

# Forgotten Books

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# ÆLFRIC'S HOMILIES.

THIRD SERIES (CONTINUED).

# ÆLFRIC'S HOMILIES.

(THIRD SERIES.)

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

## XXIII B.

### DE TRANSITU MARIAE AEGYPTIACE.

**D**AS HERIGENDLICESTAN GEHWYRFEDNYSSE ægþer ge dæda ge þeawa . and þa mīcclan hreowsunga . and swa ellenlic gewinn þære arwurðan <sup>1</sup> egyptiscan marian . hu heo hyre lifes tida on þam  
4 westene gefylde . of grecisc geþeode on læden gewende . paulus se arwurða diacon . *sancte neápolis* þære cyrcan .

**W**itodlice hit is geræd þæt raphahel se heah-engel wære tó tobíe . sprecende . æfter þæra eagenas forlættnysse . and eft æfter  
8 þæra wulderfæstan onlihtnysse . and æfter þam forð-gewitendum frecednyssum . þe hé of genered wæs . and þus . cwæð . soðlice hit is swiðe derigendlic þæt [man] <sup>2</sup> mancynnes digle geopenige . and eft þære sawle is micel genyðrung . þæt mon þa wuldorfæstan  
12 godes weorc bediglige . for þam þingum ic nænige þinga ne for-suwige þa halgan geræcednyssa . se me gecyðde þæt ic on gefealle on þone genyðredan cwyde þæs slawan þeawas <sup>3</sup> . se þone onfangenan tálent fram his hlaforde butan geweaxnysse ahydde on eorðan .  
16 ac ne sý mé nán man to úngeleafful be þam þingum writende þe ic gehyrde . and ge-axode on þissa wisan . ne gewurðe hit þæt ic on þam halgum gerecednyssum wæge oþþe ic þa spræce forsuwige :

### ITEM RATIO DE EADEM.

**S**UM WER WÆS ON ANUM MYNSTRE ON PALESTINA ðÆRE mægþe  
20 on his lifes þeawum he wæs swiþe gefrætewod . se wæs fram cild-hade on munuclicum þeawum healice getýd . and gelæred . se

<sup>1</sup> Leaf 121.

<sup>2</sup> man seems required here.

<sup>3</sup> Sic ; read þeawas.

# ÆLFRIC'S HOMILIES.

(THIRD SERIES.)

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## XXIII B.

### DEATH OF ST. MARY OF EGYPT (APRIL 2.)

THE most praiseworthy conversion, both in deeds and in morals, and the great repentance, and the very valiant conflict of the venerable Mary of Egypt, and how she fulfilled her life-time in the desert, all this did Paul, the venerable deacon of the church of holy 4 Neapolis, translate from the Greek language into Latin.

Verily it is read, that Raphael the archangel was speaking to Tobit, after the loss of his eyes, and again after their glorious enlightenment, and after the past dangers from which he was de- 8 livered, thus saying: 'Truly it is very harmful that the secrets of mankind be revealed; and again it is a great disgrace for the soul that one should conceal the glorious works of God <sup>1</sup>.'

For these reasons I will in no wise be silent concerning the holy 12 records. He hath made known to me that I may fall into the disgraceful sentence of the slothful servant, who hid the talent received from his Lord, without increase, in the earth; but let no man be too unbelieving in me, when writing about those things, which I have 16 heard and learnt by enquiry in this wise; may it never be that I should falsify the holy narratives or keep silence from speech.

### ACCOUNT OF THE ABOVE-NAMED SAINT.

There was a certain man in a minster in the country of Palestine; he was greatly graced by his conduct in life, and was from child- 20 hood highly instructed and learned in monastic customs, and was

<sup>1</sup> [Tobit, xii. 6.]

wæs geháten Zosimus ; Ðes witodlice swa ic ær cwæð . on ánum  
 palestina mynstre fram frympe drohtnode . and he wæs on for-hæ-  
 24 fednysse weorcum se afandedesta geworden on eallum þam mun-  
 uclicum regolum ; And he ealle þæs regoles bebodu . and fulfremed-  
 nysse þæs munuclican þeowtscypes untallice geheold . and he eac  
 swilce wisan him þær sylf to-eacan geihte . for-þan þe he gewilnode  
 28 his flæsc þam gaste under-þeodan ; Swá soðlice hé wæs fulfremod  
 on eallum munuclicum <sup>1</sup> þeawum . þæt wél oft munecas of feorrum  
 . stowum . and of mynstrum to him cómon . þæt hí to his bysne .  
 and to his lárum . hí gewriðon . and to þære onhyringe his for-  
 32 hæfednysse hí under-ðeoddon ; Ðás wisan he ealle on him hæbbende  
 wæs . and he næfre fram þam smeagungum haligra gewrita his mód  
 awenda (*sic*) ; And ealle þa godnyssa þe he bebréac . he wæs gast  
 brucende . and án weorc he hæfde únforswigod . and næfre ge-  
 36 teorod . þæt wæs sealm-sang mærsung . and haligra gewrita smeagung ;  
 Wel oft eac swilce þæs ðe hí rehton . þæt he wære gefremed wyrðe  
 beon þære godcundan onlihtnysse þurh æteowednyss fram gode  
 þære gastlican gesihþe . swa þæt nán wundor [is]<sup>2</sup> ne éac unge-  
 40 lyfedlic þing . be ðæm þe drihten sylf cwæð ; Eadige beoð þa  
 clæn-heortan . forðan þe hí god geseoð ; Swa miccle má þa ge-  
 sceawiað þa opennysse þære godcundan onlihtnysse þe heora licha-  
 man symle geclænsiað mid syfrum þeawum . and mid þurhwæc-  
 44 cendlican mode forð heonon to under<sup>3</sup> þa toweardan mede on þære  
 ecan eadignysse witodlice swá hé sylf sæde Zosimus . þæt hé sylf  
 wære fram þam modorlicum beorðrum on þæt mynster befæst . and  
 oþ þæt þreo and fiftigðe gear he wæs þær on þam regole drohtni-  
 48 gende . and æfter þysum he wæs gecnyssed fram sumum geþancum .  
 swá swá he wære on eallum þingum fulfremed . and hé nanre  
 máran láre bysene ne be-þorfte on his mode ; and he wæs þus  
 sprecende . hwæðer ænig munuc on eorðan sy . þæt me mage aht  
 52 niwes getæcan . oððe me on ænigum þingum gefultumian . þæs  
 þe ic sylf nyte . oððe þæt ic on þam munuc-licum weorcum sylf ne  
 gefylde . oþþe hweðer ænig þæra sy . þe westen lufiað . þe me  
 on his dædum beforan sy ; Ðás and þysum gelícum him þencendum .  
 56 him æt-stód sum engel . and him to cwæð . Eala þu Zosimus .

<sup>1</sup> Leaf 121, back.<sup>2</sup> is seems required.<sup>3</sup> Sic ; read under-fonne.

named Zosimus. This man verily, as I said before, lived from the beginning in a minster in Palestine, and he had become the most approved in works of self-denial, and in all the monastic rules. 24 And he blamelessly observed all the directions of the rule, and the perfection of the monastic service, and added similar practices for himself thereto, because he desired to subject his flesh to the spirit. So truly was he perfected in all monastic customs, that 28 very often monks came to him from distant places, and from [other] minsters, that they might bind themselves to his example and to his lore, and subject themselves to the imitation of his self-denial. He kept all these customs in himself, and he never turned 32 away his mind from the meditation of the Holy Scriptures. And all the goodnesses which he practised, he practised in the spirit, and one work he kept unceasingly and never tired of; that was psalm-singing, praise, and meditation on Holy Scripture. Very 36 often also, according to what they said, he was made to be worthy of the divine illumination through a revelation from God of the heavenly vision, so that [it is] neither a wonder, nor eke an incredible thing, concerning those whom the Lord Himself said, 40 ‘Blessed are the pure in heart, because they shall see God.’ So much the more shall those behold the openness of the divine enlightenment, who ever cleanse their bodies by sober habits, and by a mind ever awake to receive hereafter the future meed in the 44 eternal blessedness; even as Zosimus himself said, that he himself had been committed to the minster from his mother’s womb; and until his three and fiftieth year he was dwelling there under the rule, and after this he was assaulted by certain thoughts, as if [sup- 48 posing that] he were perfected in all things, and needed not in his mind the example of any more teaching; and he was thus speaking—‘whether there can be any monk on earth who can teach me anything new, or advance me in any thing of which I myself know 52 nothing, or that I have not myself fulfilled in monastic works; or whether there be any of those who love the desert, who can be before me in his deeds.’

Thinking these [things], and others like to these within himself, 56 there stood before him an angel and said to him, ‘Oh, thou Zosi-

swiðe licwyrðlice þu gefyldest . swa þeah-hwæðere . nis nan man  
 þe hine fulfremedne æteowe ; <sup>1</sup> Miccle máre is þæt gewinn þæt þe  
 toward is . þonne þæt forð-gewitene þeah þu hit nyte . ác þæt þu  
 60 mæge ongytan . and oncnawan hu miccle synd opre háelo wegas ;  
 Far út of þinum earde . and cum to þam mynstre þæt neah iordane  
 is geset ; He þa sóna witodlice of þam mynstre fór . þe he fram  
 his cild-háde on drohtnode . and to iordane becom ealra wætera  
 64 þam halgestan ; He eode þa innon þam mynstre þe him se engel  
 bebeád . þá ongan he ærest sprecan to þam munece þe þæs mynstres  
 geat bewiste . and he hine þam abbude gecyðde . and him to  
 gelædde ; Ða æfter þam onfangenum gebede . swa hit mid mune-  
 68 cum þeaw is . he him to . cwæð . Hwænne come þu hider broðor .  
 oppe for hwilcum þingum geðeoddest þu þe to swa eadmodum  
 munecum ; Zosimus him *and*wyrde ; Nis mé nán néod fæder þe to  
 secgenne hwanon ic come . ac ic for lare intingan eow hér gesohte .  
 72 forþon ic hér fela gastlica (*sic*) þeawa on eow geaxode . and <sup>2</sup> þa  
 synd beforan geseignes-se gode licwurðe ; Se abbod him to cwæð .  
 god se þe ana gehealt . and gehæleð . swa fela mettrum-nyssa . hé  
 þe and us on his godcundum bebodum gestrangige . and us gerecce  
 76 þa weorc to begangenne þe him licige ; Ne mæg ænig mann oþerne  
 getimbrian buton he hine sylfne gelomlice behealde . and hé mid  
 syfrum *and*gyte þæt beo sylf wyrrende . god to gewitan hæbbende .  
 ác swá þeah-hwæðere forþan þe þu cwæde þæt þe cristes soðe lufu  
 80 hyder us gelædde . eadmodne munuc us to gesecenne ; Ac wuna  
 hér mid ús gif þu forðy cóme . and us ealle se góda hyrde ætgæd-  
 ere féde mid þære gife þæs halgan gastes ; Ðysum þus gecwede-  
 num <sup>3</sup> wordum fram þam abbode . Zosimus his cneowa gebigde .  
 84 and onfangenum gebede on þam mynstre wunode . þær he geseah  
 witodlice ealle witon on þeawum and on dædum scinende . and on  
 gaste weallende . and drihtne þeo<sup>4</sup>wigende . þær wæs unablinnend-  
 lic stapolfæstnys godes herunge æghwylcne dæg . and eac nihtes ;  
 88 And þær næfre unnytte spræce næron . ne geþanc goldes <sup>5</sup> and  
 seolfres . oppe oþra gestreona . ne furðon se nama mid him næs

<sup>1</sup> Leaf 122.      <sup>2</sup> *Here beforan is inserted (needlessly).*

<sup>3</sup> gecwedenen, *alt. to gecwedenum (= gecwedenum).*      <sup>4</sup> Leaf 122, back.

<sup>5</sup> *Here oðð (sic) follows (not wanted).*

mus! very well-pleasingly hast thou done; nevertheless there is no man that showeth himself perfect. Much greater is the conflict which is before thee than that which is passed, though thou know 60 it not; but that thou mayest perceive and understand how great are other ways of salvation, go out of thy native country and come to the minster that is placed near Jordan.' Then, verily, he departed immediately from that minster wherein he had lived from 64 his childhood, and came to Jordan, the holiest of all waters; he went then within the minster to which the angel had directed him. Then began he first to speak to the monk who kept the minster-gate, and he made him known to the abbot, and brought him 68 to him.

Then after the performance of prayer, as is the custom with monks, he said to him, 'When camest thou hither, brother, or for what reason hast thou joined thyself to such humble monks?' 72 Zosimus answered him, 'There is no need for me, father, to tell thee whence I come; but I have sought you here for the sake of learning, because I have heard of many spiritual habits here amongst you, such as are well-pleasing to God beyond expres- 76 sion.' The abbot said to him, 'God, who alone preserveth and healeth so many infirmities, strengthen thee and us in His divine commands, and direct us to perform those works which please Him. No man may edify another unless he frequently 80 look to himself, and unless he be himself working with sober mind, having God for a witness. Nevertheless, because thou hast said that Christ's true love brought thee hither to us, to seek us as a humble monk; now dwell here with us if thou camest for that 84 purpose, and may the Good Shepherd feed us all together with the grace of the Holy Ghost.' At these words thus spoken by the abbot, Zosimus bowed his knees; and, after the performance of prayer, dwelt in the minster, where he saw verily all the elders shining in 88 manners and deeds, fervent in spirit, and serving the Lord; where was unceasing steadfastness in God's praise every day, and also by night.

And there were never useless speeches there, nor thought of gold 92 and silver, or of other treasures; nor even was the name [of them]



oncnáwen . ac þæt án wæs swiðost fram heom callum geefst . þæt  
 heora ælc wære on lichaman déad . and on gaste libbende ; Mid þam  
 92 soðlice hí hæfdon ungeteorodne<sup>1</sup> þæt wáeron þa godcundan gespræcu .  
 heora lichaman witodlice mid þam nyd-þearfnyssum anum feddon .  
 þæt wæs mid hlafe . and mid wætere . to þam þæt hí þe scear-  
 pran on þære soðan godes lufu hí æteowdon þas weorc ;<sup>2</sup> Zosimus  
 96 behealdende hine sylfne geornlice to fulfremednysse aþened[e]  
 gemang þam emn-wyrhtum . þe þone godcundan neorxne-wang  
 butan ablinnendnysse geedniwodon . þa æfter þysum genealæhte  
 seo tid þæs halgan lencten-fæstenes þe eallum cristenum mannum  
 100 geset is to mærsigenne . and hí sylfe to clænsunga for wurðunga  
 þære godcundan þrowunga . and his æristes ; Dæt geat soðlice þæs  
 mynstres næfre geopenod wæs . ac symle hit wæs belocen . and hí  
 swá butan æghwilcre gedrefednysse heora ryne<sup>3</sup> gefyldon . ne hit  
 104 næfre næs to geopenigenne buton wenunga hwilc munuc for hwilc-  
 ere nydþearfe<sup>4</sup> út fóre ; Seo stow wæs swa westen and swá digle .  
 þæt næs ná þæt án . þæt heo wæs úngewunelic . ac éac swilce uncuð  
 þam land-leodum him sylfum . on þas wisan wæs se regol fram  
 108 ealdum tidum gehealden . and fram þysum weorcum is to gelyfanne .  
 þæt god Zosimus on þæt mynster gelædde ; Nu ic wille æfter þysum  
 areccan hu þæs mynstres gesetnysse healdende wæs on þam drih-  
 tenlican dæge þære forman fæsten-wucan þe we nemniað halgan  
 112 dæg þær wæron gewunelice gedóne þa godcundan gerynu . and  
 þonne gemænsumedon heo þæs libbendan . and þæs únbesmitenan  
 licha<sup>5</sup>man ures drihtnes hælendes cristes . and þonne æfter þam  
 ætgædere hwon gereordende syþþan . wæron ealle on þæt gebæd-hus  
 116 gegaderode . mid gebigedum cneowum . and eadmodum gebede  
 heora ælc oþerne grette . and heora abbudes eadmodlice bletsunga  
 bædon . þæt hí on þam godcundan gewinne þe fæstlicor gestrang-  
 ode wæron ; Ðysum þus gefylledum þæs mynstres geatu wæron  
 120 geopenode . and hí þone<sup>6</sup> þisne sealm-sang sungon togædere ;  
*Dominus illuminatio mea et salus mea quem timebo* ; And swa  
 æt-gædere út fóron . ænne oððe twégen on þam mynstre hí for-  
 léton . næs ná to þam . þæt hí<sup>7</sup> þa begytanan gestreon heoldon ;

<sup>1</sup> *Supply þeaw ?*<sup>2</sup> I think this stop should *precede* þas weorc.<sup>3</sup> rine, *alt. to* ryne.    <sup>4</sup> MS. nydþeafe.    <sup>5</sup> Leaf 123.    <sup>6</sup> *Read* þonne.    <sup>7</sup> MS. he.

recognised amongst them; but this alone was most earnestly striven for by them all, that each of them should be dead in body and living in spirit. 96

At the same time they had verily an unfailing [custom], that is to say, divine conversations. Their bodies indeed they fed with mere necessaries alone, viz. with bread and water, to the end that they might show themselves the keener in the true love of God. 100 Zosimus beholding these works applied himself zealously to perfection among his fellow-workers, who renewed without ceasing the divine Paradise.

Then after this approached the time of the holy Lenten fast 104 which is appointed for all Christian men to celebrate, and for cleansing themselves for the worship of the divine Passion, and His resurrection. Now the gate of the minster was never opened, but it was always locked, and they thus fulfilled their course without 108 any distraction; neither was it ever to be opened, unless by chance any monk went out for any necessity. The place was so desert (lonely) and so secret, that it was not only that it was unfrequented, but even unknown to the people of the country themselves; 112 in this wise the rule was kept from old times, and on account of these works it is to be believed that God led Zosimus to the minster. Now after this, I will relate how the ordinance of the minster was being kept. On the Lord's day of the first fasting- 116 week, which we name Holy Day, the Divine Mysteries were customarily celebrated there, and then they received the communion of the living and undefiled body of our Lord Jesus Christ; and then after that, after breaking their fast together in some degree, 120 they were all gathered in the house of prayer with bended knees and humble prayer, and greeted each other, and humbly besought their abbot's blessing, that they might be the more surely strengthened for the divine conflict. These things being thus fulfilled, the 124 gates of the minster were opened, and they then sung together this canticle, [Ps. 27], '*Dominus illuminatio mea et salus mea; quem timebo.*' And thus they went out together; one or two they left in the minster, [but] it was not to the end that they should keep safe 128 the acquired treasures—there was no such thing there—but that

124 Næs þær swilces nán þing . ac þæt hí þæt gebed-hus butan þam  
 godcundan symbelnyssum ne forléton . and heora æghwylc hine  
 sylfne metsode swá swa he mihte <sup>oppe</sup> wolde . sum him mid bær þæs  
 lichaman genihtsumnyse . sum þæra palm-treowa æppla . sum  
 128 beana mid wætere ofgotene . sum nan þing buton þone lichaman  
 ænne . and þone gegyrlan . ac hi wæron gefedde mid þæs gecyndes  
 neadþearfnysse ábæde . þæt wæs mid þam wyrtum þe on þam  
 westene weoxon . and hine þær æghwylc sylfne on forhæfednyse  
 132 bánd swa him sylfum gepuhte . swá þæt heora nán nyste oþres  
 wisan <sup>oppe</sup> dæda ; Ðonne hí hæfdon iordáne þa eá oferfaren þonne  
 asyndrede hine æghwylcne fcor fram oþrum . and heora nán hine  
 eft to his geferum ne geþeodde . ac gif heora hwilc oþerne feorran  
 136 geseah wið his weard . he sona of þam siðfæte beah . and on  
 oþre healfe wende . and mit him sylfum leofode . and wunode on  
 singalum gebedum . and fæstenum ; On þas wisan witodlice þæt  
 fæsten gefyllende . hi eft to þam mynstre cyrdon . ærðan drihten-  
 140 lican æristes dæge . þæt wæs on þam symbel-dæge . þe we palm-  
 dæg gewunelice nemnað . æghwylc on his agenum ingehyde mid  
 him sylfum habbende wæs . his agenes geswinces gewit<sup>1</sup>nyse  
 hwæt he wyrcende wæs . and hwilcra geswinca sæde sawende .  
 144 and heora nan oþerne ne axode on hwilce wisan he þæs geswinces  
 gewin gefylde ; Ðis wæs witodlice þæs mynstres regol . and þus  
 fulfremodlice wæs gehealden æghwylc swa ic ær cwæð . þæt hine  
 sylfne on þæt westen to gode geðeodde . and mid him sylfum  
 148 wunnon þæt hí mannum ne licodon buton gode sylfum ; Ða witod-  
 lice Zosimus mid þære gewunelican . æ . þæs mynstres Iordane  
 þæt wæter ofer-for . lytles hwegas for þæs lichaman ned-behæfed-  
 nyssum<sup>2</sup> mid him hæbbende . and on þæs regoles mærsunge geond  
 152 þæt westen fór . and on þære tide þæs gereordes . and þæs gecyndes  
 nydþearfnysse brucende . on niht on corþan sittende . and hwon  
 restende . and slép swa hwær swa hine seo áfen-repsung gemette ;  
 And eft on ærne mergen fórgangende swa he wæs unablinnendlice  
 156 on fóre geseted . and begangende . forðan þe he gewilnode swa  
 swá he eft sæde . þæt hé sumne fæder on þam westene funde .  
 þe hine on sumum þingum getimbrede þæs ðe he sylf ær ne cuðe ;

<sup>1</sup> Leaf 123, back.<sup>2</sup> MS. -nyse, *alt. to* -nyssum (= -nyssum).

they might not leave the house of prayer without divine solemnities; and each of them fed himself even as he could or would: some bare with them a sufficiency for the body, some apples of the 132 palm-trees [dates], some beans moistened with water, some nothing save the body alone and the garment, but they were fed with [that which] might wait upon the necessity of nature, that is, with the herbs which grew in the desert; and there each 136 one bound himself in self-denial, even as it seemed well to him, so that none of them knew the ways or deeds of others. When they had gone over the river Jordan, then each one sundered himself far from the others, and none of them joined himself 140 again to his companions; but if any of them saw another afar [coming] towards him, immediately he turned out of his [chosen] direction, and went another way, and lived by himself, and continued in perpetual prayers and fastings. Verily after accom- 144 plishing the fast in this manner, they returned again to the minster before the Lord's resurrection-day, that is to say, on the festival which we commonly call Palm-day; each one had within himself, in his own conscience, the witness of his own labour, as to 148 what he was employed in, and the seeds of what labours he was sowing; and none of them asked another in what wise he had fulfilled the conflict of the labour.

Verily this was the rule of the minster, and thus perfectly was 152 each one preserved, as I before said, so that he joined himself to God in the desert; and they fought with themselves in order that they might not please men, but only God Himself.

Then verily Zosimus, according to the customary law of the 156 minster, went over the river Jordan, having with him a very little for the necessities of the body; and in the observance of his rule went across the desert, taking at due time a meal, and [supplying] the necessity of nature, sitting at night upon the earth, 160 and resting little; and he slept wheresoever the close of evening found him.

