem.*  
 Ða geseah he mycclen mengeo engla emb hine Drihten sylfne  
 mid swa cuðre stefne to ƿæm englum cweðendne, ‘Martinus,  
 nu ƿu eart gecristnod ær þinum fulwihte, mid þys hrægle  
 þu me gegyreddest.’ Wæs on þære dæde swiþe cuð þæt ure  
 Drihten is swiþe gemyndig þæs his cwides þe he sylfa ær  
 gecwæð: ‘*Quamdiu fecisti.*’ ‘Swa hwæt swa ge cwædon þæt ge  
 hwelcum earmum men to góde gedoð for minum naman efne  
 þæt ge me sylfum doð.’ & he þa wolde þone cwide getrymman  
 on þære godcundan dæde, & he hine sylfne toðon geeað-  
 medde þæt he hine on ƿæs þearfan gegyrelan æteowde þæm  
 eadigan were *Sancte Martine.* *Quo visu uir non in gloriam*  
*elatus est.* Ða he þa se eadiga wer *Sanctus Martinus* þa gesilhþe  
 geseah, þa ne wæs he hwepre noht feor on oferhygd ahafen  
 on mennisc wuldor; ah he Godes good<sup>2</sup> on þære his dæde ongeat.  
 Ða he þa hæfde\* twæm læs þe twentig wintra, þa gefullode hine  
 mon on ƿære ciricean endebyrdnesse; wæs he beforan ær þa  
 þreo gear gecristnod, swa ic ær sægde. Ða forlet he þone

<sup>1</sup> originally eal.

St. Martin shared his single robe with the beggar.

Christ appeared to him, clothed in the garment he had given to the poor man.

<sup>2</sup> So in MS.

When eighteen years old St. Martin was baptized.  
\* p. 259.

forsook his occupation, and went away to St. Hilary, the Bishop of Poitiers, who was a very illustrious man in the sight of God; and his goodness was very famous. And he perfectly instructed and taught this blessed man, St. Martin, in God's law and God's service. Moreover, God himself admonished him inwardly, [so that] he was very religious in his conduct, steadfast in his words, and pure and clean in his life; and he was honest, modest, and merciful in his deeds, and diligent in his works concerning the Lord's lore, and in all good things before God very perfect. Then it subsequently happened that this blessed man, St. Martin, built a monastery, and he therein became the spiritual father of many servants of God. Then it happened on a time that there came to him a christened man, who desired to be instructed by his lore and his manner of life. And he was there many days; then he became sick of a fever. It happened then at that time that St. Martin was on a journey fully three days. When he returned home he found the man dead who was previously sick; and behold, death took him off so suddenly that he died unbaptized. When St. Martin saw that, and all the other brothers, all so sorrowful, standing about the body, then he wept and went unto him; and he was very much pained that he should thus die unbaptized. He trusted, nevertheless, with all his mind in the power and mercy of Almighty God. And he went into the cell wherein the body was, and commanded the other men to go out, and the doors to be locked after them. And he then prayed and stretched himself over the limbs of the dead man. When he had been a long time in prayer, then he perceived that there was a divine power present, and he joyfully awaited the mercy [of God]. In a little while he perceived that the dead man moved all his limbs, and lifted up his eyes and looked about. When the holy St. Martin saw that, then he rejoiced exceedingly, and cried loudly with a strong voice, and gave thanks to Almighty God for that grace. When the other brethren who were outside heard that, then went they unto him; and they then saw the wonderful event—the man living whom they had previously left



woroldfolgað, & ða gewát to *Sancte* Hilarie þæm bisceope, þe on Pictaue þære byrig wæs bisceop. *Þæt* wæs swiðe foremære man for Gode & his gód wæs swiðe geeyðed. & he þa þysne eadigan wer *Sanctus* Martinus fulfremedlice on Godes á & on Godes þeowdóm getýde & gelærde; toecan þon þe hine God sylf innan manode. Wæs he swiðe geþungen on his ðeawum, & staðolfæst on his wordum, & hluttur & clæne on his life; & he wæs arfæst & gemetfæst & mildheort on his dædum & geornful, & be gewyrhtum ymb Drihtnes láre & on eallum gódom for Gode swiþe fulfremed. Þa gelamp æfter þon *þæt* þes eadiga wer *Sanctus* Martinus sum mynster getimbrede, & he on ðæm manigra Godes þeowa gastlic fæder gewearð. Þa gelamp sume siðe *þæt* þær cóm sum gecristnod man to him, *þæt* he wolde mid his lare & mid his lifes bysene beon ontim-  
\* bred. Þa wæs he þær dagas wel manige; þa wearð he untrum  
on feforáðle. Ða gelamp on þa tid *þæt* *Sanctus* Martinus wæs on sumre fore ealle þrý dagas; ða he eft ham cóm, þa mette he ðane man forðferedne þe þær ár úntrum wæs, & hine efne swa fárllice deað fornam ðæt he ungefullad forðferde. Þa he þa *Sanctus* Martinus *þæt* geseah, *þæt* þa oðre broðor ealle swa únrote ymb *þæt* lic utan stondean, þe weop he & eode into him. & him wæs *þæt* swiþe myccele weorce *þæt* he swa ungefulwad forðferan sceolde; getrywde þa hweðre mid ealle mode on Ælmihtiges Godes miht & on his mildheortnesse. & eode þa on þa cétan þær se lichoma inne wæs, & heht ða oðre men út gangan, & þa ða duru inbeleac æfter him. & hine ða gebæd, & hine astreahte ofer leomu þæs deadan mannes. Þa he þa lange hwile on þæm gebede wæs, þa ongeat he *þæt* þær wæs godeundlic mægen ondweard, & he þære mildheortnesse unsorh abád. Þa wæs ymb hwile, ða gefelde he *þæt* se deada man his leomu ealle astyrede, & his eagan upahof & forðlocade. Þa he þa *Sanctus* Martinus *þæt* geseah, þa wæs he \*swiþe \*  
gefeonde, & þa cleopode hlude mid mycelre stefne, & Ælmihtigum Gode þære gife þanc sægde. Ða *þæt* þa þa oðre broþra gehyrdon þe þær úte wæron, ða eodan hie into him; þa gesawon hie wundorlice wyrd ðone man lifgendne þone þe

St. Martin became a pupil of St. Hilary.

After leaving this holy man, he built a monastery.

\* p. 260.

How St. Martin raised a dead man to life.

\* p. 261.

dead. And they forthwith baptized him, and he lived many years afterwards. This was the first of wonders that this blessed man openly did before other men. And after this deed his name became ever after honoured and renowned. And all the people perceived that he was holy, mighty, and apostolic in his works. Likewise also there befell afterwards another marvel like to this. On a time this blessed man proceeded to a certain man's town called Lupicinius. Then he heard in that town a great mourning and lamentation, and many cried with a loud voice. Then he stood and asked what the crying might be. Then they told him that a certain man had died by a miserable death, inasmuch as he had destroyed himself<sup>1</sup>. When St. Martin heard of this man's miserable death he was forthwith greatly pained and much grieved, and went into the cell wherein the dead man's body lay; and then he commanded all the other men to go out and to close the doors; and he prostrated himself in prayer. And whilst he was in prayer, suddenly the dead man came to life again, and looked about, and endeavoured to rise. Then St. Martin took him by the hand, and raised him aloft, and led him forth to the hall of the house, and afterwards restored him whole and sound to those men who previously had left him for dead. These wonders and many others Almighty God performed through this blessed man before ever he became a bishop. But after that he received the episcopal office in the city of Tours, there is no one that could recount all the marvels which God wrought through him. And though he held a more important office, and should also in the sight of the world be nobler than he was before, nevertheless he had the same humility in his heart, and the same abstinence in regard to his body, both in meat and drink, and also in everything, even as he previously had. And he as fitly held his episcopal office as if he had never abandoned the virtue and prudence of his monastic life. *Omnes namque unanimiter cupiebant.* And almost all men who knew or heard of this blessed man's life, all unanimously desired that they might hear his words and follow his lore,

<sup>1</sup> 'Sum ungesceadwis man him sylfne aheng, þæt he fotum span, and his feorh forlet.' (See Deposition of St. Martin in Ælfric's Homilies, vol. ii. pt. x. 504.)

hie ær deadne forleton; & hine man þa sona gefulwade & he feala geara æfterðon lifde. Wæs þis ðara wundra ærest þe þes eadiga wer openlice beforan oþrum mannum geworhte; & þa æfter þisse dæde his noma wæs á seoppan weorð & mære geworden, & hine eal þæt folc haligne & mihtigne ongeat & apostolicne on his dædum. Swylce eac eft gelamp oþer wundor þissum onlic; he ferde sume siðe þes eadiga wer to sumes mannes túne, þe Lupicinus wæs haten. Þa gehyrde he þær on túne mycelne héaf & wóp, & manige cleopodan mid mycelre stefne. Þa gestód he & ahsode hwæt seo cleopung wære; þa sægde him mon þæt þær wære sum man earmlice deaþe aswolten swa þæt he hine sylfne awyrde. Ða he þa *Sanctus Martinus* þæs mannes deað swa earmlicne gehyrde, ða wæs him þæt sona swiþe sar & myccele weorce; & þa \* eode he in þa cetan þær \* p. 262.

se lichoma inne læg þæs deadan mannes, & heht þa oþre men ealle út gangan & þa duru betýnan, & hine þa þær on gebed astreahhte. Ða he þa hwile on ðæm gebede wæs, þa færinga wearð se deada man cwic eft, & forðlocade, & teolode to arisenne. Ða genam *Sanctus Martinus* hine be his handa, & upheah arærde, & hine lædde forð to þon cafortune þæs huses, & hine eft þæm mannum hálne & gesundne ageaf, þæm þe hine ær deadne leton. Ðas wundor & manig oþer *Ælmihtig God* þurh þysne eadigan wer worhte, ær þon þe he æfre bisceop wære. Ah seoppan he þon bisceophade onfeng in Turnau ðære byrig, nis nænig man þæt þa wundor ealle aseggan mæge, þa ðe God scoppan þurh hine worhte. & ðeah he þa maran háð hæfde, & eac for worlde ricra beon sceolde, þonne he ær wære, þeh hwepre he hæfde þa ilcan eaðmodnesse on his heortan, & þa ilcan forwyrnednesse on his lichoman, æghweðer ge on mete, ge on hrægle, ge on æghwylcum þinge, efne swa he ær hæfde. & he his bisceophád swa gedefelice for Gode geheold swa he hwepre næfde þæt mægen \* & þa foresetenesse his munuchades ánfórlét. \* p. 263.

*Omnes namque unanimiter cupiebant.* Ond calle men forneah, ða þe ðyses eadygan weres lif cuþon oþþe forehyrdon, calle hie þæt ánmódllice wilnodan þæt hie his wórd gehyran moston, & his larum fylgean, forðon þe hie sweetollice on him ongeaton

At another time St. Martin raised to life a man that had hanged himself.

After this he became bishop of Tours.

He never abandoned those virtues that had distinguished his monastic life.

because they plainly perceived the grace and joy of God in him. He was, moreover, very famous through all the earth, and he broke and felled many temples and idols, where heathen men previously made offerings to devils. And then wherever he cast down idols, there he set up God's churches or built completely a monastery. Once upon a time it happened that he began to burn an idol which was held by the heathen in much esteem and distinction. Near the idol which he began to burn a useful house stood; then the wind drove the flame on to the house, and it appeared that it would be quite consumed. When St. Martin saw that, he at once ran up to the house and stood in front of the flame. Then befell a marvellous circumstance—the flame struck and contended against the wind, and behold, even as the wind struck the more violently upon the flame so it the more vehemently strove against the wind, exactly as if it were two creatures fighting one against another. And so the wind was restrained by St. Martin's prayers from hurting any other dwelling, except the idol alone which was burnt there. There also happened afterwards another marvel like to this. He came to a town which was called Librassa, in which was an idol much honoured by the heathen. Then St. Martin determined, at all events, to break and cast down the idol. The heathen opposed him, and angrily drove him away. Then he went straightway to a certain place, and clothed himself with a hair-cloth very hard and unpleasant; and he fasted three days and prayed Almighty God that he, by his divine might, should break and cast down that idol. When he was not able, on account of men's anger, to break it, then there came suddenly to him two angels with shields and spears and furnished with provisions, just as if they would proceed to war. And they said that God himself had sent them to put to flight the heathen host, and to help St. Martin, that he might destroy that idol. Then went they afterwards to the town and broke down the idol, and cast it all to the ground. And then the heathen men looked on, but yet were by divine might so greatly terrified, that none of them durst oppose them; but all of them turned to belief in the Lord, and they said unto him that he alone was the true

Godes gife & his blisse. Wæs he forðon swiþe mære geond middangeard, & he manig templ & deofolgyld gebræc & gefylde, þær hæþene men ær deoflum onguldon; & þonne þær he þæt deofolgeld gefylde, þonne asette he þær Godes ciricean opþe fullice mynster getimbrede. Ðæt gelamp sume siðe þæt he ongan bærnan sum deofolgild, þe mid þæm hæðnum mannum swiðe weorð & mære wæs. Ða stod ðær sum nytwyrðe hus bi þæm gilde þe he þær bærnan ongan. Ða slog se wind þone leg on þæt oþer hus, & ðuhte þæt hit eal forbyrnan sceolde. Ða he þa Sanctus Martinus þæt geseah, þa arn he sona up on þæt hús, & ða gestod ongean þæm lege. Ða gelamp wundorlic wýrd þæt se leg ongan sleán & breccan ongean þone wind, & efne swa se wind swiþor slóg on þone lég swa bræc he \* swiþor ongean \* p. 264. þæm winde, efne þæm gelicost swylce ða geseafta twá him betweonan gefeohtan sceoldan. & swa se leg wearð gepreatod þurh Sancte Martines gebedu, þæt he nænigum oðrum ærne sceþþan ne mihte, buton þæm deofolgealde anum þe he þær bærnan ongan. Swilce gelamp eft oþer wunder ðysum onlic. He cóm to sumum tune ðe Librassa wæs haten; ða wæs þær gild þe þa hæþenan men swiðe weorðodan. Ða wolde he Sanctus Martinus ælce þinga ðæt gyld abrecan & gefyllan. Ða wiðstodan him ða hæþenan men & hine mid teonan aweg adrifon; þa eode he ðær rihte big on sume stowe, & hine þa gegyrede mid hærenum hrægle<sup>1</sup> swiþe heardum & únwinsumum, & fæste þrý dagas, & Ælmihtigne God bæd ðæt he ðurh his godcundan miht ðæt deofolgild gebræce & gefylde. Ða he hit for manna teonan gebrecan ne moste, þa comon þær semninga twegen englas to him gesceldode & gesperode, & mid heora geatwum gegyrede, efne swa hie to campe feran woldon. & cwædon þæt hie God sylf sende þæt hie sceoldan þæt hæþene weorod geflyman, & Martine gefultmian, \* þæt he þæt deofolgeld mihte \* p. 265. gefyllan. Ða eodan hie eft to ðæm tune, & þæt gild gebræccan & gefyldan eal oþ grund. & þa hæþenan men to-locodan, ah hie hweþre wæron mid godcundum mægene toðæs swiðe gefyrhte, þæt heora nænig him wiþstandan ne dorste; ah hie ealle to Drihtnes geleafan gecirdon, & hie cwædan to him ðæt se án

St. Martin destroyed many idols of the heathen.

How he once saved a house from burning

\* p. 264.

How for a long time he in vain sought to destroy a certain idol.

<sup>1</sup> MS. hwægle.

How angels came to his assistance.

\* p. 265.

God whom Martin followed, and that their heathen idols were all vain and unprofitable, and were unable to help themselves, or any of those who desired a favour from them. Likewise also it happened on a time when he was destroying an idol, that there ran upon him a great many of the heathen men, and they were all much enraged. And one of them was fiercer and more inflamed than the rest. He drew his sword and intended to slay him. When St. Martin saw that, he forthwith put off his garment from his neck, and stooped forth to the man who purposed to slay him. When the heathen man held up (his sword), with the right hand purposing to slay him, then suddenly he fell backwards, and had no power over his body, but was afflicted by divine power. And then he begged forgiveness of the blessed man (St. Martin). Subsequently also another marvel like to this happened; upon a time when he was breaking and casting down an idol, one of the heathen men drew his sword, purposing to stab him, when suddenly he knew not what had become of the sword he had in his hand. Frequently, when he was breaking vain idols and the heathen were opposing him, through his teaching and through the Lord's grace he turned their hearts to belief in God, so that they at last with their own hands destroyed their vain idols. He was so mighty in healing every sickness, and had received such great grace of God, that there was no one that sought him, be he ever so sick, but was at once restored to health. It also often happened that they brought a part of his garment to a sick man, whereby he at once become whole. And most of all is he to be praised for this—that he would never condescend to any powerful man, nor even to any king through false flattery, more than it were right; but always to every one he spake and did what was true and just. *Vere beatus vir in quo dolus &c.* He was truly a blessed man, never was deceit or guile within his heart. Nor did he condemn any man unjustly, nor returned to any evil for evil; nor did any one find him angry or cruel, but he was ever of one mind; and truly one might always see in his disposition and in his countenance heavenly bliss and joy. No one heard from his mouth aught else than the mention of Christ's

wære soð God se þe Martinus hyrde, & þæt heora hæþenan gild wæron ealle idelu & unnyt, & þæt hie nawðer ne him sylfum helpan ne mihton, ne nanum ðara ðe to him áre wilnodan. Swylce eac gelamp sume siðe, ðær hé sum gild bræc þæt þær geárn mycel menigeo to him ðara hæþenra manna, & ealle swiðe erre wæron. Ða wæs heora sum reðra & hátheortra ðonne þa oþre ; gebrægd<sup>1</sup> ða his sweorde, mynte hine slean. Þa he þa *Sanctus* Martinus þæt geseah, þa dyde he sona þæt hrægl of his sweoran, & léat forð to ðæm men ðe hine slean mynte. Ða he þa se hæþena man upræhte mid þære swiþran handa, & hine sleán mynte, ða feol he færinga onbæcling, & nahte \*his lichoman geweald ; ac he wæs mid godcundum mægene gepread ; & he him þa þone eadigan wer forgifnesse bæd. Swylce wæs eft oþer wundor ðæm onlic. Þæt gelamp sume siþe þær he sum deofolgild bræc & fylde, þæt þær gebrægd þara hæþenra manna sum his seaxe ; þa he hine þa stingan mynte, þa nyste he færinga hwær þæt seax cóm þe he ær on handa hæfde. Gelómlic þæt þonne wæs þær he þa idlan gild bræc, & him þa hæðnan men wiþerwearde wæron, þæt he þurh his lara & þurh Drihtnes gife heora heortan to Godes geleafan gecyrde, þæt hie ætnehstan sylfe eác mid heora handum þa idlan gyld fylðon. Topæs mihtig he þonne wæs ælce úntrumnesse to hælenne, & toðæs myccele gife he þæs æt Gode onfeng, þæt nænig næs toðæs úntrum ðe hine gesohte, þæt he sona hælo ne onfenge ; ge þæt oft gelamp, þonne man hwylene dæl his hrægles to úntruman men brohte, þæt he ðonne þurh þæt sona wearð hal geworden. & þæs he wæs ðonne ealles swiþost to hergenne, þæt he næfre nænigum woruldricum men ne cininge sylfum þurh lease oleunga swiþor onbugan nolde, þonne hit riht wære ; \*ah he á to æghwylcum soð & riht sprecende wæs & dónde. *Uere beatus uir in quo dolus.* Ðis wæs soðlice eadig wer, ne wæs æfre facen ne inwid<sup>2</sup> on his heortan, ne he nænigne man unrihtlice forðemde, ne nænigum yfel wiþ yfele geald ; ne hine nænig man yrne ne grammódne ne funde, ac he wæs á on anum móde ; & efne heofonlice blisse & geféan mon mihte á on his móde & on his andwleotan ongytan. Ne gehyrde nænig man on his muþe oht elles nefne

How St. Martin offered his neck to a heathen who sought to slay him.

<sup>1</sup> So in MS.

\* p. 266.

How he escaped being stabbed.

He healed many sick people.

A part of his garment often restored health to the sick.

\* p. 267.

<sup>2</sup> So in MS.

He was of a guileless and heavenly disposition.

praise and edifying talk ; nor in his heart [was there aught] except piety and pity and peace. So also, long before the day, the blessed man knew of his death, and the Lord had shewed it him ; and he told the brethren the time exactly when he should depart from this world. When he learnt that a certain household in his see were at variance and hostile to one another, then would he go thither with his disciples, though he knew that the end of his days was approaching ; nevertheless he desired that they all should be at peace before he went from the world. When he had reconciled the household to which he had gone, and was there many days, then he purposed with his disciples to go back to his monastery. But he became suddenly ill and called all his disciples to him, and told them that he should die. And immediately they were very sad, and took on sorrowfully. And they said to him ‘*Cur nos, pater, deseris aut cui nos desolatos relinquis?*’ ‘Wherefore, father, leavest thou us now ; or if thou departest, to whom dost thou commit us ? There will come and rise up wolves that will scatter thy flock ; who shall stand against them if thou dost not shield them ? We know that it is thy mind’s desire to leave this world, and to see Christ, but yet pity us, and be mindful of our necessities.’ When they had spoken these words, and he (Martin) saw them all weeping, then he wept himself, and his soul was moved by their words, for he was the kindest of men ; and he with weeping voice thus spake unto the Lord, ‘*Si adhuc populo tuo sum necessarius.*’ ‘Lord,’ he said, ‘if I be now still needful for thy people to have here in the world, I refuse not the toil, but let it be according to thy will.’ He was so pious that he was both in pain the longer he was from Christ’s presence until he should see him. He also even sought the Lord’s will and thus said, ‘My Lord, long have I now been in hard warfare here in the world, but yet refuse I not longer to be in that warfare, if it rather be thy will ; but I, strengthened with thy weapons, will stand fast in thy army and for thy warfare, the while it is thy will.’ Not only was the love of God very fervent and bright in the heart of this blessed man, but he also was not afraid of death, but longed very greatly



Cristes lof & nytte spræce, ne on his heortan buton árfæstnesse & mildheortnesse & sibbe. Swa eac þes eadiga wer miccle ær beforan þone dæg wiste his forðfore, & him Drihten þæt gecyþed hæfde, & he þæt þæm broðrum sægde, þæt hit ða rihte wære þæt he of ðisse worlde sceolde. Ða wiste he sumne hired on his bisceopscire<sup>1</sup>, þe þa ungeþwære & ungesibbe him betweonum wæron, þa ferde he ðyder mid his discipulum, þeah þe he wiste þæt hit ða æt his daga ende wære, þæt he huru wolde þæt hie ealle on sibbe wæron, ær he of worulde ferde. Ða he þa hæfde þone hired gesibbodne þe he þær to ferde, & þær dagas wel manige wæs, þa he þa eft \*mynte mid his discipulum to his mynstre feran. Ða wearð he færinga swiþe úntrum; ða heht he him ealle his discipulos to, & him sægde þæt he þa forðferan sceolde. Þa wæron hie ealle sona unróte, & sárlice gebærdon, & þis cwædon to him: '*Cur nos, pater, deseris aut cui nos desolatos relinquis?*' 'Forhwon forlætest þu, fæder, ús nugit, opþe gif ðu gewitest, hwæm bebeodest þu us?' Cumað ariscende wulfas, todrifað ðine heorde; hwa forstandeþ hie, gif ðu hie ne scyldest? We þæt witon þæt þæt is þines módes willa, þæt þu móte þas world forlætan & Crist geseon. Ah miltsa þu hweþre ús & gemyne þu ure þearfa.' Ða he þa þás word spræc, & he hine ealle wepende geseah, þa weop he eac sylf & his mód wæs onstýred mid þæm heora wordum, swa he wæs manna mildheortost; & he mid wependre stefne ðus to Drihtne cwæð: '*Si adhuc populo tuo sum necessarius.*' 'Drihten,' cwæð, 'gif ic nugit sie þinum folce nedþearfflic her on worlde to hæbbenne, þonne ne wiðsace ic þæm gewinne, ah sie þæs þin willa.' Wæs he toþæs arfæst þæt him wæs æghweþer on weorce ge þæt he leng from Cristes onsyne wære, \*ðæt he þone gesawe. He þa forðon Drihtnes willan sohte & þus cwæð, 'Min Drihten, longe ic wæs nu on ðæm heardam campe her on worlde, ac þonne hweþre ne wiðsace ic þon þæt ic on þæm campe leng sie, gif hit þin willa swiþor bið; ac ic mid þinum wæpnum getrymed on þinum feþan fæste stande & for þinre campunga, þa hwile þe þin willa bið.' Wæs him ægweðer þæm cadigan were ge seo Godes lufu toðæs hát & toðæs beorht on his heortan, ðeah he for ðæm

He was aware of his death long before it occurred.

He reconciled a household at variance, just before his death.

<sup>1</sup> So in MS.

\* p. 268.

His flock bewailed his approaching death.

\* p. 269.

St. Martin was not afraid of death.

for it when he might depart from this world. And so great was his love of men that no labour here in the world appeared too long or too hard, provided that he might win their souls to salvation and counsel. He was attacked by the fever for very many days, but he nevertheless never ceased from God's work, but he sometimes all night kept a vigil in holy prayers; and though his body was so much afflicted by his sickness, nevertheless his mind was firm and joyful in the Lord. And when he rested himself, his noblest bed was on his chest, or else on the naked earth. When his disciples asked that they might put under him some paltry litter on account of his sickness, then he replied, 'Children, do not ask that. It is not befitting a Christian man to do otherwise, except to lie upon ashes and upon dust. If I give you example of aught else, I should then be guilty.' And ever where he lay he had his hands upward, and with his eyes looked up to heaven, whither his mind's thought was ever set. And the servants of God that came to him begged that they might turn him on the other side; and then he said to them, '*Sinite, fratres, sinite, cœlum potius respice.*' 'Cease brothers, cease,' he said, 'let me rather see heaven than earth, that there may be for my spirit the way to the Lord whither it shall go.' When he had thus spoken, then he saw the accursed spirit, the devil, standing near him. Then said he unto him, '*Quid adstas, cruenda bestia? nihil in me reperies.*' 'Why standest thou, blood-thirsty [beast, thus at hand? Thou wilt not find in me aught that is punishable; but me will the patriarch Abraham receive into his dwelling in eternity.' After these words, the soul forthwith departed from its afflicted body to God].

deape ne forhtode, ah hine ƿæs heardost langode hwanne he of ƿisse worlde moste. & him þonne wæs eac manna lufu toðæs mycel þæt him nænig gewin her on worlde to lang ne to heard ne þulhte, þæs þe he heora saulum to hæle & to ræde gewinnan mihte. Ða wæs he dagas wel manige mid þære feforådle swiþe gestanden, ah he þeah næfre godes weorces ne ablon, ah he hwilum calle niht þurh wacode on halgum gebedum; & þeah þe se lichoma wære mid þære untrumnesse swa swiðe geswenced, hweþre his mōd wæs aheard & gefeonde on Drihten. & þonne he \*reste hine, þonne wæs his seo æpeleste ræst on his earan<sup>1</sup> oþþe elles on nacodre eorðan. þa bædon hine his discipulos þæt hie mostan huru sume uncy̅me streownesse him under gedōn for his untrumnesse; þa cwæð he, ‘Bearn, ne bidde ge þæs; ne gedafenað Cristenan men þæt he elles dō, butan swa he efne on axan & on dūste licge; gif ic eow opres ðinges bysene onstelle, þonne agylte ic. & á þær he læg, he hæfde his handa upweardes & mid his eagum up to heofenum locade, þyder his mōdgeþanc á geseted wæs. Ða bædan hine þa Godes þeowas þa ðe ðær to him coman, þæt hie hine moston on oþre sídan oncyrran; & þa cwæð he to him, ‘*Siníte fratres, sinite, cælum potius respice.*’ ‘Forletað, broðor,’ he cwæð þa spræce; ‘forletað me, heofon swiþor geséon þonne eorðan, þæt minum gaste sie to Drihtne weg þyder he feran sceal.’ Ða he þa þus spræc, ða gescah he þone awergdan gast deofol þær únfeor standan; ða cwæð he to him, ‘*Quid adstas cruenda bestia? nihil in me repper[i]es.*’ ‘Hwæt standest þu wælgrim<sup>a</sup> . . . .?’

He was attacked by a fever; his body was weak, but his mind strong and steadfast.

\* p. 169.  
1? earcan.

He would not permit his servants to give him ease by turning him.

The devil tried him at the last.

<sup>a</sup> The rest is lacking.

## XIX.

## ST. ANDREW.

**I**t is here said that after the Lord Jesus Christ ascended up to heaven, the Apostles were together, and they cast lots among them whither each of them should go to teach. It is said that the blessed Matthew was allotted to the city of Marmadonia ; it is said moreover that the men of that city ate not bread, neither drank water, but ate men's flesh and drank their blood ; and whatsoever stranger came to the city, it is said that they straightway took him and thrust out his eyes ; and they gave them to drink poison mingled by powerful magic, and when they had drunk it, forthwith their heart was dissolved and their mind changed. The blessed Matthew went therefore to that city, and straightway they took him and thrust out his eyes, and they gave him poison to drink, and they sent him to prison and bade him swallow the poison, but he would not ; wherefore his heart was not dissolved nor his mind changed ; but he prayed continually to the Lord with much weeping, and said, ' My Lord Jesus Christ, forasmuch as we all left our kin, and followed thee, and thou art the support of us all who believe on thee,—behold now and see how these men act towards thy servant. And I pray thee, Lord, that thou grant me the light of mine eyes, that I may see those who prepare for me in this city the worst torments ; and forsake me not, Lord Jesus Christ, and give me not up to this most bitter death.' When the blessed Matthew had uttered this prayer, a great and very bright light illumined the prison, and the Lord's voice was in the light, saying, ' Matthew, my beloved one, look on me.' Then Matthew looking, beheld the Lord Christ ;

## XIX.

## S. ANDREAS.

[**H**er segð þæt æfter þam þe Drihten Hælend Crist to heofonum astah, þæt þa apostoli wæron æt-somme; and hie sendon hlot him betweonum, hwider hyra gehwylc faran scolde to lēranne. Segþ þæt se eadiga Matheus gehleat to Marmadonia þære ceastre; segð þonne þæt þa men þe on þære ceastre wæron þæt hi hláf ne áeton, ne wáter ne druncon, ác áeton manna lichaman, and heora blód druncon. And ághwylc man þe on þære ceastre com ælpeodisc, segð þæt hie hine sona genámon and his eagan út-astungon; and hie him sealdon attor drincan þæt mid myclen lyb-cræfte wæs geblanden; and mid þy þe hie þone drenc druncon, hraþe heora heorta wæs to-lesed and heora mod onwended. Se eadiga Matheus þa ineode on þa ceastre, and hraþe hie hine genamon and his eagan út-astungan; and hie him sealdon attor drinccan, and hine<sup>1</sup>] \*sendon on carcern, & hie hine heton þæt attor etan; & he hit etan nolde. Forðon þe his heorte næs tolysedu, ne his móð næs onwended; ah he wæs simle hine to Drihtne gebiddende mid myelum wópe, & cwæð to him, ‘Min Drihten Hælend Crist, forðon we calle forletón ure cneorisne & wæron þe fylgende, & þu cart ure calra fultum, ða þe on þe gelyfað, beheald nu & geseoh hu þas men þinum ðeowe doþ. & ic þe bidde, Dryhten, þæt þu me forgife minra eagena leoht, þæt ic geseo þa me onginnað dón on þisse ceastre ða werrestan tintrega; & ne forlæt me, mín Drihten Hælende Crist, ne þu me ne syle on þone biterestan deað.’ & mid þy þe he þis gebed se eadiga Matheus geweden hæfde, mycel leoht & frea beorht onlyhte þæt carcern; & Drihtnes stefn wæs geworden to him on þæm leohte cweþende, ‘Matheus, min se leofa, beheald on me.’ Se eadiga Matheus þa lociende

The apostles cast lots as to where they should go and preach.

Matthew went to Marmadonia.

The people of that place maltreated him.

\* p. 271.

<sup>1</sup> From the Cambridge MS. C. C. C. S. 8.

He prayed for help to God.

The Lord appeared to St. Matthew and promised to send Andrew to him.

and again the Lord's voice said, 'Matthew, be thou strengthened, and be not afraid, for I will never forsake thee; but I will deliver thee from all danger, and all thy brethren, and all those who believe on me in all times for ever. But abide here seven and twenty nights, and after that I will send to thee Andrew thy brother, and he shall bring thee out of this prison, and all those that are with thee.' After this was said, the Lord again addressed him, 'Peace be with thee, Matthew.' Then he continued in prayers, and sang the Lord's praises in the prison. And the wicked people came into the prison, that they might bring out the men and eat them. Then the blessed Matthew shut his eyes lest the murderers should see that his eyes had been opened; and they said one to another, 'Three days yet remain, then will we kill him and eat him.' When the blessed Matthew had fulfilled twenty days, then spake the Lord Jesus Christ to Andrew his apostle, when that he was in the land of Achaia and taught his disciples there, saying, 'Go to the city of Marmadonia, and bring Matthew thy brother from out of the prison; for three days yet remain, and then they will slay and eat him.' The holy Andrew answered and said, 'My Lord Jesus Christ, how can I go thither in three days? it were better I think that thou shouldst send thine angel, who may perform the journey more speedily; for thou knowest, my Lord, that I am but a man of flesh, and I cannot perform this journey very quickly, for the way thither is too long, and I know not the road.' The Lord said to him, 'Andrew, hearken to me, for it is I that made thee, and I have fixed and determined this journey for thee; go now therefore to the sea shore with thy disciples, and thou shalt find there a boat on the strand; embark in it with thy disciples.' And when he had said this the Lord Jesus continued to speak, saying, 'Peace be with thee and with all thy disciples;' and he ascended into heaven. *Tunc Sanctus Andreas surgens mane abiit ad mare cum discipulis suis, et vidit naviculam in litore et intra nave sedentes tres viros.* Then the holy Andrew arose in the morning, and went to the sea with his disciples, and he saw

geseah Drihten Crist; & eft Drihten wæs cwepende, ‘Mathcus, wes þu gestrangod & ne ondræd þu þe, \*forþon ne forlæte ic þe \* p. 272. æfre; ah ic þe gefreolsige of calre frecennesses, & ealle þine broþor, & ealle þa þe on me gelyfað eallum tîdum on eennesse. Ac onbîd her seofon & twentig nihta; æfter þon ic sende to þe Andreas þinne broþor, þæt he þe útalædeþ of þyssum carcerne, & ealle þa ðe mid þe syndon.’ & mid þy þe þis gecweden wæs, Drihten him eft tocwæð, ‘Sib sy mid þe, Mathcus.’ He þa þurhwunigende mid gebedum wæs Drihtnes lof singende on þæm carcerne. & þa unrihtan men ineodan on þæt carcern, þæt The wretches of Marmadonia intended to kill and eat the apostle. hie þa men útledan woldan & him to mete dón. Se eadiga Mathcus þa betýnde his eagan, þe læs þa ewelleras gesawon þæt his eagan geopenode wæron, & hie cwædon him betweonum, ‘Þry dagas nu to lafe syndon, þæt we hine willað acwellan & us to mete gedón.’ Se eadiga Matheus þa gefylde .xx. daga. The Lord appeared to St. Andrew and bade him go to St. Matthew. \* p. 273. Þa Drihten Hælend Crist cwæð to ðæm halgan Andrea his apostole, mid þy þe he wæs in Achaia þæm lande & þær lærde his discipuli, he cwæð, ‘Gang on Merme\*donia ceastre, & alæde þonon Matheum þinne broþor of þæm carcerne, forþon þe nu gît þry dagas to lafe syndon, þæt hie hine willað acwellan & him to mete dón.’ Se halga Andreas him andswarede, & he cwæð, Andrew is afraid to undertake the journey in the time given him. ‘Min Drihten Hælende Crist, hu mæg ic hit on þrim dagum gefaran? ac ma wen is þæt þu onsende þinne engel, se hit mæg hrædlicor geferan; forðon, min Drihten, þu wast þæt ic eom flæselic man, & ic hit ne mæg hrædlicor þider geferan, forðon þe, min Drihten, se siþfæt is þyder to lang, & þone weg ic ne con.’ Drihten Crist him tocwæð, ‘Andreas, gehyre me, forðon þe ic þe geworhte, & ic þinne siþfæt gestaðelode & getrymede. Gang nu to ðæs sæs waroðe mid þinum discipulum; & þu þær gemetst scip on þæm waroðe; & astig on þæt mid þinum discipulum.’ & mid þy þe he þis cwæð Drihten Hælend ðagit wæs sprecende & cwæð, ‘Sib mid þe & mid eallum þinum discipulum.’ & he astag on heofenas. *Tunc Sanctus Andreas surgens mane abiit ad mare cum discipulis suis, et uidit nauiculam \* in \* p. 274. litore, et intra naue sedentes tres uiros.* Se halga Andreas þa aras on morgen, & he eode to þære sæ mid his discipulum; &

a boat on the shore and three men sitting therein, and he rejoiced with great joy, and said to them, 'Brethren, whither sail ye with this small boat?' The Lord Jesus was in the boat as the steersman, and his two angels with him, who were changed into human form. The Lord Christ replied, '[We go] to the city of Marmadonia.' The holy Andrew answered and said, 'Brother, take us with you into the boat, and bring us to that city.' The Lord said to him, 'All men flee from that city; wherefore will ye go thither?' The holy Andrew answered him and said, 'We have an unimportant errand thither, and yet it is needful that we fulfil it.' The Lord Jesus said to him, 'Come into the ship to us, and give us your passage money.' The holy Andrew answered him, 'Listen, brothers; we have no passage money, but we are disciples of the Lord Jesus Christ, whom he chose: and he gave us this commandment, saying, When ye go to preach the gospel take with you neither bread nor money, nor twofold raiment. If thou therefore wilt do us kindness, tell us so quickly, but if thou wilt not, at least make known to us the way.' The Lord Jesus said to him, 'Seeing this commandment was given to you by your Lord, ascend therefore hither joyfully into my boat.' The holy Andrew ascended into the boat, and he sat before the steersman, who was the Lord Jesus Christ. The Lord Jesus said to him, 'I see that these brethren are wearied of the roughness of the sea: ask them whether they will get out to land, and await thee there until thou fulfil thy business at the place whither thou art sent, and shalt return again to them.' The holy Andrew said to them, 'My children, will ye go to land, and await me there?' His disciples answered and said, 'If we depart from thee, then be we cut off from all the good things that thou hast prepared for us; but we will remain with thee whithersoever thou goest.' The Lord Jesus said to the holy Andrew, 'If thou beest truly the disciple of him who is called Christ, speak to thy disciples concerning the miracles which thy teacher wrought, that their hearts may be



he geseah scip on þæm warpe & þry weras on þæm sittende; & he wæs gefeonde myclum gefean, & him to cwæþ, 'Broþor, hwyder wille feran mid þys medmyclum scipe?' Drihten Hælende Crist wæs on þæm scipe swa se steorreþra, & his twegen englas mid him þa wæron gehwyrfde on manna onsyne. Drihten Crist him þa to cwæð, 'On Mermedonia ceastre.' Se halga Andreas him *ond*swerede & cwæð, 'Broðor, onfoh ús mid eow on þæt scip, & gelædaþ us on þa ceastre.' Drihten him to cwæð, 'Ealle men fleoþ of þære ceastre; to hwan wille ge þyder faran?' Se halga Andreas him andswerede, he cwæþ, 'Medmycel ærende we þyder habbað, & us is þearf þæt we hit þeh gefyllon.' Drihten Hælende Crist him to cwæð, 'Astigað on þis scip to ús, & syllaþ us eowerne fersceat.' Se halga Andreas him andswerede, 'Gehyraþ gebroþor, ne habbað \*we fersceat; ah we syndon discipuli Drih[t]nes \*p. 275. Hælendes Cristes þa he geceas, & þis bebod he us sealde & he cwæð, "Þonne ge faran godspel to lærenne, þonne næbbe ge mid eow hláf, ne feoh, ne twyfeald hrægl." Gif þu þonne wille mildheortnesse us dón, sæge us þæt hrædlice. Gif þu þonne nelle, gecyþe us swa þeah þone weg.' Drihten him to cwæð, 'Gif þis gebod eow wære geseald fram eowrum Drihtne, astigað hider mid gefean on mīn scip.' Se halga Andreas þa astag on þæt scip mid his discipulum, & he gesæt be þæm steorreþran þæs scipes, þæt wæs Drihten Hælend Crist. Drihten Hælend Crist him to cwæð, 'Ic geseo þæt þas broþor synd geswencede of ðisse sæwe hreonesse, axa hie hweþer hie woldon to eorþan astigan, & þīn þær onbidan, oppæt þu gefylle þine þegnunge to þære þe þu sended eart, & ðu þonne eft hwyrfest<sup>1</sup> to him. Se halga Andreas him to cwæð, 'Mīn bearn, willaþ ge astigan on eorðan & mīn þær onbidan.' His discipuli him and-swardon & cwædon, 'Gif we gewitaþ fram þe, \*þonne beo we fremde from callum þæm góðum þe þu us gegearwode; ac we beoþ mid þe swa hwyder swa þu færest.' Drihten Hælend him to cwæþ to þæm, 'Gif þu sy soþlice his discipul se is cweden Crist, sprec to þinum discipulum be þæm mægenum þe þīn lareow dyde, þætte sy geblissad heora

He went, however, to the sea-side and found a small boat which our Lord had provided.

He was taken into the boat without paying passage money.

The steersman was Jesus.

St. Andrew's followers were afraid of the roughness of the sea.

<sup>1</sup> MS. *hwyrfest*.

\* p. 276.

cheered, and they may forget the terror of the sea.' The holy Andrew said to his disciples; 'Once upon a time when we were with our Lord, we ascended with him on board ship, and he appeared to us as though he were asleep, to prove us, and he caused the sea to become rough with the wind, so that the waves mounted over the ship. But we were then greatly afraid, and cried to him, our Lord Jesus Christ; and then he arose and commanded the wind that it should be still, and a great calmness came over the sea; and all those who saw his work were afraid. Now, therefore, my children, fear not ye, for our God will not forsake us.' And thus saying, the holy Andrew laid his head upon one of his disciples, and slept. The Lord Jesus perceived that the holy Andrew slept, and said to his angels, 'Take Andrew and his disciples, and set them before the city of Marmadonia, and when ye have placed them there, return to me.' And then the angels did as it was commanded them, and the Lord ascended up to heaven. When the morning was come, the holy Andrew lay before the city of Marmadonia, and his disciples asleep with him. And he awoke them and said, 'Arise, my children, and learn the mercy of God, which has now been shown towards us; for we know that it was our Lord who was with us in the boat, and we knew him not; he humbled himself to be a steersman and showed himself to us as a man, to prove us.' Then the holy Andrew looked towards heaven, and said, 'My Lord Jesus Christ, I know that thou art not far from thy servants; and I beheld thee in the boat and spake with thee as with a man. Now therefore, Lord, I pray thee that thou appear to me in this place.' When this was said, the Lord appeared unto him, his face like that of a fair child, and said to him, 'Andrew, look on me, with thy disciples.' Then the holy Andrew prayed and said, 'Forgive me, my Lord, that I spake to thee as to a man, and perhaps I have sinned in that I knew thee not.' The Lord said to him, 'Andrew, thou didst no whit sin; but for this cause I did it, for that thou saidst that thou couldst not journey to this place in three days. Therefore I so appeared to thee, for I am mighty in word

heorte, & hie sýn ofergytende þisse sæwe ege.' Se halga Andreas þa cwæð to his discipulum, 'Sumre tide mid þy þe we wæron mid urum Drihtne, we astigon mid him on scip, & he æteowde us swa he slæpende wære to costianne, ond dyde swiþe hreonesse ðære sæwe, fram þæm wínde wæs geworden, swa þæt þa sylfan yþa wæron ahafene ofer þæt scip; we us þa swiþe ondrédon & cegdon to him Drihtne Hælendum Criste, & he þa aras & bebead þæm wínde þæt he gestilde; ða wæs geworden mycel smyltnes on þære sæ; & hi hine ondrédon ealle þa þe his weore gesawon. Nu þonne, mín bearn, ne ondrædaþ ge eow, forþon þe ure God ús ne forlæteþ.' Ond þus cweþende se halga Andreas asette his heafod ofer ænne his discipula & he onslep. Drihten Hælende Crist þa wiste, for\*ðon þe se halga Andreas þa slep. He cwæþ to his englum, 'Genimaþ Andreas & his discipuli & asettað hie beforan Mermedonia ceastre; & mid þy ðe ge hie þær asetton, hweorfað eft to me.' Þa englas þa dydon swa him beboden wæs; & he astag on heofenas. Ða se morgen geworden wæs beforan Mermedonia ceastre, & his discipulos ðær slæpende wæron mid him, & he hie awehte & cwæð, 'Arisað ge, mine bearn, & ongytað Godes mildheortnesse, seo is nu mid us geworden. Witon we þæt ure Drihten mid us wæs on þæm scipe, & we hine ne ongeaton; he hine geeaðmedde swa steorreðra, & he hine æteowde swa swa man ús to costiaenne.' Se halga Andreas þa locode on heofenas & he cwæð, 'Mín Drihten Hælend Crist, ic wát þæt þu ne eart feor fram þinum þeowum, & ic þe beheold on þæm scipe & ic wæs to ðe sprecende sw[a] to<sup>1</sup> men. Nu þonne, Drihten, ic þe bidde þæt þu me þe æteowe on þisse stowe.' Þa ðis gecweden wæs, Drihten him æteowde his onsyne on fægeres cildes heowe, & him to cwæð, 'Andreas, gefeoh<sup>2</sup> mid þinum discipulum.' Se halga Andreas þa hine gebæd & cwæð, 'Forgif me, \*Drihten þæt ic to ðe sprecende wæs swa to men; wen is þæt ic gefyrenode, forðon þe ic þe ongeat.' Drihten him þa to cwæð, 'Andreas, ne gefyrenodest þu nan wuht, ah forðon ðu cwæde þæt þu hit ne mihte on ðrim dagum hider gefaran, forþon ic þe swa æteowde, forþon ic com mihtig mid worde swa eal to dónne,

St. Andrew exhorts them to have courage, and not to be afraid.