And again, in the early morning, [he kept] proceeding on his journey as he was unceasingly determined, and going about, because 164 he desired, as he said afterwards, to meet a father in the desert

And swá six and twentig daga þæt færeld þurhteah . swilce hé to  
 160 sumum menn mid gewisse fóre ; Ða þa seo tid middæges to becom .  
 þa oðstod to sumere hwile hine fram þam siðfæte ahæbbende .  
 and east-weardes wendende . and hine gewunelice gebæd . forþan þe  
 he gewunode on þam gesettum tíðum þæs dæges þone ryne his  
 164 siðfætes gefæstnian . and standende singan . and mid gebigedum  
 cneowum gebiddan ; Ða þa he soðlice sang . and mid þære  
 geornfullan behealdnysse up locode . and þone heofon beheold .  
 þa geseah hé him on þa swiðran healfe þær hé on gebedum stód .  
 168 swa swa hé on mennisce gelicnysse on lichaman . hine æteowan .  
 and þa wæs he ærest swiþe afyrht . forþan þe he wende þæt hit  
 wære sumes gastes scin-hyw . þæt hé þær geseah ; Ac sona swa  
 þeah-hwæþere mid cristes róde-tacne getrymmede hine . and him  
 172 þone ege fram awearp ; <sup>1</sup> Ða eac witodlice se ende his gebedes wæs  
 gefylled . he þa his eagan bewende . and þær soðlice man geseah  
 westweardes on þæt westen efstan . and witodlice þæt wæs wífman .  
 þæt þær gesewen wæs . swiðe sweartes lichaman heo wæs for þære  
 176 sunnan hæto . and þa loccas hire heafdes wæron swá hwite swá  
 wull . and þa ná sidðran þonne oþ þone swuran ; Ða wísan Zosi-  
 mus georne behealdende wæs . and for þære gewilnedan swétnysse  
 þære wuldorfæstan gesihðe . he fægen gefremed ofstlice arn . on þa  
 180 healfe þe hé efstan geseah . þæt him þær æteowde ; Ne geseah hé  
 witodlice on eallum þam dagum ær náne mennisclice gesihðe . ne  
 nanre nytena . oþþe fugela . oððe wildeora hiw . and he forðy arn  
 geornlice . and gewilnode to oncnawenne . hwæt þæt wildeora wære .  
 184 þe him æteowde ; Sona swá hi<sup>2</sup> geseah Zosimus þa witodlice his  
 caldan ylde . ofer-getiligende ; And þæt geswinc his syð-fætes ne  
 under-standende mid hrædestan ryne þenigende arn . forðam þe hé  
 gewilnode hine geðeodan þam þe ðær fleah ; Hé witodlice hire  
 188 wæs ehtende . and heo wæs fleonde ; Ða wæs Zosimus ryna  
 hwæðra stic-mælum neár gefremed ; Ðá þá hé swá neah wæs þæt  
 heo mihte his stemne gehyran . þa ongan he forð sendan þyllice  
 stemne mid hluddre clypunga wepende and þus . cwæð . Hwi flihst  
 192 þu me forealdodne syngigan . þu godes þeowen . geanbida mín  
 for þam hihte þæs edleanes ðe þú swa micclum geswunce ; Stánd

<sup>1</sup> Leaf 124.<sup>2</sup> he, *alt. to* hi.

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

and syle me þines gebedes bletsungan þurh þone god þe him nænne fram ne awyrpð ; Ðas word soðlice Zosimus mid tearum geypte .  
 196 þa becom heo yrnende to sumere stówe . on þære wæs getácnod swilce fordruwod burna . þa ða hí witodlice þyder becómon . þa scéat heo inn on þone burnan . and eft upp on oþre healfe ; Zosimus þa soðlice clypigende . and na hwider furð-clypigende<sup>1</sup> . stód  
 200 þá on oþre healfe þæs burnan þe þær gesewen wæs . and to ge<sup>2</sup>ihte þa tearas þam tearum . and gemænig-fealdode þa sworetunga þam siccetungum . swá þæt þær nán þincg gehyred næs buton seo geomerung þæs heofes ; Ða witodlice se lichama þe ðær fléah .  
 204 ðyllice stemne forð-sende and þus cwæð ; Ðu abbod Zosimus miltsa me for gode ic ðe bidde . for þon ic ne mæg mé þé geswutelian . and ongean-weardes þe gewenden . forþon ic eom wíf-hádes mann . and callunga lichamlicum wæfelsum bereafod . swá swá þu  
 208 sylf gesihst . and þa sceame mines lichaman hæbbende únoferwrigene ; Ac gif þu wille mé earmre forworhtre þine halwendan gebedu to forlætan awyrp me þonne hyder þinne scyccels þe þu mid bewæfed eart . þæt ic mæge þa wíflican tyddernysse ofer-wreon .  
 212 and to ðe gecyrran and þinra gebeda onfón ; Ða gegrap Zosimus swiðlic ege . and fyrhtu witodlice forþan þe he gehyrde þæt heo be his naman næmnede hine þone ðe heo næfre ár ne geseah . ne næfre fore secgan ne gehyrde . buton þæt he swutellice ongeat þæt  
 216 heo mid þære godcundan fore-sceawunge onliht wæs ; He þa fæstlice swa dyde swa heo bebéad hine þam scyccelse ongyrede . þe he mid bewæfed wæs on bæclincg gewend hire to wearp ; Heo þa þæs<sup>3</sup> onfeng . and hire lichaman ofer-wreah ; And gegyrede hire be  
 220 þam dæle þe heo mæst mihte . and mæst neod wæs to beheligenne ; Heo þa to Zosimam wende . and him to cwæð . Hwi wæs þe la abbod Zosimus swa micel neod . me synful wíf to geseonne . oððe hwæs wilnast þu fram me to hæbbenne . oþþe to witenne þæt þu  
 224 ne slawedest swá micel geswinc to gefremmanne for minum þingum ; He þa sona on þa eorðan hine astrehte . and hire bletsunga bæd

219. G. *om.* And gegyrede hire.221 G. and heo ða hi (*for* Heo þa).220. G. oferhelianne (*for* beheligenne).

225. G. sona hine on [ða] eorðan streccan . . .

<sup>1</sup> clipigende has two dots over the y, probably for expunction; it is wrongly repeated; read forð-gangende.<sup>2</sup> Leaf 124, back.<sup>3</sup> Here begins the Gloucester Fragment, ed. Earle.

for the hope of the reward for which thou hast so greatly toiled. Stand and give me the blessing of thy prayer, through the God who rejecteth no man from Him.' These words Zosimus verily 204 pronounced with tears.

Then came she, running, to a certain place, in which were signs as it were of a dried up burn [stream]; when they had come thither, then she shot into the burn, and again up on the other side. 208 Then Zosimus crying aloud, and in no direction advancing (?) forwards, stood there on the other side of the burn which was there visible, and added tears to tears, and multiplied sighs upon sighs, so that nothing was heard there save the lamentation of mourning. 212 Then indeed the figure which fled there sent forth this voice and thus spake, 'Thou, Abbot Zosimus, have pity on me for God's sake, I pray thee, because I cannot show myself to thee and turn towards thee; for I am a person of female sex, and totally 216 bereaved of bodily clothing, even as thou thyself seest, and having the shame of my body uncovered. But if thou desirest to grant me, a poor evil-doer, thy salutary prayers, then cast me hither thy mantle with which thou art clothed, that I may cover my 220 womanly weakness, and turn to thee and receive thy prayers.'

Then indeed a great awe and fright seized Zosimus, because he heard her name him by his name, whom she had never before seen, nor had ever heard tell it before, except that he manifestly 224 perceived that she was enlightened with divine foreknowledge. Then he confidently did even as she had prayed him, ungirded the mantle with which he was clothed, and, turning his back, threw it to her. This she then received, and covered her 228 body, and girded herself about the part that she most required to do, and [which there] was most need to conceal. Then she turned to Zosimus and said to him, 'Why hadst thou, oh Abbot Zosimus, so great need to see me, a sinful woman, or what 232 desirest thou to have from me or to know, that thou hast not slackened to perform so great labour on my account?' Then he straightway prostrated himself on the earth, and besought her blessing; she in turn prostrated herself and besought his blessing. 236 Then after the space of many hours the woman said to Zosimus,



heo ongean hine astrehte . and his bletsunga bæd ; Ða æfter  
 manega tida fæce cwæð þæt wif to Zosime ; Ðe gedafenað abbud  
 228 Zosimus to biddenne and to bletsigenne . forþan þu eart under-  
 wreðed mid þære <sup>1</sup>sacerdlican lare . and þu eart tellende cristes  
 gerynu mid þam gyfum þæra godcundlican æt his þam halgan  
 weofode manegum gearum þeowigende ; Ðas word witodlice  
 232 gebrohton on Zosime micelne ege . and fyrhtu . and he wæs byf-  
 igende ; And hé wæs geondgoten mid þæs swates dropum ; Ða  
 ongan hé sworetan swá swá eallunga gewæced on þam oreðe  
 belocen . and þus . cwæð . Eala ðu gastlice modor . geswutela nu  
 236 hwæt þu sy . of þære gesihþe . forþam þu eart soðlice godes  
 þinen ; Geþinga me nu of þam geongran dæle for þyssere worulde  
 dead<sup>2</sup> gefremed on þam geswutelað on þe . seo godcunde lufu ealra  
 swiðost þæt þu mé be naman næmdest . þone þu næfre ær ne  
 240 gesawe ; Ac for þam þe seo gyfu ne bið oncnáwen of þære medem-  
 nysse . ac gewuna . he is to getacnigenne of þære sawla dædum .  
 bletsu þu me for drihtne ic þe bidde . and syle me þæt un-bereafi-  
 gendlice gebæd þinre fulfremednysse ; Ða ongan heo<sup>3</sup> hire on-emn-  
 244 þrowigan þæs ealdan witan staðolfæstnysse . and cwæð . god sy  
 gebletsod se ðe is sawla hælu tiligende ; Ða for-geaf heo Zosime  
 andswarigende . AMEN ; Ða arisan hí butu of þære eorþan [*A gap*  
*in the story in MS. Julius E. 7. It is supplied, up to l. 292, from*  
 248 *the Gloucester Fragments, ed. Earle.*] [—þa ongan eft<sup>4</sup> þæt wif  
 spreca to þam ealdan and ðus cwæþ . Eala man for hwylcre wisan  
 come þu to me synfulre . Swa-þeah hwæðre forþam þe seo gyfu þæs  
*haligan gastes to þam gerihthe*<sup>5</sup> þæt ðu hwylce þenunga minon  
 252 lytlan lichaman to gehyðnysse gegearwige . Sege me hu nu to  
 dæge on middan-earde cristes folc sy gereht . and hu ða caseres  
 oððe hu is nu gelæswod seo heord cristes rihtgeleaffullan gesam-

226. G. ongean þam heo eac hi  
 astrehte ; G. wilnode (*for* bæd).

227. G. manegra tida ; G. Zosimum.

228. G. gebiddanne ; G. bletsianne  
 forðam þe ðu.

229. G. are (*for* lare).

230. G. gyfum his godcundlicnesse  
 and his.

231. G. þeowiende ; Ða.

232. G. ongebrohton Zosime ; G.  
 fyrhto.

233. G. dropung.

<sup>1</sup> Leaf 125.  
 mortua).

<sup>2</sup> MS. deað ; *but read* dead, *as in* G ; (Latin version,

<sup>3</sup> MS. he ; *read* heo, *as in* G.

<sup>4</sup> *Supplied by guess.*

<sup>5</sup> *Letters or words printed in italics are indistinct or uncertain.*



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nunga . Zosimus hire andswarode . Eala þu halige modor þinum  
 256 halgum gebedum god hæfð forgyfen staðolfæste sibbe . [*ac gelæst nú  
 þá fréfrunge unweorðlices*<sup>1</sup>] muneces . and for drihtne [*gebide for  
 þám*] middan-earde and for me synfullum þæt me ne wurðe  
 ge[*ídlod þæt*] geswinc þises sið-fætes . and se weg swa myccles  
 260 west[*enes . Þá cwæð heo . ðe gedaf*]enað abbot zosimus for me and  
 for eallum gebiddan forðam þe [*þú sý on þám sacerdh*]ade swa swa  
 ic ær cwæþ . [*ac for ðinum þingum*] and for þam þe we habbað  
 þæt gebod h[*yrsumnysse . þæt þe mé þurh ðe geboden is . mid góðum*]  
 264 willan ic do . and þus cweðende hi to þam [*éastan gewend*] upah-  
 afenum eagum on þa heahnysse and aþenedum earmum ongan ge-  
 biddan mid þære welera styrungum on stilnesse swa þæt ðær næs  
 eallinga nan stemne gehyred þæs þe man ongyten mihte . þæs  
 268 gebedes eac swylce zosimus nan þing ongytan ne mihte . He stod  
 witodlice swa swa he sylf sæde byfiende and þa eorþan beheald-  
 ende . and nan þing eallinga sprecende . He swor witodlice god  
 him to gewitan on his wordum fore-settende þæt ða get þa þa heo  
 272 þus [*þurhwunode*] on þære gebedes astandendnysse he his eagan  
 lythwon fram ðære eorðan up-ahof þæt he geseah hi up-ahefene  
 swa swa mannes elne fram þære eorðan . and on þære lyfte hangi-  
 ende gebiddan ongan . Ða þa he þis geseah þa wearð he gegripen  
 276 mid mycelre fyrhto . and hine þa on eorðan astrehte and mid swate  
 ofergoten wearð and swiðlice gedrefed . naht geþrystlæhte specan .  
 butan wið him sylfum þæt án . [*drihten . gemiltsa mé .*] Ða þa he  
 on þære eorðan læg astreht þa g[*edrēfed wearð hé on his geþance .*  
 280 *smeágende hwæðre*]<sup>2</sup> hwon hit gast wære þæt ðær mid hwylcere  
 hiwunga gebæde hi . Heo ða þæt wif hi bewende and þone munuc  
 up arærde þus cweðende . To hwy gedrefest þu abbot þine  
 gepohtas to geæswicianne on me swylce ic hwylc gast syrwiende

<sup>1</sup> Words within square brackets, and printed in italics, are supplied purely from conjecture; the Latin text has—Sed suscipe indigni monachi consolationem, et per Dominum ora pro omni mundo et pro me peccatore ut non hujus cursus et itineris labor sine fructu mihi efficiatur tantæ solitudinis viâ. Et illa respondit ad eum: Te quidem oportet, abba Zosima, sacerdotii ut dixi habentem honorem pro omnibus et pro me orare; in hoc enim et vocatus es. Sed quia obedientiæ præceptum habemus, quod mihi a te jussum est, bona faciam voluntate.

<sup>2</sup> Lat. 'scandalizabatur in mente putans ne spiritus esset, qui se fingeret orare'

of Christ's right-believing congregation is now pastured.' Zosimus answered her: 'Oh thou holy mother, God hath granted permanent peace to thy holy prayers. [But fulfil the consolation of an unworthy] monk, and for the Lord's sake [pray for the] world and for 268 me, a sinful man, that the toil of this journey may not be [rendered vain] to me, and the way over so much desert.' [Then said she:] 'It becometh thee, abbot Zosimus, to pray for me and for all, because that [thou art in the priest]hood, as I before said. [But 272 for thy sake] and because we have the command of obedience, [that which is commanded me by thee] I will do with a good will.' And thus saying, she, [having turned to the east,] with eyes uplifted towards heaven and with her arms stretched out, 276 began to pray with the motions of her lips in silence, so that no voice at all was heard that anyone could perceive; and thus Zosimus could not understand anything of the prayer. He stood indeed, as he himself said, trembling and looking down upon the 280 earth, and speaking nothing at all. He swore verily, taking God as a witness to his words, that while she thus [continued] in the perseverance of her prayer, and he lifted up his eyes a little while from the earth, that he saw her lifted up, as it were the 284 space of a man's ell, above the earth, and began to pray hanging in the air. When he saw this, he was seized with great fright, and prostrated himself on the earth, and was suffused with sweat and vehemently agitated. He durst not speak anything, save 288 only, to himself, ['Lord, have mercy upon me']. Whilst then he lay prostrate on the earth, he [was troubled in his mind, considering whether] at all it might be a spirit that, by some strange appearance, was praying there. She then, I mean the 292 woman, turned about and lifted up the monk, thus saying: 'Why dost thou trouble thy thoughts to take offence at me, as if I were some spirit praying deceitfully? But know, thou man, that I am a sinful woman, though endued, nevertheless, with 296

284 gebedu fremme . Ac wite þu man þæt ic eom synful wif . Swa-  
 þeah-hwæðere utan ymbseald mid þam halgan fulluhte . and ic  
 nan gast ne eom ac æmerge and axe and eall flæsc and nan gast-  
 lice [*hiwunge hæbbende . Ða heo ðus cw*]æþ heo hire andwlitan  
 288 gebletsode<sup>1</sup> mid þære halgan rode-tacne . and hire eagan and  
 weleras and eac hire breost mid þære bletsunga heo getrymede and  
 þus cwæð . God us alyse abbot zosimus fram urum wiðerwinnan and  
 fram his anbringellan forðam þe his æfst is mycel ofer us . Ðas  
 292 word *se ealda hyrende hine adune astrehte .* ] [*Here both MSS. fail.*  
*The Latin version has :—*et apprehendit pedes eius, dicens cum  
 lacrymis : Obsecro te per Dominum Iesum Christum, verum  
 Dominum nostrum, qui de virgine nasci dignatus est, pro quo has  
 296 carnes expendisti, vt nihil abscondas à seruo tuo, quæ es, et vnde,  
 et quando, vel ob quam caussam solitudinem hanc inhabitasti, sed  
 et omnia, quæ circa te sunt, edicito mihi, vt Dei magnalia facias  
 manifesta. Sapientia enim abscondita et thesaurus occultus, quæ  
 300 vtilitas in vtrisque? sicut scriptum est. Dic mihi omnia propter  
 Deum ; nec enim pro gloriatione aut ostentatione aliquid dicis, sed  
 vt mihi satisfacias peccatori et indigno. Credo enim Deo, cui  
 viuis, cum quo et conuersaris, quoniam ob huiusmodi rem  
 304 directus sum in hanc solitudinem, vt ea quæ circa te sunt, Deus  
 faciat manifesta. Non enim nostræ virtutis est, iudiciis resistere  
 Dei. Nisi fuisset acceptabile Christo Domino manifestare te et  
 qualiter decertasti, nec teipsam permiserat videri ab aliquo, nec  
 308 me confortaret tantam properare viam, nusquam valentem progredi,  
 aut potentem de cellâ meâ procedere.

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

<sup>1</sup> Lat. 'favilla et cinis et totum caro et nihil spiritualis phantasie ali-  
 quando vel ad mentem reducens. Hæc dicens, signo crucis signat frontem  
 suam,' &c.

holy baptism; and I am no spirit, but embers and ashes, and all flesh, and [having no spiritual appearance.' When she had thus said], she blessed her face with the holy sign of the cross, and she fortified her eyes and lips and even her breast 300 with the sign of blessing, and thus said: 'God deliver us, Abbot Zosimus, from our adversary and from his instigations, because that great is his spite against us.' The old man, hearing these words, prostrated himself, [and seized her feet, saying with tears: 304 'I conjure thee, by the Lord Jesus Christ, our true Lord, who condescended to be born of a virgin, for whose sake thou hast wasted this thy flesh, to hide nothing from thy servant, as to who thou art, and whence, and when or for what reason thou didst 308 first dwell in this solitude; but tell me all things about thyself, that thou mayest make manifest the wondrous doings of God. For as to hidden wisdom and a hidden treasure, what use is there in either, as it is written? Tell me everything for God's sake; 312 for thou wilt not say anything for vainglory or ostentation, but to satisfy me, who am a sinner and unworthy. For I trust in God, for whom thou livest and with whom thou hast converse, that for this very cause I was directed to this wilderness, that 316 God might make manifest the things concerning thee. For it is not in our power to resist the judgments of God. Unless it had been acceptable to Christ the Lord to make known both thee and thy strivings, He would neither have permitted thee to be seen 320 by any one, nor would He have strengthened me to set out on so long a journey, who was not able to travel anywhere, nor strong enough to walk beyond my cell.'

CHAP. XII. Whilst he was speaking thus, and saying other 324 things besides, the woman lifted him up, and said: "Of a truth I blush—pardon me, father abbot—to tell thee the vileness of my deeds; yet, since thou hast seen my body naked, I will also lay bare to thee the very performances of my deeds, that thou 328 mayest know how replete is my soul with vile lechery and shame of confusion. For, as thou hast thyself truly supposed, I do not wish to tell the things concerning myself out of any vainglory.

vas fui electionis effecta? Scio autem, quia si cœpero narrare<sup>1</sup>] þa ðincg þe be me synd . sona þu fliht fram me on þi gemete swilc  
 man næddran fleo ; Ac swa þeah-hwæðere ic þe arecce naht for-  
 320 hælende . and þe ærest bidde . þæt þu ne geteorige for me gebiddan .  
 þæt ic ge-earnige and gemete on domes dæge hwilce hwugu mild-  
 heortnysse ; Se ealda mid tearum ofergoten ongan biterlice weþan .  
 þa ongan þæt wif cyðan and gereccan eall þa þincg þe be hire gedóne  
 324 wæron þus cwæðende . ic hæfde broþor and eðel on egyptum and  
 þær mid minum magum wunode . þa on þam twelftan geare minre  
 ylde . þa ongan ic heora lufu forhyegan<sup>2</sup> . and to alexandrian þære  
 byrig becom ; Ac mé sceamað nu to gereccenne hu ic on þam  
 328 fruman ærest minne fæmnhád besmát . and hu ic unablinnendlice .  
 and unafyllendlice þam leahtrum . and þæra synlusta . læg under-  
 þeoded . þis is nu witodlice sceortlice to areccanne ; Ac ic nu swa-  
 þeah hraðor gecyðe þæt þu mæge oncnáwan þone úanalyfedan bryne  
 332 minra leahtra þe ic hæfde on þære lufe þæs geligeres . ac miltsa  
 me abbud . eac on . xvii . wintrum ic openlice folca meniu geond-  
 ferde on þam bryne forligeres licgende ; Ne forleas ic na minne  
 fæmn-hád for æniges mannes gyfum ; Oppe ic witodlice ahtes on-  
 336 fenge fram ænigum þe me aht gyfan woldon . ac ic wæs swiðe  
 onæled mid þære hátheortnysse þæs synlustes . þæt ic gewilnode  
 butan ceape þæt hí mé þe mænigfealdlicor to geurnon . to þy þæt  
 ic þe eð mihte gefyllan þa scyldfullan gewilnunga mines forligeres ;  
 340 Ne þú ne wén na þæt ic aht underfenge for ænegum welan . ac  
 symle on wædlunge lyfde . for þon ic hæfde swá ic ær sæde unafyl-  
 lendlice gewilnunga swá þæt ic me sylfe unablinnendlice on þam ádále  
 (sic) þæs manfullan forligeres besylede and þæt me wæs to yrnðe .  
 344 and þæt ic me tealde to life þæt swá unablinnendlice þurhtuge þæs

318. O. (*leaf 16*) begins here with on þy gemete. O. þe (*for swilc*).

319. O. nædran flyh ; hit (*for þe*) ; naht ne forhærende.

323. O. reccan. O. om. eall.

324. O. cweþende.

326. O. hyra lufa.

327. O. birig ; scamað ; gemynd-gianne (*for gereccenne*).

328. O. fæmnanhad.

329. O. om. and after leahtrum. O. underþeod.

330. O. scortlice.

331. O. rapor ; ðane ; unfylledan (*for úanalyfedan*).

332. O. lufan forgeligres ; O. om. ac.

333. O. seofantyne wintran ; mænigo geond-for.

334. O. ðan ; forligres.

<sup>1</sup> The Latin continues with : ea quae sunt de me, &c.