On the sea he tells them of our Lord's miracle on the sea.

\* p. 277.

St. Andrew went to sleep and the angels carried him to Mar-madonia.

<sup>1</sup> MS. *swto*.

The Lord again appeared to him, like a little child as to his face.

<sup>2</sup> ? geseoh.

\* p. 278.

to do all things, and to appear to every man as it pleaseth me. Now therefore arise, and go into the city to Matthew thy brother, and bring him out of the city, and all those who are with him. Only I make known unto thee, Andrew, that they shall bring many torments upon thee, and shall scatter thy body through the streets of the city, so that thy blood shall flow upon the earth like water, and they will lead thee forth to death, but they shall not be able to kill thee, but many pains they may bring upon thee. But do thou notwithstanding endure all these things, Andrew, and do not thou after their unbelief. [Remember how many afflictions] I suffered of the Jews, who scourged me and spat upon my face. But all this I endured, that I might show you in what manner ye ought to suffer. [Hearken to me, Andrew, and endure these torments, for many are they in this city who shall believe on my name.] When that the Lord Jesus Christ had said this, he ascended into heaven. Then went the holy Andrew into the city with his disciples, and no man might see him. When they came to the prison door, there found they seven guards standing. The holy Andrew then prayed in his heart, and straightway they became dead men. Then went the holy Andrew to the door of the prison, and he made the sign of Christ's cross, and immediately the doors were opened, and he entered into the prison with his disciples, and saw the blessed Matthew sitting alone singing. Then the blessed Matthew and the holy Andrew kissed one another, and the holy Andrew said to him, 'How is it, brother, that thou art found here? There are now yet three days, and then they will slay thee and eat thee.' The holy Matthew answered him and said, 'Brother Andrew, didst thou not hear the Lord say, Lo, I send you forth as sheep in the midst of wolves? It came to pass therefore, when they sent me to this prison, that I prayed our Lord that he would appear, and straightway he showed himself to me, and said to me, Abide here twenty-seven days, and after that I will send Andrew thy brother to thee, and he shall bring thee out of this prison, and

& anra gchwylcum to æteowenne swa hwæt swa me licað. Nu þonne arís & gang on ða ceastre to Matheum þinum broþer; & alæde þonne hine of ðare ceastre & ealle þa ðe mid him syndon. Eno ic þe gecyþc, Andreas, forþon þe manega tintrega hie þe on-bringað, & þinne lichoman gcond þisse ceastre lanan hie tostenceað, swa þætte þin blóð flewþ ofer eorðan swa swa wæter. To deaðe hie þe willað gelædan, ac hi ne magon; ac manega earfoðnessa hie þe magon ongebringan, ah þonne hweþre aræfne þu þa ealle Andreas, & ne do þu æfter heora ungeleaffulnesse. [Gemúne ge hu manega earfoðnesse] fram Iudeum ic wæs ðrowiende, hie me swungon, & hi me spætlædon on minne ondwlæotan; ah eal ic hit aræfnede þæt ic eow æteowe hwylcum gemete ge sceolan aræfnan. [Gehiere<sup>1</sup> me Andreas, and aræfna þas tintrego, forþon manige synt on þisse ceastre þa sculon geleofan on minne naman.] Mid þi he þis cwæð, Drihten Hælend Crist, he astah on heofonas, Se haliga Andreas þa ineode on þa ceastre mid his discipulum. and nænig man hine ne mihte geseon. Mid þi þe hie comon to þæs carcernes dyru, hie þær gemetton seofon hyrdas standan. Se haliga Andreas þa gebæd on his heortan, and raðe hio wæron deade. Se halga Andreas þa eode to þæs carcernes duru, and he worhte Cristes rode tacen, and raþe þa dura wæron ontynede, and he ineode on þæt carcern mid his discipulum, and he geseah þone eadigan Matheus ænne sitton singende. Se eadiga Matheus þa and se haliga Andreas hie wæron cyssende him betwéonon. Se halga Andreas him to-cwæð, 'Hwæt is þæt, broþor? hú eart þu her gemet? Nu þry dagas to lafe syndon þæt hie þe willað acwellan, and him to mete gedón.' Se halga Matheus him andswarode, and he cwæð, 'Broþor Andreas, ac ne gehyrdest þu Drihten cweþende, forþon þe ic eow sende swá swá sceap on middum wulfum? Ðanon wæs geworden, mid þy þe hie me sendon on þis carcern, ic bæd urne Drihten þæt he hine æteowde, and hraþe he me hine æteowde, and he me to-cwæð, "Onbid hér xxvii daga, and æfter þon ic sende to þe Andreas þinne broþor, and he þe út-alæt of þissum carcerne and calle þa mid þe syndon." Swá me Drihten to-cwæþ, ic gesie. Broþor, hwæt sculon we nu dón?' Se halga Andreas

He bade him go into the city and bring Matthew away with him.

<sup>1</sup> Cambridge MS. C. C. C. S. 8.

Andrew was exhorted to endure all sufferings for Christ's sake.

He then went to the prison where St. Matthew was; the guards fall down dead before him.

He took Matthew out of prison.

all those that are with thee. As the Lord said to me, I now behold it done : and now, brother, what shall we do ?' Then the holy Andrew and the holy Matthew prayed to the Lord, and after the prayer the holy Andrew put his hand upon the men's eyes who had been blinded, and they received their sight ; and afterwards he set his hand upon their hearts, and their understanding returned to them again. The holy Andrew said to them, ' Go to the lower part of this city, and there ye shall find a great fig tree ; sit under it, and eat of its fruit until I come to you.' They said to the holy Andrew, ' Come now with us, for thou art our ruler, lest haply they catch us again and put us to the worst torments.' The holy Andrew said to them, ' Go ye thither, for nothing shall hurt you nor trouble you.' And straightway they all went as the holy Andrew bade them ; and there were in the prison two hundred and eight and forty men, and nine and forty women, whom the holy Andrew sent forth therefrom ; and he (the holy Andrew) caused the blessed Matthew to go eastward with his disciples, and they settled upon the hill where the blessed apostle Peter was. And he dwelt there with him. Then went the holy Andrew out of the prison, and he began to go out through the midst of the city, and came to a certain place where he saw a column standing, and upon the column a brazen image. And he sat down by the column waiting what should happen to him. Then went out those wicked people that they might bring forth the men and eat them, and they found the prison door open, and the seven guards lying dead. When they saw that, they returned again to their rulers and said, ' We found your prison open, and entering in we found no man there.' When the chiefs of the priests heard that, they said among themselves, ' What may this be ? Perhaps some miracle has come into the prison, and slain the keepers and suddenly released those who were shut up there.' After these things the devil appeared in the likeness of a youth and said to them, ' Harken to me and seek out here a certain stranger whose name is Andrew, and kill him :

þa and se halga Matheus gebædon to Drihtne, and æfter þon gebede se haliga Andreas sette his hand ofer þara wera eagan þe þær on lande wæron, and gesilhþe hie onfengon. And eft he sette his hand ofer hiora heortan, and heora andgeat him eft to-hwirdfe. Se haliga Andreas him to-cwæð, ‘Gangað on þas niþeran dælas þisse ceastre, and ge þær gemétað mycel fic-treow: sittað under him and etað of his wæstmum oð þæt ic eow tó-cyme.’ Hi cwædon to þam halgan Andrea, ‘Cum nu mid us, forþou þe þu éart úre wealdend, þy læs wén is þæt hi us eft genimon and on þa wyrstan tintregu hie us ongebringan.’ Se haliga Andreas him to-cwæð, ‘Farað þider, forþou þe eow nænig wiht ne derað ne ne swenceþ.’ And hraçe hie þa ealle ferdon, swá him se halga Andreas bebed. And þær wæron on þæm carcerne twá hund and eahta and feowertig wera, and nigon and feowertig wifa, ̅ða se haliga Andreas þánon onsende. And þone eadigan Matheum he gedyde gangan to þam east-dæle mid his discipulum and se haliga Andreas asetton on þa dune þær se eadiga Petrus se apostol wæs. And he þær wunode mid him. Se haliga Andreas þa úteode of þæm carcerne, and he ongan gangan út þurh midde þa ceastre, and he com to sunre stowe, and he þær geseah swer standan, and ofer þone swer árne onlicnesse. And he gesæt be þam swere ânbidende hwæt him gelimpan scolde. Ða únrihte men þa eodon þæt hie þa men útgelæddon, and hie to mete gedón. And hie gemetton þæs carcernes duru opene, and þa seofon hyrdas deade licgan. Mid þy þe hie þæt gesawon hie eft hwirdon to hiora ealdormannum, and hie cwædon, ‘Þin carcern open we gemetton, and ingangende nænige<sup>a</sup> we þær gemetton.’ Mid þi þe hie gchyrdon þara sacerda ealdormen, and hie cwædon him betweonan, ‘Hwæt wile þis wesan? Wén is þæt hwile wundor ineode on þæt carcern and þa hyrdas acwælde, and somnunga<sup>b</sup> þy þær betynede wæron.’ Æfter þiossum him æteowde deofol on enihtes onlicnyse, and him tó-cwæð, ‘Gehyrað me, and secað her sunne ælþeodigne man þæs nama is Andreas, and acwellað hine. He þæt is se þa gebunde-

Andrew restored sight to a number of persons who had been deprived of sight.

He found two hundred and forty-eight men and forty-nine women in the prison.

St. Matthew is directed to go to St. Peter.

The Marmadonians come to the prison and find their captives gone.

The devil appears to them and tells them to kill Andrew.

<sup>a</sup> MS. mænige.

<sup>b</sup> A word lost. Read somnunga alyse þa þe þær &c.

he it is that brought out of the prison those who lay bound there, and he is now in this city: if ye now know him, hasten, my children, and slay him.' The holy Andrew said to the devil, 'O thou shaft hardened to all wickedness, thou that dost ever fight against mankind! My Lord Jesus Christ hath trodden thee down in hell.' When the devil heard this he said to him, 'I hear thy voice but I know not where thou art.' The holy Andrew said to him, 'Inasmuch as thou art blind thou seest not any of God's holy ones.' Then said the devil to the people, 'Behold ye and see him, for he it is that spake to me.' The townspeople ran and shut the gates of the city, and they sought the holy Andrew that they might take him. The Lord Jesus appeared then to the holy Andrew and said to him, 'Arise, Andrew, and show yourself to them, that they may perceive my power to be in thee.' Then the holy Andrew arose in the sight of the people and said, 'I am Andrew whom ye seek.' Then the people ran and took him and said, 'Inasmuch as thou diddest thus to us, we will repay thee again.' And they took counsel how they might slay him. Then went the devil among them and said to the people, 'If it so please you, let us put a rope about his neck, and drag him through the streets of the city, and let us do this until he die, and when he is dead, let us divide his body among our townsfolk.' And when all the people heard that, it pleased them, and straightway they put a rope about his neck, and they dragged him through the streets of the city. And while the blessed Andrew was thus dragged along, his flesh was mingled with the ground so that his blood flowed upon the earth like water. And when evening was come they put him into the prison, and bound his hands behind him and left him; and all his body was crushed. So also on the next day they did the same to him. Then cried the holy Andrew and said, 'My Lord Jesus Christ, come and see what they do to me thy servant; and I endure it all for thy commandment which thou gavest me, saying, Do not thou after their unbelief. Behold, Lord, and see



nan of þissum carcerne útalædde, and he is nú on þisse ceastre ; ge hine nú witon, efstað mine bearn and acwellað hine.' Se haliga Andreas þa cwæð to þam deofle, 'Ana þu heardeste stræla<sup>a</sup> St. Andrew strives with the devil. to æghwilcre únrihtnesse; þu þe simle fihtest wið manna cyn. Mîn Drihten Hælend Crist þe gehnæde in helle.' Þæt deofol þa he þis gehyrde, he him to-cwæð, 'Þine stefne ic gehiere, ác ic ne wát hwær þu eart.' Se haliga Andreas him tó-cwæð, 'Forþon þe þu eart blínd þu ne gesihst ænigne óf Godes þam halgum.' Þæt deofol þa cwæð to þam folce, 'Behealdað eow and geseoð hine, forþon þe he þæt is se þe wið me spræc.' Ða burh-leode þa úrnon, and hi betyndon þære ceastre gátu, and hie sohton þæne halgan Andreas þæt hie hine genamon. Drihten Hælend hine þa æteowde þam haligan Andrea, and him tó-cwæð, 'Andrea arís, and gecyð him þæt hie ongieton mîn mægen on þe wesan.' Se haliga Andreas þa arás on þæs folces gesihþe, and he cwæð, 'Ic eom sé Andreas þe ge secap.' Þæt folc þa árn, and hie hine genámon and cwædon, 'Forþon þu us þus dydest we hit þe forgyldað.' And hie þohton hu hie hine acwellan meah-ton. Ða wæs se deofol ingangende, and cwæð to þam folce, 'Gif eow swá licige uton sendon ráp on his swyran, and hine teon þurh þisse ceastre lanan, and þis uton we don oppæt he swelte. And mid þi þe he dead sie, uton we dælan his lichaman urum burh-leodum.' And þa eall þæt folc þæt gehierde, hit him licode, and hrače hie sendon ráp on his sweoran, and hie hine tugon geond þære ceastre lanan. Mid þi þe se eadiga Andreas wæs togen his lichama wæs gemengeð mid þære eorčan; swá þæt blod fleow ofer eorčan swá wæter. Ða æfen geworden wæs, hi hine sendon on þæt carcern, and hie gebunden his handa behindan, and hie hine forleton; and eall his lichama [wæs] gelysed. Swilce oþre dæge þæt ilce hie dydon. Se haliga Andreas þa weóp, and hé cwæð, 'Mín Drihten Hælend Crist, cum and geseoh þæt hie me doð þinum þeowe; and eall ic hit aræfnie for þinum gebode, þe þu me sealdest, and þu cwæde, "Ne dó æfter hiora úngelcafulnessc." Beheald,

Andrew gives himself up to them.

They drag him about the city by a rope.

All his body was crushed and his flesh mingled with the ground.

<sup>a</sup> Compare the parallel passage in the poetical legend of St. Andrew, ll. 2380-90, Kemble's Edition.

what they do to me.' While he thus spake the devil said to the people, 'Smite him on the mouth, that he speak not thus.' Then it came to pass that they shut him up again in the prison. Then took the devil with him seven other devils, which the holy Andrew had put to flight from the place, and they entering into the prison stood in the sight of the blessed Andrew, and reviling him with great reproaches they said, 'What is it thou hast found here? Who shall deliver thee now from our power? Where is thy boasting and thy trust?' Then said the devil to the other devils, 'My children, slay him, for he hath shamed us and our deeds.' Then the devils blew upon the holy Andrew, and they saw the sign of Christ's cross upon his countenance and durst not approach him, but they quickly fled away. The devil said to them, 'My children, wherefore did ye not kill him?' They answered him and said, 'We could not, for we saw the sign of Christ's cross upon his countenance, and we were afraid: we know that before he came into this affliction he was our master; kill thou him if thou canst; we will not obey thee in this, lest haply God deliver him and send us into worse torments.' The holy Andrew said to them, 'Though ye kill me, yet will I not do your will, but I will do the will of my Lord Jesus Christ.' And when they heard this they flew away. On the morrow it came to pass again that they dragged forth the holy Andrew, and he cried with a loud voice to the Lord, and said, 'My Lord Jesus Christ, these torments are sufficient for me, for I am worn out. My Lord Jesus Christ, once thou didst suffer on the cross and thou saidest, Father, wherefore hast thou forsaken me? Now it is three days since I was dragged through the streets of this city; thou knowest, Lord, the weakness of man; receive thou my spirit. Where are thy words, Lord, wherewith thou didst encourage us, saying, If ye obey me and follow me, not one hair of your head shall perish? Behold, Lord, and see how that my flesh and the hairs

Drihten, and geseoh hu hie me doð.' Mid þi he þus cwæð, þæt deofol cwæð tó þam folce, 'Swingað hine on his muð, þæt he þus ne sprece.' Ða geworden wæs þæt hie hine eft betyndon on þam carcerne. Ðæt deofol þa genam mid him oþre seofon deofflo, þa þe [se] haliga Andreas þanon affliemde, and ingangende on þæt carcern hie gestodon on gesihþe þæs eadigan Andreas, and hine bismriende mid myclere bismre, and hie cwædon, 'Hwæt is þæt þu her gemetest? hwile gefreolseð þe nú of úrum gewearde? hwær is þin gilp and þin hiht?' Þæt deofol þa cwæð to þam oðrum deofflum, 'Mine bearn, acwellað hine, forþon he us geseende and ure weorc.' Þa deoffla þa blæstan hie ofer þone halgan Andreas, and hie gesawon Cristes rôdetâcen on his onsiene; hi ne dorston hine genealæcan, ac hraðe hie on weg flugon. Þæt deofol him to-cwæð, 'Míne bearn, for hwon ne acwealdon ge hine?' Hie him andswarodon and hie cwædon, 'We ne mihton, forþon þe Cristes rôde-tâne<sup>1</sup> on his onsiene we gesawon, and we us ondredon. We witon forþon þe ær he on þæs earfoðnesse com he úre wæs wealdend. Gif þu mæge, acwel hine; we þe on þissum ne hersumiað, þy læs wén sie þæt hine God gefreolsige and us sende on wýrsan tintrego.' Se haliga Andreas him to-cwæð, 'Þeah þe ge me acwellan, ne dó ic eowerne willan, ac ic dó willan mínes Drihtnes Hælendes Cristes.' And þus hi geherdon and on weg flugon. On mergen þa geworden wæs eft hie tugon þone halgan Andreas, and he eigde mid mycle wópe to Drihtne, and cwæð, 'Mín Drihten Hælend Crist, me genihtsumiað þas tintrega, forþon ic eom geteorod. Mín Drihten Hælend Crist, áne tid on rôde þu þrowodest and þu cwæde, "Fæder, for hwon forlête þu mé?" Nú III dagas syndon syððan ic wæs getogen þurh þisse ceastre lanum. Þu wast, Drihten, þa menniscan tyddernysse, hát onfón minne gast. Hwær syndon þine wórd, Drihten, on þam þu us gestrangodest, and þu cwæde, "Gif ge me gehyrað and ge me beoð fylgende, ne án loc of eowrum heafde forwyrð?" Beheald, Drihten, and geseoh for<sup>a</sup> þínum lichaman and loccas mines heafdes mid þisse corðan synd gemengde. Áne III dagas

The devil with seven other devils appeared to St. Andrew and reproached him.

They saw the cross on his countenance.

The devils fled from him.

<sup>1</sup> So in MS., but read rôde-tâcn.

On the morrow St. Andrew is again dragged out of prison.

St. Andrew prays for help and strength.