<sup>2</sup> Leaf 125, back.

For of what shall I be able to boast, who was made a vessel of election 332  
by the devil himself? For I know that, if I begin to narrate]  
all the things concerning me, thou wilt soon flee from me in the  
manner in which a man may flee from an adder. Nevertheless, I will  
relate all to thee, concealing nothing, and will first of all pray thee, 336  
that thou wilt not grow weary of praying for me, that I may merit  
and meet with at least some share of mercy in the day of judgment.'

The old man, suffused with tears, began to weep bitterly. Then  
began the woman to tell and relate all the things that had 340  
happened to her, thus saying:—'I had a brother and a home  
in Egypt, and there dwelt with my relatives. Then, in the  
twelfth year of my age, I began to despise their love and betook  
myself to the city of Alexandria. But I am ashamed to recount 344  
now how at the outset I first polluted my virginity, and how  
ceaselessly and insatiably I [gave myself up] to sins, and con-  
tinued in subjection to sinful lusts. It must now indeed  
be told briefly; yet I now the rather tell of them, that thou 348  
mayest perceive the unlawful burning of my misdeeds that  
I felt in my love of fornication. But pity me, abbot; even  
for seventeen years I openly surpassed a number of people,  
continuing in the desire of fornication. Neither did I lose 352  
my virginity for any man's presents, nor would I indeed re-  
ceive anything from any one who desired to give me some-  
what; but I was greatly excited with the heat of sinful lust,  
so that I desired that they would come to me in greater num- 356  
bers without any price, to the end that I might the more easily  
satisfy my culpable desires for wicked living. Nor do thou suppose  
that I would receive anything for any world's wealth, but ever  
lived in poverty, because I had, as I said before, insatiable desires, 360  
so that I ceaselessly polluted myself in the puddle of wicked adul-  
tery, and this was my misery; and this I accounted as life, that I  
might thus ceaselessly fulfil the vexations of the flesh. Whilst I

335. O. geofum.

336. O. onfengc; *but see l. 340.* O.  
*om.* aht. O. gyfon; ic swa swiðe wæs.

337. O. onhæled (!).

338. O. *om.* þæt *after* ceape; þam  
(*for þy*).339. O. ic mihte þe eð; gewil-  
nunge; geligres.341. O. symble; forþan þe ic; ic  
þe ær.

342. O. gewilnunge; adele.

343. O. geligres; to myrcðe (*in-*  
*distinct; but perhaps it is the right*  
*reading*).344. O. gif ic (*for þæt swá*).



gecyndes teonan; þa ic þus leofode þa geseah ic on sumere tíde  
miccle meniu affricána and egypta togædere yrnende swá swá to  
sæ; Ða gemette ic færunga heora sumne . and þone axode hwæper  
348 hé wende þæt seo mæniu efstan wolde; He me *and*swarode and  
þus cwæð þæt hí to hierusalem faran woldon for þære halgan róde  
wurðunga þe man æfter naht manegum dagum wurðian sceolde .  
Ða cwæð. ic to him; Wenst þu hwæðer hí mé underfon willan .  
352 gif ic mid him faran wille; Ða cwæð. he; Gif þu hæfst þæt færeht  
ne forwyrnþ þe heora ænig; Ða cwæð. ic to him; <sup>1</sup> Broðor soðlice  
næbbe ic nán færeht to syllanne . ác ic wille faran . and án þæra  
scypa astígan . and þeah hí nellan hí mé afedað . and ic me sylfe  
356 heom befæste . and hæbben hí minne lichaman to gewealde for þam  
færehte . þæt hí mé þe hrædlicor underfón; Miltsa me abbud forðon  
ic gewilnode mid him to farenne . þæt ic þe má em-wyrhtena on  
þære þrowunge mines wynlustas hæfde; Ic cwæð. ær to þe; Ðu  
360 halga wer miltsa me . þæt þú mé ne genyde to areccenne míne  
gescyndnyse; God wát þæt ic heora forhtige . for þam þe ic wát  
þæt þas mine word ægðer gewemmað ge þe . ge þas lyfte; Zosimus  
soðlice þa eorðan mid tearum ofer-geotende hire to cwæð; Eala  
364 þu gastlice modor sege for gode ic þe bidde . and ne forlæt þu þa  
æfterfylgednyse . swa halwendre gere[ced]nyse . and þus cwæð; Se  
geonglincg gehyrde sona þæt bysmor minra worda . and hlihhende  
me fram gewát; Ic þa sona þa swingle me fram awearp . þe ic  
368 seldon gewunode on handa to hæbbenne . and to þære sæ arn . þær  
þær ic hí geseah gesamnode . þa geseah ic tyn geonge men . ætgæd-  
ere standende be þam waruðe . genoh þæslice on lichaman . and  
on gebærum . and ful licwurðe me þuhte to mines lichaman luste .

345, 6. O. ic þa þus lufode; ic  
sumre tide on sumra healue micclo  
mænigeo of affricana and of egypta.

347. O. færinga hira; and ic þone  
ahsode hwider (?).

348. O. mænigeo.

349. O. *om.* þus.

350. O. weorþunge; O. *inserts* æfter  
þæt *before* wurðian.

351. O. wast (*for* Wenst); hi willen  
me underfon.

352. O. færriht.

354. O. nabbe; færriht; and me  
on an þara.

355. O. gestigan; forþam ic (*for*  
and ic).

356. O. him (*for* heom); him (*for*  
hí); and þane wið þam færrihte onfon  
(*for* for þam færehte).

357. O. *om.* þæt hí . . . underfón;  
O. *ins.* Zosimus *after* abbud.

358. O. wilnode; emnwyrhtena.



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372 ic me þa unsceandlice<sup>1</sup> swá swá ic gewuna wæs . to-middes heora  
gemengde and him to cwæð . Nimað me on eower færeld mid eow .  
ne beo ic na eow unlicwyrðe ; And ic hi þa ealle sona to þam man-  
fullum leahtrum . and ceahhetungum bysmerlicum astyredē ; Mid  
376 manegum oprum fullicum . and fracodlicum gespræcum . hi þa  
witodlice mine unsceamlicam gebæra geseonde me on heora scip .  
namon to him . and forð hreowan ; Eala Zosimus hu mæg ic þe  
areccan . oþþe hwilc tunga mæg hit asecgan . oþþe eara gehyran .  
380 þa mán-dæda þe on þam scip-færelde wæron . and on þam siðfæte  
gefremede . and hu ic to syngi<sup>2</sup>genne genydde ægðer ge ða earman  
willendan . and þa earman syllendan ; Nis nan asecgendlic oððe  
únasecgendlic fracodlicnysse hiwung þæs (*sic*) ic ne sih tihtende . and  
384 lærende . and fruma gefremed ; Beo la nu on þysum gehealden .  
forþan þe ic wundrige hú seo sǣ aðolode . and adruge mine þa  
unrihtlican lustas . oððe hu-meta seo eorðe hyre muð ne úntynde .  
and me swa cwyce on helle ne besencte þe swa manega sawla on  
388 forspillednysse grin gelædde . ac þæs þe ic hopige þæt god mine  
hreowsunga sohte . se ðe næne ne forlætað forwurðan . ac ealle  
hále gedeð . þe on hine gelyfað . forðon soðlice hé nele þæs synful-  
lan deað . ac langsumlice his gehwyrfednysse bið ; We þa swá mid  
392 micclum ofste . witodlice to hierusalem foron . and swa mænige  
dagas swa ic ær þære [rode] symbelnysse on þære ceastre wunode mid  
[gelicum] fullicum weorcum me gemæ[n]gde . and eac [wyrsum] ;  
Næs ic na geniht-sumigende on þam geongum . ðe on þære sǣ mid  
396 me . oððe on þam siðfæte hæmdon . ac ic eac swilce mænga ælðeodige .  
and ceaster-gewarena . on þa dæda minra scylda [gegadrigende] .

372. O. unsceandlice (*rightly*) ; the un- has been erased in MS. Julius, by mistake ; on (*for ic*) ; hira.

373. O. on eowrum færelde ; om. mid eow.

374. O. eow na ; O. And hi ealle.

375, 6. O. bysmer ceahhettungum astyrode wurdon (*with a different construction*) ; fracodlicum.

377. O. gebæro.

378. O. reowan.

379. O. tunge (*better*) ; geseccan ; eare (*better*).

380. O. mán (*om. dæda*) ; om. wæron ; oððe (*for and*).

381. O. gefremede wæron ; syngienne.

382. O. nellendan (*for syllendan*) ; *this seems right* ; Lat. text—vel in-vitos.

383. O. þæs (*as in text*) ; si (*for sih*) ; tihtend.

384. O. lærend ; gehealdan.

385. O. wundrie ; aþolade.

386. O. ontynde.

<sup>1</sup> unsceandlice, *with un erased*.

<sup>2</sup> Leaf 126, back.

shore, sufficiently comely in body and in demeanour, and very 392  
 suitable, methought, for my bodily lust. Then I shamelessly, as I  
 was wont, went amongst them, and said to them: "Take me with  
 you on your voyage; I shall not be displeasing to you." And  
 I soon excited them all to wicked vices and shameful jestings, 396  
 with many other filthy and lewd expressions. Then they,  
 seeing my shameless behaviour, took me with them in their ship,  
 and rowed away. Oh, Zosimus, how can I relate to you, or what  
 tongue may say, or what ear hear, the evil deeds that took place 400  
 upon the voyage, and that were done in the passage; and how  
 I compelled to sin both the wretches who were willing and  
 the wretches who gave me money. There is no description of  
 lewdness, utterable or unutterable, which I did not allure to 404  
 and teach, and first performed. Be now satisfied with this;  
 for I wonder how the sea could suffer and endure my un-  
 righteous desires, or how the earth at any rate did not open her  
 mouth, and sink me all alive down into hell, who led so many 408  
 souls into the snare of perdition, except that I suppose God sought  
 my repentance, He who suffereth none to perish, but saveth all  
 who believe upon Him. For verily He desireth not the death of  
 the sinner, but patiently expecteth his conversion. Thus we, with 412  
 great haste, journeyed on to Jerusalem; and as many days as I  
 lived in the city before the day of the festival [of the Rood], I asso-  
 ciated myself with similar, and even worse, foul deeds. I did not  
 restrict myself to the young men who associated with me on the sea 416  
 or on the journey, but I also gathered together many of the strangers  
 and citizens in the deeds of my sins, and betrayed and contaminated

387. O. *om.* swa; cwucuwe (*for* cwyce).

388. O. forspillendnysse; þær (*for* þæs).

389. O. næne nele forweorðan. Ac ealle weorðan hale þe, &c.

390. O. *om.* gedeð . . gelyfað; O. forþam.

391. O. anbit (*for* bið); O. *om.* mid.

392. O. foran; manige.

393. O. *inserts* rode, which the text omits.

394. O. gelicum (*rightly*; MS. Julius *has* lichaman); gemængde (*rightly*; MS. Julius *has* gemægde); wyrsum (*rightly*; MS. Julius *has* wycum).

395. O. mid me on þære sæ.

396. O. mænega ælðeodie.

397. O. ceaster-wara. O. gega-driende; Jul. gegadrigendum; *we must prefer the former, and read* gegadrigende.

and beswicende besmát . Ða þa seo symbelnyss becom þære halgan  
deorwurðan rode . úp-ahefennysse ; Ic fore-geode þa geongan swá  
400 swá ær on þæt grin forspillednyssse teonde . þa geseah ic soðlice on  
ærne mergen hi ealle anmodlice to þære cyrcan yrnan . þa ongan ic  
yrnan mid þam yrnendum . and samod mid heom teolode toforan  
þam temple becuman . þa þa seo tíð becom þa halgan rode to wur-  
404 þigenne . þa ongan ic nydwræclice gemang þam folce wið þæs folces  
þringan . and swá mid micclum geswince ic ungesælige to þæs  
temples dura becom mid þam þe þær in-eodon . þa ic sceolde in on  
þa dura gangen . þa ongunnon hi butan ælcere lættinge ingangan .  
408 mé witodlice þæt godcunda mægen <sup>1</sup>þæs ganges bewerede . and ic  
sona wæs ut aþrunge fram eallum þam folce . oððe ic ænlipigu on  
þam cafertune to læfe oþstód . þa ongan ic þencan þæt me þæt  
gelumpe for þære wiflican unmihte . and ic me þa eft ongan mænc-  
412 gan to oprum . þæt ic wolde on sume wisan inn geþringan . ac ic  
swanc ón idel . mid þam þe ic þone ðerscwold þæra dura gehrán .  
and hí ealle þyðer inn onfangene wæron butan ælcere lættinge . þa  
wæs ic ána ut asceofen <sup>2</sup> ; Ac swilce me hwilc strang meniu ongean  
416 stode . þæt me þone ingang beluce . swa me seo færllice godes wracu  
þa duru bewerede ; Oððe ic eft standende on þæs temples cafertune  
wæs . þus ic þrywa . oþþe feower siþum þrowode minne willan to  
geseonne . and eac to fremanne . and þa ða ic naht ne gefremode .  
420 þa ongan ic ofer þæt geor[n]e wénan and mín lichama wæs swiðe  
geswenced for þam nyde þæs geþringes ; Ða gewát ic witodlice  
þanone . and mé ána gestód on sumum hwomme þæs cafertunes .  
and on minum mode geornlice þohte and smeade for hwilcum intin-  
424 gum me wære forwyrned þæs liffæstan treowes ansyn . þa onhran  
soðlice mín mód and þa eagan minre heortan hælo andgit mid me  
sylfre þencende þæt me þone ingang belucen þa onfeormeganda (*sic*)  
minra misdæda . Ða ongan ic biterlice wepan . and swiðe gedrefed  
428 mine breost cnyssan . and of innewardre heortan heofonde forð-  
bringan . þa geomorlican siccetunga ; Ða geseah ic of þære stówe

398, 9. O. halgan rode deorwurðan  
upahafenes.

401. O. urnan. (O. *breaks off*).

428. *Here G. begins again.* G.  
heofiende forðbrohte.

429. G. siccetunge.

<sup>1</sup> Leaf 127.

<sup>2</sup> asceafen, *alt. to asceofen.*

them. When the festival of the elevation of the precious Rood arrived, I went before the young men, as before, enticing them to the snare 420 of perdition. Then indeed I saw them all run with one accord to the church early in the morning. Then began I to run with the runners, and together with them endeavoured to arrive before the temple. When the time came for reverencing the Holy Rood, then 424 I began violently to push among the people against the people, and so with much toil I, poor wretch, arrived at the temple-door with those who were entering therein. When I ought to have entered at the door, the rest began to enter without any hindrance; 428 but the divine might prevented me from going in, and I was soon thrust out from amid all the people, until I stood behind alone in the vestibule. Then I began to think that this had happened to me on account of my womanly want of strength, and so I began 432 once more to mix myself with others, that I might somehow push my way in. But I toiled in vain, whenever I touched the threshold of the doors. And they were all received therein without any hindrance, when I alone was pushed out. Just as if some strong 436 company of men opposed me to prevent my entrance, so the sudden vengeance of God barred the door to me, until I was again standing in the vestibule of the temple. Thus thrice or four times I endeavoured to behold and also to fulfil my will; and when I in no 440 wise succeeded, then I began to think earnestly about it, and my body was extremely wearied by the compulsion of the pressure. Then, verily, I departed thence, and stood alone in a corner of the vestibule, and earnestly deliberated in my mind, and considered for 444 what cause the sight of the quickening tree was denied me. Then indeed a knowledge of salvation touched my mind and the eyes of my heart, while pondering with myself that the filthiness of my misdeeds had closed the entrance against me. Then I began to 448 weep bitterly, and in great sorrow to beat my breast, and sighing from my inmost heart to bring forth sorrowful sobbings. Then

þe ic ón stód . þære halgan godes cennestran anlicnysse standende .  
 and ic cwæð to hire geornlice and únforbugendlice behealdende and  
 432 cweðende ; Eala þu wuldorfæste hlæfdige þe þone soðan god æfter  
 flæscs gebyrde acendest . geara ic wát þæt hit nis na gedafenlie . ne  
 þæslic . þæt ic [þe]<sup>1</sup> swá grimlice forworht eom . þæt ic þine anlicnysse  
 sceawige . and gebidde mid swá mænigfealdum besmitenum<sup>2</sup> gesih-  
 436 þum . þu wære symle fæmne oncnáwan . and þinne lichaman hæb-  
 bende clæne . and únwemmed . forþon witodlice genóh rihtlic is me  
 swa besmitenre fram þinre clænan ungewemmednysse beón áscirod<sup>3</sup> .  
 and fram aworpen . ác swá þeah-hwæðere forþan ðe ic gehyrde þæt  
 440 god wære<sup>4</sup> mann forðy gefremod þe þu sylf acendest . to þon þæt he þa  
 synfullan to hreowsunge gecygede . gefultuma me nu anegre ælces  
 fylstes bedæled . forlæt me and me þa leafe forgif to geopenigenne  
 þone ingang þinre þære halgan cyrcan . þæt ic ne wurðe fremde ge-  
 444 worden þære deorwurþan róde gesihðe . on þære gefæstnod wæs  
 ealles middaneardes hælend . þone þu femne geeacnodost eac swilce  
 fæmne acendest . se þe his agen blód ageat for minre alysednysse . ac  
 hát nu þu wuldorfæste hlæfdige . me unmedemre for þære godcundan  
 448 róde gretinge . þa duru beón úntynede . and ic me þe bebeode . and  
 to mundbyrdnysse geceose wið þin agen bearn . and inc þam ge-  
 háte þæt ic næfre ofer þis minne lichaman ne besmíte þurh þæt  
 grimme bysmer-gleow þæs manfullan geligeres . ac sona ic halige  
 452 fæmne þines suna róde geseo . ic mid þam wiðsace þissere worulde .  
 and hire dædum mid eallum þingum þe on hyre synd . and syððan  
 fare swa hwider swa þu me to mundbyrdnysse geredst þus cwæð-  
 ende . ic wearð þa gelæd mid þære hætu þæs geleafan . and mid  
 456 þam truwan oþhrinon . and be þære arfæstan godes cennestran  
 mild-heortnysse þryst-læcende . ic me of þære ylcan stówe astyrede  
 ðe ic þis gebæd . cwæð . and me eft to þam ingangendum gemengde .

431, 2. G. om. and cweðende.

433. G. geara.

434. G. om. þe. G. om. eom þæt ic.

435. G. bidde oððe gesceawie;  
mænigfealdlicum.

436. G. oncnawen.

437. G. unwæmme. forþam.

438. G. om. swa; besmitene.

438. G. ascunod (*perhaps rightly*;  
*hence the false reading ascimod in*  
MS. Julius).

439. G. awurpon; forþam.

440. G. wære forði mann; þam  
(*for þon*).<sup>1</sup> þe inserted by a later hand.<sup>3</sup> ascimod, *alt. (later) to ascirod.*<sup>2</sup> Leaf 127, back.<sup>4</sup> re (*sic*), *alt. (later) to wære.*

from the place where I stood I beheld the likeness of the holy Mother of God standing there ; and I eagerly spake to her, without 452 turning away from beholding her, and saying : “ Oh ! thou glorious lady, who according to the birth of the flesh didst bear the true God, well I wot that it is not fitting nor meet that I, who am so grievous a sinner, should behold thy form, and should pray 456 with looks that have been so repeatedly polluted. Thou wast ever known as a virgin, keeping thy body pure and undefiled; wherefore indeed it is very right that I who am so foul should be separated and cast out from thy pure virginity. Nevertheless, inasmuch as I 460 have heard that the God whom thyself barest was made man for that very reason, that He might call sinners to repentance, assist me now, who am desolate and deprived of any help. Permit me and give me leave to open the entrance of thy holy church, that I may 464 not be exiled from the sight of the precious Rood on which the Saviour of all the earth was fastened, whom thou, a virgin, didst conceive and, still a virgin, didst bear, who poured out His own blood for my redemption. But command now, O glorious lady, 468 that for me, unworthy though I be, the doors may be unclosed to let me greet the divine Rood, and I will give myself up to thee and choose thee for my protector against thine own Son ; and I promise you both that I will never hereafter pollute my body with the 472 dire lust of evil fornication ; but, as soon as I see the Rood of thy Son, O holy virgin, I will thereupon forsake this world and its deeds with all things that are therein ; and will afterwards go whithersoever thou dost advise me to go for my protection.” Thus saying, 476 I was led by the fervour of belief, and touched with faith, and being made bold by the pity of the worthy mother of God, I stirred myself from the place where I said this prayer, and again mingled with those who were entering. After this there was nothing to 480

441. G. gecigde . Gefultma; G. *om.* nu; anegra ælces oðres fylstes.

442. G. bedælede; geopenienne.

443. G. *om.* þære; G. beo (*for* wurðe).

445, 6. G. fæmne geeacnolest; G. *om.* eac . . . acendest.

448. G. untyned.

450. G. me (*for* minne lichaman).

451. G. sona swa ic þu halga (*alt.*

*to halge*).