<sup>a</sup> The text is corrupt. Read forþi min lichama.

of my head are mingled with the earth. It is but three days since I was dragged to the fearfullest torments, and thou didst not appear to me. My Lord Jesus Christ, strengthen thou mine heart.' While he prayed thus, the Lord's voice was heard speaking to the holy Andrew in Hebrew, 'My Andrew, heaven and earth may pass away; my words shall never pass away. Look behind thee and see thy flesh and the hairs of thy head, what is become of them.' The holy Andrew looked and saw a full-blown tree bearing fruit, and he said, 'Now I know, Lord, that thou hast not forsaken me.' It came to pass in the evening they shut him up in the prison, and they said among themselves, 'For on this night he dieth.' The Lord Jesus Christ appeared to him in the prison, and stretched out his hand and took him and said, 'Andrew, arise.' When he heard that, straightway he arose whole, and he prayed and said, 'I give thee thanks, my Lord Jesus Christ.' Then the holy Andrew looked and saw a column standing in the midst of the prison, and upon the column a stone image; and he stretched out his hand and said to it, 'Fear thou the Lord and the sign of his cross, before which heaven and earth tremble. Now therefore, O image, do that I bid thee in the name of my Lord Jesus Christ. Send a great stream through thy mouth, so that all the men may be destroyed who are in this city.' When the blessed Andrew had thus spoken, straightway the stone image sent forth a great stream through its mouth like brine, and it consumed the men's bodies and killed their children and their cattle. And they all strove to flee from the city. Then said the holy Andrew, 'My Lord Jesus Christ, forsake me not, but send me thine angel from heaven in a fiery cloud that he may compass all this city, that men may not approach it for the fire.' And as he thus spake, a fiery cloud descended from heaven, and it surrounded all the city. When the blessed Andrew perceived that, he blessed the Lord. And the water increased up to the height of a man's neck and fiercely consumed their bodies. And they all cried and said, 'Woe to us, for all these things have come upon us on account of this stranger whom we shut up in the prison. What shall we now do?'

syndon syððan ic wæs getogen to þæm wyrstan tintregum, and þu me ne æteowdest. Min Drihten Hælend Crist, gestranga mine heortan.' Ðus gebiddende þam halgan Andrea Drihtnes stefn wæs geworden on Ebreise, ewepende, 'Mín Andreas, heofon and eorþe mæg gewitan; min word næfre ne gewitaþ. Beheald æfter þe and geseoh þinne lichaman and loccas þines heafdes, hwæt hie syndon gewordenene.' Se haliga Andreas þa lociende he geseah geblowen treow wæstm-berende; and he cwæð, 'Nú ic wat, Drihten, forþon þæt þu ne forlete mé.' On æfenne þa geworden hie hine betyndon on þam carcerne, and hio cwædon him betwynum, 'Forþon þe þisse nihte he swelt.' Him æteowde Drihten Hælend Crist on þam carcerne, and he aþenede his hánd and genam, and he cwæð, 'Andreas, arís.' Mid þi þe he þæt gehyrde hraþe he þa arás gesúnd, and he hine gebæd, and he cwæð, 'Þancas ic þe dó, mín Drihten Hælend Crist.' Se haliga Andreas þa lociende he geseah on middum þæm carcerne swer standan, and ofer þone swer stænenne anlicnesse. And he aþenede his handa and hiera to-cwæð, 'Ondrád þe Drihten and his róde-tanc, beforan þæm forhtigað heofon and eorþe. Nú þonne, anlicnes, dó þæt ic bidde on naman mines Drihtnes Hælendes Cristes; sænd mycel wæter þurh þinne muþ, swá þæt sien gewemmede ealle þa on þisse ceastre syndon.' Mid þi [þe] he þus cwæð, se eadiga Andreas, hraþe sio stænene<sup>1</sup> onlicnes sendde mycel wæter þurh hiora muþ swa sealt, and hie æt manna lichaman, and hit acweálde heora bearn and hyra nytenu. And hie ealle woldon fleon of þære ceastre. Se haliga Andreas þa cwæð, 'Mín Drihten Hælend Crist, ne forlæt me, ac send me þinne engel of heofonum on fyrenum wolcne, þæt þa embgange ealle þas ceastre þæt ne magen geneosian for þæm fyre.' And þus ewepende, fyren wolc astah of heofonum, and hit ymbsealde ealle þa ceastre. Mid þy þæt ongeat se eadiga Andreas, he bletsode Drihten. Þæt wæter weox oþ mannes swuran, and swiþe hit æt hyra lichaman. And hie ealle cigdon and cwædon, 'Wá ús, forþon þe þas ealle úp cóman for þissum ælþeodigum, þe we on þissum carcerne betýned hæbbað. Hwæt beo we dónde?' Sume hie cwædon,

His flesh and hairs that he had lost become a full-blown tree bearing fruit.

St. Andrew saw also a stone image on a brass column.

The apostle bids the stone image to send out a stream of brine from its mouth.

<sup>1</sup> MS. stefne.

A fiery cloud descended from heaven.

Some of them said, 'If it so please you, let us go to the prison and bring him out therefrom, lest perhaps we perish miserably; and let us all cry, and say that we believe on the Lord of this stranger; then will he remove these afflictions from us.' When the blessed Andrew perceived that they were turned to the Lord he said to the stone image, 'Cease now, through the might of our Lord, and send forth no more water out of thy mouth.' And this said, the water ceased and came forth no more out of its mouth. Then went the holy Andrew out of the prison, and the water itself did him reverence before his feet. And they who remained came to the prison door and said, 'Pity us, O God, and do not to us as we did to this stranger.' Then prayed the holy Andrew in the sight of the people, and the earth opened and swallowed up the water with the dead men. The people who saw that were greatly afraid and said, 'Woe to us, for this death is from God, and he will kill us for the afflictions which we wrought upon this man. Truly he is sent from God, and he is God's servant.' The holy Andrew said to them, 'My children, be not afraid, for those who are now in this water shall live again. And for this cause has this thing happened, that ye may believe on my Lord Jesus Christ.' Then prayed the holy Andrew to the Lord and said, 'My Lord Jesus Christ, send thine Holy Spirit, that he may awaken all those who are in this water, that they may believe on thy name.' Then the Lord bid all those who were in the water to arise. And after this the holy Andrew caused a church to be built on the spot where the column stood. And he gave them the commandments of the Lord Jesus Christ, and said, 'Love him, for great is his power.' And he set one of their chief men as bishop over them, and baptized them and said, 'Now then I am ready to go to my disciples.' Then they all besought him and said, 'Stay with us yet a little time, that thou mayest establish tranquillity amongst us, because we are newly turned to this faith.' But the holy Andrew would not hearken to them, but he bade them farewell and so left them.

‘Gif cow swa līce þuhte, utan gangan on þissum carcerne and hine út forlætan, þy læs wén sie þæt we yfele forweorþon; and uton we ealle cigean and eweþan, forþon þe we geleofað on Drihten þyses ælpeodigan mannes; þonne afyrseþ he þas earfoðnesse fram ús.’ Mid þi se cadiga Andreas ongeat þæt hie to Drihtene wæron gehwerfede, he cwæð to þære stænenan ânlicnesse, ‘Ara nú þurh mægen úres Drihtenes, and ma wæter of þinum muþe þu ne sénd.’ And þa gecweden þæt wæter offán, and ma of heora muþe hit ne eode. Se haliga Andreas þa út-eode of þam carcerne, and þæt selfe wæter þegnunge gearwode beforan his fotum. And þa þær to lafe wæron, hie comon tó þæs carcernes duru, and hie cwædon, ‘Gemiltsa us God, and ne dō us swá swá we dydon on þisne ælpeodigan.’ Se haliga Andreas þa gebæd on þæs folces gesihþe, and seo eorþe hie ontynde and hio forswellh þæt wæter mid þam mannum. Þa weras þa þæt gesawon hie him swiþe ondrædon, and hie cwædon, ‘Wá us, forþon þe þes deað fram Gode is, and he us wile acwellan for þissum earfoðnessum þe we þissum mannan dydon. Soðlice fram Gode he is send, and he is Godes þeowa.’ Se halga Andreas him to-cwæð, ‘Mine bearn, ne ondrædaþ ge eow forþon þe þas þe on þis wætere syndon eft hie libbað. Ac þis is forþon þus geworden þæt ge geleofon on minum Drihtne Hælendum Criste.’ Se haliga Andreas þa gebæd to Drihtne and cwæð, ‘Mín Drihten Hælend Crist, send þinne þone Halgan Gast, þæt áwece ealle þa þe on þisse wætere syndon, þæt hie geliefon on þinne naman.’ Drihten þa het ealle arisan þe on þam wætere wæron. And æfter þissum se haliga Andreas het cyrican getim-  
brian on þære stowe þær se swer stod. And he him sealde bebodu Drihtnes Hælendes<sup>1</sup> Cristes, ‘And lufiað hine forþon mycel is his mægen.’ And ænne of heora aldormannum to bisceope he him gesette, and he hi gefullode and cwæð, ‘Nu þonne ic eom gearo þæt ic gange to minum discipulum.’ Hie ealle hine bædon and hie cwædon, ‘Médmycel fæc nu gyt wuna mid ús, þæt þu us gedefra gedó, forþon þe we niwe syndon to þissum geleafan gedón.’ Se halga Andreas hie þa nolde gehieran, ác he hie grette and hie swá forlet. Him fylgede mycel

At the people's entreaties he bids the image to cease its operations.

The earth opens and swallows the dead.

These are afterwards raised to life.

<sup>1</sup> MS. hælendest.

He converted them to Christianity.

And a great multitude of the people followed him weeping and crying. And there shone a light over their heads, while the holy Andrew was journeying thence, and the Lord Jesus Christ appeared to him on the way in the form of a fair child, and said to him, 'Andrew, wherefore departest thou thus without fruit of thy labour, and hast forsaken those who besought thee, and pitiedst not the children of those who followed thee weeping? Their clamor and cry have ascended up to me in heaven. Now therefore return again to the city, and remain there seven days, that thou mayest confirm their minds in my faith. Go then to the city [and abide there] with thy disciples, and with those also who believe in my faith.' When he had said this, the Lord Jesus Christ ascended up to heaven, and the blessed Andrew returned to the city Marmadonia and said, 'I bless thee, my Lord Jesus Christ, thou that turnest all souls to thee, that thou didst not let me depart in my anger from this city.' And the people rejoiced with great joy. And he abode with them there seven days, teaching and confirming their hearts in the faith of our Lord Jesus Christ. When the seven days were fulfilled, as the Lord had commanded him, he departed from the city Marmadonia and hastened to his disciples; and all the people conducted him forth with joy and said, 'There is one Lord God, he is Jesus Christ, and the Holy Ghost, to whom is glory and power, in the holy Trinity, everlastingly, world without end, for ever.']



manigo þæs folces wepende and hrymende. And þa ascān leolit ofer hieora heafod, mid þi se halga Andreas þanon wæs farende, [and] him ætiwde Drihten Hælend Crist on þam wege on ánsine fægeres cildes, and him to-cwæð, ‘Andreas, for hwan gæst þu swá buton wæstmē þines gewinnes, and þu forlete þa þe þe bædon, and þu nære miltsiend ofer heora cild þa þe wæron fylende and wepende? Þara cīrm and wóp to me astah on heofonas. Nu þonne hwyrf eft on þa ceastre and beo þær seofon dagas, oppæt þu gestrangie heora mod on minne geleáfan. Gang þonne to þære ceastre mid þinum discipulum, and ge<sup>a</sup> on minne geleafan geleofan.’ Mid þi he þis cwæð, Drihten Hælend Crist, he astah on heofonas. Se eadiga Andreas þa wæs eft hwyrfende on Marmadonia ceastre, and he cwæð, ‘Ic þe bletsige mīn Drihten Hælend Crist, þu þe gehwyrfest ealle saula, forþón þu me ne forlete út-gangan mid minre hat-heortan of þisse ceastre.’ Hio wæron gefeonde mycle gefean, and he þær wunode mid him seofon dagas, lærende and strangende hira heortan on geleafan ures Drihtnes Hælendes Cristes. Mid þi þe þa wæron gefyllede seofon dagas swá swa him Drihten bebead, he ferde of [Mar]madonia ceastre efstende to his discipulum. And eall þæt folc hine lædde mid gefean and hie cwædon, ‘An is Drihten God, se is Hælend Crist, and se Halga Gast, þam is wuldor and gewæld on þære Halgan Þrynnysse þurh ealra worulda woruld soðlice a butan ende<sup>b</sup>.’]

After this, when Andrew is leaving the city, Jesus bids him to go back.

He returned and abode seven days.

Then he returned to his disciples.

<sup>a</sup> Perhaps we should read þa þe.

<sup>b</sup> From the Cambridge MS. C. C. C. S. 8.

## CORRECTIONS.

- P. 2, l. 2, *for* 'A.D. 979.' *read* 'A.D. 971.'
- P. 3, l. 3, *for* 'A.D. 979.' *read* 'A.D. 971.'
- P. 8, l. 2 from bottom, *for* 'then' *read* 'then as'
- P. 8, l. 2 from bottom, *for* 'as' *read* 'so the'
- P. 22, l. 14, *for* 'be mindful of' *read* 'attend to'
- P. 22, l. 15, *for* 'if he first have devoted himself to' *read* 'if he should first hinder himself from'
- P. 26, l. 8 from bottom, *for* 'feast' *read* 'fast'
- P. 40, l. 9, *for* 'to' *read* 'do'
- P. 84, l. 6, *for* 'iron' *read* 'brazen'
- P. 92, l. 14 from bottom, *for* 'noon' *read* 'nine'
- P. 94, l. 13 from bottom, *for* 'may' *read* 'may and can'
- P. 100, l. 6, *for* 'hell-' *read* 'eternal'
- P. 108, l. 11, *for* 'death' *read* 'deeds'
- P. 128, l. 14, *for* 'thirty' *read* 'thirty-three'
- P. 128, l. 8 from bottom, *for* 'sins' *read* 'sins, and to hear their prayers'

## PREFACE TO THE BLICKLING GLOSSES.

THE following glosses are taken from a copy of the Roman Psalter<sup>1</sup> in the library at Blickling Hall, now in the possession of the Dowager Marchioness of Lothian. From the similarity of the writing to that of the Lindisfarne Gospels<sup>2</sup>, we may safely conclude that the Latin text was written about the beginning of the eighth century. The book once contained 117 leaves, of which only 88 now remain. The subjoined table shows which leaves are wanting and what parts of the psalter are contained in the remaining leaves :

### LEAVES.

- |      |   |
|------|---|
| 1— 5 | wanting.  |
| 6    | stands after leaf 93 ; it=Iudicabit populos ix. 9—<br>rapiat pauperem ix. (2nd part) 9. |
| 7—22 | wanting.  |

<sup>1</sup> An extract from the preface to the *Quincuplex Psalterium* of Jacobus Faber Stapulensis (secunda emissio, 1513) may serve to explain the relation of the Roman to the Gallican and other psalters: 'Caeterum in vnum corpus quinque psalteria redeimus; Gallicum, Romanum, Hebraicum, Vetus, et Conciliatum, vt ex eorum inutua inuicem collatione iuuentur ii quos similis indaginis cura mordebit, et ob id praeterea vt multi cantus ecclesiastici vnde sumpti sint agnoscantur. At rursus quaeret aliquis cur ita vocentur cum singulum quodque Latino sermone conscriptum sit. Hac crediderim ratione Romanum dici . . . quod Romae emendatum a Hieronymo (ceu ex eius prologo dilucet) in ecclesia caneretur Romana, id est Gallia transalpina. Et Gallicum, quod eo ecclesia Gallica, id est cisalpina vteretur; et illud esse arbitror quod ad preces Paulae et Eustochii secundo correxit Hieronymus, hoc ductus argumento, quod in vetustis codicibus illud obelis et asteriscis reperimus annotatum, quemadmodum scribit idem Hieronymus se annotasse. Hebraicum vero, quod nulla media intercedente lingua ex Hebraeo ad Sophronii preces Latina illud donarit colonia. Quae tria psalteria tribus columnis altrinsecus e regione positis descripta maiores nostri magna diligentia describi curarunt, et descripta custodiri, vt in vetustioribus bibliothecis licet adhuc intueri . . . Porro Psalterium Vetus dicitur, quod eo vel maxime ante editionis a Hieronymo emendatus vt-rentur ecclesiae. Conciliatum, quod pauca addat aut mutet ad Gallicum, quo magis veritati et Hebraico concordet psalterio, et quandoque vt aptior et accommodatior habeatur sermo.'

<sup>2</sup> These Gospels were written by Eadfrith, who was bishop of Lindisfarne from 698 to 721.

## LEAVES.

- 23—27 = *dum clamarem xxxi.* 3—*rectos corde xxxvi.* 14.  
 28 wanting.  
 29—39 = *Salus autem xxxvi.* 39—*non spernit l.* 19.  
 40—41 wanting.  
 42—75 = *Quis dabit lii.* 7—*ante deum xciv.* 6.  
 76—79 wanting.  
 80—90 = *Quia cinerem ci.* 10—*a persequenti*<sup>3</sup> *cviii.* 31.  
 91 wanting.  
 92—117 = *Iocundus homo cxi.* 5—end of last psalm.

Each page contains twenty-four lines. When a line begins with a capital letter, the capital is written a little way out in the margin. Each psalm begins with a large ornamental letter; a few psalms have a line of such letters.

Beside the Psalter, the volume, as now bound, contains a calendar which fills three leaves. This stands before the Psalter; it is written in a hand of the fourteenth century.

At the end of the book are two leaves; the first bears on its first page some extracts from the gospels in Latin, namely (1) Mark xvi. 14—20; (2) Matthew ii. 1—12; (3) Luke i. 26—38 *missus verbum tuum*; (4) John i. 1—7 *lumine*; 9—14, the latter part of verse 7 and the whole of verse 8 being omitted. On the other leaf are the names of several clerks of the city of Lincoln.

The glosses are of two kinds. First a few old ones, written in red. These are distinguished in our list by being printed in thick type. Some are in Saxon, some in Latin. The others are full two centuries later; they are written in black, and are far more numerous than the red ones. Of these also some are in Saxon, some in Latin. The Latin glosses are not given in our list, except a few which contain a word or two of Saxon. The word *ȝ* (and), which in the MS. begins many of the glosses, has been omitted for convenience, otherwise they are set down as they stand, and followed by the Latin words which they render or explain. The references to psalm and verse, both in list and preface, are to the psalter in the Vulgate (edition of Paris, 1855), the Roman Psalter not being easily accessible.

E. BROCK.

<sup>3</sup> A later hand has completed the verse by adding '*bus animam meam*,' and has written a Latin hymn to the Virgin at the foot of the page.

## THE BLICKLING GLOSSES.

ablicen : *see* beo a.  
 ablysien : erubescant 34. 4.  
 acworren : *see* rice.  
 acymð : } *see* hwa.  
 acymp : }  
 he acyrde : conuertit 77. 44.  
 þæt he acyrde : ut auerteret 77.  
 38.  
 hi acyrdon : auerterunt 77. 57.  
 acyrrendum : auertente 103. 29.  
**adoen** : *see* **milcum**.  
 adolfenre : *see* an-ælede.  
 adunestigap : descendunt 103. 8.  
 æbylgnesse : indignationis 101. 11.  
 æbylgnis : indignatio 68. 25.  
 æbylgnisse : indignationis 77. 49.  
 æceres : *see* blosma.  
 æfenne : *see* gegearwunga.  
 on æfenne þu geblissast : uespere  
 delectaueris [u altered to b] 64. 9.  
 æfre : *see* þy læs.  
 æfter menigo : secundum multitu-  
 dinem 150. 2.  
 æhta : possessiones 77. 48.  
 æle gemetine : omnis conuentus  
 61. 9.  
 ælce : tota 55. 6.  
 ælcne : *see* ofsloh.  
 þa ælfremedan : alienigenae 82. 8.  
 ælfremedra : alienorum 143. 7.  
 ærendracan : *see* on-sanda.  
 æryndracan [*in a later hand?*]:  
 legati 67. 32.  
 æt[r]ene þa beoð begalene : uene-  
 fici quae incantantur 57. 6.

ætspurne : *see* þy læs.  
**afeoll** : *see* **ascoben**.  
 afyl : *see* ahyld.  
 he afyrde : abstulit 77. 52.  
 afyrrede : *see* beoð a.  
 age þu : posside 78. 11.  
 ageald : retribuit 102. 10.  
 ageot : effunde 68. 25.  
 ageot ut flane : effunde frameam  
 34. 3.  
 ageotap : effundite 61. 9.  
 on agrafenum anlicnessum : in  
 sculptilibus 77. 58.  
 hy ahofon : extollerunt 82. 3.  
 ahyld uel afyl : praecipita 54. 10.  
 ahyldon : declinauerunt [*sic*] 54.  
 4.  
 ahyldon : declinauerunt 101. 12.  
 se alædeð : qui educit 67. 7.  
 altras : altaria 83. 4.  
 se alyseð of : qui redimet [*i altered  
 from e*] de 102. 4.  
 þu ameredest : examinasti 65. 10.  
 [*The glossator seems to have  
 read exanimasti.*]  
 on an : in unum 101. 23.  
 anæl ligræscas : eorusca eorusca-  
 tiones 143. 6.  
 an-ælede of fyre 7 adolfenre : in-  
 censa igni et effossa 79. 17.  
 andetten : confiteantur 144. 10.  
 andwalde : cameo 31. 9.  
 heo andwyrde him on wege mæ-  
 genes his : respondit ei in uia  
 uirtutis suae 101. 24.

on angnisse : in erumna 31. 4.  
 hy anhyredon : acmulati sunt 77.  
     58.  
 anhyrnede : unicornis 91. 11.  
 anlicnessum : *see* agrafenum.  
 on an-mittum : in stateris 61. 10.  
 anmod : unanimis 54. 14.  
 an-mode : unanimes 67. 7.  
 of ansyne : a facie 67. 3.  
 he anydde : reppulit 77. 60 ; 77.  
     67.  
 þu anyddest : reppulisti 59. 3.  
 arærende : *see* cweade.  
 he arærð : erigit 144. 14.  
 aris : exsurge [*first time*] 56. 9.  
 arise : exurgat 67. 2.  
 on asædnessum : in holocaustis  
     65. 13.  
**þem ascendendum. quia car-**  
**bones inseparunt scoria**  
**de ferro :** [*marginal gloss*  
*on*] cum carbonibus 119. 4.  
**ascoben afeoll :** impulsus  
 uersatus sum 117. 13.  
 of ascununga : de excretionem  
     58. 13.  
 asendeð : inmittet 33. 8.  
 asete : pone 82. 12.  
 þu asettest : posuisti 65. 11.  
 he aspende : dispersit 111. 9.  
**asten :** *see* granode.  
 astigaþ : ascendunt 103. 8.  
 astyred : *see* beon, bið a.  
 asyndriende : segregans 67. 10.  
 awendednis : commutatio 54. 20.  
 awest : deserta 68. 26.  
 awripe : solueret [*altered from*  
     soluat] 101. 21.  
 awurtwalude : exterminauit 79. 14.  
 awyrp : iacta 54. 23.  
 awyrtwalað : exterminabit 145. 9.  
 he aþenede : expandit 104. 39.  
 aþeniende : extendens 103. 2.  
  
 on bearne : *see* behæfde.  
 begalene : *see* æt[r]ene.  
 þone ic behæfde on bearne : quod  
     continui in sinu 88. 51.

beheald : intende 34. 23 ; 69. 2.  
 hy beheoldon : intenderunt 63. 4.  
 na behylt : non intendit 80. 12.  
 [beh]ylt bogan : intendit arcum  
     57. 8.  
 on bellum : in cymbalis 150. 5.  
 beluc : conclude 34. 3.  
 ic beo ablicen (*id est* in puritate  
     anime) : dealbabor 50. 9.  
 ic ne beo onscunod : non combi-  
     nabor [*altered from* communa-  
     bo] 140. 4.  
 beon astyred : commoueri 65. 9.  
 beorgas : *see* blissunga.  
 beoð afyrrede : auferentur 57. 9.  
 beoð begalene : *see* æt[r]ene.  
 beoð gesceapene : creabuntur  
     103. 30.  
 beoð getrymede : confirmamini  
     104. 4.  
 beoð herede : laudamini 104. 3.  
 beoð todræfed : dispergentur  
     91. 10.  
 beoð ymgyrde : *see* blissunga.  
**fecundæ berendet :** foeto-  
     sae 143. 13.  
 we besencton : obsorbuimus 34. 25.  
 be-tuyh cy : inter uaccas 67. 31.  
 þu bewruge : protexisti 63. 3.  
 biddende : *see* eom.  
 þa bilewittan : mansueti 33. 3.  
 biþ : fit 102. 3.  
 na bið astyred : non commoue-  
     bitur 111. 6.  
 na biþ gemunen : non memora-  
     bitur 82. 5.  
 bið gereht : dirigitur 101. 29.  
 bleow : flauit 147. 18.  
 blewþ : florebit 102. 15.  
 blisse : exultationis 46. 2.  
 blissiað : plaudite 46. 2.  
 blissiaþ : exultate 80. 2.  
 blissie : laetetur 104. 3.  
 blissunga beorgas beoð ymgyrde :  
     exultatione colles accingentur  
     64. 13.  
 bloda : *see* weras.  
 blosma æceres : flos agri 102. 15.

blowep: *see* palmtwig.  
 bodiap: *adnuntiate* 104. 1.  
 hi bodiað: *pronuntiabunt* 144. 4.  
 bogan: *see* [beh]ylt.  
 bogan: *see* tinde.  
 on bogan þworne: *in arcum peruersum* 77. 57.  
 borhgiend: *fenerator* 108. 11.  
 breadru: *frusta panis* 147. 17.  
 brohte: *adtulit* 77. 29.  
 burnan on suðdæle: *torrens in austro* 125. 4.  
 of byman: *see* singap o. f.  
 fram byrþenum: *ab oneribus* 80. 7.  
 bysmredon: *deriserunt* 34. 16.  
 on bytole: *in freno* 31. 9.  
 byð geæbylged: *indignabitur* 102. 9.  
 on cafertunum: *in atris* 91. 14.  
 cealf geong uel neowe: *uitulum nouellum* 68. 32.  
 ceastra: *see* midlene.  
 cecera: *coedri* 148. 9.  
 cederbeam: *cedrus* 91. 13.  
 cederbeamas: *cedri* 103. 16.  
 ceocan: *maxillas* 31. 9.  
 cneorissa: *see* gemenifyld.  
 cnihtas: *pueri* 112. 1.  
 cristene: *see* lease.  
 cuma: *ospis* 68. 9.  
 ic cwæþ: *ego dixi* 81. 6.  
 of cweade arærende: *de stercore erigens* 112. 7.  
 cwed uel meox: *stercus* 82. 11.  
 cwyð: *dicet* 57. 12.  
 he cwyð: *dicet* 90. 2.  
 cy: *see* be-tuyh.  
 þæt þu cyddest: *quod innotuisti* 143. 3.  
 hy cyþan: *innotescant* 78. 10.  
 cyþað: *narrate* 104. 2.  
 dæge: *see* hwylce.  
 dægeredes: *see* [utg]ang.  
 demað: *see* hu 1.  
 on denum: *in conuallibus* 103. 10.  
 deofle: *see* hryre.

deopnes: *abyssus* 103. 6.  
 plagæ uestigia dolgsua-  
 þhe: *ciatrices* 37. 6.  
 doundes: *agentis* 70. 4.  
 drencende: *inebrians* 64. 11.  
 on drige land: *in aridam* 65. 6.  
 drihten: *see* gemun.  
 drineap: *potabunt* 103. 11.  
 on drium: *see* eodon.  
 drupon: *distillauerunt* 67. 9.  
 eahslum: *scapulis* 90. 4.  
 eastdæl: *see* swa.  
 edlean: *retributiones* 102. 2.  
 on edleanunga: *in retribuendo* 54. 21.  
 ege 7 fyrhto: *timor et tremor* 54. 6.  
 eletriow: *see* gingen.  
 endas: *see* fættiað.  
 eodon on drium: *abierunt in sicco* 104. 41.  
 ic eom biddende: *deprecatus sum* 141. 2.  
 eorlicra: *see* geteld.  
 eorre: *zelus* 78. 5.  
 eouor: *aper* 79. 14.  
 þæt he eteð: *ut educat* 103. 14.  
 facenfulle: *see* weras.  
 færst: *see* þonne þu f.  
 of fætnysse hwætes: *adipe frumenti* 147. 14.  
 fættiað endas: *pinguescent fines* 64. 13.  
 hy fandedon: *temptauerunt* 34. 16.  
 farap: *pertransibunt* 103. 26.  
 fareð: *pertransibit* 102. 16.  
 feawoste: *paucissimi* 104. 12.  
 on felda: *in campo* 77. 43.  
 fell: *pellem* 103. 2.  
 of feondum: *de inimicis* 58. 2.  
 feor: *longe* 64. 6.  
 þu feredest: *transtulisti* 79. 9.  
 feþera: *pinnas [altered to pen- nas]* 54. 7.  
 under feþerum: *sub pinnis [altered to pennis]* 90. 4.

- flana : iacula 54. 22.  
 flane : *see* ageot ut f.  
 fram flane fleondre : a sagitta uolante 90. 6.  
 fleoge : *see* hundes.  
 fleondre : *see* flane f.  
 flewþ : fluit 67. 3.  
 hy fliton : exercebantur 68. 13.  
 on flode : in diluuiio 31. 6.  
 ic forbær : subportauit 68. 8.  
 ic hit forbere witodlice : subportassem utique 54. 13.  
 on forcirringe : in conuertendo 125. 1.  
 fordonra : interemptorum 101. 21.  
 he fordyde : exterminauit 77. 45.  
 fordytt : obstructum 62. 12.  
 forecynrene : progenie 144. 13.  
 foresette : anticip[e]t 78. 8.  
 foretaen : prodigia 77. 43.  
 forgnad : contriuit 104. 33.  
 þu forgnide : elisisti 101. 11.  
 forgnidene [acc. sing. fem.] : contritum 50. 19.  
 forgnidene [acc. pl.] : elisos 144. 14.  
 ʒ ne þu ne forhafa : neque conpescaris 82. 2.  
 he forhygde : spreuit 77. 62.  
 he na forhygde [altered from forhigde] : non spreuit 68. 34.  
**cataracte, forsceta. cataracte aquam concludunt** : *marginal note on cataractarum* 41. 8.  
 forspillan : *see* uto.  
 forswelge : absorbeat 68. 16.  
 forswelgeð : obsorbet 57. 10.  
 fortrædon : conculcauerunt 55. 3.  
 ne for-wan [The writer left the word unfinished. It should be forwandien] : non reuereantur 68. 7.  
 forwandung : reuerentia 68. 8.  
 þæt hi forwurþon : ut intereant 91. 8.  
 swa forwyrþen : sic pereant 67. 3.  
 forþ-gecigaþ : prouocant 67. 7.  
 oð forðgewite : donec transeat 56. 2.  
 forþon hy tyrgdon : quia exaceruauerunt [for exacerbaucrunt] 104. 28.  
 forþon on gesihðe hy ofþrihton : quia ecce occupauerunt 58. 4.  
 forþrystrede [miswritten for forþystrede] : obscurauit 104. 28.  
 fræt : depastus est 79. 14.  
 fremede geworden : exter factus 68. 9.  
 fremedne : alienum 80. 10.  
 frofr : refugium 31. 7 ; 58. 17.  
*See* heahstne.  
 frox : ranam 77. 45.  
 frumcennendne : *see* ofsloh.  
 frumsceattas : primitias 77. 51 ; 104. 36.  
 of frymþe : *see* singaþ o.  
 on frymðe : initio 101. 26.  
 of fyre : *see* an-ælede.  
 fyrhto : *see* ege.  
 fyrytte : *see* ware.  
 gange : exiet 103. 23.  
 gangendum : *see* gestreone g.  
 ganotes : fulice 103. 17.  
 geæbylged : *see* byð.  
 geahlas : molas 57. 7.  
 geandetten : confiteantur 66. 4.  
 on geanryne : in occursum 58. 6.  
 gearo : paratum 56. 8.  
 gebiddeþ : adoret 65. 4.  
 gebiged : incurua 68. 24.  
 geblissast : *see* æfenne þu.  
 gebundene : uinctos 68. 34.  
 gebundenra : uinculorum 101. 21.  
 ne gecig þu : ne reuoces 101. 25.  
 gecir : conuerte 125. 4.  
 gecweme : habita 77. 37.  
 he gecyrde : conuertit 104. 29.  
 gecyrred : } *see* syn.  
 gecyrrede : }  
 gecyþ : enuntia 101. 24.  
 gedafenre : oportuno 144. 15.  
 gedrefede : commoti 108. 10.



- on gedrefednyssum : in tribulationibus 45. 2.  
 [gedrenctest, *nearly effaced*] : incibriasti 64. 10.  
 on gefægenunga : in ex[s]ultatione [s *erased*] 104. 43.  
 gefeogað : gaudete 32. 1.  
 gefeogiað : iubilate 46. 2.  
 on gefere : in profectioe 104. 38.  
 gefiþerede : pennata [*altered from* pinnata] 77. 27.  
 gefylstan : adiutori 80. 2.  
 to gegearwunga his oþ to æfenne : ad operationem suam usque ad uesperam 103. 23.  
 geglengde : conpositae 143. 12.  
 gegrip : adpraehende 34. 2.  
 gegripe : adpraehendat 68. 25.  
 gegripennis : captio 34. 8.  
 gegyred : amictus 103. 2.  
 gehat : uota 60. 9.  
**on geherlicnissum** : in oportunitatibus 9. 10.  
 gehlystap : obaudite [*altered from* obe dite] 65. 8.  
 gehwædnesse : paucitatem 101. 24.  
 gehwearf : redegit 77. 59.  
 gehyrnisse minre : auditui meo 50. 10.  
 gehyþelicre : oportuno 31. 6.  
 þu geic : adicies 60. 7.  
 gelast : uotum 64. 2.  
 geleccende : rigans 103. 13.  
 gelic : *see þa þa*.  
 gelicat : placebit 68. 32.  
 gemenifyld cneorissa : multiplicatio generationis [*altered to* generationes] 64. 11.  
 gemetinc : *see ælc*.  
 fram gemetinge : a conuentu 63. 3.  
 on gemetinge : in conueniendo 101. 23.  
 gemicliað : magnificate 33. 4.  
 ic gemiclice : magnificabo 68. 31.  
 gemiclod : magnificatus 103. 1.  
 gemiclode : magnificauit 125. 2.  
 hu gemiclode : quam magnificata 91. 6.  
 hu gemiclode : quam magnificata 103. 24.  
 gemiclunga : magnificentiam 144. 5.  
 gemiclunge : magnificentiae 144. 12.  
 gemolten : liquefacta 57. 9.  
 gemun þu drihten dauidis : memento domine dauid 131. 1.  
 hegemunde : memoratus est 77. 39.  
 he gemyltet : liquefaciet 147. 18.  
**gemyndelic** : memoriale 134. 13.  
 gemyndige : recordati 77. 42.  
 genihtsumnisse : ubertate 103. 28.  
 of genihtsumnisse hwætes : ex adipe frumenti 80. 17.  
 on genihtsumnysse : in abundantiam 77. 25.  
 genihþsumere : uberi 91. 11.  
 of genihðsumnysse : eructuantia 143. 13.  
 genip : *see sett*.  
 geniwa : innoua 50. 12.  
 genyhtsumre : *see ylde*.  
 ȝ na genyrwe : neque urgeat 68. 16.  
 geogaþ : iuuentus 102. 5.  
 geong : *see cealf*.  
 gereht : *see bið g*.  
 ic gereht wæs : dirigebar 58. 5.  
 geriseð : decet 64. 2.  
 gerist : *see rihtwise*.  
 gescamien : confundantur 70. 13.  
 gescamien ȝ wandien : confundantur et reuereantur 34. 4.  
 of gesceafte þinre : creatura tua 103. 24.  
 gesceapene : *see beoð g*.  
 gescyldend : protector 70. 6.  
 on gescyldnesse : in protectione 90. 1.  
 on gesilhðe : *see forþon on g*.  
 on gesomnunga goda : in synagoga deorum 81. 1.  
 þæt he gesomodlæcð : ut conlocet [*an l above the n*] 112. 8.  
 gestreon : usura 54. 12.

- fram gestreone gangendum : a  
 negotio perambulante 90. 6.  
 geswetlehta : *see* onsægnessa.  
 geswinc : tribulationem 77. 49.  
 of geswince : de tribulatione  
 59. 13.  
 geteld þara eorlicra : tabernacula  
 idumeorum 82. 7.  
 getillað : *see* weras.  
 getreowe : fidelis 144. 13.  
 getrymed : confirmatus 70. 6.  
 opþe getrymed wære : aut firmare-  
 tur [*altered to* formaretur] 89. 2.  
 getrymede : firmati 32. 6. *See*  
 beoð g.  
 getrymede [*acc. sing. fem.*] : muni-  
 tum 70. 3.  
 gewelliggian : locupletare 64. 10.  
 gewistfullien : aepulentur 67. 4.  
 ne gewit þu : ne discedas 34. 22.  
 gewitende : uadens 77. 39.  
 geworden : *see* fremede, þa þa.  
 gewuldorbeagað [*with a v above*  
*the o*] : coronat 102. 4.  
 geþoht : consensum 82. 6.  
 geþoht þinne : cogitatum tuum  
 54. 23.  
 geþyldgendum : *see* teonan.  
 gicelstan : *see* sent.  
 gif witodlice : si utique 57. 12.  
 þa gingan eletriow, qui  
 fructuferens [*est*] : *mar-*  
*ginal note to* nouella oliuarum  
 127. 3.  
 gleawlice : astute 82. 4.  
 gligbeam : tympanum 80. 3.  
 on gligbeame 7 wynwerede : in  
 tympano et choro 150. 4.  
 goda : *see* gesomnunga.  
 on gode : in bono 85. 17.  
 granode uel asten : rugiebam  
 37. 9.  
 gremedon : exacerbauerunt [*b*  
*altered from u*] 77. 56. *See* la.  
 hi gristbitoton : striderunt 34. 16.  
 grund : fundum [*with an erasure*  
*before it*] 64. 8.  
 grund : profundum 68. 16.  
 grundas : abysos 32. 7.  
 grundas : abysi 148. 7.  
 of grunde : de profundo 68. 15.  
 of grundum : de profundis 129. 1.  
 hæbbendum : retinentibus 102. 18.  
 hæftned : captiuitatem 125. 1.  
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of the  
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# The Blickling Homilies

of the

Tenth Century.

FROM THE MARQUIS OF LOTHIAN'S UNIQUE MS. A.D. 971.

EDITED,

WITH A TRANSLATION AND INDEX OF WORDS,

BY THE

REV. R. MORRIS, M.A., LL.D.,

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## PREFACE.

THE Blickling Homilies, though now for the first time published, have not been altogether unknown to old English scholars. Godwin, in his life of St. Andrew from the Cambridge MS. CCC. S. 8, published in the Transactions of the Cambridge Antiquarian Society, 1851, gave variant readings from the Blickling MS. His version, corrected by the manuscript, has enabled me to complete the missing parts of the present text, pp. 237-249.

From some notes in our manuscript in the library of Blickling Hall, Norfolk, it is evident that Thorpe had made a careful examination of the original, but, curiously enough, had overlooked the passage which mentions the very year in which the manuscript was written, A. D. 971. This date, however, does not necessarily mark the exact point of time in which the present Homilies were composed, but may be a later insertion of the transcriber; that is to say, the date 971 only gives us the age of the MS., and not that of the author or compiler.

100. If we compare the Blickling Homilies with the corresponding discourses in Ælfric's Collection (Ælfric Society, ed. Thorpe), we see at a glance how very materially they differ both in vocabulary and syntactical structure. In Ælfric's the vocabulary is comparatively modern, as compared with the English of Alfred's age, and the sentences are less complex, though more coherent and closely connected. In the Blickling Homilies we

find a more archaic vocabulary agreeing with that of the older English of the 9th century, and the sentences are complex, though loosely connected by conjunctions that express the relation of subordination somewhat indefinitely.

The Blickling Homilies contain many words that are not found in Ælfric, though they occur in the later poetical literature, which we well know is more archaic than the prose of the same period. The prose in some parts of the present Homilies is more or less poetical. In the first Sermon, the 'Annunciation of St. Mary,' there is a good illustration in the address of the Angel to Mary: 'The redness of the rose glittereth in thee, and the whiteness of the lily shineth in thee,' &c. (p. 7); and on p. 105 Christ is called 'se goldbloma,' 'the golden blossom.' There is, too, a somewhat remarkable poetical passage on p. 209 in the story of the Dedication of St. Michael's Church, which seems out of place in a religious discourse, and is evidently borrowed from an older source:—

'Swa Sanctus Paulus wæs geseonde on norðanweardne þisne middangeard, þær ealle wætero niðergewitað, & he þær geseah ofer ðæm wætere sumne hárne stán; & wæron norð of ðæm stáne awexene swiðe *hrimige bearwas*, & ðær wæron þystro-genipo, & under þæm stáne wæs nicra eardung & wearga. & he geseah þæt on ðæm clife hangodan on ðæm ísgan<sup>1</sup> bearwum manige swearte saula be heora handum gebundne; & þa fynd þara

'As St. Paul was looking towards the northern region of the earth, from whence all waters pass down, he saw above the water a hoary stone; and north of the stone had grown woods very rimy. And there were dark mists; and under the stone was the dwelling place of monsters and execrable creatures. And he saw that on the cliff there hung on the icy woods many black souls with their hands bound; and the devils in likeness of monsters

<sup>1</sup> MS. ís gean.

on nicra onlicnesse heora grip-ende wæron, swa swa grædig wulf; & þæt wæter wæs sweart under þæm clife neoðan; & betuh þæm clife on ðæm wætre wæron swylce twelf mīla, & ðonne ða twigo forburston þonne gewitan þa saula niðer þa þe on ðæm twigum hangodan, & him onfengon ða nicras.’

This passage seemed very familiar to me, and I was at once struck by its resemblance to the following description of the lake in *Beowulf*, of which it is probably a direct reminiscence:—

. . . . ‘Hie dīgel lond  
warigeað, wulfhleoðu, windige næssas,  
frécne fennigelád, ðær firgenstreám  
under næssa genipu niðer gewíteð,  
flod under foldan. Nis ðæt feor heonon  
milgearnearces, ðæt se mere standeð  
ofer ðæm hongiað *hrinde bearwas*,  
wudu wyrstum fæst, wæter oferhelmað.’

(See Sweet’s *A. S. Reader*, xviii,  
ll. 107–114.)

. . . . ‘They that secret land  
inhabit, the wolf’s retreats, windy nesses,  
the dangerous fen path, where the mountain stream  
under the nesses’ mists, downward flows,  
the flood under the earth. It is not far thence,  
a mile’s distance that the mere stands,  
over which hang rimy groves,  
a wood fast by its roots the water overshadows.’

(See *Beowulf*, ed. Thorpe, ll. 2719–2733.)

A comparison of the two passages enabled me to amend the misreading in *Beowulf*, which has long puzzled every Anglo-Saxon scholar who has attempted to suggest a more correct reading than that found in the MS.: the faulty reading ‘*hrinde bearwas*,’ in *Beowulf*, is evidently a corruption of ‘*hrimige bearwas*’ (*hrimige bearwas* in *Blickling Homilies*), i. e. ‘rimy or frosty woods.’ Mr. Sweet has adopted this emendation in the second edition of his excellent *Anglo-Saxon Reader*, and considers that it ‘solves a long-vexed problem.’

We find a few Latin words in these Homilies, most of which are to be met with in earlier documents: *cantíc*, *templ*, p. 5; *gigant*, p. 9; *mynetere*, p. 71; *ele*, p. 73; *carcern*, p. 85; *bisceop*,

*biscep*, *munec*, p. 109; (*heah*) *diacon* (archdeacon), *subdiacon*, p. 109; *reliquium*, p. 127; *munt*, p. 137; *palm* (twig), p. 139; *fic* (*treow*), *Apostol*, p. 155; *engle*, p. 157; *martire*, p. 167; *casere*, p. 179; *tor*, p. 187; *mile*, p. 193; *sealm*, p. 199; *ælmessan* (alms), p. 199; *marmanstán*, p. 203; *papa*, p. 205; *mæssepreost*, p. 207; *gecristnod*, p. 215; *mynster*, p. 217; *fefor*, p. 217.

*Pegn* is the ordinary word for 'disciple,' but *discipul* for 'discipuli' occurs on p. 277.

*Ceaster* is applied to a city, while the native *wíc* is used with reference to a mean village, see p. 77.

The date of the MS. is A. D. 971, mentioned on p. 119 (see facsimile of fol. 141 of MS.).

þonne sceal þes middangeard  
endian [on þam sixta elddo]  
& þisse is þonne se mæsta dæl  
agangen, efne *nigon hund wintra*  
& *lxxi. on þys geare.*

'Wherefore this world must  
come to an end, and of this the  
greatest portion [already] has  
elapsed, even nine hundred and  
seventy-one years, in this (very)  
year.'

The MS. was written by two different hands. The first, that represented in the photolithograph, wrote about two-thirds of the book; the second finished it. The second interrupts the first at pages 165 and 169; both hands are found on p. 204.

The MS. has lost leaves in many places, namely (*a*) at the beginning, (*b*) after p. 114, (*c*) after p. 126, (*d*) after p. 168, (*e*) after p. 170, (*f*) after p. 270, (*g*) after p. 278.