452. G. sona (*for* mid þam); þisse.

454. G. gerecest.

455. G. wearð onæled mid; hæto.

456. G. æthrinen.

457. G. *om.* þryst-læcende; astyrōde.

458. G. þæt ic (*with* þe ic me *in margin*); gebed; ic me þa eft (*for* me eft).



syþþan næs nan þincg þe me útsceofe oppe me þæs temples dura  
 460 bewerede . and ic þa ineode mid þam ingangendum ; Ðe gegráp me  
 witodlice stranglic fyrhto . and ic wæs eall byfigende gedréfed . þa  
 ic me eft to þære dura geðeodde þe me wæs ær ingang belocen .  
<sup>1</sup>swilc me eall þæt mægen þe me ær þæs inganges duru bewerede  
 464 æfter þan þone ingang þæs siðfætes gegearwode . swa ic wæs  
 gefylled mid þam gastlicum gerynum innon þam temple . and ic  
 wæs gemedemod gebiddan þa gerynu þære deorwurðan and þære  
 geliffæstan róde ; Ða ic þær geseah þa halgan godes gerynu hu he  
 468 symle geare is þa hreowsigendan to underfonne ; Ða wearp ic me  
 sylfe forð on þa flór . and þa halgan eorðan gecyste ; Ða ic út-eode  
 þa becom ic eft to þære stówe of þære ic ær þære halgan cennestran  
 [anlicnysse] geseah . and mine cneowa gebigde beforan þam halgan  
 472 andwlitan þysum wordum biddende ; Eala þu fremsumesta hlæfdig  
 þe me þíne árfæstan mildheortnysse æteowdest . and mine þa un-  
 wurðan bena [þe] fram ne<sup>2</sup> awurpe ic geseah þæt wuldor þe wé  
 synfulle mid gewyrhtum ne [geseoð . sy] wuldor ælmihtigum gode  
 476 se þe þurh þe onfehð þæra synfulra . and forworhtra . hreow-  
 sunge and dædbote . hwæt mæg ic earm for-ðoht mare geðencan .  
 oððe areccan . nu is seo tid to gefyllenne . and to gefremmane  
 swa ic ær cwæð . þinre ðære licwurðan mundbyrdnysse . ge-  
 480 rece me nu on þone wæg þe þin willa sy . beo mé nu hælo lat-  
 teow æteowod . and soðfæstnysse caldor . beforan me gangende  
 on þone wæg þe to dædbote læt ; Ða ic þus . cwæð þa gehyrde ic  
 feorran áne stefne clypigende ; Gif þu iordáne þæt wæter ofer-færst .  
 484 þær þu gefærst and gemetst góde reste ; Ða ic þas stemne gehyrde .  
 and for minum þingum ongeat beon geclypode . Ic wepende spræc  
 and to þære [halgan] godes cennestran anlicnysse hawigende . and

459. G. þing; ut-ascufe; þæs, *alt.*  
to þære; *om.* temples.

460. G. *om.* and ic þa ineode.

462. G. þa (*for* eft); duru ge-  
þydde; G. *inserts* se *before* ingang.

463. G. swylce; G. *om.* duru.

464. G. gerymde and (*for* þæs . . .  
gegearwode).

466. G. to gebiddanne.

467. G. liffæstan; and (*for* Ða).

468. G. symle is geare his þa  
hreowsiendan.

469. G. sylfne; þam eorðan (*for*  
þa flór); flór cyssende (*for* eorðan  
gecyste); *om.* Ða ic.

470. G. stowe þe ic; G. *inserts*  
godes *after* halgan.

471. G. *supplies* anlicnysse.

472. G. fremsumesta, *alt.* to -te;  
hlæfdige.



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eft clypigende ; Eala þu hlæfdige ealles middan-eardes cwén . þurh  
 488 ðe eallum menniscum cynne hælo to becom . ne forlæt þu me ;  
 Ðus cwæðende ic þá út code of þæs <sup>1</sup>temples cafertune . and  
 ofstlice [fór]; Ða gemette ic sum man . and me þry penegas  
 sealde . mid þam ic me þry hlafas gebohte . [ða] ic me hæfde  
 492 genoh gehyððo to mines siðfætes geblædfæstnysse ; Ða axode ic  
 þone þe ic þa hlafas æt bohte . hwilc se wæg wære þe to iordane  
 þære éá rihtlicost gelædde ; Ða þa ic þone weg [wiste] ic wepende  
 be þam siðfæte arn symle þa axunga þære æscan [to-wriðende] .  
 496 and gemang þam ðæs dæges siðfæt wepende gefylde ; Witodlice þæs  
 dæges wæs undern-tíd þa ða ic gegyrnode þa halgan deorwurðan  
 róde geseón . And sunne heo þa to setle ahyldre . and þære æfen-  
 repsunge genealæhte ; Ða ic becom to *sanctes* iohannes cyrcan  
 500 þæs fulwihteres wið iordanen gesette . and ic me þyder inn  
 eode . and me þær gebæd . and sona in iordane þa éá astáh .  
 and of þam halgan wætere mine handa and ansynu þwóh . and  
 me þær gemænsomode þam liffestan and þam unbesmitenum ge-  
 504 rýnum ures drihtnes hælendes cristes on þære ylcan cyrcan .  
 þæs halgan for-ryneles . and fulluhteres iohannes . and þær ge-æt  
 healfne dæl þæs hlafes . and þæs wæteres ondranc . and me þær  
 on niht gereste . and on ærne morgen ofer þa éá fór . þa ongan  
 508 ic eft biddan mine lættewestran *SANCTA MARIAN* . þæt heo me  
 gerihte þyder hire willa wære ; Ðus ic becom on þis westen .  
 and þanone oð ðisne andweardan dæg ic feorrode symle fleonde  
 minne [god anbidigende] . and gehihtende . se þe hale gedeð ealle  
 512 fram þissere worulde brogan þa ðe to him gecyrrað ; Zosimus  
 hire to cwæð . eala min hlæfdige hu mænige gear synt nu þæt  
 þu on þysum westene eardodost ; þæt wif him *and*swarode ; Hit

487. G. clipode.

488. G. O. þa (*for* ðe). O. mæn-  
niscun. G. mancynne (*for* menniscum  
cynne). O. þu me nu ; G. me  
nu (*for* þu me).

489. G. O. om. þá.

490. G. fór (*rightly*) ; O. for ; MS.  
Jul. forð. G. sumne. G. þe (*for*  
and). O. pæningas.

491. O. seald. G. bohte. O. Ða ;

G. þa ; Jul. ðær.

492. G. gehyðe ; O. gehyþe.

493. G. se weg ; O. geweg (*sic*).494. G. rihtost wære ; O. rihtor  
wære (*for* rihtlicost gelædde). G.  
om. Ða. G. O. wiste ; Jul. ongæt  
(*later hand*). O. *ins.* þider *after* ic.495. O. symble. G. axunge þære  
æscan to-gewriðende ; O. ahsunge  
þære æsc[an] to-wriþende (Jul. to-

of the holy mother of God, and saying : “ O lady, queen of all the earth, through thee came salvation to all mankind ; do not forsake 508 me.” Thus saying, I went out from the vestibule of the temple, and went hastily onward. Then I met a certain man who gave me three pence, wherewith I bought for myself three loaves, which I considered sufficient subsistence as provision for my journey. Then I 512 asked the man of whom I bought the loaves, which was the way that led most directly towards the river Jordan. As soon as I knew about the way, I ran continually, still weeping, upon my journey, continually adding enquiry to enquiry [see footnote] ; 516 and so fulfilled the day’s journey weeping. Verily it was the undern-tide of the day when I [first] desired to see the holy worshipful Rood ; and now the sun was declining towards its setting, and the even-tide approached. Then I arrived at the 520 church of St. John the Baptist, built beside the Jordan, and went in thither, and there prayed. Soon after, I went down into the river Jordan and washed my hands and face with the holy water, and then participated in the quickening and pure mysteries of our 524 Lord Jesus Christ in the same church of St. John, the holy forerunner and baptist. There also I eat a half part of one loaf, and drank of the water, and lodged there at night, and then, early in the morning, crossed over the river. Then began I to pray once 528 more to my guide, the holy Mary, that she would direct me according to her will. So came I into this wilderness, and until this present day I have kept apart thence [i.e. from the world], ever fleeing and awaiting my God, and rejoicing [in Him], who 532 saves from the terror of this world all that turn to Him.’

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

wriðenne) ; Lat. text : interrogationi interrogationem iungens.

496. G. siðfæc.

497. *Here G. breaks off.* O. eardnode (*for* gegyrnode).

498, 9. O. hi (*for* heo). O. om. and þære . . . genealæhte.

500. O. fulluhteres.

501. O. on (*for* in).

502. O. ansyne aðwoh.

503. O. gemænsmede ; liffæstum.

506. O. anes (*for first* þæs).

507. O. mergen.

508. O. om. sancta marian.

510. O. symble.

511. MS. Jul. *wrongly* has gód *for* god, *and* anbidigenne *for* anbidigende ; O. *is indistinct, but* anbidigende *can be read* ; Lat. text—expectans dominum meum. O. om. ealle.

512. O. þysse.

513. O. synd.

514. O. eardodest ; andwyrde (*for* andswarode) ; om. Hit is.

is for seofon and feowertigum wintrum . is þæs þe me þincð .  
 516 þæt ic of þære halgan byrig ut fór ; Zosimus hire to cwæð .  
 and hwæt mihtest þu þe <sup>1</sup>to æte findan . oppþe be hwilcum þing-  
 um feddest þu ðe oppis . heo him andswarode ; Twægen healfa  
 hlafas ic brohte hider mid me . þa ic iordanem ofer-fór . naht mic-  
 520 clan fæce þa adruwodon hí swá swá stán . and aheardodon ;  
 And þæra ic breác notigende to sumere hwile ; Zosimus hire to  
 cwæð ; And mihtst þu swa manegra tida lengu ofer-faran . þæt þu  
 ne freode þone bryne þære flæsclican gehwyrfednysse ; Heo þa  
 524 gedrefedu him andswarode . Nu þu me axast þa ðincg þe ic swiðe  
 þearle sylf beforhtige gif mé nú to gemynde becumað ealle þa  
 frecednysse þe ic ahrefnode . and þæra unwislicra geþanca þe me  
 oft gedrefedon ; þæt ic eft fram þam ylcan gepohtum sum ge-  
 528 swinc þrowige ; Zosimus cwæð . Eala hlæfdige ne forlæt þu nan  
 þincg þæt þu me ne gecyðe . ac geswutela ealle þa þincg be ende-  
 byrdnysse ; Ða cwæð heo . Abbud gelyf me . seofontyne wintre  
 ic wan on þam gewilnunga þære manðwæra<sup>2</sup> . and úngescead-  
 532 wisra wildeora lustum . þonne me hingrigan ongan . þonne wæron  
 me þa flæscmettas on gewilnungum . ic gyrnde þara fixa þe on  
 egyptum wæron . ic gewilnode þæs wines on þam ic ær gelust-  
 fullode to oferdruncennysse brucan . and nú hit is me eác swilce  
 536 swyðe on gewilnunga . forþon þe ic his ær ofer gemet breác . þa  
 ic on worulde wæs . eac ic hér wæs swiðe geprest for þyses westenes  
 wæter-wædlnysse uneaðe þa frecendlican nydþearfnysse adreogende ;  
 Me wæs swilce swiðlic lust þæra sceandlicra sceopleoða me gedref-  
 540 don<sup>3</sup> . þonne hí me on mode gebrohton þa deoflican leop to singanne  
 þe ic ær on worulde geleornode . ac ic þonne mid þam wepende mine  
 breost mid minum handum cnyssende . and me sylfe myngode  
 mines fore-gehates . and þære mundbyrdnysse þe ic ær fore geceás .  
 544 and swá geond þis weste hreafigende <sup>4</sup>þurh mín geðoht becom  
 toforan þære góðan . and þære halgan godes cennestran ánlicnysse .

515. O. feowertigon ; *om.* is, *but* O.  
*ins.* is *after* þincð.

518. O. andwyrde. Twegen healfe.

519. O. ofer for. Ða æfter naht.

520. O. *om.* and.

521. notigende *follows* hwile *in* O.

522. O. mihtest ; manigra ; lengo.

523. O. gefreode ; ðe (*for* Heo þa).

<sup>1</sup> Leaf 129.

<sup>3</sup> *Read* gedrefde.

<sup>2</sup> fullra *over* ðwæra, *in a later hand.*

<sup>4</sup> Leaf 129, back.

is seven and forty years, as I suppose, since I went forth from the 536  
holy city.' Zosimus said to her: 'And what mightest thou find  
for thee to eat, or upon what food hast thou fed thee until now?'  
She answered him: 'I brought hither two and a half loaves with me  
when I passed over Jordan; in no short time, they became dried up 540  
and hardened, like stone; and these I partook of, using them for  
some time.' Zosimus said to her: 'And couldst thou pass through  
the length of so many seasons without loving the burning of  
fleshly inclination?' She then, as if troubled, answered him: 544  
'Now thou askest me of the things that I myself greatly dread,  
whenever all the perils that I underwent recur to my memory,  
and the foolish thoughts that often disturbed me, so that I again  
endure some misery from such thoughts.' Zosimus said: 'Ah, 548  
lady, do not leave anything that thou wilt not tell me, but dis-  
close all things in due order.' Then said she: 'Abbot, believe  
me, for seventeen years I fought against the desires of the  
appetites of the gentle and irrational wild animals. When I 552  
began to hunger, then the flesh-meats came amongst my desires;  
I yearned for the fishes that were in Egypt; I longed for the  
wine, wherein I formerly delighted to indulge unto intemperance;  
and even now it is extremely among my desires, because I formerly 556  
indulged in it beyond measure when I was in the world. Even  
here I was extremely athirst on account of the want of water  
in this wilderness, scarcely enduring my terrible necessity. It  
was as if an excessive longing after wanton poems troubled me, 560  
when they brought it into my mind to sing the devilish song which  
I formerly learnt in the world; but thereupon I, weeping and  
knocking my breast with my hands, reminded myself of my promise  
and of the protection that I had before chosen; and so, transporting 564  
myself in my thoughts beyond this desert, I arrived before  
the likeness of the good and holy mother of God who for-

524. O. *ins.* Heo before him.525. O. self beforhtige. Ac me  
nu to mynde.

526. O. frecednyssa; aræfnde; un-

rihtwislic[ra] gepohta.

527. O. gedrefdon forþam þæt ic  
ondred[e] þæt ic from þam. Here  
O breaks off.

þe me ær on hyre trúwan under-feng . and ic beforan hyre wepende  
 bæd . þæt heo me fram aflymde þa fulan geðances . þe míne  
 548 earman sawla swencton . ðonne ic soðlice oferflowendlice sorgi-  
 gende wéop ; And ic heardlice míne breost cnyssende . þonne ge-  
 seah ic leoht gehwanon me ymbutan scinende . and me þonne sona  
 sum stapolfæstlic smylnyss to becom ; Ára mé nú abbud . hu mæg  
 552 ic ðe gecýðan mine gepances . ða ic mé ondræde eft genydan to  
 þam geligre þæt swyðlice fýr . minne ungesæligan lichaman innan  
 ne forbernde . and mé eallunga præscende to þære hámetes geseah .  
 þonne þyllice gepohtas<sup>1</sup> on astigan . þonne astrehte ic me sylfe on  
 556 eorðan . and þa wargas mid tearum ofergeát . forðon þe ic to  
 soðan gehihte me ætstandan þa ðe ic me sylfe ær of þære eorðan .  
 ær me seo swéte stemn gewunelice ofer-lihte . and mé ða gedrefedan  
 geðohtas fram aflymde ; Symle ic witodlice minre heortan eagan  
 560 to þære minre borh-handa on nydþearfnysse up ahóf . and hí bid-  
 dende þæt heo mé gefultumode on þysum westene to rihtre dæd-  
 bote . þa þe þone ealdor æghwilcre clænnysse acende ; and þus ic  
 seofontyne geare rynum on mænig-fealdum frecednyssum swá swá  
 564 ic ær cwæð . winnende wæs on eallum þingum oþ þisne andweard-  
 an dæg and me on fultume wæs . and míne wisan reccende seo  
 halige godes cennestre . Zosimus hire to cwæð . and ne beþorfstest  
 þu nanre andlyfene . oððe hræglunge ; Heo him *and*swarode and  
 568 cwæð . seofontyne gear swá ic þe ær sæde . ic notode þære hlafa .  
 and syððan be þam wirtum leofode þe ic on þysum westene funde .  
 se gegyrla witodlice þe ic hæfde sóna swá ic iordanen ofer-fór .  
 mid swiðlicre ealdunge to-torene<sup>2</sup> forwurdon . and ic syþþan mæ-  
 572 nigfeald earfeðu dreah . hwilum þære isihtan cealdnysse þæs win-  
 tres . hwilum þæs unmætan wylmes þære sunnan hæto . ic wæs  
 grimlice beswæled for þam micclan byrne . and eft for þære micclan  
 forstigan cealdnysse þæs wintres . swá þæt ic for oft ofdúne on þa  
 576 eorðan . and forneah eallunga unastyrigendlic bútan gaste læg .  
 þus ic wæs lange on mænig-fealdum . and mislicum nydþearfnyssum .  
 and on unmætum costnungum winnende . and wraxligende . and me  
 ða siþþan oþ þeosne andweardan dæg . and mine earman sawle .  
 580 and minne lichaman þæt godcundlice mægen geheold . mid me

<sup>1</sup> agunnon *supplied here in a later hand.*

<sup>2</sup> Leaf 130.

merly received me into her favour; and I prayed, weeping before her, that she would drive away from me the foul thoughts that 568 vexed my miserable soul. Then indeed I wept, sorrowing excessively; and, severely beating my breast, I then beheld light shining all around me; and soon after a steadfast peace came to me. Pity me now, abbot; how can I tell thee my thoughts, since 572 I dread to compel myself again to evil living, lest extreme fire should burn within my wretched body. And when I perceived such thoughts arise within me, vexing me utterly unto the thought of uncleanness, then I prostrated myself upon the earth, 576 and suffused my cheeks with tears, because that I had certainly trusted that I would resist (?) them; so that I [would not rise again]<sup>1</sup> from the earth, before the sweet voice in its usual manner lighted upon me, and drove away from me my troubled thoughts. 580 Verily I continually raised the eyes of my heart to my security in trouble, praying her to support me in this wilderness unto a right repentance—her who bare the lord of all purity. And thus, during the course of seventeen years, I was striving in every way 584 against manifold perils, as I before said, unto this present day, and the holy mother of God aided me and directed my ways.’ Zosimus said to her; ‘And didst thou not want any means of subsistence or any clothing?’ She answered him and said: ‘For seventeen 588 years, as I said before, I made use of the loaves, and afterwards lived upon the roots that I found in this wilderness. The raiment indeed that I had when I passed over Jordan perished, being torn asunder by extreme oldness, and after that I suffered manifold 592 miseries, at one time from the icy coldness of winter, and at another time from the immoderate scorching of the sun’s heat. I was terribly parched by the excessive burning, and again by the extreme frosty coldness of the winter; so that I often came down 596 upon the earth, and lay almost entirely motionless without spirit. Thus was I striving long and wrestling in manifold and various hardships and in extreme temptations; and afterwards, even to this present day, the divine might preserved me and my wretched 600 soul and body; always considering with myself, from how many

<sup>1</sup> Something seems missing here; the text generally is extremely corrupt, and abounds with grammatical errors.



sylfre symle smeagende of hu micclum yfelum heo me alyside ; Soð-  
 lice ic eom aféded of þam genihtsumestan wist-mettum minre fylle :  
 þæt is mid þam hihte minre hæle . and ic eom ofer-wrigen mid þam  
 584 oferbrædelse godes wordes . se ðe ealle þincg befehð and befæd-  
 mað ; Ne leofað na se man soðlice be hlafe ánum . ác of æg-  
 hwilcum worde þe forð-gæð of godes múpe ; Zosimus þa witodlice  
 gehyrende þæt heo þæra haligra bóca cwycas forð-brohte . ægðer  
 588 ge of þam godspelle . and of manegum oþrum . and he hire to  
 cwæð ; Eala modor leornodest þu æfre sealmas . oþþe oþre halige  
 gewritu ; Ða heo þis gehyrde þa smeacode heo wið his weardes  
 þus cweðende ; Gelyf me ne geseah ic nænne man buton þe . oððe  
 592 wildeor . oþþe æniges cynnes nyten siððan ic iordanen þæt wæter  
 oferferde . and ic hyder on þis westen becom ; Ne ic stæfeste  
 witodlice ne leornode ne þæra nanum ne hlyste þe þa smeadon and  
 ræddon . ác godes word is cucu . and scarp innan lærende þis  
 596 mennisce *andgyt* . and þis is se ende nu þæra þinga þe be me  
 gefremede synd ; Nu ic þe halsigende . *andbidde* þurh þæt ge-  
 flæscode godes word . þæt þu for me earmlicre for<sup>1</sup>legenre gebidde ;  
 Ða heo þis cwæð . Ða arn se ealde wið hire weardes mid gebige-  
 600 dum cneowum to þon þæt he hine on þa eorþan astrehte . and mid  
 wopegum tearum hlude clypigende . geblotsod sy god se þe þa  
 mænig-fealdan wundru ana wyrceað ; and sy þu geblotsod drihten  
 god þe me æteowdest þa wuldorfæstlicnysse þe þu ondrædendum  
 604 gyfest ; Nu ic to soðan wát þæt þu nænne þæra ne forlætest þe  
 ðe gesecað ; Heo þa soðlice þone ealdan forene forfeng . and  
 him ne gepafode fulfremodlice on þa eorðan astreccan . ac  
 cwæð to him þas þincg þu gehyrdest mann . eac ic þe lá  
 608 halsige þurh þone drihten hælendne crist urne alysend þæt þu  
 nanum menn ne asecge ær-þan þe me god of flæsces bendum alyse ;  
 Ac þas þincg ealle þus oncnawenne . far ham mid sibbe ; And ic þe  
 eft binnan geares fyrste on þyssere ylcan tíde æteowe . and þu me  
 612 gesihst . And dó þu huru soðlice . swá ic þe nú bebeode þi halgan  
 lencten-fæstene þæs towardan geares eft-hwyrfende . ne ofer-far þu  
 na iordanen swá swá gewuna synt of eowrum mynstrum to  
 farenne ; Ða ongan eft Zosimus wundrian . þæt heo swá gewislice

<sup>1</sup> Leaf 130, back.



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616 þæs mynstres regol cuðe . and he elles nan þincg ne cwæð . þæt he  
 god wuldode se þe mænigfealdlicor gifað mannum þonne he seo  
 gebeden þam þe hine lufiað ; Heo þa eft cwæð ; Ónbíd nu *Zosimus*  
 swa swá ic ær cwæð . on þinum mynstre forðon witodlice þeah þu  
 620 ær wille faran ahwyder þu ne miht . þonne to þon halgan æfenne þæs  
 halgan gereordes . þæt is to þam halgan þurres-dæge ær þam drihten-  
 lican easter-dæge<sup>1</sup> genim sumne dæl on gehalgodum fæte þæs  
 godcundan lichaman . and þæs gelyffæstan blodes . and hafa mid  
 624 ðe . and geánbida mín on þa healfe iordanen þe to worulde  
 belimpeð oppe ic þe to cume ; Ða lyffestan gerynu to onfonne  
 soðlice siþþan ic on þære cyrcan þæs eadigan fore-ryneles<sup>2</sup> þæs  
 drihtlican lichaman . and his blodes ne<sup>3</sup> gemænsomode ær ic  
 628 iordanen oferfóre næfre syððan ic þæs haligdomes ne breác .  
 oððe þigde . and for-þon ic bidde þæt þu mine bene ne forseoh .  
 ác þæt þu huru me bringe þa godcundan . and þa líffæstan  
 gerynu to þære tide þe se hælend his ðægnas ðæs godcundlican  
 632 gereordes dælnimende dyde . cyð þú eác iohanne þæs mynstres  
 abbude þe þú ón bist þæt he hine sylfne georne besmeage ; And  
 eac his heorde forþon þær synd sume wisan to gerihtenne . and  
 to gebetenne . ac ic nelle þæt þu him æt þysum cyrre þás þincg  
 636 cyðe . ær-þam þe god bebeode þus cwæðende ; Heo eác fram þam  
 ealdan gebedes bæd . and to þam inran westene hrædlice efste ;  
*Zosimus* þa hine soðlice forð astrehte on<sup>4</sup> þa floras [*sic*] cyssende . on  
 þæt hire fét stódon god wuldrigende . and miccle þancas donde . and  
 640 eft-cyrrende wæs herigende . and blætsigende úrne drihten hæl-  
 endne crist ; And he wæs eft-cyrrende þurh þone ylcan siðfat þæs  
 westenes þe hé ær þyder becom . and to þam mynstre ferde on  
 þære ylcan tíde . þe heora easter-gewuna wæron to-gædere becuman .  
 644 and eall þæt gear geornlice þa gesihðe forsweogode læstra þinga  
 geðrystlæcende aht secgan þæs ðe hé geseah . ac symle mid him  
 sylfum geornlice god bæd þæt he him eft æteowde þone gewilnodan  
 andwlitan . and hé on mænig-fealdum sworettungum þa lætnysse  
 648 ðæs geares rynes geánbidode : Ða þa seo halige tid lencten-fæstenes  
 becom on þone drihtenlican dæg . þe wé nemniað halgan dæg . þa

<sup>1</sup> MS. earster dæge.