The leaves have been shamefully clipped, I suppose, by the binders, so as in many places to destroy the first line; and to make the matter worse, the leaves are thrown together in the greatest disorder. The following table shows how they are misplaced:

(a) eight leaves . . . . .	pages	1 — 16
(b) six leaves . . . . .	„	31 — 42
(c) seven leaves . . . . .	„	17 — 30



(d) one leaf . . . . .	pages 49, 50
(e) two leaves . . . . .	„ 45 — 48
(f) one leaf . . . . .	„ 43, 44
(g) one leaf . . . . .	„ 57, 58
(h) two leaves . . . . .	„ 53 — 56
(i) one leaf . . . . .	„ 51, 52
(j) forty-two leaves . . . . .	„ 61—144
(k) two leaves . . . . .	„ 147—150
(l) one leaf . . . . .	„ 237, 238
(m) one leaf . . . . .	„ 145, 146
(n) one leaf . . . . .	„ 155, 156
(o) one leaf . . . . .	„ 59, 60
(p) two leaves . . . . .	„ 151—154
(q) fifteen leaves . . . . .	„ 157—186
(r) four leaves . . . . .	„ 239—246
(s) ten leaves . . . . .	„ 187—206
(t) fifteen leaves . . . . .	„ 207—236
(u) sixteen leaves . . . . .	„ 247—278

For the following list of homilies on the same subjects as those in the Blickling MS. I am indebted to my friend Professor Skeat:—

*Annunciatio S. Mariæ.*

There is a homily beginning—Ure se ælmihtiga scyppend, printed in Thorpe's edition of Ælfric's homilies, vol. i. p. 192. The copies of it are these following, viz. NE. F. 4. 10. hom. 16<sup>1</sup>; NE. F. 4. 12. hom. 22; Jun. 22. hom. 4; CCC. S. 6. hom. 18; CCC. S. 7. hom. 13; CCC. S. 8. hom. 14; CCC. S. 17. hom. 28; Camb. Gg. 328. hom. 13 [printed by Thorpe]; Bibl. Reg. 7. C. xii. hom. 13; Vitel. D. 17. hom. 40; Vitel. C. 5. hom. 18.

*Dominica in Quinquagesima.*

The homily beginning—Her is geræd on þissum godspelle—is printed by Thorpe, vol. i. p. 152. The copies of it are NE. F. 4. 10. h. 18; NE. F. 4. 12. h. 26; Jun. 22. h. 5; CCC. S. 5.

<sup>1</sup> Hom. 16 means that it is marked XVI in Wanley's Catalogue, and so on throughout. The MS. NE. F. 4. 10 is described there, and may be found in the list at the end of the Preface; its full title is MS. Bodley, E Museo, NE. F. 4. 10.

h. 15; CCC. S. 7. h. 9; CCC. S. 8. h. 18; CCC. S. 9. h. 16; CCC. S. 17. h. 5; Camb. Gg. 3. 28. h. 10; Camb. Ii. 4. 6. h. 6; Bibl. Reg. 7. C. xii. h. 10; Faust. A. 9. h. 10; Vitel. C. 5. h. 13.

There is a homily headed 'Domē in Quinquagesima' in MS. CCC. S. 17. hom. 68; but it is really a homily for Ash Wednesday, its right title being 'Lar-spel in capite ieiunii,' as in CCC. S. 9. hom. 17, &c.

*Dominica prima in Quadragesima.*

There are two homilies by Ælfric. The first, beginning—*Ic wolde eow trahtnian*—is printed by Thorpe, vol. i. p. 166; from MS. Camb. Gg. 3. 28, hom. 11. Other copies are—Jun. 22. h. 6; CCC. S. 5. h. 17; CCC. S. 7. h. 10; CCC. S. 9. h. 18; CCC. S. 8. h. 56; CCC. S. 17. h. 6; Bibl. Reg. 7. C. xii. h. 11; Camb. Ii. 4. 6. h. 8; Faust. A. 9. h. 11. The second, beginning—*M. þ. l. eow eallum is cuð*—is printed by Thorpe, v. ii. p. 98, from MS. Camb. Gg. 3. 28, hom. 7 (2nd Series). Other copies are—NE. F. 4. 10. h. 19; Jun. 85. h. 5; CCC. S. 6. h. 23; CCC. S. 8. h. 19; CCC. S. 9. h. 19; Camb. Ii. 4. 6. h. 9; Faust. A. 9. h. 12; Vitel. C. 5. h. 14.

There is also a homily by Lupus, beginning—*M. þ. l. us is deope beboden*. Copies are—Jun. 22. h. 7; NE. F. 4. 12. h. 71; Jun. 102. h. 3; CCC. S. 14. h. 6; CCC. S. 18. h. 3; and Jun. 99. h. 2.

*Dominica tertia in Quadragesima.*

There are two homilies, besides the one in the Blickling MS. The first, beginning—*Gehyrað nu, m. þ. l. hu þas halgan bec*—of which copies are in NE. F. 4. 10. h. 21, and CCC. S. 8. h. 21; the second, beginning—*On þære mæran tide*—of which copies are—Jun. 22. h. 9; CCC. S. 7. h. 11; CCC. S. 9. h. 21; CCC. S. 8. h. 58; CCC. S. 17. h. 8; Faust. A. 9. h. 14; Vitel. C. 5. h. 16 (Bod. Jun. 86, last hom. but one).

*Dominica quinta in Quadragesima.*

This is a homily by Ælfric, printed by Thorpe, vol. ii. p. 224, from MS. Camb. Gg. 3. 28, hom. 14 (2nd Series), beginning—*Deos tid fram ðisum andwerdan dæge.* Other copies are—CCC. S. 5. h. 27; CCC. S. 8. h. 25; CCC. S. 9. h. 23; Camb. Ii. 4. 9. h. 16; Faust. A. 9. h. 19. There is another beginning—*M. þ. l. us is on ælcne sæl*—of which there are two copies, viz. NE. F. 4. 10. h. 23, and CCC. S. 8, h. 23.

*Dominica sexta in Quadragesima.*

There are two homilies printed by Thorpe. The first, beginning—*Christes þrowung wæs gerædd*—is printed in vol. i. p. 206, from Camb. Gg. 3. 28. hom. 14. Other copies are—NE. F. 4. 12. h. 37; CCC. S. 7. h. 14; CCC. S. 9. h. 25; CCC. S. 14. h. 13; Camb. Ii. 4. 6. h. 18; Bibl. Reg. 7. C. xii. h. 14; Faust. A. 9. h. 21; and Vitel. C. 5. h. 19. The second, printed by Thorpe, vol. ii. p. 240, begins—*Drihtnes þrowung we willaþ, &c.* It is printed from MS. Camb. Gg. 3. 28. hom. 15 (2nd Series). Other copies are—Jun. 22. h. 12; CCC. S. 5. h. 29; CCC. S. 6. h. 24; CCC. S. 9. h. 26; CCC. S. 17. h. 12; Camb. Ii. 4. 6. h. 17; Tib. A. 3. h. 34; Faust. A. 9. h. 22.

Besides these, there is the homily beginning—*M. þ. l. þis is ures Drihtnes þrowung*—in NE. F. 4. 10. h. 24; CCC. S. 8. h. 26; and CCC. S. 5. h. 30. Also one beginning—*It is custume*—from a Trinity MS. described in Wanley, p. 169 (printed by Dr. Morris). And a fifth in Otho A. 13. h. 3.

*Dominica pasche.*

There are four homilies printed by Thorpe :

(a) *Oft ge gehyrdon*—printed in vol. i. p. 220, from MS. Gg. 3. 28. hom. 15. Other copies—Jun. 22. h. 14; NE. F. 4. 12. h. 38; CCC. S. 6. h. 26; CCC. S. 7. h. 15; CCC. S. 8. h. 30;

CCC. S. 14. h. 15; Camb. Ii. 4. 6. h. 19; Bib. Reg. 7. C. xii. h. 15; Faust. A. 9. h. 25; Vitel. C. 5. h. 20; see also the Trinity and Lambeth MSS. (both printed), Wanley, pp. 166, 266.

(b) M. þ. l. gelome eow is gesæd—printed in vol. ii. p. 262, from MS. Gg. 3. 28. hom. 16 (2nd Series). Other copies—CCC. S. 9. h. 28; CCC. S. 8. h. 37; Camb. Ii. 4. 6. h. 19; Faust. A. 9. h. 25; and see p. 305 in Wanley.

(c) Hit is swiþe gedafenlic—printed in Thorpe, vol. ii. p. 282, from MS. Gg. 3. 28. h. 17 (2nd Series). Other copies—CCC. S. 8. h. 38; Camb. Ii. 4. 6. h. 21; Faust. A. 9. h. 26. See also the Trin. MS. in Wanley, p. 166 (hom. 2).

(d) Gelome at-eowde ure drihten—vol. ii. p. 288. Other copies—CCC. S. 8. h. 39; Camb. Ii. 4. 6. h. 22; Faust. A. 9. h. 28; and see hom. 3 in the Trin. MS. in Wanley, p. 166. It must be observed that this homily, in *some* MSS., is intended to be suited for *Wednesday in Easter Week*.

There are two homilies besides these, viz. M. þ. l. her segð on ðisum bocum, &c., in MS. CCC. S. 5. h. 34; and This dai haued ure drihten, &c., being hom. 17 in the Trin. MS. in Wanley, p. 169.

*In Litanía Majore Feria Tertia.*

The homily in the Blickling MS. beginning—M. þ. l. we gehyrdon oft secgan, is found with the above rubric in MS. CCC. S. 9. h. 33, and with the title *Lar-spell* in CCC. S. 13. h. 10. There is a homily with the above rubric, but beginning—M. þ. l. Paulus se apostol—printed by Thorpe in vol. ii. p. 332, of which there are three other copies, viz. NE. F. 4. 11. h. 5; Jun. 23. h. 8 [where it has the rubric—*De Visionibus Fursei et Driht-helmi*]; Vesp. D. 14. h. 39 [with the rubric—*S. Furseus Gesihðe*]. There is a third homily, with the same rubric, beginning—M. þ. l. þys syndon halige dagas & halwendlice—of which copies are in Jun. 22. h. 18; CCC. S. 5. h. 38; CCC. S. 17. h. 45. Also a fourth homily, beginning—Se eadiga Apostol Iacobus—in MS. Camb. Ii. 4. 6. h. 28.

*In Ascensione domini.*

There are four homilies besides the one in the Blickling MS. They are as follows.

One printed by Thorpe, vol. i. p. 294, beginning—*Lucas se godspellere*. Other copies—NE. F. 4. 11. h. 10; NE. F. 4. 12. h. 40; Jun. 22. h. 20; CCC. S. 6. h. 29; CCC. S. 8. h. 43; CCC. S. 13. h. 16; CCC. S. 17. h. 49; Camb. II. 4. 6. h. 30; Bibl. Reg. 7. C. xii. h. 12; Faust. A. 9. h. 35; Vitel. C. 5. h. 26; see also hom. 12 in the Trin. MS. in Wanley, p. 166.

Secondly, the homily—M. þ. l. her segad on ðisse bocum—in CCC. N. 19. h. 15, and CCC. S. 17. h. 16.

Thirdly, the homily—M. þ. l. us is micclum to wuldrienne—in CCC. S. 5. h. 40.

Fourthly, the homily—The holi prophet Abacuc, being hom. 21 in the Trin. MS. described by Wanley, p. 171.

*In die sancto Pentecosten.*

The homily—*Fram þam halgan easterlican dæge*—is printed with the above rubric in Thorpe, vol. i. p. 310. Other copies are—NE. F. 4. 11. h. 11; NE. F. 4. 12. h. 41; Jun. 22. h. 21; CCC. S. 5. h. 41; CCC. S. 6. h. 30; CCC. S. 8. h. 44; CCC. S. 13. h. 2; CCC. S. 17. h. 50; Camb. II. 4. 6. h. 32; Trin. MS. (Wanley, p. 166), h. 14; Bibl. Reg. 7. C. xii. h. 22; Faust. A. 9. h. 37 (misprinted xxx. in Wanley); Vitel. C. 5. h. 27; Lambeth MS. 185. h. 9 (see Wanley, p. 267).

There is another homily, apparently unique, in § 21 of the Trin. MS. in Wanley, p. 171. It begins—*Tho þe ure louerd Jhesu Crist*.

*De Assumptione beatæ Mariæ.*

There is a second copy of the homily in the Blickling MS. in MS. CCC. S. 8. hom. 63, beginning—M. þ. l. gehyraþ nu hwæt

her segþ on þissum bocum be þære halgan fæmnan Scā Marian hu be hire on ðas tid geworden was—and ending—ðu gesetttest ealle ðine apostolas to minre byrgenne. & ic bletsige ðinne ðonne halgan ðe wunað in eallra woroldda worold. Amen.

There are two homilies printed by Thorpe. The first, in vol. i. p. 437, begins—Hieronimus se halga sacerð. Other copies—NE. F. 4. 12. h. 54; Jun. 22. h. 31; Jun. 24. h. 7; CCC. S. 7. h. 31; Bibl. Reg. 7. C. xii. h. 30; Vesp. D. 14. h. 18; Vitel. D. 17. h. 39; Vitel. C. 5. h. 46.

The second, in vol. ii. p. 438, begins—M. þ. l. hwilon ær we rehton eow. Other copies—NE. F. 4. 12. h. 19; and Vesp. D. 14. h. 19.

A fourth homily occurs at the very end of MS. Jun. 121, beginning—Se hæland becom.

Perhaps we may add a fifth, from MS. Otho A. 13. See Wanley, p. 233.

*Natale S. Johannis Baptistæ.*

There is a homily, printed by Thorpe, vol. i. p. 350, beginning—Se godspellere Lucas awrat. Other copies—NE. F. 4. 11. h. 16; NE. F. 4. 12. h. 42; Jun. 22. h. 27; Jun. 24. h. 2; CCC. S. 7. h. 25; CCC. S. 8. h. 47; CCC. S. 17. h. 18; Bibl. Reg. 7. C. xii. h. 24; Otho B. 10. h. 19; Vesp. D. 14. h. 11; Vitel. C. 5. h. 37.

*De Passione Apostolorum Petri et Pauli.*

The homily, printed in Thorpe, vol. i. p. 364 (cf. p. 370), consists of two parts. The former begins—Matheus se godspellere awrat—and exists by itself in MS. Vesp. D. 14. hom. 12. The latter, beginning either—We wyllað æfter ðisum godspelle, or—Æfter drihtnes upstige—is also found by itself in Camb. Ii. 1. 33. h. 8, and in Vitel. D. 17. h. 4. But they are commonly found together as in the MS. Gg. 3. 28, printed by Thorpe, and in NE. F. 4. 11. h. 19 and 20; NE. F. 12. h. 43 and 44; Jun.

22. h. 28 and 29; Jun. 24. h. 3 and 4; CCC. S. 7. h. 26 and 27; CCC. S. 8. h. 50 and 51; CCC. S. 17. h. 19 and 20; Bibl. Reg. 7. C. xii. h. 25 and 26; Vitel. C. 5. h. 38 and 39.

*Natale S. Andreae Apostoli, et Passio ejusdem.*

The two homilies, printed by Thorpe, vol. i. pp. 576 and 586, are commonly found together, as in NE. F. 4. 11. h. 45 and 46; Jun. 23. h. 16 and 17; CCC. S. 7. h. 42 and 43; CCC. S. 17. h. 38 and 34; Bibl. Reg. 7. C. xii. h. 38 and 39; and Vitel. C. 5. h. 58 and 59. But the former, beginning—Crist on sumere tide—occurs alone in NE. F. 4. 12. h. 29; and the latter, beginning—Se apostol Andreas—in Camb. li. i. 33. h. 9; and Vitel. D. 17. h. 26.

There is a homily resembling that in the Blickling MS. and beginning—Her sigð þæt æfter þam þe drihten hælend crist—in MS. CCC. S. 8. hom. 71. This was printed by C. W. Goodwin, M.A. for the Cambridge Antiquarian Society in 1851.

There is a fourth homily, beginning—The holi godspel—in a Trinity MS. See Wanley, p. 171.

*S. Michaelis.*

There is a curious legend about S. Michael, with the rubric *Dedi tio Ecclesie Scī Michaelis archangeli*, printed in Thorpe vol. i. p. 502. There are several other copies of it, viz. NE. F. 4. h. 73; Jun. 22. h. 35; Jun. 24. h. 12; CCC. S. 7. h. 37; CCC. S. 8. h. 65; CCC. S. 17. h. 29; Bibl. Reg. 7. C. xii. h. 34; Vitel. D. 17. h. 23; Vitel. C. 5. h. 52.

Besides this, there is a homily in CCC. S. 2. hom. 18, beginning—M. þ. l. us is to worðianne and to mærsianne seo gemind þæs halgan heah-engles Scē Michaelis se was wundorlic ærend-raca ðæs almihtigan drihtenes.

*De S. Martino.*

There are four homilies about S. Martin. Two of these (the former, beginning—*Martinus se wundorfulla godes andettere*—and the latter, beginning—*Martinus se eadiga*) are printed in Thorpe, vol. ii. pp. 498 and 516; and are also found together in MSS. CCC. S. 8. h. 68 and 69, and Vitel. D. 17. h. 21.

A third homily is found, sometimes beginning with—*Sulpi-  
cius hette sum snoter writere*—and sometimes with—*Martinus  
ðe mere biscop*. See MSS. NE. F. 4. 12. h. 17; Jul. E. 7. h.  
41; and Calig. A. 14. h. 1.

A fourth homily, in Jun. 86. hom. 8, begins as in the Blick-  
ling MS.—*Her we magon hwylcum hwega wordum secgan be  
ðære arwyrðan gebyrda & be þam halgan life & forðfore ðæs  
eadigan weres Sc̅ Martinus.*

It is with pleasure that I express the thanks of our Society and myself to the Dowager Marchioness of Lothian and to the present Marquis of Lothian, for the loan of their unique MS.; to our old so faithful and careful copier and helper Mr. E. Brock for his copy of the MS, and re-making of the exhaustive Glossary that Mr. William Payne had kindly prepared, and to Professor Skeat for his list of Homilies above.

The delay in the appearance of this present completion of the book has been due, not to want of will, but to want of health, and to the scanty leisure that pressing professional work has left me; so I pray you hold me excused.

LORDSHIP LODGE, WOOD GREEN, N.,

*November 7, 1879.*



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## CORRECTIONS.

- Facsimile, at foot, *for leaf 141 read page 141*  
Page 2, line 3, and page 3, line 3, *for 979 read 971*  
Page 9, line 17, *for gewonað read gewonad, and delete the sidenote*  
Page 19, line 25, *the semicolon before miht should be placed after it*  
Page 58, line 15, *for sweetnesses read sweetness*  
Page 92, line 13, *for great earthquakes read a great earthquake*  
Page 94, line 23, *for these opportune times read this opportune time*  
Page 107, line 1, *for mildheortness earon read mildheortnesse earon*  
Page 108, line 11, *for death read deeds*  
Page 115, line 21, *for magon moton read magon [and] moton*  
Page 126, line 12, *for taken away read applied*  
Page 131, line 33, *strike out the comma after ic eow*  
Page 133, line 26, *for hic read hie*

# INDEX OF WORDS IN THE BLICKLING HOMILIES.

## ABBREVIATIONS.

*a.* or *acc.* = accusative case.  
*adj.* = adjective.  
*adv.* = adverb.  
*art.* = article.  
*conj.* = conjunction.  
*d.* or *dat.* = dative case.  
*def.* = definite form.  
*f.* or *fem.* = feminine.  
*fut.* = future tense.  
*g.* or *gen.* = genitive case.  
*ger.* = gerund.  
*i.* or *inst.* = instrumental (or ab-  
 lative) case.  
*imp.* = imperative mood.  
*ind.* = indicative mood.  
*inf.* = infinitive mood.

*intr.* = intransitive.  
*m.* = masculine.  
*n.* or *nom.* = nominative case.  
*nt.* = neuter.  
*p.* = participle.  
*pl.* = plural.  
*postp.* = postposition.  
*p.p.* = past participle.  
*prep.* = preposition.  
*pres.* = present tense.  
*pret.* = preterite or past tense.  
*pron.* = pronoun.  
*s.* = singular.  
*sb.* = substantive.  
*subj.* = subjunctive mood.  
*tr.* = transitive.  
*v.* or *vb.* = verb.

**REFERENCES.** The big figures give the number of the page, the smaller ones the number of the line: thus 29 3, 7 means, 'page 29, lines 3 and 7.' Page 3 is counted as 23 lines, page 5 as 36, page 55 as 32, and so on.

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æren, *adj.* brazen; *a. s. f.* ærne 239 21; *a. pl.* ærene 173 22, 23; *def. a. pl.* ærenan 85 7.

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ærendgewrit, *nt.* epistle, letter; *a. s.* 177 3.

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ærost }  
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æswica, *m.* traitor; *n. s.* 175 8.

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- costigend, *m.* tempter; *n. s.* 27 6, 22; *a. s.* costigend 33 19.
- costnung, *f.* temptation; *d. pl.* costnungum 13 11.

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cræft, *m.* craft; *a. pl.* cræftas 19 16.

cræftig, *adj.* skilful, cunning 49 28.

Crist, *nom.* Christ 5 13, 11 6, 21, 30, 39 14, 45 20, 57 3; *gen.* Cristes 7 31, 13 23, 15 13, 17 11, 27 26, 31 35; *dat.* Criste 29 30, 57 32, 61 15, 73 12, 77 31, 155 15; *acc.* Crist 63 6, 75 35, 77 6, 79 2, 85 34, 111 7.

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cuplice, *adv.* certainly 61 30, 65 14, 81 3, 127 28.

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cwealm, *m.* slaughter, destruction, death; *d. s.* -e 25 28.

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cwelmed, *p. p.* killed, destroyed 41 33, 57 12.

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cwén, *f.* queen; *n. s.* 105 17.