<sup>2</sup> ne is not wanted ; read me ?

<sup>3</sup> Leaf 131.

<sup>4</sup> altered to and in a later hand.

and he said nothing more except that he praised God who in so many ways giveth to the men that love Him, when He is besought. Then she spake again: 'Now, Zosimus, abide, as I said before, 640 in thy minster; for verily, though thou shouldst desire to come hither sooner, thou mayest not. Then on the holy eve of the holy festival, that is to say, on the holy Thursday before the Lord's Easter-day, put into a sacred vessel a certain portion of the 644 divine Body and of the life-giving blood, and bring it with thee, and wait for me on the side of Jordan pertaining to the world, until I come to thee to receive the quickening mysteries. Verily, since I partook of the Lord's Body and Blood in the church of 648 His holy forerunner, before I crossed over Jordan, I have never since enjoyed or tasted the holy elements; wherefore I pray thee not to despise my request, but bring me at any rate the divine and life-giving mysteries at the hour when the Saviour distributed 652 to His disciples the divine feast. Tell also John, the abbot of the minster in which thou art, diligently to take heed to himself and to his flock also, because that there are some customs there for him to set right and to improve. But I desire that thou wilt not 656 tell him these things at this present time, before God bid thee.' Thus saying, she also asked the old man for a prayer, and quickly hastened to the inner part of the wilderness. Then Zosimus prostrated himself on the ground, kissing the spot on which her 660 feet had stood, praising God, and giving many thanks; and so returned, praising and blessing our Lord Jesus Christ. And he returned by the very same path through the wilderness whereby he had before come thither, and came to the minster at the very same 664 hour, at which it was their custom of Easter to assemble together. All that year he was diligently silent about the vision, [not] daring to say any of the least things which he saw there, but continually and earnestly prayed to God in private, that He would again shew 668 him the desired presence. With manifold sighs he awaited the slowness of the year's circuit. When the holy season of the Lenten fast arrived, on the Lord's day which we call the Holy-Day<sup>1</sup>,

<sup>1</sup> It means—the first Sunday in Lent.

gebroþru æfter þam gewune-lican gebedum . and sealm-sangum út  
 fóron . and he sylf on þam mynstre to láfe wearð . and þær gewunode  
 652 for sumre lichamlicre mettrumnyse gehæft . and he eác swiðe  
 georne gemunde Zosimus þære halgan gebod . þa heo him sæde .  
 þeah hé út faran wolde of his mynstre þæt hé ne mihte ; Swa-þeah-  
 hwæðre æfter naht mane<sup>1</sup>gum dagum he hine þære seocnyse  
 656 gewyrpte . and on þam mynstre drohtnode ; Soðlice þa þa munecas  
 háam cyrdon . and on þam halgan æfen þæs gereordes hí togædere  
 gesamnodon . þa dyde hé swa him ær beboden wæs . and on ænne  
 lytelne calic sende sumne dæl þæs unbesmitenan lichaman . and  
 660 þæs deorwurðan blodes ures drihtnes hælendes cristes . and him  
 on hand genam ænne lytelne tænel mid caricum gefylledne . and  
 mid palm-treowa wæstmum þe wé hatað finger-æppla . and feawa  
 lenticula mid wætere ofgotene . and on hrepsunge becom to iordanes  
 664 ofrum þæs wæteres . and þær sorgigende gebád þone tocyme þæs  
 halgan wifes þa heo þa þyder becom ; Zosimus nænige þinga  
 hnappode . and geornlice þæt westen beheold . and mid him sylfum  
 smeagende þohte . þus cwæðende ; Eala hwæðer heo hider cumende  
 668 syo . and me ne gyme . and me eft-cyrrende hwearf þus cwæðende .  
 and biterlice weop . and his eagen up to þam heofone hæbbende .  
 and eadmodlice god wæs biddende þus cwæðende . ne fremda þu  
 drihten þære gesihðe \*<sup>2</sup>þe þu me ærest æteowdest . þæt ic huru ídel  
 672 heonone ne hwyrfe . mine synna on-þreagunge berende ; Ðus  
 hé mid tearum biddende<sup>3</sup> . him eft oþer geþanc on befeoll þus  
 cwæðende . and hú nú gif heo cymð . hu sceall heo þas éá ofer-faran  
 nú hér nán scip nys þæt heo to me unwurðan becuman mæge ;  
 676 Eala me ungesæligan swa rihtwislicre gesihðe afremdad me ; Ða  
 he þis þohte . þa geseah hé hwær heo stóð on oþre healfe þæs  
 wæteres ; Zosimus soðlice hi geseonde mid micclum wynsumi-  
 gendum gefean . and god wuldrigende up arás . swa-þeah-hwæðere

671. B. huru heonon idel.

672. B. ne bere (*for* berende).673. B. *om.* hé.674. B. cwæðende ; sceal ; wættru  
(*for* éá).

675. B. unwurðum.

<sup>1</sup> Leaf 131, back.<sup>2</sup> The portion of the text between these asterisks (in ll. 671 and 682) is *repeated*. The repetition (which I call B) does not exactly coincide with the text. I give the variations, marked B.<sup>3</sup> Leaf 132 *begins with the word* biddende *in the repeated portion*.

the brethren went abroad after the customary prayers and 672  
 psalm-singings; and he himself was left in the minster, and there  
 remained kept in by a bodily infirmity. Zosimus very readily  
 called to mind the holy command, when she said to him that he  
 would not be able to go out of his minster though he wished it. 676  
 Nevertheless, not many days after, he recovered of the sickness,  
 and served in the minster. Truly, when the monks returned home  
 and assembled themselves together on the holy eve of the sacred  
 day, then he did as was bidden him before, and put into a little 680  
 cup some portion of the pure Body and of the precious Blood of  
 our Lord Jesus Christ, and took in his hand a little basket filled  
 with dried figs, and with the fruits of the palm-tree that we call  
 finger-apples [dates], and a few lentils steeped in water, and 684  
 arrived in the evening on the banks of the river Jordan, and there  
 sorrowfully awaited the arrival of the holy woman, when she  
 should come thither. Zosimus in no wise slumbered, and earnestly  
 looked towards the wilderness; and, considering with himself, 688  
 thus thought and spake: 'Ah, what if she come here, and heed  
 me not, and has turned from me, and gone back!' Thus speaking  
 he wept bitterly, lifting up his eyes to heaven, and humbly prayed  
 to God, thus saying: 'O Lord, do not banish the vision that 692  
 Thou didst before shew me, that I may not at any rate return  
 hence in vain, bearing the reproach of my sins.' As he was  
 praying thus with tears, again another thought came into his mind:  
 'And how now if she cometh? How shall she cross over the river, 696  
 now that there is no ship wherein she may come to me, who  
 am unworthy? Ah! me miserable! me, who am banished from a  
 vision so righteous!' Whilst he thought thus, he saw where  
 she stood on the other side of the stream. Zosimus seeing her, 700  
 rose up with great and happy joy, and praising God. Nevertheless

677. B. þær (*for* hwær).678. B. heo to geseonne (*for* hi ge-

seonde).

679. B. gefean wunsigendum.

680 on his mode tweonigende . hu heo mihte iordanes wæteru ofer-  
 faran . þa geseah hé witodlice þæt heo mid cristes rode-tacne  
 iordanes wæteru bletsode . soðlice ealra þæra\* nihte þeostru þa  
 ðæs monan byrhtnysse onlihte sona swa heo þære rode-tacn on þa  
 684 wætru drencte . swa eode heo on uppan þa hnescan yða wið his  
 weardes gangende swá swá on drigum . Zosimus wundrigende .  
 and teoligende his cneowu to bigenne hire ongean-weardes . heo  
 ongan of þam wættrum clypigan . and forbeodan . and þus cwæð .  
 688 Hwæt dest þu abbud . wite þæt þu eart godes sacerd . and þa god-  
 cundan gerýne þe mid hæbbende ; He þa sona hire hyrsumigende  
 úp arás ; Sona swa heo of þam wæterum becom þa cwæð heo to  
 him . fæder bletsa me witodlice hím an<sup>1</sup> gefór swiðlic wafung on  
 692 swa wuldorfæstan wuldre . and þa þus cwæð . Eala þu soðfæsta .  
 gód is se þe gehet him sylfum gelíce beon þa þe hi sylfe ær clæn-  
 siað . wuldor sy þe drihten god . þu þe me þurh þás þine þeowene  
 æteowdest hu micel ic on minre agenre gesceawunge on þam gemete  
 696 þæra opra fulfremodnysse þus cwæðende ; Ða bæd heo maria þæt  
 heo ongunne þæt riht geleaffulnysse gebæd . þæt is credo in deum .  
 and þær æfter þæt drihtenlice gebæd . pater noster . þyssum  
 gefylledum . þa brohte heo þam ealdan sibbe cōss . swá swá hit  
 700 þeaw is . and þær onfeng þam halgum gerynum . cristes lichaman  
 and blodes . mid abrædedum handum . and in þa heofon locigende .  
 and mid tearum geomrigende . and þus cwæð . forlæt nu<sup>2</sup> drihten  
 þine þeowene æfter þinum worde in sibbe faran . forþon þe mine  
 704 eagan gesawon þine hælo ; And eft to þam ealdan cwæð . miltsa  
 me abbud . and gefyl nu oþer gebæd minre bene . gang nu to þinum  
 mynstre mid godes sibbe gereht . and cum nu ymb geares rynu to  
 þam burnan . þe wytt unc ærest gespræcon . ic þe bidde for gode  
 708 þæt þu þis ne forhæbbe . ac þæt þu cume . and þú mé þonne gesihst  
 swa swa god wile . þa cwæð he to hire . Eala wære me gelyfed þæt  
 ic moste þinum swaðum fyligan . and þines deorwurðan andwlitan  
 gesihðe brúcan . ac ic bidde þe modor þæt þú me ealdan anre  
 712 lytelre béne getyðige . þæt þú lytles hwæt-hwegu gemedemige

680. B. wætru.

682. B. wæter.

<sup>1</sup> MS. hímán (*for* him an = him on).<sup>2</sup> Leaf 132, back.

he doubted in his mind, how she should cross over the waters of Jordan.

Then indeed he saw that she blessed the waters of Jordan with 704 the sign of the cross of Christ; then the brightness of the moon illuminated all the darkness of the night, as soon as she dipped into the water with the sign of the cross. So she went towards him, walking on the soft waves as if on dry land. Zosimus wonder- 708 ing and endeavouring to bend his knees before her, she began to cry aloud from the waters and to forbid him, and spake thus: 'What art thou doing, abbot? Know that thou art God's priest, and hast with thee the divine mysteries.' He then, obeying 712 her, at once rose up. As soon as she came off the water, she said to him: 'Father, bless me.' Verily, extreme amazement came upon him at so wondrous a miracle, and he thus spake: 'Oh! thou truthful one, good is he who promises for those who early purify 716 themselves to be like Himself; glory be to Thee, O Lord God, who has shewn me, by means of this Thy handmaid, how much, by my own perception, I [fail] in the measure of the perfection of others<sup>1</sup>.' Then, she, Mary, begged that she might begin the true prayer of 720 belief, that is to say, *credo in deum*; and, after that, the Lord's Prayer, the *pater-noster*. These ended, she gave the old man the kiss of peace, as the custom is, and then received the holy mysteries, Christ's Body and Blood, with extended hands; and, looking up to 724 heaven, and mourning with tears, thus spake: 'Lord, now let thy handmaid depart in peace, according to Thy word; for mine eyes have seen Thy salvation.' Again she said to the old man: 'Pity me, abbot, and now fulfil the second request of my prayer; go now 728 straightway to thy minster with God's peace; and come again, in about a year's space, to the bourn where we first spake to each other. I pray thee, for God's sake, not to draw back from this, but to come; and then thou shalt see me, even as God will.' Then 732 said he to her: 'Oh! that it were permitted me to follow thy footsteps, and to enjoy the sight of thine honoured countenance! But I pray thee, mother, to grant me, an old man, a small request, namely, that thou deign to receive from me just a little of that 736

<sup>1</sup> Some omission here: Lat. 'quanto intervallo distem a perfectione.'



under-fon<sup>1</sup> me þæs ðe ic hider brohte and þus cwæð . dó hider þone  
 tænel þe ic me mid brohte . heo þa sona mid hire ytemestan fingrum  
 þære lenticula þæt syndon pysan heo onhrán and on hire muð  
 716 sende þreora corna gewyrde . and þus cwæð . þæt þæs gyfe geniht-  
 sumode . þe þære sawle staðol unwemme geheold . and heo cwæð .  
 to þam ealdan . gebide for me . and for mine ungesælignyse  
 gemunde . he sona hire fét mid tearum oprán . biddende þæt heo  
 720 on þa halgan godes gesamnunga gebæde . and hine þa alét wepende  
 and heofende . and he ne geðrystlæhte æniga ðinga . heo to lettenne  
 heo æniga þinga gelet beon ne mihte . heo þa eft mid ðære halgan  
 róde gedryncnyse iordanem oþhrinan [ongan]<sup>2</sup> . and ofer þa hnescan  
 724 yða þæs wæteres eode swa swa heo ær dyde þyder-weardes ; Zosi-  
 mus þa soðlice wearð micclan gefean cyrende and færlice wearð mid  
 micclan ege gefylled swiðlice hine sylfne hreowsigende þreade þæt  
 he þære halgan naman [ne]<sup>3</sup> axode . þeah-hwæðere hopode þæt hé þy  
 728 æfter-fyligendan geara þæt gewiste . þa æfter ofer-farenum þæs gearas  
 ryne becom on þæt wídgille westen . and geornlice efste to þære wuldor-  
 lican gesihðe . and þær lange hyderes . and þyderes secende fór . oþ  
 þæt hé sum swutol<sup>4</sup> tacn þære gewilneden gesihðe . and wilnunge  
 732 þære stowe under-geat . and he geornlice mid his eagenas scearp-  
 nyssum hawigende ge on þa swiðran healfe . ge on þa wynstran .  
 swá swá se gleawesta hunta gif he þær mihte þæs sweteste wildeor  
 gegrípan ; Ða he þa styrigendlices nan þincg findan ne mihte . þa  
 736 ongan he hine sylfne mid tearum ofergeotan . and mid upahafenum  
 eagum gebæd and cwæð . Geswutela me drihten þæt gehydde gold-  
 hord . þe þu me sylfum ær gemedemodest æteowan . ic bidde þe  
 drihten for þinum wuldre . Ða he þus gebeden hæfde þa becom he  
 740 to þære stówe þær se burna getacnod wæs þær hí ærest spræcon . and  
 þær standende on oþre healfe geseah swa swá scinende sunne (*sic*) .  
 and þæs halgan wifes lichaman . orsawle licgende . and þa handa  
 swa heo gedafenodon alegdon beon . and eastwardes gewende ;  
 744 Ða sona þyder arn . and hire fét mid his tearum þwoh . ne geþryst-  
 læhte he soðlice nán oþer þæs lichaman oðhrinan . and þa mid  
 micclum wópe þære byrgenne gebæd geworhte . mid sealm-sange .  
 and mid oþrum gebedum þe to þære wisan belumpon . þa ongan

<sup>1</sup> MS. underfoh.<sup>3</sup> *I supply* ne.<sup>2</sup> *I supply* ongan.<sup>4</sup> Leaf 133.



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748 he þencan hwæðer hit hire licode . þa he þis ðohte . þa wæs þær an  
 gewrit on þære eorðan getácnod þus gecweden . bebyrig abbud  
 Zosimus . and miltsa maría lichama (*sic*) . ofgif þære eorðan þæt hire  
 is . and þæt dust to þam duste . geic eac gebidde<sup>1</sup> þeah-hwæðere for  
 752 me on<sup>2</sup> þyssere worulde hleorende on þam monðe þe aprilis . þære  
 nigeþan nihte . þæt is iduS APRELIS . on þam drihten-lican gereord-  
 dæge . and æfter þam husl-gange . þa se ealda þa stafas rædde þa  
 sohte hé ærest hwa hí write for-þan þe heo sylf ær sæde þæt heo  
 756 næfre naht swilces ne leornode . swa-þeah he<sup>3</sup> on þam swiðe wyn-  
 sumigende geseah þæt he hire naman wiste . and he swutole ongeat  
 sóna swá he<sup>4</sup> þa godcundan gerynu æt iordane onfeng þære ylcan<sup>5</sup> tide  
 þyder becom and sona of middan-earde gewát . and se siðfæt þe Zo-  
 760 simus on .xx. dagum mid micclum geswince oferfór . þæt eall MARIA on  
 ánre tide ryne gefylde . and sona to drihtne hleorde ; Zosimus þa soð-  
 lice god wuldrode . and his agene lichaman mid tearum ofergeát and  
 cwæð . Nu is seo tid earmingc Zosimus þæt þu gefremme þæt þe  
 764 beboden is . ac hwæt ic nu ungesælige for-þon ic nát mid hwí ic  
 . delfe nu me swá wana is ægþer ge spadu ge mattuc . þa he þus on his  
 heortan digollice spræc . þa geseah he þær swilc hwugu treow lic-  
 gende and þæt lytel . ongan þa þær mid delfan . witodlice swiðe  
 768 georne<sup>6</sup> . and [seo eorðe] wæs swiðe heard and ne mihte heo adel-  
 fan for-þon he wæs swiðe gewáced ægðer ge mid fæstene ge on  
 þam langan geswince . and hé mid sworettungum wæs genyrwed .  
 and mid [swate . and hefiglice of] þære heortan deopnysse geom-  
 772 rode . þa he hine beseah þa geseah hé unsmættre micelnysse león wið  
 þære halgan lichaman standan . and hit his fot-lastes liccode . þa  
 wearð hé gefyrht mid ege þæs únsmætan wildeores . and ealre swiðost  
 for-þon þe þæt halige wif him ær to cwæð . þæt heo þær nænig wildeor  
 776 ne gesawe . ac he hine sona æghwanon mid þære rode-tacne gewæp-  
 node . and mid [mægene] þære licgendan . þa ongan seo leo fægnian

770. G. *begins again with* wæs.771. G. mid swate and hefiglice  
geomrode of þære heortan deopnysse.  
MS. Jul. *omits* swate . . . of.772. G. *ins.* færinga *after* hine.  
G. unsmætre.773. G. *om.* hit. G. fet-lastas lic-  
ciende.<sup>1</sup> *Read* gebiddan.      <sup>2</sup> *Read* of.<sup>3</sup> MS. heo.<sup>4</sup> *Read* heo ;*the passage still remains corrupt.*<sup>5</sup> Fol. 133, back.<sup>6</sup> MS. georðe ; *read* georne ; *it has been confused with* eorðe, *which latter is omitted.*

to think whether this would have pleased her. Whilst he thought this, there was pointed out to him a writing upon the earth, thus expressed: 'Abbot Zosimus, bury and compassionate the body of Mary; render to the earth that which is the earth's, and dust to 776 dust. Add also to pray moreover for me, (who am) departing from this world, on the ninth night of the month that [is called] April, that is, the Ides<sup>1</sup> of April, on the feast-day of the Lord, and after the time of the Eucharist.' When the old man had read 780 the letters, he first of all looked to see who had written them, because she herself said before that she had never learnt anything of the kind. Yet he looked extremely pleased that he knew her name, and he perceived clearly that as soon as she had received the 784 divine mysteries at the Jordan, in the same hour she had arrived thither [i.e. at the bourn], and had immediately departed from this world. And the journey which Zosimus had performed with much toil in twenty days, all that Mary had fulfilled in the course of an 788 hour, and immediately departed to God. Then Zosimus glorified God, and suffused his own body with tears, and said: 'Now is the time, poor Zosimus, for thee to perform that which is bidden thee. But what am I, unhappy one, to do? For I know not wherewith to dig, 792 now that I lack both spade and mattock.' Whilst he thus spake secretly in his heart, he saw there as it were a piece of wood lying, and that but a little one. Therewith he began to dig very diligently; and [the earth] was very hard, and he could not dig into it, because 796 he was much weakened, both by fasting and by the long toil, and he was exhausted with sighing and sweat, and sighed heavily from the depth of his heart. When he looked around him, he saw a lion of exceeding bigness stand beside the holy body; and it licked the traces 800 of its [the body's] feet. Then was he affrighted, for fear of the huge wild beast; and most of all, because the holy woman had before said to him, that she had never seen a wild beast there. But he soon protected himself on every side by the sign of the cross, and by 804 the power of her who lay there. Then began the lion to fawn upon

774. G. afyrht for þam ege; G. om. and; G. ealra.

775. G. forþam; G. om. ær; G. næfre þær nan (for þær nænig).

776. G. om. æghwanon; om. þære.

777. Jul. mænege; but read mægene. G. gewæpnod mid gewisse truwiende þæt hine ungederodne geheolde þæt mægn þæs licendan.

<sup>1</sup> Apr. 9 is the fifth day before the Ides.

wið þæs ealdan weard . and hine mid his leoðum styrgendum  
 grette ; Zosimus þa soðlice to þam león cwæð ; Eala þu mæste  
 780 wildeor . gif þu fram gode hider asend wære . to þon þæt þu þissere  
 halgan godes þeowene lichaman on eorþan befæste . gefyll nu þæt  
 weorc þinre þenunge . ic witodlice for yldum gewæht eom þæt ic  
 784 delfan ne mæg . ne naht gehyðes hæbbe þis weorc [to began-  
 genne . ne ic efstan ne mæg swa myccles siðfates hider to bringanne .  
 Ac þu nu mid þære godcundan hæse þis weorc] mid þinum  
 clifrum [do] . oþ þæt wit þisne halgan lichaman on eorðan befæston ;  
 sona æfter his wordum seo leo mid hire clifrum . earmum scræf  
 788 geworhte . swa micel swa genihtsumode þære halgan to byrgenne ;  
 And he mid <sup>1</sup>his tearum hire fét ðwóh . and mid forð-agotenum  
 [benum] mænigfealdlice bæd þæt heo for eallum þingode . and swá  
 þone lichaman on eorðan ofer-wreah . swa nacode swá hé hí ærest  
 792 gemette buton gewealdan þæs toslitenan rægeles . þe he Zosimus  
 hire ær to-wearp . of þam maría sumne hire lichaman bewæfde . and  
 heo þa ætgædere cyrdon . seo leo . in þæt inre westen [gewat] . swá  
 swá þæt mildeste lamb ; Ða gewat Zosimus to his mynstre . god  
 796 wuldrigende . and bletsigende . and mid lofum herigende . sona swa  
 he to þam mynstre becom . þa rehte he heom eallum [of] frymðe þa  
 wisan . and naht ne bediglode ealra þæra þinga þe he geseah oððe  
 gehyrde . þæt hi ealle godes mærða wurðodon and [mid ege  
 800 and lufan and micclan geleafan] mærsodon . þære eadigan forð-fore  
 dæg ; Iohannes soðlice ongeat sume þa mynster-wisan to ge-  
 rihtanne swá swá seo halige ær fore-sæde . ac he þa sona gode fultu-  
 migendum [gerihten ; and] Zosimus on þam mynstre wæs drohtni-  
 804 gende . an hund wintra . and þa to drihtne hleorde . wuldor  
 sy urum drihtne hælendum criste . þe leofað . and rixað á on  
 worulda woruld. AMEN.

778. G. mid lipum styrungum.

779. G. leonan.

780. G. *om.* hider ; G. come (*for* wære) ; to þæm þæt ; þisse.

781. G. *om.* on ; G. gefyl.

782. G. mid ylde ; G. *om.* eom þæt ic.

783. G. hæbbende ; G. *supplies* to be-  
gangenne . . . weorc, which Jul. omits.

786. G. *supplies* do, which Jul.  
omits. G. *om.* oþ ; G. *om.* on ; G.  
befæsten.

787. G. Mid þam soðlice æfter þas  
halgan wordum ; G. *om.* clifrum.

788-9. G. halgan lichaman to byrg-  
else. Se ealda þa soðlice mid ; G.  
þære halgan (*for* hire).

790. G. benum (*but* Jul. repeats  
tearum here).

791. G. mid (*for* on) ; G. swa swa  
(*for* 2nd swa).

792. G. butan gewealden ; hrægles ;  
hire ær (*for* he).

793. G. *om.* ær ; G. mid (*for* of) ;  
G. sume ; G. *ins.* limu *after* lichaman.

794. G. hi (*for* heo) ; G. *ins.* þanne  
*before* cyrdon ; G. Se (*for* seo). G.

the old man, and greeted him with its moving limbs. Then Zosimus said to the lion: 'O thou huge wild beast, if thou wert sent hither by God that thou mightest enclose in the earth the body of this 808 holy handmaiden of God, fulfil now the work of thy service. I verily am weakened by age, so that I cannot dig, nor have I anything suitable for undertaking this work; nor can I speed on so great a journey, to bring [tools] hither. But do thou now perform 812 this work, at the divine behest, with thy claws, until that we two enclose this holy body in the earth.' Immediately after his words, the lioness, by means of her claws, wrought a grave with her arms, as great as sufficed to bury the saint in. And he with his tears 816 washed her feet, and with prayers that poured forth continually prayed that she would intercede for them all; and so he covered the body over within the earth, as naked as when he first saw her, except for the protection of the torn strip which Zosimus 820 formerly threw to her, wherewith Mary had covered a part of her body. Then they at the same time departed; the lioness [going] to the remoter part of the desert like the gentlest lamb; whilst Zosimus departed to his minster, glorifying God and blessing Him, and 824 praising Him with praises. As soon as he came to the minster, he related to them all every circumstance from the beginning, and concealed none of all the things that he had seen or heard; so that they all worshipped the wonders done by God, and magnified the 828 day of her happy departure with awe and love and much faith. Afterwards John perceived how to amend some of the customs of the minster, as the saint had predicted; but, with God's help, he soon amended them. And Zosimus continued serving in the 832 minster for a hundred years, and then departed to God. Glory be to our Lord Jesus Christ, who liveth and reigneth, ever world without end. Amen.

on (*for in*); *ins.* gewat (*after westen*).

795. G. mildoste; G. and (*for* Ða gewat); G. *ins.* gecyrde *after* mynstre.

796. G. wuldriende; bletsierende; heriende.

797. G. swa (*for* þa); G. of (*for* which Jul. has on); G. *ins.* ealle *after* frymðe.

799. G. *supplies* mid ege . . . geleafan, which Jul. omits.

800. Jul. *inserts* and (*in margin*) before þære, which G. omits.

801. G. witoðlice (*for* soðlice); *after* which G. *inserts* se abbod.

803-4. G. fultumiende; G. *supplies* gerihte and, which Jul. omits; G. *om.* wæs; G. drohtniende hundteontig geara gefylde . and; G. *ins.* mid sibbe *after* drihtne; G. leorde.

805. G. hælende; G. Se ðe (*for* þe); G. rixað on ealra worulda woruld a butan ende.

## XXIV.

[Leaf 135.]

III. KAL. A[U]GUSTI. NATALIS SANCTORUM  
ABDON. ET SENNES.

[Collated with U=MS. Cambridge University Library, li. i. 33.]

**O**N DECIES DAGVM ÐÆS DEOFLICAN CASERES .  
wæron twegen kyningas on crist gelyfde .  
Abdon and Sennes . mid soðum geleafan .  
Ða asprang heora word to ðam wælhreowan casere . 4  
þe ða ana geweold ealles middan-eardes .  
and ealle oðre cyningas to him cneowodon .  
and heora rice wunode swa swa he ana wolde .  
þa asende decius to þam foresædum cyningum . 8  
and het hí gebringan on beudum to him .  
wolde hi gebigan fram godes biggencgum .  
to his gedwyldum . and to his deofolgildum .  
Hwæt þa cwelleras . þa þa cyningas gebundon . 12  
and on isenum racenteagum to ðam arleasan gebrohton  
for cristes geleafan . to cwealm-bærum witum .  
Decius þa het þa halgan cyningas  
his godum geoffrian . ac hi *andwyrdon* þus . 16  
We offriað ure lac þam lyfigendan gode .  
hælendum criste . and we hopiað to him .  
geoffra ðu sylf þinum sceandlicum godum .  
þa cwæð decius se deofles biggenga . 20  
þysum is to gearcigenne þa reþestan wita .  
Abdon and sennes him *andwyrdon* ðus .  
Hwæs abitst þu casere cyð hwæt þu wylle .  
þæt þu wite soðlice . þæt we orsorge syndon 24  
on urum hælende criste . þe hæfð þa mihte .  
þæt he ðine gepohtas . and þe sylfne mæg  
mid ealle towurpon . and on ecnyse fordon .

1. U. kaseres.

2. cyningas ; gelyfede.

6. kyningas ; cneowdon.

8. kyningum.

10. biggengum.

## XXIV.

## JULY 30. ABDON AND SENNES, KINGS.

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

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

Then sent Decius to the aforesaid kings, 8  
and bade that they should be brought in bonds to him,  
desiring to turn them from God's service  
to his errors and to his idolatries.

So then the executioners bound the kings, 12  
and brought them in iron chains to the wicked [Decius],  
for the faith of Christ, unto deadly tortures.

Then Decius bade the holy kings  
to sacrifice to his gods, but they answered thus: 16

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

Then said Decius, the devil's worshipper; 20  
'For these men must be prepared the sharpest punishments.'

Abdon and Sennes answered him thus,  
'For what waitest thou, Emperor? declare what thou wilt,  
that thou mayest know of a truth that we are without care 24  
through our Saviour Christ, who hath the power  
utterly to overthrow thy counsels and thyself,  
and to destroy [thee] for ever.'

12. cyngas.

16. *andwerdon.*

21. reðæstan.

27. towurpan.



Þa on þam oðrum dæge . het decius se casere 28  
 lætan leon and beran to þam geleaffullum cynegum .  
 þæt hi hi abiton . buton hi bugon to his godum .  
 and be-tæhte þa wican ðam wælhreowan ualeriane .  
 Þa cwæð ualerianus to þam cynegum þus . 32  
 Beorgað eowrum gebyrdum . and bugað to urum godum .  
 and geoffriað him lac . þæt ge lybban magon .  
 gif ge<sup>1</sup> þis ne doð . eow sceolon deor abitan .  
 Abdon and sennes sædon þam arleasan . 36  
 We gebiddað us to drihtne gebigdum limum .  
 and we næfre ne onbugað . þam bysmorfullum anlicnyssum .  
 manna hand-geweorc . þe ge habbað for godas .  
 Þa het ualerianus . ða halgan unsrydan . 40  
 and lædan swa nocode (*sic*) to ðære sunnan anlicnysse .  
 forðan ðe hí wurþodon ða sunnan for god .  
 and behead his cempum . þæt hi ða cristenan cynegas  
 to þære offrunga geneadodon . mid eges-licum witum . 44  
 Þa cwædon ða cynegas to þam cwellere ðus .  
 Ðo þæt þu don wylt . and se dema het  
 beswingan þa halgan hetelice swyðe .  
 mið leadenum swipum . and lædde hi syððan 48  
 to ðam wæfer-huse . þær ða deor wunodon .  
 beran . and leon . þe hi abitan sceoldon .  
 and het lætan him to . twegen leon .  
 and feower beran . binnan þam huse . 52  
 þa urnon þa deor egeslice grymetende .  
 to þære halgena fotum . swylce hi fryðes bædon .  
 and noldon awæg gan . ac hi weredon hi swyðor .  
 swa þæt nan man ne dorste for ðæra deora ware 56  
 þam halgum genealecan . oððe into ðam huse gan .  
 þa cwæð ualerianus to ðam cempum ðus .  
 Heora dry-cræft is gesyne swutollice on ðysum .

28. þe (*for se*).29. kyningum (*and in l. 32*).

30. abugon.

35. sculon.

37. gebigedum.

39. hand-geworc.

40. unsrydan.

41. nacode.

<sup>1</sup> Leaf 135, back.



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and he wearð swyðe gram for þære deora ware . 60  
and het ða æt nextan þa hæðenan cwelleras  
ingan mid swurdum . and ofslean þa halgan .  
þa ðe þis gedon wæs . þa het se dema teon  
þæra halgena lic to ðam hæþengilde . 64  
þæt ða cristenan sceoldon sceawian be him  
and bysne niman . and bugan to þam godum .  
þe læs þe hi wurdon . swa wælhreowlice acwealde .  
Ða æfter þrym dagum . com sum diacon þær to . 68  
quirinus gehaten . and he ða halgan lic  
nihtes gelæhte . and ledde to his<sup>1</sup> huse .  
and lede hi digellice on ane lædene ðruh .  
mid mycele a[r]wurðnysse . and hi mannum þær 72  
bediglode lagon . to langum fyrste .  
oð þæt constantinus . se cristene casere . eft to rice feng .  
and hi ða afundene wurdon . þurh cristes onwrigennysse .  
Ge habbað nu gehyrod hu ða halgan cyningas 76  
heora cynedom for-sawon for cristes geleafan .  
and heora agen lif forleton for hine .  
Nimað eow bysne be ðam . þæt ge ne bugon fram criste  
for ænigre earfoðnysse . þæt ge þæt ece lif habbon . 80

## ITEM ALIA.

Nu we spræcon be cynegum we willað þysne cwyde gelencgan .  
and be sumum cynincge eow cyðan git . Abgarus wæs geciged .  
sum gesælig cynincg on syrian lande .  
and se læg beddryda on ðam timan 84  
þe se hælend on þysum life wæs .  
He hæfde ge-axod be ðæs hælendes wundrum .  
and sende ða ardlice þis ærendgewrit him to .  
Abgarus gret eadmodlice þone godan hælend . 88

60. U. *ins.* ða *after* wearð; U.  
þæra.

62. inngan.

63. ða (*for* ðe); ðe (*for* se).

64. þara.

65. sceoldan.

66. bysene.

70. lædde.

71. ledde; leadene.

72. micelre arwurðnysse.

<sup>1</sup> Leaf 136.

And he was very wrath on account of the beasts' guardianship, 60  
and at last bade the heathen executioners  
go in with swords and slay the Saints.

When this was done, the judge bade men draw  
the Saints' bodies to the idol, 64  
that the Christians might behold  
and take warning by them, and bow to the gods,  
lest they should be as cruelly killed.

Then after three days came a certain deacon to that place, 68  
called Quirinus, and he took the holy bodies  
by night, and brought them to his house,  
and laid them secretly in a leaden coffin,  
with great reverence, and there they lay, 72  
concealed from men, for a long time, until Constantine,  
the Christian emperor, afterwards succeeded to the kingdom ;  
and they were then found through Christ's revelation.

Ye have now heard how the holy kings 76  
renounced their kingdom for the faith of Christ,  
and gave up their own lives for Him.

Take you example thereby that ye turn not from Christ  
for any hardness, that ye may have the eternal life. 80

#### THE LETTER OF CHRIST TO ABGARUS.

Now we are speaking about kings, we will lengthen this discourse,  
and tell you yet about a certain king, who was named Abgarus,  
a certain blessed king in the Syrian land.

He lay bedridden at the very time 84  
when our Saviour Christ was in this life.

He had enquired concerning our Saviour's miracles,  
and sent thereupon speedily to him this letter :

'Abgarus greeteth humbly the good Saviour 88

72-5. U. om. and . . onwrigennysse.  
76. gehyred; þas (*for* ða); kyning-  
as.  
77. kynedom.  
78. aletan (*for* forleton).  
79. bysna; bugan.

81. cyningum; gelengan.  
82. kyninge; geclypod (*for* ge-  
ciged).  
83. kyning.  
84. he (*for* se); bedrida.  
85. ðe (*for* se).

þe becom to mannum mid iudeiscum folce .  
 Ic hæbbe gehyred be ðe . hu ðu gehælst ða untruman .  
 blinde . and healte . and bedrydan aræst (*sic*) .  
 hreoflige þu geclænsast . and þa unclænan gastas affigst .      92  
 of wodum mannum . and awrecst ða deadan .  
 Nu cwæð ic on minum mode . þæt ðu eart ælmihtig god .  
 oððe godes sunu ðe sylf come to mannum .  
 þæt ðu ðas wundra wyrce . and ic wolde ðe biddan      96  
 þæt ðu ge-medemige þe sylfne . þæt þu siðige to me .  
 and mine untrumnyse gehæle . for ðan þe ic eom yfele gehæfd .  
 Me is eac gesæd þæt ða iudeiscan syrwiað .  
 and runiað him betwynan hu hi þe berædan magon .      100  
 and ic hæbbe ane burh þe unc bam genihtsumað .  
 Þa awrát se hælend him sylf þis gewrit .  
 and asende ðam<sup>1</sup> cynincge ðus cwæðende him to .  
*Beatus es qui credidisti in me . cum ipse me non uideris .*      104  
*Scriptum est enim de me . quia hii qui me uident non credent*  
*In me . et qui non uident me . ipsi credent et uiuent .*  
*De eo autem quod scripsisti mihi ut ueniam ad te .*  
*oportet me omnia propter quæ missus sum hic explere .*      108  
*Et postea quam compleuero recipi me ad eum a quo missus sum .*  
*Cum ergo fuero assumptus . mittam tibi aliquem*  
*ex discipulis meis ut curet œgritudinem tuam .*  
*et uitam tibi atque his qui tecum sunt prestat .*      112  
 þæt is on engliscum gereorde . Eadig eart ðu abgar .  
 þu þe gelyfdest on me . þonne ðu me ne gesawe .  
 Hit is awriten be me on witegung-bocum<sup>2</sup> .  
 þæt ða þe me geseoð . hi ne gelyfað on me .      116  
 and þa þe me ne geseoð . hi gelyfað and libbað .  
 Be þam þe ðu awrite to me . þæt ic come to þe .  
 ic sceal ærest afyllan þa þincg þe ic fore asend eom .  
 and ic sceal beon eft genumen to þam ylcan ðe me asende .      120  
 And ic asende to ðe . syððan ic genumen beo .

91. bedridan aræst (*sic*).102. ðe (*for se*).

103. cyninge.

<sup>1</sup> Leaf 136, back.<sup>2</sup> MS. witegu, *alt.* to witegung.

who hath come to men amid the Jewish people.

I have heard concerning Thee how Thou healest the sick,  
blind, and halt, and raisest the bedridden,

[how] Thou cleanest lepers, and puttest to flight unclean spirits 92  
out of men possessed, and awakest the dead.

Now I said in my mind that Thou art Almighty God,  
or God's Son, who Thyself hast come to men,

that Thou mayest work these wonders, and I would pray Thee 96  
that Thou wouldst vouchsafe Thyself to journey to me

and heal my infirmity, because I am evilly afflicted.

It is also told me that the Jewish people lay snares,  
and conspire among themselves how they may dispossess Thee ; 100  
and I have a city which will suffice for us both.'

Then the Saviour Himself wrote this letter,

and sent it to the king, thus saying to him ;

'*Beatus es qui credidisti in me, cum ipse me non uideris.* 104

*Scriptum est enim de me, quia hii qui me uident non credent  
in me, et qui non uident me, ipsi credent et uiuent.*

*De eo autem quod scripsisti mihi, ut ueniam ad te,*

*oportet me omnia propter quæ missus sum hic explere ;* 108

*et postea quam compleuero, recipi me ad eum a quo missus sum.*

*Cum ergo fuero assumptus, mittam tibi aliquem*

*ex discipulis meis, ut curet ægritudinem tuam,*

*et uitam tibi atque his qui tecum sunt prestat.'* 112

That is, in the English language, 'Blessed art thou, Abgar,  
thou who believedst on Me when thou hadst not seen Me.

It is written concerning Me in the books of prophecy,

that they who see Me will not believe in Me, 116

and they who see Me not will believe and live.

Concerning that which thou has written to Me that I should  
come to thee,

I must first fulfil the things for which I am sent,

and I must afterward be taken to the same who sent Me ; 120

and I will send to thee after I am taken up

104-112. U. omits the Latin.

113. U. om. þæt . . gereorde.

119. árærst (for ærest), wrongly ;  
gefyllan ; þing.

ænne minra leorning-cnihta . þe gelacniað þine untrumnyse .  
 and þe lif ge-gearcað . and þam þe gelyfað mid ðe .  
 þis gewrit com þa to þam cyninge sona . 124  
 and se hælend fore-sceawode syððan he to heofonum astah .  
 þæt he sende þam cyninge swa swa he ær gecwæð .  
 ænne of ðam hund-seofontigum . þe he geceas to bodigenne .  
 se wæs tatheus gehaten . þæt he gehælde ðone cyning . 128  
 He com ða þurh godes sande . to þære fore-sædan byrig .  
 and ge-hælde þone untrumne on þæs hælendes mihte .  
 swa þæt ða ceaster-gewaran swyðe þæs wundrodon .  
 þa gemunde se cyning . hwæt crist him ær behét . 132  
 and het him to gefeccan þone<sup>1</sup> foresædan tatheum .  
 se wæs eac gehaten oþrum naman iudas .  
 and mid ðam he ineode . þa aras se cyning .  
 and feoll to his fotum ætforan his ðegnum . 136  
 forðan þe he geseah sume scinende beorhtnyse .  
 on þæs iudan andwlite þurh godes onwrigennysse .  
 and cwæð þæt he wære soðlice cristes discipulus  
 him to hæle asend . swa swa he sylf behét . 140  
 Þa *andwyrde* se tatheus ðam arwurðan cyninge þus .  
 For-ðan ðe þu rihtlice gelyfdest on þone ðe me asende .  
 forðam ic eom asend to þe . þæt ðu gesund beo . 143  
 and gif ðu on his geleafan þurhwunast . he wile ðe getiðian  
 þinre heortan gewilnunga to-eacan þinre hæle .  
 Abgarus him *andwyrde* anrædlice and cwæð .  
 To þam swyðe ic gelyfe on þone lyfigendan hælend .  
 þæt ic wolde ofslean gif hit swa mihte beon 148  
 þa ðe hine gefæstnodon on rode-hencgene .  
 Þa cwæð tatheus him to . Crist ure hælend wolde  
 his fæder willan gefyllan . and eft faran to him .  
 Abgarus cwæð him eft to . Ic wat eall be þam . 152

123. gearcað.

124. U. *adds* Abgare *after* cyninge.125. þe (*for* se).

126. kyninge.

128. þe (*for* se); tatdeus; cyning.130. þær untrume (*for* þone untrumne).

132. ðe kýng.

133. tatdeum.

135. inn-eode; ðe cýng.

<sup>1</sup> Leaf 137.

one of my disciples who shall heal thy infirmity,  
and prepare [eternal] life for thee and those that believe with thee.’  
Then this letter came straightway to the king, 124  
and the Saviour provided, after He had ascended to Heaven,  
that He should send to the king, as He had before spoken,  
one of the seventy whom He had chosen to preach,  
who was called Thaddeus, that he might heal the king. 128  
He came then, by God’s commission, to the aforesaid city,  
and healed the afflicted king in the Saviour’s might,  
so that the citizens greatly wondered thereat.  
Then the king remembered what Christ had before promised  
him, 132  
and bade men fetch to him the aforesaid Thaddeus,  
who was also called by a second name, Judas.  
And when he entered, then arose the king  
and fell at his feet before his thanes, 136  
because he saw a shining brightness  
on the face of Judas through God’s revelation,  
and said that he was verily Christ’s disciple  
sent to heal him, even as He himself had promised. 140  
Then Thaddeus answered the venerable king thus,  
‘Because thou hast rightly believed on Him who sent me,  
therefore am I sent to thee that thou mayest be whole;  
and, if thou continuest in His faith, He will grant thee 144  
thy heart’s desires besides thy health.’  
Abgarus answered him steadfastly, and said,  
‘To that degree I believe on the living Saviour  
that I would slay, if so it might be, 148  
those who fastened Him on the gibbet of the cross.’  
Then Thaddeus said to him, ‘Christ our Saviour desired  
to fulfil His Father’s will, and again to go to Him.’  
Abgarus said to him again, ‘I know all about that, 152

136. þegenum.

137. U. om. sume.

139. soðlice wære.

141. ðe tatdeus; kýnge.

143. forðan.

145. gewilnunge to-ecan.

149. gefæstnode; -hengene.

150. ðe tatdeus.



and ic on hine gelyfe . and on his halgan fæder .  
 Tatheus cwæð þa gyt to ðam wanhalan cyninge .  
 forþi ic sette mine hand on ðæs hælendes naman  
 ofer ðe untrumne . and he [eac] swa dyde .      156  
 and se cyning wearð gehæled sona swa he hine hrepode .  
 fram eallum his untrumnyssum . þe he ær on þrowode .  
 Abgarus þa wundrode . þæt he wearð gehæled .  
 butan læce-wyrtum . þurh ðæs hælendes word .      160  
 swa swa he him ær behet þurh his ærend-gewrit .  
 Tatheus eac siððan sumne mann gehælde  
 fram þam micclan fot-adle . and fela oðre menn  
 on þære byrig gehælde . and bodode him geleafan .      164  
 Ða cwæð abgarus him to . On cristes mihte  
 þu wyrcest þas micclan wundra . and we ealle ðæs wundriað .  
 sege<sup>1</sup> me ic þe bidde soð be ðam hælende .  
 hu he to mannum come . and of middan-earde ferde .      168  
 Tatheus andwyrde abgare . and cwæð .  
 Ic eom asend to bodigenne hat þine burh-ware cuman  
 ealle to-somne . on ærne mergen .  
 þæt ic him eallum cyðe cristes tocyme .      172  
 and be his wundrum þe he worhte on life .  
 þa het se cyning cuman his ceaster-gewaran .  
 and tatheus him bodade bealdlice be criste .  
 and him callum sæde þone soðan geleafan .      176  
 and mancynnes alysednyse þurh ðone mildan hælend .  
 þæt he wolde hine sylfne syllan to deaðe .  
 and to helle gecuman to gehelpene adames .  
 and eac his gecorenra of adames cynne .      180  
 and hu he syþþan astah to his soðfæstan fæder .  
 and cymð eft to demenne ælcum be his dædum .  
 Æfter ðyssere bodunge . bead se cyning þam bydele .  
 goldes . and seolfres góðne dæl to lace .      184

154. Tatdeus; wanhalum.

156. U. eac; which Jul. omits.

157. ðe (for se).

162. Tatdeus.

163. þam micclan; men.

164. bodade.

166. micclan.

<sup>1</sup> Leaf 137, back.