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 cwide, *m.* saying, word, speech; *n. s.* 123 7, 139 27; *g. s.* cwides 215 24; *a. s.* cwide 63 26, 169 18, 195 20, 215 27.  
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 cyme, *m.* coming, advent; *d. s.* 81 15, 30, 85 26; *a. s.* 117 14.  
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cynehelm, *m.* royal crown; *d. s.* -e 23 34.  
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- pret.* 3 *s.* cyste 157 23; *imp.* 2 *s.* cys 151 35; *pres. p.* cys-sende 157 27, 237 24.
- cypan, *inf.* to make known, declare, show 111 18, 119 27, 34; *ind. pres. or fut.* 1 *s.* cyþe 181 24; 3 *s.* cyþ 23 12; cyþeþ 9 18; *pret.* 3 *s.* cyðde 13 14; cyþde 7 17, 9 30, 13 15, 67 23, 71 30, 105 26, 117 22, 181 27, 187 4; *pl.* cyþdon 27 26, 105 9, 161 15, 173 34; *subj. pret.* 3 *s.* cyðde 205 32; *pl.* cyþdon 145 32.
- cyþnes, *f.* witness, testimony; *d. s.* cyþnesse 31 19, 69 18, 189 16; *a. s.* cyþnesse 31 15.
- cyþþe, *d. s.* kith, acquaintance, friendship 113 12, 141 10; *a. s.* 113 15.
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- dæg, *m.* day; *n. s.* 27 27, 97 20, 26, 101 34, 133 2, 161 8; *g. s.* dægges 31 2, 35 8, 91 20, 93 6, 115 30, 125 6, 133 12, 137 9; (=by day) 47 11, 127 30, 137 22; *d. s.* dæge 11 13, 28, 91 20, 25, 26, 27, 28, 93 21, 95 12; *a. s.* dæg 21 30, 47 17, 61 4, 5, 67 13, 91 30, 93 19, 101 28; *i. s.* dæge 15 12, 71 36, 73 2, 4, 6, 75 4, 93 11, 15, 22, 35; *n. pl.* dagas 35 30, 31, 231 14, 20, 237 26; *g. pl.* daga 27 5, 35 5, 9, 20, 22, 26, 59 26, 201 18, 25; *d. pl.*
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- dæghwamlic, *adj.* daily; *def. a. s. m.* -lican 213 20; *d. pl.* -licum 37 5; *a. pl.* -lican 25 15.
- dæghwamlice, *adv.* daily 45 30, 99 29, 127 14, 207 33.
- dægred, *a. s.* daybreak 207 35.
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- dælnimende, *n. pl.* partakers 191 25; *a. pl.* dæþ-nimende 11 2.
- daga, dagas } See dæg.  
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- daru, *f.* damage, calamity; *n. s.* 21 8.
- Dauid, *nom.* David 31 16, 55 12, 57 1, 83 24, 107 18, 133 28; *gen.* Dauides 15 20, 22, 19 3, 23 28, 71 11, 81 12, 139 27.
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 deap-berende, *adj.* death-bearing, deadly; *def. n. s. f.* 65 13.  
 deaplic, *adj.* mortal; *n. s. m.* 21 31; *n. pl.* -lice 197 16.  
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 degol, *nt.* secret; *a. s.* 181 18.  
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 deop, *adj.* deep; *def. a. s. m.* deopan 103 15.  
 deopnes, *f.* deepness, depth; *a. s.* -nesse 141 9.  
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- g. pl.* discipula 235 12; *d. pl.* discipulum 225 7, 11, 231 29, 30, 32, 36, 233 23, 35, 235 2, 30, 237 16, 22, 239 16, 247 32, 249 10, 20; *a. pl.* discipulos 225 13; *discipuli* 231 18, 235 15. [Note the confusion of the Latin nom. and acc. cases here.]
- dohctor, *f.* daughter; *d. s.* dehter 89 20; *d. pl.* dohtrum 71 4, 161 28.
- dolh, *nt.* wound; *a. pl.* 91 1.
- dóm, *m.* judgment, doom, decree, decision; *n. s.* 95 36; *dom* 3 8, 91 19; *g. s.* domes 11 2, 21 30, 25 2, 27 27, 35 8, 47 23, 57 21, 61 5, 63 25, 101 28 (*misspelt* domos 111 10); *d. s.* dome 95 18, 177 25, 193 23; *a. s.* dóm 59 11, 61 31; *dom* 95 34; *n. pl.* domas 89 7; *g. pl.* doma 161 16; *d. pl.* domum 51 7, 157 7; *a. pl.* domas 43 12, 47 35, 61 26, 63 18, 81 4, 99 32.
- domsetle, *d. s.* judgment-seat 83 11; *dom setle* 91 15.
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- dráfe, *a. s.* drove 199 7.
- dragen. See hwem dragen.
- dream, *m.* music, song; *d. pl.* dreamum 41 27; *a. pl.* dreamas 41 36.
- drefde, *ind. pret.* 3 *s.* troubled 163 1.
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- drenc, *m.* drink; *d. s.* drenc 57 10; *a. s.* drenc 229 13.
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- drifan, *inf.* to drive 177 16.
- Drihten, *m.* (without article) the Lord; *nom.* 5 3, 11, 7 8, 9 26, 30, 34, 11 21, 13 10, 15 5, 17 17; *gen.* Drihtnes 5 2, 7 33, 9 20, 13 12, 17 11, 19 8, 25 9, 35 1; Drihtenes 117 3, 247 7; *dat.* Drihtne 15 28, 25 2, 36, 31 20, 37 18, 32, 39 13, 65 25, 73 25; Drihtene 247 6; *acc.* Drihten 7 2, 11 32, 13 4, 5, 25, 21 10, 12, 25 28, 27 15, 21.
- drihtenlic, *adj.* belonging to the Lord, Lord's; *def. d. s. m.* -lican 71 31; *i. s. m.* -lican 119 35; *d. s. f.* -lican 117 5.
- drincan, *inf.* to drink 229 12; *drinccan* 229 16; *ind. fut.* 3 *s.* drinceþ 165 11; *pret. pl.* drincon 229 8, 9, 13; *subj. pres. s.* drince 57 6.

- drý, *m.* magician, sorcerer; *n. s.* 173 8, 19, 30, 34, 175 7, 19, 34, 183 17, 187 32; *g. s.* drýs (*misspelt* drýg 187 19); *d. s.* drý 173 2, 9, 35, 175 27, 183 33; *a. s.* drý 173 11, 175 1, 181 33.
- drýcræft, *m.* magic art, sorcery, witchcraft; *d. s.* dréocræfte 183 35; *a. s.* dreocræft 173 22; drýcræft 175 32; *d. pl.* dry-cræftum 183 15.
- drýg. *See* drý.
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- drygde, *ind. pret.* 3 *s.* dried 69 2, 75 12.
- dugop, *f.* nobility; *n. s.* 187 13.
- dugop, *adj.* good, honourable; *def. n. s. m.* dugopa 175 11, 177 1.
- dun, *f.* mountain, hill; *d. s.* dune 69 33, 125 19; *a. s.* dune 27 17, 33 10, 129 2; *d. pl.* dunum 93 32.
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- dyslic, *adj.* foolish; *a. pl.* -lice 99 21.
- éa, *f.* water, river; *d. s.* éa 43 25, 28; *a. s.* éa 43 30.
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- eadega, eadegust }  
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- eadgienne (to), *ger.* to bless 11 11.
- eadig, *adj.* wealthy, happy, blessed; *n. s. m.* 223 31; *a. s. f.* eadige 7 4, 11 12; *n. pl.* eadige 13 26, 25 20, 93 30, 159 28, 29, 30; eadge 161 31; *def. n. s. m.* eadiga 141 17, 30, 143 14, 145 1, 20, 27, 149 10, 179 24, 201 32; eadega 139 22; eadga 153 24; *g. s. m.* eadigan 211 14, 243 6; eadygan 219 34; *d. s. m.* eadigan 163 15, 215 30, 225 35; *a. s. m.* eadigan 217 4, 219 23, 237 23, 239 16; *n. s. f.* eadige 9 3, 18, 11 14, 145 9; *g. s. f.* eadigan 147 5, 24, 28, 33, 149 1, 155 12, 17, 157 10; *d. s. f.* eadigan 145 30, 33; eadgan 197 5; *superl.* eadegust 159 28; *def. n. s. f.* eadgeste 13 15; eadgoste 159 6.
- eadiglic, *adj.* happy; *a. s. f.* -lice 205 18.
- eadignes, *f.* blessedness; *n. s.* 97 30, 101 35, 197 3; *d. s.* -nesse 37 1; *a. s.* -nesse 35 3, 97 4, 18.
- eadmodlic, *adj.* humble; *def. a. pl.* -lican 33 6.
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- eare, *nt.* ear; *a. pl.* earon 107 1; *i. pl.* earum 55 27; earon 121 2.
- earfoþ, *f.* difficulty, trouble, affliction; *n. s.* earfoþe 135 30; *n. pl.* earfoþa 85 35; *d. pl.* earfoþum 51 28, 75 19.
- earfoþnes, *f.* difficulty, trouble, affliction; *a. s.* earfoþnesse 243 18, 247 4; *d. pl.* earfoþnessum 109 6; earfoþnessum 247 18; *a. pl.* earfoþnessa 237 7.
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- earm, *adj.* poor; *d. s. m.* earmum 95 35, 215 26; *a. s. m.* earmne 63 11; *n. s. f.* earm 89 13; *g. pl.* earmra 41 24, 53 5; *d. pl.* earmum 41 25, 49 19, 32, 51 11, 53 12, 29, 109 14, 169 20; *a. pl.* earmne 63 17, 131 2, 213 17; *def. g. s. m.* earman 37 29, 36, 75 18; *d. s. m.* earman 41 16, 53 22; *a. s. m.* earman 37 33; *n. pl.* earman 41 28; *superl. def. d. pl.* earmestum 53 19; earmestan 41 26.
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- eastorlic, *adj.* belonging to easter, paschal; *def. n. s. nt.* -lice 83 7; *n. pl.* easterlican 35 31.
- eastríce, *nt.* east kingdom, the east; *a. s.* 193 10.
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- eaþelice, *adv.* easily 207 23; *comp.* eaþelicor 135 7.
- eaþmod, *adj.* meek, humble, lowly; *n. s. m.* 13 19, 83 14, 129 12; eaþmod 213 8; *n. s. f.* eaþmod 13 16; *d. s. f.* eaþmodre 47 33; *n. pl.* eaþmode 95 26, 131 2; *a. pl.* eaþmode 159 14; *def. a. s. m.* eaþmodan 13 17; *a. pl.* eaþmodan 99 5; eaþmodan 107 18; *comp. n. s. f.* eaþmoddre 13 3.
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- eaþmodlice, *adv.* meekly, humbly 133 7, 135 20; eaþmodlice 9 19, 199 36, 201 13, 203 22, 33, 205 33.
- eaþmodnes, *f.* meekness, humility; *n. s.* 13 13; eaþmodnes 9 21; *g. s.* eaþmodnesse 83 16; eaþmodnesse 103 7; *d. s.* eaþmodnesse 11 36, 119 31, 123 29, 139 4, 147 15, 153 32; eaþmodnesse 141 4; *a. s.* eaþmodnesse 7 4, 13 9, 97 3, 123 30, 129 10, 141 12, 147 11, 159 4; eaþmodnesse 11 8, 219 28; *g. pl.* eaþmodnessa 103 26; eaþmódnessa 115 23.
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- Ebreisc, *adj.* Hebrew; *i. s. f.* -iscre 153 2; *a. s. nt.* Ebreisc 245 4.
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 endebyrdnes, *f.* order, arrangement, manner; *d. s.* -nesse 93 8, 207 33, 213 14, 215 35; *a. pl.* -nessa 209 27.  
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eorpe, *f.* earth; *n. s.* 5 34, 39 17, 51 18, 75 9, 91 21, 26, 36, 93 5, 11; eorðe 245 5; *g. s.* eorþan 51 13, 20, 29, 93 13, 36, 119 25; eorðan 129 33; *d. s.* eorþan 5 17, 13 20, 49 16, 17, 51 25, 53 26, 65 32, 75 3, 77 13; eorðan 101 2, 117 21, 123 10, 201 1, 6, 227 11, 243 35; *a. s.* eorþan 23 19, 39 22, 51 21, 93 4, 12, 115 8, 9, 127 21, 133 34; eorþan 187 9, 227 22, 237 6.

eorþeyning, *m.* earthly king; *a. pl.* -as 119 21.

eorþhernes, *f.* earthquake; *n. s.* 93 14.

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- forþ-lapode, *ind. pret. 3 s.* invited 101 36.
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- stille, *adv.* still 209 3.
- stilnes, *f.* stillness, calm; *a. s.*  
 -nesse 177 17.
- stoce, *m.* stock; *a. s.* 189 13;  
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- stondan, *inf.* to stand 175 15,  
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- stoplas, *n. pl.* footsteps, foot-  
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- storm, *m.*; *n. s.* 203 7.
- stow, *f.* place; *n. s.* 37 9, 125  
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 32, 129 25, 141 26; *d. pl.*  
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 31; *a. pl.* stowa 23 20.
- stræl, *m. or f.* arrow, dart; *n. s.*

- 199 20, 241 3; *strǽl* 199 21; *d. s.* *stræle* 199 18; *strǽle* 201 3; *n. pl.* *strælas* 203 9; *d. pl.* *strælum* 203 29.
- strǽte*, *d. s.* street 189 13.
- strang*, *adj.* strong, severe; *n. s. m.* 85 10, 109 28; *n. s. nt.* 5 27, 79 27; *n. pl.* strange 135 36; *superl. d. pl.* *strengestum* 11 17.
- strangende*, *pres. p.* strengthening, confirming 249 17.
- stream 59 20.
- strenaf*, *ind. pres. pl.* gain, acquire 53 28.
- streng*, *g. s.* strength 135 27; *d. s.* 135 34.
- strengestum*. See *strang*.
- strengo*, *f.* strength 9 14.
- strengþum*, *d. pl.* forces 151 1.
- streownes*, *f.* litter; *a. s.* -ness 227 12.
- streowodan*, *ind. pret. pl.* strewed 71 8, 9.
- strogden*, *p.p.* scattered, spread 133 33.
- stronglice*, *adv.* strongly 169 7.
- strudan*, *inf.* ravage, destroy 75 24.
- strynd*, *f.* lineage, race; *d. s.* -e 23 28.
- stycemælum*, *adv.* piecemeal, in places 207 27.
- styrán*, *inf.* (governs dative) steer, rule, restrain, control, chastise, rebuke 63 15, 22, 191 28; *ind. pret.* 3 *s.* *styrde* 191 12; *stýrde* 19 5; *pl.* *stýrdon* 15 21.
- styredan*, *ind. pret. pl.* stirred, moved 173 23, 24.
- subdiaconum*, *d. pl.* to subdeacons 109 25.
- sum*, *adj.* some, a certain, one; *n. s. m.* 15 16, 69 4, 113 9, 149 30, 197 27, 203 36, 213 32, 219 11; *g. s. m.* *sumes* 197 18, 219 7; *d. s. m.* *sumum* 93 1, 221 19; *a. s. m.* *sumne* 209 31, 225 5, 239 33; *i. s. m.* *sume* 213 29, 217 13, 219 7, 221 5, 223 4, 14; *n. s. f.* *sum* 197 20; *d. s. f.* *sumre* 119 4, 207 21, 23, 217 17, 239 20; *sumere* 119 4; *a. s. f.* *sume* 159 22, 221 23, 227 12; *i. s. f.* *sumre* 235 2; *n. s. nt.* *sum* 199 4, 221 7; *g. s. nt.* *sumes* 199 8, 15; *a. s. nt.* *sum* 217 11, 221 6, 223 4, 14; *n. pl.* *sume* 21 18, 43 17, 63 16, 71 8, 193 6, 215 10, 245 36; *a. pl.* *sume* 213 26.
- sumores*, *g. s.* summer's 59 4.
- sundur*, *adv.* apart 15 7.
- sundur-genga*, going alone, solitary 199 5.
- sundurweorþung*, *f.* special honour; *d. s.* -unge 197 9.
- sundran*; on *sundran*, *adv.* especially 201 9.
- sungen* } See *singef*.  
*sungon* }
- Sunnandæg*, *m.* Sunday; *d. s.* -dæge 71 31; *i. s.* -dæge 119 15; *a. pl.* -dagas 35 23; *i. pl.* -dagum 47 27.
- sunne*, *f.* sun; *n. s.* 91 22; *g. s.* *sunnan* 51 21, 93 16, 163 31; *a. s.* *sunnan* 9 31.
- sunu*, *m.* son; *n. s.* 13 2, 27 7, 12, 27, 31 24, 71 11, 73 1, 81 13, 151 30, 32; *g. s.* *suná* 31 23, 155 2, 163 22, 169 27; *d. s.* *suná* 9 10, 15 9, 141 14, 167 6, 193 26; *a. s.* *sunu* 5 34, 7 19, 29 24, 165 9, 177 11; *a. pl.* *suná* 185 20.
- sutole*, *adv.* plainly 93 20.
- suðduru*, *f.* south door; *n. s.* 201 15.
- suðwag*, *m.* south wall; *a. s.* 207 15.
- swa*, *adv. or conj.* so 23 3, 25 3, 31 19, 36, 35 13, 33, 34, 37 7, 57 30, 59 4; as 5 35, 9 30, 13 3, 19 2, 23 9, 33 1, 49 1, 3; *swa swa*=so as, as, as if 9 31,



29 23, 24, 32, 35 18, 45 6, 59 20, 61 29, 81 19, 87 30, 205 1; swa . . . swa, as . . . as, so . . . as 33 21, 79 27, 103 22, 117 15, 127 30, 137 32, 147 24, 27, 169 21, 185 5; swa . . . . swa, the . . . . the (*with comparatives*) 15 21; = either . . . or 23 6, 101 30; sona swa, as soon as 37 21, 137 3; swa þeah, nevertheless 29 34, 59 30, 233 20; swa hwylc swa, whosoever 153 17, 36; swa hwylene swa, whomsoever 49 15, 17; swa hwylc man swa, whatever man 13 22, 53 2; swa hwæt swa, whatsoever 9 11, 29 7, 107 13, 215 25, 237 1; swa hwyder swa, whithersoever 233 33.

swæþe, *d. s.* footstep, track 75 14. *See* swaþo.

swæþ-hlype, *adv.* precipitously 201 16.

swate, *d. s.* sweat 59 36.

swaþo, *n. pl.* footprints, tracks 207 11; *g. pl.* swaþa 127 31; *a. pl.* swaþu 203 35.

swe=swa, as 23 7.

swearþ, *adj.* swart, black; *n. s. nt.* 211 1; *n. pl.* swearte 209 35.

sweg, *m.* sound; *n. s.* 65 19, 133 15, 16, 21, 30, 35.

swelt, *ind. pres.* 3 *s.* dies 245 11; *pl.* sweltap 53 6; *subj. pres. s.* swelte 241 22; *pl.* swelton 51 34; *pres. p. a. s. m.* sweltendne 17 3.

swencean, *inf.* trouble, afflict, vex 81 6; *ind. fut.* 3 *s.* swenceþ 239 12.

sweora, *m.* neck; *d. s.* sweoran 223 9; *a. s.* sweoran 241 24.

sweord, sword; *d. s.* sweorde 47 14; *a. s.* sweord 11 18; (?) *i. s.* sweorde 223 7; *d. pl.* sweordum 149 36.

swecostor, *f.* sister; *n. s.* 67 25, 26, 30, 141 33.

sweetol, *adj.* manifest; *a. s. f. -e* 83 8, 99 14.

sweetollice, *adv.* manifestly, plainly 27 26, 97 22, 219 36.

swer, *m.* pillar, column; *n. s.* 141 1, 247 28; *d. s.* swere 239 22; *a. s.* swer 239 21, 245 17.

swete, *adj.* sweet, pleasant; *n. s. m.* 145 29; *a. s. m.* swetne 73 30, 75 16; *n. pl.* swete 59 10; *def. d. s. m.* swetan 69 3, 73 19; *n. or a. pl.* swetan 59 2; *superl.* swetast 195 20.

swetnes, *f.* sweetness; *n. s.* 59 16; *d. s.* swétnesse 37 8; *a. s.* swétnesse 55 22, 24.

swigode, *subj. pret.* 3 *s.* should be silent 19 12; swigade 15 21; *pres. p.* swigende 7 16, 57 34.

swigung, *f.* silence; *g. s. -unge* 167 11; -unga 169 7.

swilce, *adv.* so, so also 221 18, 241 30. *See* swylce.

swingap, *ind. fut. pl.* shall scourge 15 10; *pret. pl.* swungon 23 31, 237 11; *imp. 2 pl.* swingað, beat 243 2; *p. p.* swungen 193 4.

swingle, *f.* scourging; *d. s.* swinglan 15 11.

swiþe, *adj.* strong, great; *def. i. s. m.* swiþan 205 4.

swipe, *adv.* greatly, much, very, sorely, quickly 19 10, 21 17, 21, 27 16, 33 5, 37 25, 43 17, 51 23, 35; swiþe 97 31, 99 17, 101 20, 113 6; *comp.* swiþor, more, rather 33 31, 59 32, 63 17, 19, 21, 143 11, 159 18, 195 13, 213 11, 221 13; swiþor 57 13, 207 19, 24, 211 26; *superl.* swiþost 223 27.

swipra, *adj.* right (of the hand, side &c.); *d. s. f.* swipran 151 18, 223 10; *a. s. f.* swipran 91 5, 95 21, 147 30.