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ac he nolde niman nan ðinge to medes  
 his wunderlicre mihte . oððe his mærlīcan bodunge .  
 and sæde ðam cyninge . We forsawon ure æhta .  
 and forleton ure agen . hwi sceole we opres mannes niman . 188  
 Þis wæs þus geworden . and þær wunode á syððan  
 se soða geleafa . on þære landleode .  
 þam hælende to lofe . þe leofað á on ecnyse. AMEN.

185. þing.

186. wunderlicra mihta.

## XXV.

KAL. A[U]GUSTVS. PASSIO SANCTORVM  
MACHABEORUM.

[The various readings are from C. (= MS. C.C.C. 198); from D. (= MS. C.C.C. 303); and from U. = (Camb. Univ. Library II. 1. 33, *beginning at l. 319*. The copy in V. (= Vit. D. 17, fol. 86 b) ends at l. 29].

**Æ**FTER ÐAM ÐE ALEXANDER SE EGEFULLA CYNING  
 to-dælde his rice his dyrlingum ge-hwilcum  
 on his forð-siðe . and hi fengon to rice  
 gehwylc on his healfe . þa weoxon fela yfelu 4  
 wide geond eorðan for ðæra cyninga gewinne .  
 An ðæra cyninga wæs heora eallra for-cuðost .  
 arleas and upp-ahafen antiochus gehaten .  
 se feaht on ægypta<sup>1</sup> lande and aflagde ðone cyning . 8  
 and ferde syððan to hierusalem mid mycelre fyrde .  
 and be-reafoðe godes templ goldes and seolfres .  
 and fela gold-hordas forð mid him gelæhte .  
 and ða halgan maðm-fatu and þæt mære weofod . 12  
 and ofsloh þæs folces fela on ðære byrig .  
 and modelice spræc on his mihta truwigende .  
 Eft æfter sumum fyrste asende se cyning  
 on ærend-gewritum . þæt ealle menn gebugon 16  
 to his hæðen-scipe and to his gesetnyssum .

N. B. *The text is denoted by A.*

1. D. Efter.

weoxan. C. feola.

2. C. D. deorlingum.

5. A. ðære, corrected to ðæra; C.

3. C. heo *So also in l. 20.*

ðære; D. þæra.

4. D. gehwilce. C. V. weox; D.

<sup>1</sup> Leaf 138.

but he would take nothing as meed  
 for his wonderful power, or his mighty preaching;  
 and said to the king; 'We have forsaken our possessions  
 and have abandoned our own, why should we take those of  
 another man?' 188

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

189. siððan.

191. lyfað; U. om. AMEN.

190. þe (*for se*).

## XXV.

## AUGUST I. THE MACCABEES.

## § I. 1 MACC. i. 1-64; 2 MACC. vi. 18-vii. 42.

AFTER that Alexander the terrible king  
 divided his kingdom amongst his several favorites  
 on his decease, and they took to the kingdom,  
 each in his portion, then grew up many evils 4  
 wide-spread on the earth, because of these kings' battles.  
 One of these kings there was of them all the wickedest,  
 irreverent and proud, named Antiochus,  
 who fought in Egypt and put to flight the king; 8  
 and marched afterwards to Jerusalem with a great army,  
 and despoiled God's temple of gold and silver,  
 and took many gold-hoards away with him,  
 and the holy treasure-vessels, and the great altar, 12  
 and slew many of the people in the town,  
 and spake haughtily, trusting in his might.  
 Again after some time, the king sent,  
 by a written message, that all men should bow down 16  
 to his heathendom and to his ordinances;

6. A. ðære, corrected to ðæra; C. þara; D. þæra. C. D. ealra.

7. C. D. up-ahafen. C. antiochius.

8. C. egypta; D. egipta. C. D. cyning.

10. C. be-réfode; tempel góldes.

11. C. feala; here and elsewhere.

12. C. mað-fatu.

14. C. modiglice. V. truwiende;

D. truwigendæ.

15. C. D. asænde. So in l. 18, &amp;c.

16. C. D. V. men.

and asende to hierusalem iudeiscre byrig  
on þære wæs ða gewurðod se eall-wealdende god  
æfter ðære ealdan . æ . þe hi ana þa heoldon . 20  
and het hi gebugan fram gode and fram his biggengum .  
and arærde þæt deofol-gild uppon [drihtnes] weofode .  
and het hi ealle offrian to ðære anlicnysse .  
and ælcne acwellan þe wið-cwæde his hæsum . 24  
Wearð þa mycel angsumnyss on eallum þam folce  
þe on god gelyfdon for ðam gramlicum dædum .  
and manega gebugon to ðam manfullan hæðengilde .  
and eac fela wið-cwædon þæs cyninges hæsum . 28  
and woldon heora lif forlætan ærþan ðe heora ge-leafan .  
and noldon hi fýlan mid þam fulan hæðenscype .  
ne godes æ to-brecaþ þe hi on bocum ræddon .  
Hwæt þa wearð gelæht sum geleafful bocere . 32  
har-wencge and eald . se hatte eleazarus .  
and hi bestungon him on muþ mid mycelre ðreatunge  
þone fulan mete þe moyses forbead  
godes folce to þicgenne . for þære gastlican getacnunge . 36  
We moton nu secgan swutellicor be ðysum .  
hwylce mettas wæron mannum forbodene  
on ðære ealdan . æ . þe mann ett nu swa-ðeah .  
Moyses for-bead for mycelre getacnunge 40  
on ðære eal<sup>1</sup>dan . æ . æfter godes dihte  
þa nytenu to etanne þam ealdan folce  
þe heora [cudu] ne ceowað and het ða unclæne .  
and þa þe synd gehofode on horses gelicnysse 44  
unto-clofenum clawum . wæron unclæne eac .  
þa clænan nytenu þe heora cudu ceowað .  
getacniað þa men þe on heora mode smeagað  
embe godes willan . syððan hi his word gehyrað 48

19. C. D. ealwealdenda; V. ealwældende.

21. C. hio ða gebugon; D. hi bugan. C. biggengum.

22. D. om. þæt; C. has þa. C. D. uppan here and elsewhere. C. D.

drihtnes; A. V. godes.

23. C. hio; here and elsewhere.

24. A. cwællan, altered to acwellan; C. D. V. acwellan.

25. V. angsumnyss; C. angsumnys.

27. D. manfullum heþen-gylde.

<sup>1</sup> Leaf 138, back.

and sent to Jerusalem the Jewish town,  
 in which was then worshipped the all-ruling God  
 after the old law, which they alone then kept, 20  
 and commanded them to turn from God, and from his services,  
 and raised up the devil's form upon the Lord's altar,  
 and commanded them all to offer sacrifice to that idol,  
 and to kill each one, who spake against his commands. 24  
 There was then great sorrow amongst all the people,  
 who believed on God, because of the cruel deeds;  
 And many bowed down to the wicked idol;  
 and also many spake against the king's commands, 28  
 and would lose their lives rather than their belief,  
 and would not defile themselves with the foul heathendom.  
 nor break God's law which they read in books.

Now there was taken a certain faithful scribe [2 Macc. vi. 18], 32  
 hoary and old, who was called Eleazar;  
 and they stuck in his mouth, with many threatenings,  
 the foul meat which Moses forbade  
 God's people to taste because of its spiritual signification. 36  
 We must now speak more plainly concerning these,  
 as to what meats were forbidden to men  
 in the old law, which one eats now nevertheless.  
 Moses forbad, because of its great significance [Levit. xi. 2] 40  
 in the old law, according to God's ordinance,  
 the old people—to eat those beasts  
 which chew not their cud, and commanded them [to be] unclean;  
 and those that are hooped in a horse's likeness, 44  
 those with uncloven claws, were unclean also.  
 The clean beasts who chew their cud  
 betoken those men who meditate in their mind  
 about God's will, after that they hear his word 48

30. C. noldan. C. fílan; D. be-  
 fylan.

31. C. to-bræcon; A. to-bræcan,  
*alt. to to-breca*n; D. tobrecan.

33. C. hárwenge; D. harwenge.

37. C. sæcgan. C. D. swutollicor.  
 C. ðissum.

39. A. ætt, *alt. to ett*; D. ýt. C.  
 nu et.

42. C. etene; D. etenne. C. D. eal-  
 dum.

43. C. D. cudu; A. cude; *but see ll.*  
 46, 56.

47. C. om. on. D. smeageað.

of lareowa muðum swylce hi heora mete ceówan .  
 And ða synd unclæne þe heora cudu ne ceowað .  
 for-ðan þe hi getacniað þa ðe tela nellað .  
 ne nellað leornian hwæt gode leof sy . 52  
 ne on heora mode wealcan þæs hælendes beboda .  
 and syndon for-ðy unclæne swa swa ða forcnðan nytenu .  
 þa nytenu synd clæne þe to-cleofað heora clawa  
 and heora cudu ceowað . hi getacniað þa geleaffullan 56  
 on godes gelaðunge . þe mid geleafan underfoð  
 þa ealdan gecyðnyssse and cristes gesetnyssse .  
 þæt is seo ealde . æ . and seo niwe gecyðnyss .  
 and ceowað godes beboda symle mid smeagunge . 60  
 þa nytenu wæron unclæne gecwedene on þære . æ .  
 þe ne to-cleofað heora clawa þeah ðe hi cudu ceowan .  
 oððe gif hi to-cleofað and ceowan nellað  
 for ðære getacnunge þe ða towerd wæs . 64  
 þæt we to-cléofan ure clawa on þam twam gecyðnyssum .  
 on ðære ealdan . and on ðære niwan þæt is . æ . and godspel .  
 and þæt we on mode smeagan þæs ælmihtigan hæse .  
 and se ðe aþor forlæt . se leofað unclæne . 68  
 Swa swa ða iudeiscan þe urne drihten forseoð .  
 and his godspel bodunge to bysmre habbað  
 syndon unclæne . and criste andsæte  
 þeah ðe hi moyses . æ . on heora muðe wealcon . 72  
 and nellað under-standan butan þæt steaflice andgit .  
 Fela wæron forþodene godes folce on ðære . æ .  
<sup>1</sup> þe nu syndon clæne æfter cristes to-cyme .  
 siððan paulus cwæð to þam cristenum ðus . 76

*Omnia munda mundis.*

49. C. larewa. A. ceowán; D. ceowon.

50. D. synde.

51. C. nyllað.

53. D. heore mode wealcen. D. hælendas.

54. D. for-cuþostan.

59. C. om. and. A. gecyðnyssse, alt. to gecyðnyss; C. gecyðnis.

60. D. symble.

62. C. cleofað. After hi a later hand inserts heora in A., which is omitted by C. D. D. ceowun.

63. C. cliofað. A. has heora clawa above the line, before and. C. nyllað.

64. C. toward.

65. After þæt is written, above the line, getacnað þæt, which D. omits. D. gecyðnessum. C. om. this line.

from teachers' mouths, as if they chewed their meat.  
 And those are unclean which chew not their cud,  
 because they betoken those who desire not rightly,  
 neither will learn what may be pleasing to God, 52  
 nor revolve in their minds the Saviour's commands,  
 and they are therefore unclean just like the wicked beasts.  
 Those beasts are clean that cleave their claws,  
 and chew their cud; they betoken the believers 56  
 in God's congregation, who with belief receive  
 the old testament and Christ's ordinance,  
 that is, the old law and the new testament,  
 and chew God's commands ever with meditation. 60  
 Those beasts were called unclean in the law,  
 who do not cleave their claws, although they chew the cud;  
 or if they do cleave, and will not chew;  
 for the betokening, which was then still to come, 64  
 that we cleave our claws in the two testaments,  
 the old and the new, that is Law and Gospel;  
 and that we ponder in mind the Almighty's behest;  
 and he who forsakes either, he liveth unclean. 68  
 Even so the Jews who despise our Lord,  
 and have in contempt his Gospel-preaching,  
 are unclean, and to Christ odious,  
 although they in their mouth revolve Moses' law, 72  
 and will only understand the literal meaning.  
 Many things were forbidden to God's people in the law,  
 which now are clean, after Christ's advent,  
 since Paul saith to the Christians thus: 76

*omnia munda mundis* (Titus i. 15);

66. A. has *þæt is on ðære ealdan . æ .*  
 7 on ðære niwan *þæt is . æ .* 7 godspel;  
*with gecyðnysse above the line after*  
*niwan. Here the former þæt is and*  
*æ are both superfluous, and, accord-*  
*ingly, the passage is squeezed in over*  
*an erasure; C. omits from þæt we (l.*  
*65) down to niwan; D. has—þa*  
*ealdan . 7 þa niwan . þæt is . æ . 7*  
*godspel. C. god-spell.*

67. C. D. hæsa.

70. C. bysmore; D. bismore.

73. C. nyllað. A. -standen, *alt. to*  
*-standan; C. -standen. C. buton.*  
 C. D. stæflice.

74. A. has *ealdan after ðære, above*  
*the line; which C. D. omit.*

76. After *mundis* A. has, *above the*  
*line, þæt is on englisc —which C. D.*  
*omit.*



Ealle ðincg syndon clæne þam clænum mannum .  
þam ungeleaffullan and unclænum nis nan þincg clæne .  
Hara wæs ða unclæne forðan ðe he [nis] clifer-fete .  
and swín wæs ða unclæne forðan þe hit ne ceow his cudu . 80  
Sume wæron þa fule þe nu synd eac fule .  
ac hit biþ to langsum eall her to logigenne  
be ðam clænum nytenum . oððe be þam unclænum  
on ðære ealdan . æ . þe mann étt nu swa-ðeah . 84  
þa wolde eleazarus werlice sweltan  
ærðan þe he godes . æ . forgegan wolde .  
and nolde forswelgan ðas spices snæd  
þe hi him on muð bestungon . forðan þe moyses for-bead 88  
swýn to etenne swa swa we ær sædon .  
þa bædon ða cwelleras for heora eald cyððe .  
þæt hi moston him beran unforboden flæsc .  
and dyde swilce he æte of ðam offrung-spice . 92  
and swa mid ðære hiwunge him sylfum geburge .  
Ða cwæð eleazarus . Ic eom cald to hiwigenne .  
and wenað þa geongan þæt ic wille for-gægan  
godes gesetnysse for ðisum sceortan life . 96  
and bið þonne min hiwung him to forwyrde .  
and ic sylf beo and-sæte þurh swylce gebysnunge .  
Ðeah ðe ic beo ahred fram manna reðnysse .  
ic ne mæg þam almihtigan ahwar ætberstan . 100  
on life oþþe on deaðe . ac ic læte bysne  
þam iungum cnihtum gif ic cenlice swelte  
arwurðum deaðe for ðære halgan . æ .  
þa wurdon ða cwelleras þe him cuðlice to-spræcon . 104  
swyðe geýrsode for ðære andsware .  
and tugon hine to þam witum þæt he wurde acweald .  
and he ða mid geleafan his lif ge-endode .

77. C. D. þincg synd.

78. C. D. ungeleaffullum. C. D.  
þincg.79. nis *must be the reading*; see  
Levit. xi. 6; but A. C. D. have is.80. C. D. omit ða. C. D. read hit;  
*has hi with t above the line*82. C. *om.* hit. C. D. logienne.

84. D. man. C. et; D. ýt.

85. C. D. wærlice.

86. C. D. forgægan; A. forgægan,  
*alt. to forgegan.*

87. D. snæt.



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þær wurdon eac gelæhte . and <sup>1</sup>gelædde to ðam cynincge . 108  
 seofon gebroðra swyðe ge-lyfede .  
 and heora modor samod . and hi man mid swingle ðreade .  
 þæt hi etan sceoldon ongean godes . æ . spicc .  
 Þa cwæð se yldesta . hwæt axast ðu æt us . 112  
 we synd gearwe to sweltenne swyðor þonne to forgægenne  
 ures scyppendes . æ . þe he gesette þurh [moysen.]  
 þa yrsode se cynincg . and het for-ceorfan his tungan .  
 and hine behættian and his handa forceorfan . 116  
 and eac befotian . and het feccan ænne hwer  
 and hine þær-on seoðan . oð þæt he sawlode  
 ætforan his gebroþrum þæt hi abúgan sceoldon .  
 Hwæt þa six gebroþra hi sylfe þa tilhton . 120  
 and seo modor samod secgende him betwynan .  
 þæt hi sweltan woldon . for godes gesetnyssum ;  
 god sylf gefrefrað us swa swa moyses geswutelode  
 on ðære fiftan béc . þæt god ge-frefrað his ðeowan . 124  
 þa gebundon ða cwelleras þone operne broðor .  
 and hine behættedon hetelice . and axodon  
 hwæðer he etan wolde arðan þe he behamelod wurde .  
 He cwæð þæt he nolde . and hé ðá gelice witu . 128  
 swa swa his yldra broðor ardlice under-feng .  
 and cwæð to ðam cynincge þe hi acwellan het .  
 Ðu forscyldegodesta cynincg . ofslihst us and amyrst .  
 ac se ælmihtiga cyning us eft arærð 132  
 to þam ecan life . nu we for his . æ . sweltað .  
 Hi bundon ðone þryddan and mid bysmore [heton]  
 his tungan forð-ræcan . and he hraðe swa dyde .  
 and his handa him ræhte and mid anrædnysse cwæð . 136  
 Ðas lima ic hæfde þurh ðone heofonlican cynincg .

108. C. D. cyninge.  
 109. D. seofan. C. gelefede.  
 110. C. hiora.  
 111. C. scoldon. C. D. spíc.  
 112. D. elststa (*sic.*).  
 114. C. D. sceppendes; *where* A.  
*has* scyppendes drihtnes, *by mis-*  
*take.* C. D. moysen; A. moyses;

*but see* l. 186.

115. C. cynincg; D. cyning.

116. C. D. behættigan.

117. C. D. befotigan.

122. D. wolden. D. -nessum. *After*  
*gesetnyssum* A. *has, above the*  
*line—* } hi cwædon þus; *which* C. D.  
*omit.*

<sup>1</sup> Leaf 139, back.

There were also taken and led to the king [2 Macc. vii. 1.] 108  
seven brethren, very believing;

and their mother together, and them they vexed with scourging,  
that they should eat bacon, against God's law.

Then saith the eldest, 'what askest thou of us?' 112

we are ready to die rather than to transgress  
our creator's law which he ordained by Moses.'

Then the king grew angry and commanded to cut out his tongue,  
and to scalp him and to cut off his hands, 116

and also to cut off his feet, and commanded to fetch a cauldron,  
and to boil him therein until he gave up the ghost  
before his brethren, that they might yield.

Moreover the six brethren themselves there testified 120

and the mother together, saying amongst themselves,  
that they would die for God's ordinances.

'God himself comforteth us, as Moses revealed [Deut. xxxii. 43]  
in the fifth book, that God comforteth his servants.' 124

Then the tormentors bound the second brother,  
and they scalped him hatefully and asked him  
whether he eat would before he should be hamstrung.

He saith 'that he would not,' and he then the like punishment 128  
as his elder brother immediately received,

and saith to the king who commanded to kill them,

'Thou, most guilty king, slayest and consumest us,  
but the Almighty King will raise us up again 132

to the eternal life, now that we die for his law.'

They bound the third and in derision they commanded  
him to put out his tongue, and he quickly did so.

and reached out his hands to them, and with firmness quoth, 136

'These limbs I had through the heavenly king,

123. D. self. C. geswutulode.

124. *After þ* A. has, above the line,  
—is þæt; which C. D. omit. C. frefrað.

126. D. behættodon. C. axoden.

127. D. hwæder. C. D. wurde be-  
hamolod (be-hamelod).

128. A. wita, *alt. to* wity (for  
witu); C. D. wíta.

130. C. cwæð þa to; hio.

131. C. D. forscyldgodesta. C. of-  
slyhst; D. of slehst. D. amerst.

133. C. D. ecan; *in* A., an e is  
*added, above the line, here and in l. 145.*

134. C. D. heton; A. hetan.

135. D. raðe.

136. C. hes (*sic*); *om.* handa. D.  
-nesse.

137. C. lioma. C. D. cyning.

ac ic hi nu forseo for his gesetnysse .  
 forþan þe ic hopie to him . þæt ic hi eft under-fó æt him .  
 And se cynincg wundrode and þa þe mid him wæron 140  
 ðæs cnihtes anrædnysse þæt he ða cwylmincge <sup>1</sup>forseah  
 Æfter ðyses forð-siðe . hi ge-fengon ðone feorðan .  
 and eall-swa 'getintregedon . ac he anrædlice cwæð.  
 Selre us is to sweltenne and soðlice anbidian 144  
 þæs ecan æristes . æt ðam ælmihtigan gode .  
 ac ðe ne bið nan ærist to ðam ecan life .  
 Se ða ge-endode mid anrædum geleafan .  
 and hi gefengon to dreccenne þone fiftan broðor . 148  
 He bescah ða to ðam cynincge . and cwæð. him þus to .  
 Nu ðu mihte hæfst betwux mannum sume hwile .  
 þu dest swa swa ðu wylt . ac ne wen ðu swaðeah  
 þæt se god us forlæte þe we on gelyfað . 152  
 þu afindst his mihte ungefyrn on ðe sylfum .  
 hu he þe tintregað teartlice on witum .  
 Se geendode ða . and hi ardlice gelæhton  
 þone sixtan broðor . and he sweltende . cwæð. 156  
 Ne dwela ðu on idel . þeah ðe drihten ðe gefafige  
 þæt we for urum synnum to swylcere wæfersyne synd .  
 and ne wen ðu na be þe þæt þu unge-witnod beo .  
 nu ðu winst ongean god . and se ge-wat þa swa sona . 160  
 þa wundrode heora modor þæt hi swa wel ongunnon .  
 and heo mid bliþum mode hyre bearn æfre tilhte .  
 ælcne on-sundron and sæde heom eallum .  
 Ne fegde ic eowre lima . ne ic eow lif ne forgeaf . 164  
 ac middan-eardes scyppend eow sealde gast . and lif .  
 and he eft eow for-gifð þæt ece lif mid him  
 swa swa ge nu syllað eow sylfe for his . æ .  
 Hwæt ða antiochus se arleasa cynincg 168  
 behet þam anum cnapan þe þær cucu wæs þa git

138. C. -nyssum; D. -nessum.

139. C. hopige.

140. C. D. cynincg.

141. D. -nesse. C. cwelminge; D.  
cwylminge. C. forseoð.

143. C. D. eal-. C. D. tintregodon.

144. C. swelten; andbidian.

145. A. ecan, *alt. to* ecean; C.

éacan; D. ecan.