- sworetan, *ind. pret. pl.* sighed 85 25.
- swultan. *See* swyltan.
- swungen } *See* swingap.  
swungen }
- swuran, *a. s.* neck 245 33.
- swutol, *adj.* plain, manifest; *n. pl.* -ole 203 36.
- swutollice, *adv.* plainly 181 27.
- swyle, *adj.* such; *n. s. m.* 85 12, 13, 163 6; *a. s. f.* swylce 189 22; *n. s. nt.* swyle 59 31; *d. s. nt.* swylecum 95 18; *a. s. nt.* swyle 199 25.
- swylce, *adv. or conj.* so, like, also, as it were, as if 21 26, 33 8, 34, 35 15, 75 19, 91 31, 103 13, 125 13, 127 31; =about 211 3; swylc 57 36; eal swylce, just as 59 28; eac swylce, also 13 8, 83 12, 99 20, 129 3, 207 21, 209 12.
- swyltan, *inf.* to die 59 30; *ind. pres. or fut. pl.* swyltap 47 1; *pret. pl.* swultan 79 15, 18, 195 26; *subj. pres. s.* swylte 193 4; *pres. p.* swyltende 75 33.
- swyra, *m.* neck; *a. s.* swyran 241 20.
- swyþe, *adv.* greatly, much, very 37 23, 45 4, 35, 47 21, 59 31, 69 4, 75 21, 85 6, 101 36; *comp.* swyþor, more, rather 15 21, 33 22, 113 9. *See* swipe.
- sy. *See* eom.
- syle, sylest } *See* syllan.  
syleþ }
- sylf, *adj.* same, self, himself, herself, itself; *n. s. m.* sylf 41 4, 43 11, 49 21, 51 6, 67 16, 81 5, 101 14; *g. s. m.* sylfes 59 1, 83 32, 97 9, 101 31, 119 32, 123 34, 129 14, 161 11, 185 1; *d. s. m.* sylfum 13 18, 65 1, 73 12, 95 34, 109 22, 115 7, 123 12; *a. s. m.* sylfne 11 33, 31 13, 33 10, 37 30, 101 19, 107 13, 113 23; *n. s. f.* sylf 13 13, 127 2; *d. s. f.* sylfre 5 26; *a. s. f.* sylfe 9 23; *n. s. nt.* sylf 125 30; *a. s. nt.* sylf 187 16; *n. pl.* sylfe 53 1, 79 26, 223 20; *g. pl.* sylfra 21 23, 63 8, 103 16, 121 1, 129 9, 177 24; *d. pl.* sylfum 45 12, 15, 63 10, 131 24, 223 2; *a. pl.* sylfe 47 25, 95 19, 99 3, 125 35, 173 14, 29; *def. n. s. m.* sylfa 13 26, 17 32, 39 14, 25, 45 20, 57 3, 95 5, 29, 103 30, 109 7; *d. s. m.* sylfan 169 26; *a. s. f.* sylfan 171 19; *n. pl.* sylfan 235 6.
- syllan, *inf.* to give 31 6, 35 19, 41 8, 53 6, 65 8, 101 19, 129 28, 179 32; *ind. pres. or fut. 1 s.* sylle 27 18, 29 36, 157 29; 2 s. sylest 141 11; 3 s. sylþ 53 16; syleþ 37 36, 39 31, 49 31, 65 22; *pl.* syllap 41 13, 18, 21, 22; *pret. 2 s.* sealdest 87 12, 191 27, 241 33; 3 s. sealde 9 36, 39 13, 17, 49 33, 51 17, 25, 73 5, 147 13, 151 11, 12; *pl.* sealdon 177 28, 229 11, 16; (wið feo sealdon =sold) 79 23; *subj. pres. s.* sylle 53 15; *pl.* syllon 49 19, 53 29; *pret. pl.* sealdon 41 5; *imp. 2 s.* syle 229 26; 3 s. sylle 53 12, 163 31; 2 *pl.* syllap 43 3, 233 13; *ger.* to syl lenne 23 26; *p.p.* seald 49 24, 137 9, 11, 12, 185 32.
- syllic, *adj.* stupendous, marvelous; *n. pl.* -lice 91 29; *a. pl.* -lice 189 15.
- sylra, *adj. comp.* better, more excellent; *n. s. m.* 161 24.
- sylþ. *See* syllan.
- symbeldæg, *m.* feast-day, festival; *d. s.* -dæge 69 29; *a. s.* -dæg 131 10.
- symbelnes, *f.* festivity, festival; *n. s.* 65 21; *n. pl.* -nessa 59 27.

- symle, *adv.* always 25 11, 39 3, 15, 19, 43 11, 49 12, 29, 51 8, 53 11, 55 19, 23, 63 12.
- syn } See com.  
sýn }
- synbyrþenna, *a. pl.* sin-burdens 109 31.
- syndan. See eom.
- synderlic, *adj.* separate, peculiar, various; *d. s. f.* -licre 143 23; *a. s. nt.* -lic 71 30.
- synderlice, *adv.* severally, specially 213 13.
- syndon. See eom.
- synfull, *adj.* sinful; *g. pl.* synfulra 73 1; *d. pl.* synnfullum 43 15; *a. pl.* synfulle 75 28; *def. n. s. m.* synnfulla 61 2; *g. s. m. misspelt* symfullon 97 32; *n. pl.* synfullan 33 1; *d. pl.* synnfullum 61 11; *a. pl.* synfullan 71 35.
- syngallice, *adv.* constantly 209 26.
- syngiende, *pres. p.* sinning, sinners; *a. pl.* 63 24.
- synlic, *adj.* sinful; *a. pl. nt.* -licu 109 3.
- synlice, *adv.* sinfully 201 30.
- synlustum, *d. pl.* sinful lusts 57 23.
- synn, *f. sin*; *n. s.* 5 6, 53 22, 65 1, 169 6; *syn* 3 7; *synne* 63 35; *d. s.* synne 51 4, 59 34; *a. s.* synne 41 6, 65 6; *n. pl.* synna 43 21; *g. pl.* synna 17 36, 35 36, 45 7, 49 22, 24, 65 3, 75 7; *sýnna* 111 10; *d. pl.* synnum 9 7, 33 15, 16, 37 5, 11, 14, 47 1, 51 33, 77 35, 135 4; *a. pl.* synna 19 29, 25 15, 18, 35 29, 43 16, 57 26, 61 17.
- synnfullum. See synfull.
- synt. See com.
- syx, six 35 23, 24, 67 23, 71 24, 29, 91 28.
- syxta, *adj.* sixth; *i. s. m.* syxtan 47 18, 73 6, 93 35, 165 24; *d. s. f.* syxtan 71 25, 145 28.
- syxtig, *nt.* sixty; *nom.* 11 22, 35 22; *adj. d. pl.* syxtigum 11 17.
- syþan. See syþþan.
- syþum, *i. pl.* times 79 22, 25. See sið.
- syþþan, *adv. or conj.* since, after, afterwards 21 27, 23 11, 111 29, 119 14, 177 30, 183 18; *syððan* 243 29, 245 1; *syþan* 55 5.
- tacn, *nt.* token, sign; *d. s.* tacne 7 15, 47 12, 207 6, 209 10; *tácne* 47 16; *a. s.* tacen 161 20, 237 21; *tacn* 87 16; *tácen* 167 18, 205 31; *i. s.* tacne 121 17; *n. pl.* tacno 109 5, 117 30; *d. pl.* tácnun 201 8.
- tacnaþ, *ind. pres.* 3 *s.* betokens, signifies, denotes 17 14, 27, 19 27, 67 14, 73 10, 79 29, 81 3, 8, 14; *tacnað* 17 24; *pl. tacniap* 17 21, 35 31, 77 18; *tacnaþ* 35 30; *pret.* 3 *s.* tacnode 19 4, 6, 129 18.
- tácan, *inf.* teach 43 8, 15, 105 27; *imp.* 3 *pl.* tácean 109 17.
- táeldon, *ind. pret. pl.* blamed, reproached 215 9; *subj. pres. s.* tæle, slander, backbite 65 1, 2; *pres. p. def. n. pl.* tælendan 65 10.
- tælend, *m.* slanderer, backbiter; *n. s.* 65 4.
- talge, *ind. fut. pl. 2nd form,* reckon 163 5.
- tán, lot; *d. s.* 121 9; *d. pl.* tánun 121 8.
- táne 205 4. Read tácn. See tacen.
- teah. See teon.
- teala, *adv.* well, good 69 17, 75 14, 18.

- tealdon, *ind. pret. pl.* reckoned, supposed 117 16.
- tear, *m.* tear; *g. pl.* teara 61 20; *d. pl.* tearum 151 20, 189 1; *a. pl.* tearas 3 12.
- templ, *nt.* temple; *n. s.* 5 19, 73 15, 149 3, 153 7, 157 13; *g. s.* temples 27 11, 77 31; *d. s.* temple 155 32; *a. s.* templ 71 18, 221 2.
- ten, *num.* 35 10, 117 16, 131 10. *See* tyn.
- teolian, *inf.* endeavour, strive 111 18, 129 36; *ind. pret.* 3 *s.* teolode 165 31, 219 18; *subj. pres. pl.* teolian 125 11; *imp. i pl.* teolian 131 4.
- teon, *inf.* draw, pull, drag 241 21; *ind. pret.* 3 *s.* teah 115 11; *pl.* tugon 143 24, 241 25, 243 24; *p.p.* togen 241 26.
- teona, *m.* wrong, injury, mischief, reproach, anger, grief; *n. s.* 47 6; *d. s.* teonan 51 9, 53 4, 179 12, 221 22, 27; *a. s.* teonan 33 24.
- teontig. *See* hund teontig.
- teopa, *adj.* tenth; *g. s. m.* teoþan 51 5; *a. s. m.* teoþan 35 19, 20, 26, 28, 39 15, 20, 41 25, 49 23, 29, 51 3, 53 11; teoþan 39 26; *i. s. m.* teoþan 119 13; *n. pl.* teoþan 41 24, 51 6; *a. pl.* teoþan 43 3, 49 19.
- teopian, *subj. pres. pl.* tithe 41 7.
- teoþungceape, *d. s.* tithes 39 11.
- teoþung-sceatta, *g. pl.* of tithing money, tithes 53 6.
- Ticinan, *dat.* Ticino 211 18.
- tíd, *f.* time, hour; *n. s.* tíð 117 25, 123 1, 125 7, 131 4, 205 28; *g. s.* tíde 65 29, 115 29, 161 4; *d. s.* tíde 15 4, 6, 31 2, 83 2, 24, 91 15, 139 32; tide 77 14; *a. s.* tíde 117 2, 24, 171 19; tide 119 14, 189 11; tíð 21 4, 27 25, 27, 37 2, 11, 39 1, 83 10, 27, 91 19; tíð 37 6; *n. pl.* tíða 35 15; tíða 129 36; *g. pl.* tíða 83 19; *d. pl.* tíðum 103 25; tíðum 31 24; *i. pl.* tíðum 231 4.
- tídsangas, *a. pl.* hour-services 47 36.
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- to, *prep.* (*with dat.*) to, at, for 5 2, 7, 10, 15, 17, 20, 7 15, 22, 9 5, 10, 23, 27; tó (*with ger. unexpressed*) 33 27.
- to, *adv.* too 43 12, 13, 22, 109 27, 28, 29, 111 21, 22, 115 2.
- tobæron, *subj. pret. pl.* carried off 95 16.
- tobærst. *See* tobyrst.
- tóbelimpe, *subj. pres. s.* belongs, behoves 49 1.
- tobræc, *ind. pret.* 3 *s.* broke in pieces 85 7, 181 16; *p.p.* tobrocen 85 22; *n. pl.* tobrocene 87 6.
- tobyrst, *ind. fut.* 3 *s.* shall burst asunder 93 22; *pret.* 3 *s.* tobærst 189 13.
- tocleofeð, *ind. fut.* 3 *s.* shall cleave asunder 109 35.
- tocleopodan, *ind. pret. pl.* called to 113 17.
- tocom. *See* tocymep.
- tocwæp, *ind. pret.* 3 *s.* said to 15 24, 26, 27 18, 29 33, 67 30, 145 24, 187 15; to-cwæp 237 35; tocwæð 169 12, 231 8, 27, 237 32; to-cwæð 237 25, 239 5, 11, 241 6, 243 14; tó-cwæð 239 32, 241 13.
- tocyme, *m.* coming, advent; *g. s.* tocymes 103 12; *d. s.* tocyme 81 27, 87 5, 89 32, 105 8; tócyeme

- 35 8; *a. s.* toeyme 17 18, 31 29, 81 10, 105 23, 131 12, 167 14.
- toeymeþ, *ind. fut.* 3 *s.* shall come to 59 11; *pret.* 3 *s.* tocom 193 5; *subj. pres. s.* toeyme 239 7.
- todæge, *adv.* to-day 139 26, 32, 191 22; todæg 131 12, 141 21, 24, 143 20, 161 5.
- todælde, *ind. pret.* 3 *s.* sundered, scattered 159 10.
- todép, *ind. pres.* 3 *s.* puts to, applies 127 14.
- todrifað, *ind. fut. pl.* will scatter 225 18.
- toeacan, *prep.* besides 217 5.
- to-eodan, *ind. pret. pl.* went to, came to 27 22.
- togædere, *adv.* together 99 23.
- togeanes, *postp. (with dat.)* towards, before 53 14, 67 7, 10, 69 31, 71 8.
- togeweden, *p.p.* spoken to 3 8.
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- tohlidon, *ind. pret. pl.* opened 105 13.
- tohluton, *pret. pl.* divided by lot 121 8.
- to-hwifde, *ind. pret.* 3 *s.* returned to 239 5.
- tohwon, *adv.* wherefore, why 85 25, 87 1.
- tólætþ, *ind. pres.* 3 *s.* leaves to, grants 51 24.
- to-lesed, *p.p.* loosened, dissolved 229 13.
- tolesnes, *f.* dissolution, breach; *n. s.* 115 16.
- to locodan, *ind. pret. pl.* looked on 221 33; *pres. p. i. pl.* tolociendum 183 5.
- tolysedu, *p.p. n. s. f.* dissolved 229 18.
- tomorgenne, *adv.* to-morrow 183 12; to morgne 207 4.
- tor, *m.* tower; *a. s.* 183 3, 187 12; torr 187 27.
- tosamne, *adv.* together 191 9; to samne 173 5, 183 25.
- toseþ, *ind. fut.* 3 *s.* shall seek, require 95 33.
- tosende, *ind. pret.* 3 *s.* sent to 153 33.
- tosendon, *ind. pret. pl.* sent apart, dispersed 79 23.
- toslitan, *subj. pret. pl.* tore in pieces 95 16.
- tosničan, *inf.* cut asunder, cut up 215 10; *ind. pret.* 3 *s.* toснаð 215 6.
- tospræc, *ind. pret.* 3 *s.* spoke to 199 36.
- tostenceað, *ind. fut. pl.* shall scatter 237 5.
- toward, *adj.* future, to come, about to come; *n. s. m.* 81 35, 205 2; *a. s. m.* towardue 79 13, 81 31, 117 14, 201 33; *n. s. nt.* toward 77 29, 161 15; *a. pl.* towarde 9 16; *def. a. s. m.* towerdon 195 17; *d. s. f.* towardan 15 4, 53 20; *a. pl.* towardan 125 5; (?) *uninflected* toward 71 29, 117 31.
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- toþon, *adv.* so 43 16, 115 10, 11, 135 28, 36; toþon 111 24, 27, 135 36, 137 4, 5, 6; to þon 119 18, 127 35; toþon þæt, in order that 71 22; toþon þa, (?) until 87 17.
- trahtian, *inf.* to expound 29 29.
- tremede. *See* trymede.
- treow, *nt.* tree, beam, log; *n. s.* 21 27; *a. s.* 245 8; *d. pl.* treowum 71 9, 187 12.
- treowleas, *adj.* faithless; *n. pl.*

- lease 175 26; *def. d. s. m.*  
 -leasan 183 32.
- trum, *adj.* firm, strong, sound;  
*n. pl.* trume 171 30; *superl.*  
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- trymede, *ind. pret. 3 s.* strength-  
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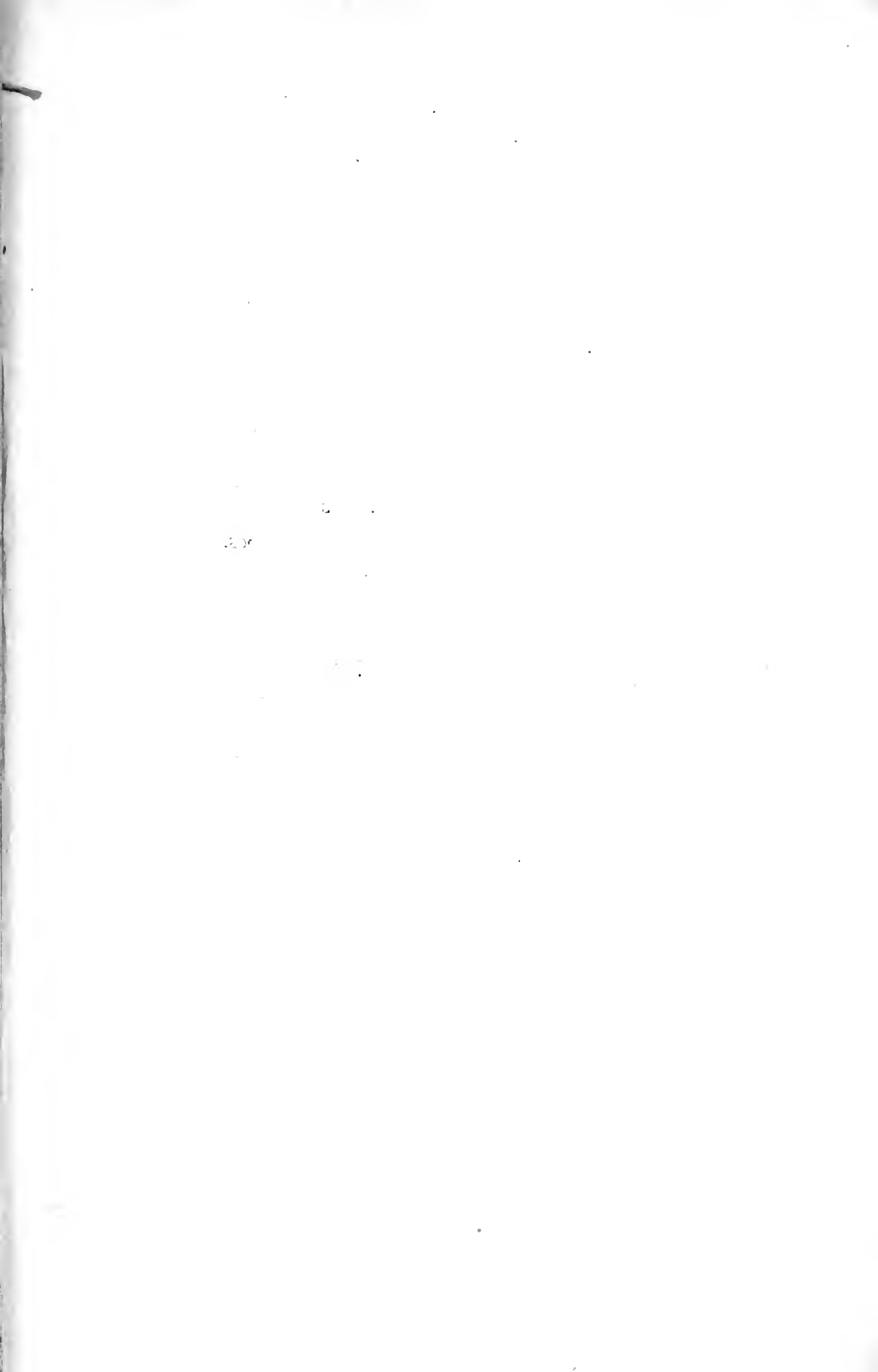
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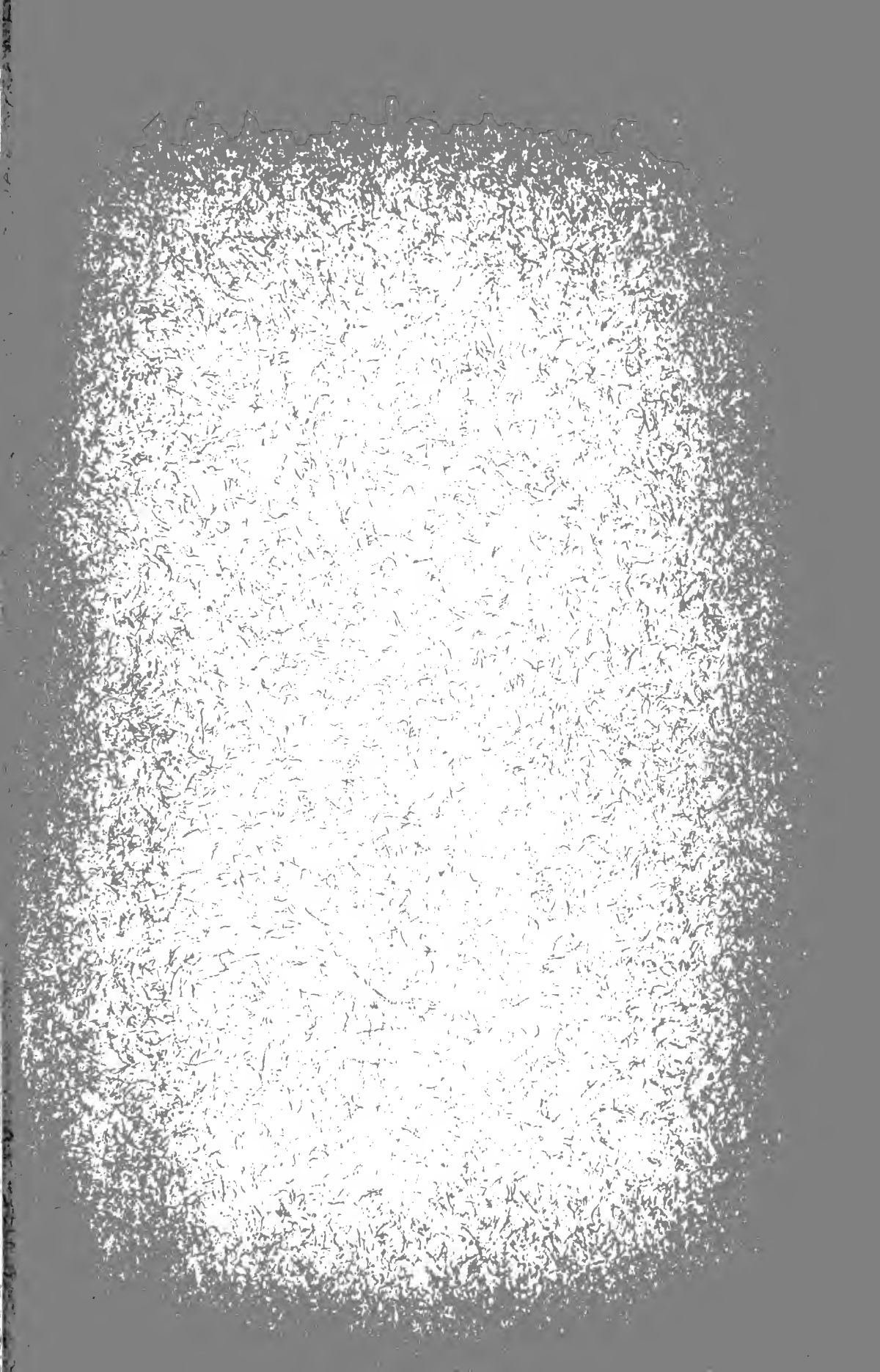
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