146. D. æristð; ecan.

<sup>1</sup> Leaf 140.

but I now despise them for [the sake of] His ordinance,  
because I have hope in him that I may receive them again from him.’  
And the king wondered, and they that were with him, 140  
at the young man’s constancy, that he despised the death-torment.  
After this one’s departure (from life), they took the fourth,  
and tormented him in like manner, but he firmly quoth,  
‘It is better for us to die and soothly to abide 144  
the eternal resurrection at (the hands of) the Almighty God;  
but for thee shall be no resurrection to the eternal life.’  
He then ended (his life) with constant belief,  
and they took, to torment (him), the fifth brother. 148  
He looked then towards the king, and quoth thus to him,  
‘Now (that) thou hast might amongst men for a while,  
thou dost as thou wilt, but think not, nevertheless,  
that the God upon whom we believe forsakes us. 152  
thou shalt find His might, not far hence, over thyself,  
how He will torment thee sharply with punishments.’  
He ended (his life) then, and they quickly caught  
The sixth brother; and he, dying, quoth, 156  
‘Err not thou vainly, though the Lord permit thee  
that we for our sins become such a spectacle;  
and think not thou concerning thyself that thou shalt be untormented,  
now (that) thou fightest against God;’ and he departed then soon. 160  
Then wondered their mother that they strove so well,  
and she with blithe mood ever exhorted her children,  
each one severally, and said to them all,  
‘I joined not your limbs, nor did I supply you with life, 164  
but the world’s Creator gave you your spirit and life,  
and He again will give you the eternal life with Him,  
even as ye now offer yourselves for His law.’  
Thereupon Antiochus, the impious king, 168  
promised the one boy who was still alive

147. C. ge-ændode mid ðam.

148. C. diæcenne; D. drencenne.

149. C. D. cyninge.

152. C. gelefað.

153. C. afinst; D. afintst. C. D. selfum.

154. C. om. teartlice on witum.

155. C. ge-ændode.

157. C. dwele.

158. D. wafer-sine.

159. C. sy (*for* beo).

160. C. D. om. sona.

162. C. hiore.

163. A. him, *alt. to* heom; C. hiom;

D. him.

164. C. forgæf.

165. C. scyppen; D. sceppend.

167. D. om. nu. C. D. sellað.

168. C. antiochius. C. D. cyning.

169. C. get; D. gyt.

mycele woruld-æhta gif he wolde him abugan  
 and bæd eac ða modor þæt heo hire bearn tihte .  
 þæt he huru ana abuge þeah þe his gebroðra noldon . 172  
 and seo modor behet him þæt heo wolde hine læran .  
 þa abeah seo modor <sup>1</sup>to hire bearne and cwæð .  
 Gemiltsa me min sunu ic ðe to men gebær .  
 beseoh nu to heofonum . and besceawa þas eorðan . 176  
 and ealle ða ge-sceafta þæt him on synd nu .  
 and under-stand be ðam hu se ælmihtiga god  
 hi ealle gesceop butan antimbre of nahte .  
 and ne forhta ðu ana for ðysum feondlican cwellere . 180  
 ac under-foh þone deað swa swa ðine gebroðra dydon .  
 þæt ic ðe eft under-fó on eadignysse mid heom .  
 þa clypode se iungling to ðam cwellerum þus . and cwæð .  
 Hwæs andbidige ge . ne beo ic 184  
 na gehyrsum þæs cyninges hæsum .  
 ac godes bebodum þe he bebead þurh moysen .  
 and þu manfulla cyning þinre modignysse scealt  
 soðlice on godes dome susle ðrowian . 188  
 Ic sylle min agen lif . and minne lichaman samod  
 for godes gesetnyssum . swa swa mine six gebroðra .  
 and ic clypige to gode þæt he urum cynne gemiltsige .  
 and þæt he dó mid witum þæt ðu wite þæt he is ana god . 192  
 þa wearð se cynincg wælhreow þam cnihte  
 ofer ealle þa oðre þa he ær acwealde  
 for ðære forsewennysse . and sé gesæliga cniht  
 on þam teartum witum gewát þa of life 196  
 mid fullum geleafan . and seo geleaffulle modor  
 wearð eac acweald æt-foran þam cyninge .  
 æfter hire seofon sunum gesæliglice for gode .  
 Þyssera martyra gemynd is on hlaf-mæssan dæg . 200  
 swa wide swa godes þeowas godes þenunge gýmað .

170. C. miccle weoruld-.

171. D. heara [*for* hire].

172. C. huru; gebroðro.

174. C. beseah [*for* abeah]. D. se.  
C. hiore.175, 176. C. *om. from* ic to heofonum

177. D. syndon.

180. D. forhte. C. ðeossum feond-  
licum. D. cwelleran.

181. D. 7 under-foh.

<sup>1</sup> Leaf 140, back.

much worldly wealth, if he would submit to him,  
 and prayed also the mother to exhort her child,  
 that he at least should alone submit, though his brothers would not. 172  
 And the mother promised him that she would teach him.  
 Then bent down the mother to her bairn, and quoth,  
 'Pity me, my son, I bore thee as a man;  
 look up now to the heavens, and behold this earth, 176  
 and all the creatures that are now thereon,  
 and understand by them how the Almighty God  
 shaped them all, without material, of nothing;  
 and fear not thou only because of this fiendlike murderer, 180  
 but receive the death, even as thy brothers did,  
 that I may again receive thee in blessedness with them.'  
 Then called the youngster to the tormentors thus, and quoth,  
 'What are ye waiting for? I shall not be 184  
 in no wise [any wise] obedient to the king's behest,  
 but to God's commandments which He commanded by Moses.  
 And thou, king full of evil, for thy pride shalt  
 soothly, in God's doom, suffer torment. 188  
 I offer my own life and my body together  
 for God's ordinances, even as did my six brothers;  
 and I cry to God that He will pity our kindred,  
 and that He may cause, by torments, that thou mayst know  
 that He is God alone.' 192  
 Then became the king infuriated against the boy  
 over all the others that he before had killed  
 for that contemptuousness; and the sainted boy  
 amid the fierce torments departed then from life 196  
 with full belief; and the faithful mother  
 was also killed before the king,  
 after her seven sons, happily, for [the sake of] God.  
 The commemoration of these martyrs is on Lammas day, 200  
 as far and wide as God's servants pay heed to God's service.

182. C. D. -nesse. C. D. him; A.  
 him, *alt. to* heom.

183. D. clepude. D. cwelleran.  
 C. D. *om.* þus.

184. C. Hwæt. C. *om.* ge.

185. C. ge-hersum.

187. C. mánfulla; D. manfulle.

189. C. D. selle. C. lichoman.

190. C. gebroðro.

191. C. gemildsige.

194. C. cwealde.

195. C. gesælige.

197. C. sio gelefulle.

199. C. hiora. D. seofan.

200. D. þysra.

201. C. þegnunge; D. þenunga. D.  
 gemað.



Manega halgan wæron under moyses . æ' .  
 ac we nabbað heora gemynd mid nanum mæsse-dæge  
 butan þyssera gebroðra þe swa bealdlice ðrowodon . 204

## ITEM. [§ II.]

**W**E wyllað eac awritan hu þæt gewinn ge-endode .  
 and hu se ælmihtiga god þa arleasan afigde  
 mid my'celre sceame . swa swa us sægð seo racu .  
 Mathathias wæs gehaten sum heah godes þægn . 208  
 se hæfde fif suna ful cene mid him .  
 an hatte iohannes . oðer symon .  
 ðridda Iudas . feorða eleazárus .  
 fifta ionathas . binnan hierusalem ; 212  
 þas bemændan sarlice mid swyðlicre heofunge .  
 þæt hi swylce yrmðe gesawon on heora life .  
 and noldon abúgan to ðam bysmorfullan hæðen-scipe .  
 þa asende se cynincg to ðam fore-sædan ðegene . 216  
 and het hi ealle búgan to his blindum godum ,  
 and him lac offrian . and forlætan godes . æ' .  
 ac mathathias nolde þam manfullan gehyran .  
 ne godes . æ' . forgægan for his gramlican ðreate . 220  
 Efne þa eode on heora eallra gesihðe  
 án Iudeisc mann to þam deofol-gilde .  
 and ge-offrode his lac swa swa antiochus hét .  
 Hwæt ða mathathias on mode wearð ge-ang-sumod . 224  
 and ræsde to ðam were þe ðær wolde offrian .  
 and ofsloh hine sona . and siððan þone oþerne  
 þæs cynincges ðegn . þe hine ðær-to neadode .  
 and to-wearp þæt deofol-gild . and wearð him awege . 228  
 Clypode þa hlude . ælc þe geleafan hæbbe .  
 and godes . æ' . recce . gange him to me .

203. C. mæssan-dæge.

204. C. D. buton. A. þyssere (*alt.*  
to þyssera); C. þissera; D. þissa.ITEM. *So in A. ; C. D. have here  
the number II.*205. *Over awritan is the gloss †*asecgan, which C. D. omit. C. D. ge-  
win.

207. C. scame. C. segð; D. secgeð.

208. C. D. þegen.

209. C. sunu. A. ful, altered to  
full by later hand.



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He fleah ða to westene . and fela manna mid him  
 mid anrædum mode . and ða manfullan for-sawon. 232  
 Þa asende se cynincg him sona æfter  
 mycele meniu to ðam wid-gillum muntum .  
 þær hi flocc-mælum ferdon mid heora hiwum .  
 Þa wearð þær ofslagen sum dæl þæs folces 236  
 þe on fyrlene wæs fram mathathian  
 forðan þe hi noldon [feohtan] on þam freols-dæge .  
 ac leton hi ofslean on unscæððignysse .  
 þæt werod weox ða swyðe þe wæs mid mathathian . 240  
 and hi anrædlice fuhton . and afigdon ða hæðenan  
<sup>1</sup>mid mycelre strængðe . þe modegodon ongean god .  
 Mathathias þa ferde mid his maga fultume  
 and ehte þæra hæpenra . and mid ealle adræfde . 244  
 and godes . æ . arærde . and him eac god fylste .  
 He ealdode þa . and his ende genealæhte .  
 and lærde his suna mid geleafan and cwæð .  
 Onginnað nu þegenlice . nu eow þearf mycel is . 248  
 and syllað eower agen lif for ðære soðfæstan . æ .  
 and for ura fædera cyðnysse . hit cymð eow to wuldre .  
 Beoð gemyndige nu mine bearn .  
 hu se mæra abraham on mycelre costnunge 252  
 gode wæs getrywe . and him com þæt to riht-wysnysse .  
 Eall-swa ioseph . and hiesus naue .  
 dauid . and danihel . and ealle ða þe on god truwodon .  
 wurdon æfre getrymde . for heora trywðe wið hine . 256  
 Beoð nu gehyrte . and gehihtað on god .  
 and healdað mid ðegen-scipe ða halgan godes . æ .  
 forðan þe ge beoð wuldor-fulle on hire .  
 Ne forhtige ge ic bidde for ðæs fyrn-fullan þreatum . 260  
 forðan þe his wuldor is wyrms . and meox .

231. ða, *added above the line in A.* ;  
 C. D. *have þa.* C. *westenne.*

237. A. *mathian, altered to matha-*  
*thian* ; C. *mathathian* ; D. *matha-*  
*thiam.*

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

239. D. *unsceþþignysse.*

240. C. *weorod.* D. *mathathiam.*

242. A. *strænðe, alt. to strængðe* ;  
 C. *strægðe (!)* ; D. *strengðe.* C. *mod-*  
*goden ongæn.*

<sup>1</sup> Leaf 141, back.

He fled then to the wilderness, and many men with him,  
 with constant minds, and despised the wicked one. 232  
 Then sent the king soon after him  
 a great company to the vast mountains,  
 where they by troops went with their families,  
 Then was there slain a part of the folk, 236  
 that were at a distance from Mattathias,  
 because that they would not fight on the feast-day [sabbath],  
 but let them slay them with impunity.  
 The host then waxed exceedingly that was with Mattathias, 240  
 and they firmly fought, and put to flight the heathen,  
 with great strength, who were highminded against God.  
 Mattathias then went, with his kinsmen's help,  
 and chased the heathen, and altogether drove them away, 244  
 and reared up God's law, and God also helped them.  
 He then grew old, and his end approached,  
 and he taught his sons with faith, and quoth,  
 'Contend now manfully, now your need is great, 248  
 and proffer your own life for the true law,  
 and for our fathers' testimony; it shall come to your glory.  
 Be ye mindful now, my children,  
 how the great Abraham, in much temptation, 252  
 was true to God, and that was imputed to him for righteousness.  
 Also Joseph, and Jesus [Joshua] son of Naue [Nun],  
 David and Daniel, and all they who trusted in God,  
 were ever encouraged, for their trust in Him. 256  
 Be ye now heartened, and rejoice in God,  
 and hold with (true) service the holy law of God,  
 because that ye shall be glorified therein.  
 Fear ye not, I pray, the threats of the sinful one, 260  
 because his glory is corruption and muck;

244. A. ehtæ, *alt. to* ehte. C. D. to-dræfde.

246. C. ænde. D. nealæhte.

247. C. D. sunu.

248. C. is mycel.

249. C. D. sellað.

250. C. D. ure. D. cump.

251. C. Bioð nu gemyndige.

253. D. -nesse.

254. C. D. Eal-; iosep. C. iesu; D. iesus.

255. C. dauit. C. D. daniel. D. truwdon.

256. D. treowðe. 261. D. wyrm.

nu todæg he modegað . and to-mergen he ne bið .  
 he awent to eorðan . and his geðoht forwyrð .  
 Eower broðor symon is snotor . and rædfæst . 264  
 he bið eow for fæder folgiað his rædum .  
 Indas machabeus is mihtig . and strang .  
 beo he eower ealdor on ælcum gefeohte .  
 and gaderiað eow to þa þe godes . æ . lufiað . 268  
 and wrecað eower folc . on ðam fulum hæðenum .  
 and healdað godes . æ . on godum biggencgum .  
 He bletsode ða his suna . and swa ge-wát of life .  
 and his lic wæs bebyriged on his agenre byrig . 272  
 and israhel hine beweop on þa ealdan wisan .  
  
 [III.] Hwæt ða iudas machabeus mihtiglice arás  
 on his fæder stede . and wiðstod his feondum .  
 and his feower gebroðra him <sup>1</sup> fylston anrædlice 276  
 and ealle ða þe wæron wunigende mid his fæder .  
 and fuhton ða mid blisse . and afigdon þa hæpenan .  
 Iudas ða hine gescrydde mid his scinendan byrnan .  
 swa swa ormæte ent . and hine ealne gewæpnode . 280  
 and his fyrde bewerode wið fynd mid his swurde .  
 He wearð þa leon gelic on his gewinnum . and dædum .  
 and todræfde þa arleasan . and his eðel gerymde .  
 His fynd þa flugon afyrhte for him . 284  
 and ealle ða yfel-wyrcendan wurdon gedræfde .  
 and seo hæl wearð gessed on iudan handum ða .  
 and he geblissode his cynn þe wæs gecweden iacob .  
 and his hlisa þa asprang to þam ytemestan landum . 288  
 Ða gegaderode appollonius sum gramlic heretoga  
 of samarian byrig swyðlice fyrde .

262. C. -dæge. D. modigað. C. tomorgan.

263. C. his goda þoht.

264. C. snoter.

265. D. beop. C. om. for.

267. C. aldor.

270. D. biggengum.

271. C. sunu.

272. C. wearð (*for* wæs). C. D. bebyrged. C. agenne.

273. D. israel.

274. III. *in* C. D; *not in* A. C. mihtlice; D. mihtelice.

277. D. wuniende.

279. D. Iuda; gescylde.

<sup>1</sup> Leaf 142.

now, to-day, he is highminded, and tomorrow he shall not be,  
 he returneth to earth, and his thought perisheth.  
 Your brother Simon is wise and prudent, 264  
 he shall be your father; follow ye his counsels.  
 Judas Machabeus is mighty and strong,  
 let him be your elder in every fight;  
 and gather to yourselves them who love God's law, 268  
 and avenge your folk on the foul heathen,  
 and hold God's law in good services.'  
 He blessed then his sons, and so departed from life,  
 and his body was buried in his own city, 272  
 and Israel wept for him, in the ancient wise.

## § III. I MACC. iii. 1-26.

III. Moreover, Judas Machabeus mightily arose  
 in his father's stead, and withstood his enemies,  
 and his four brothers supported him with one accord, 276  
 and all they who were dwelling with his father,  
 and fought then with joy, and defeated the heathen.  
 Judas then girt himself with his shining breast-plate,  
 even as an immense giant, and completely armed himself, 280  
 and guarded his host against the foes with his sword.  
 He became then like a lion in his strifes and deeds,  
 and pursued the heathen and cleared his country.  
 His enemies then fled (being) afraid of him, 284  
 and all the evil-workers were driven away.  
 And safety then prospered in Judas' hands,  
 and he made his kin joyful, that was named Jacob;  
 and his glory then extended to the uttermost lands. 288  
 Then gathered Apollonius, a wrathful leader,  
 from the city of Samaria, an immense army,

281. C. D. ferde. D. feondum; C. his feondum; A. fynd, *altered to his fynd*; (his *in the margin*). C. sweorde. D. om. mid—swurde.

282. D. om. He—gelic. C. leone.

284. C. feond.

285. C. -wyrconden wurdan.

286. A. se (*corrected to seo*), *bu* C. D. ~~have~~ se. D. handan.

287. C. geblessode. D. cyn.

288. C. om. þa. A. lande (*altered to landvm*).

289. D. gaderode. C. grim-lic.

290. D. samarigan.

and of manegum ðeodum menn to ge-feohte  
to-geanes israel and iudan mægðe . 292  
ac iudas him com to . and acwealde hine sona .  
and fela his folces . and ða oðre ætflugon .  
Indas ða gelæhte þæs appollonies swurd .  
þæt wæs mærlíc wæpn . and he wann mid þam 296  
on ælcum gefeohte on eallum his life .  
Eft ða wæs sum heretoga gehaten seron  
on syrian lande . se . cwæð . to his leode .  
Ic wille wyrcean me naman and ofer-winnan iudan . 300  
and þa ðe him mid synd þe forsawon ðone cyning .  
He gesamnode þa his fyrde . and ferde mid prasse  
to iudea lande . and fela leoda mid him .  
Indas þa him com to . and his geferan cwædon . 304  
Hu mage we þus feawa feohtan ongean ðas meniu .  
nu we synd gewæhte mid gewinne and mete-leaste .  
Iudas him andwyrde anrædlice and cwæð .  
Nis nan earfoðnyss ðam ælmihtigan gode 308  
on feawum mannum . oððe on micclum werode  
to helpen<sup>1</sup>ne on ge-feohte . and healdan þa ðe he wile .  
forðan þe se sige bið symle of heofonum .  
Ðas cumað to us swylce hi cenran syndon 312  
and willað us fordon . and awestan ure land .  
we soðlice feohtað for us sylfe wið hi .  
and for godes . æ . and god hi eac fordeð  
ætforan ure gesihðe . ne forhtige ge nates hwón . 316  
Æfter ðyssere spræce hi eodon to-gædere .  
and iudas ða afigde þone fore-sædan seron  
and his here samod mid swyðlicre bylde .  
and þær wurdon ofslagene eahta hund wera . 320  
and ða oðre ætflugon to philistea lande .

291. C. þiodum. C. D. men.

292. C. israhel. 294. C. feala.

296. D. mærlíce. C. D. wan.

299. D. syrien.

301. C. þa (*for þe*).302. D. ferde (*twice*).303. A. leode (*altered to leoda*);

C. leode; D. leoda.

304. C. him ða.

305. C. magon. C. feawæ; D. feawe.

C. fihtan.

306. C. *om. this line.*<sup>1</sup> Leaf 142, back.

and from many people men, for fighting  
 against Israel, and Judas' family. 292

But Judas came to him, and killed him soon,  
 and many of his people, and the others fled.

Judas then seized Apollonius' sword,  
 that was a famous weapon, and he fought therewith 296  
 in every battle, throughout his whole life.

Again there was a leader, named Seron,  
 in the land of Syria, who quoth to his people,  
 'I will get me a name and overcome Judas, 300  
 and them that are with him, who despised the king.'  
 He gathered then his host, and went with great array  
 to Judea-land, and many people with him.

Judas then came to him, and his companions said, 304  
 'How may we, being so few, fight against the multitude,  
 now that we are weakened with toil and fasting?'  
 Judas answered them resolutely, and quoth,  
 'It is no difficulty to the Almighty God, 308  
 with few men or with a vast army  
 to help in battle, and support them whom He will,  
 because that victory is ever from heaven.

These come against us as though they are more warlike, 312  
 and desire to destroy us and lay waste our land;  
 we verily fight for ourselves against them,  
 and for God's law, and God shall eke destroy them  
 before our sight; fear ye not ever so little.' 316

After this speech they came together,  
 and Judas then defeated the aforesaid Seron,  
 and his army together with exceeding boldness;  
 and there were slain eight hundred men, 320  
 and the rest fled away to the land of the Philistines.

307. A. him (*altered to* heom); C. him; D. heom.      syndon; C. synd; D. synde.  
 308. C. D. eārfoðnys.      316. D. æt-foren. D. fortigge. C. D. om. ge.  
 309. C. monnum. C. myclum.      317. D. þisre.  
 310. C. helpanne.      318. D. foresædon.  
 311. D. symble.      319. C. swiðlicere.  
 312. A. ðonne we *written over*      320. D. wundon (!). C. ofslægene.



Iudan ege ða asprang wide geond land .  
 and his gebroðra oga ofer ealle ða hæðenan .  
 and ealle þeoda spræcon hu ðegenlice hi fuhton . 324  
 Iudea land wæs ða lange butan cyninge  
 on eallum þysum gewinnum . ac hí werode iudas .  
 and eft his gebroðra æfter his geendunge .

[IIII.] Hwæt ða wearð gecydd þam cyninge Antioche 328  
 embe iudan sige . and he geswearc ða on mode .  
 and sende ða his here mid anum heah-þegne  
 lisias gehaten on iudea lande .

on ðære fyrde wæron feowertig þusenda . 332  
 and seofon þusenda swyðe gewæpnode .  
 and comon ða mid þrymme to iudeiscum cynne .  
 Iudas þa gehyrte his geferan mid wordum .

and fæston ænne dæg fultumes biddende 336  
 æt þam ælmihtigan gode . þæt he hi gemundian sceolde .  
 and his halige templ healdan wið þa hæðenan .  
 Hi ferdon ða gehyrte to þam gefeohte .w<sup>e</sup>rd .  
 and indas eft ða spræc to eallum his geferum . 340

beoð ymb-gyrde stranglice to þysum stiðan gewinne .  
 forðan þe us is selre þæt we [swelton] on gefeohte .  
 þonne þas yrmðe geseon on urum <sup>1</sup> cynne ðus  
 and on urum halig-dome . ac swa swa se hefonlica god 344  
 wylle dón be ús . gewurðe hit swa .

Beoð gemyndige hu mihtiglice he ahredde  
 ure fæderas íu . wið pharaó þone kyning  
 on ðære readan sæ on þære ðe he besanc to grunde ; 348  
 Uton clypian to heofonum þæt god ure helpe .  
 and to-bryte þisne here . þæt þa hæðenan to-cnawon

322. U. asprang ða.  
 323. C. ealle þa þeoda.  
 325. D. buton.  
 326. A. winnum (*altered to ge-*  
*winum*); C. D. gewinnum.  
 327. C. geændunge.  
 328. IIII. *in* C. D; III. *in* U; *not*

*in* A. D. U. gecyð. U. cyngc.  
 329. D. ymbe. A. geswarc (*altered*  
*to geswearc*); C. D. U. geswearc. C.  
*inserts his before mode.*  
 330. C. sænde. D. U. -þegene.  
 331. C. D. U. to [*for on*].  
 337. D. mundian. C. scolde.

<sup>1</sup> Leaf 143.



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þæt nis nan oðer god þe israhel alyse .  
 Machabeus þa genealæhte mid lytlum werode . 352  
 þæt wæron ðreo þusend þe him ða gelæstan wolde .  
 Hi [bleowon] þa heora byman and bealdlice fuhton .  
 oð þæt þa hæðenan flugon . to fyrrenum landum .  
 and indas hi to-ðræfde swa swa deor to wuda . 356  
 Þær wurdon ofslagene sume þreo þusend .  
 and indas þa funde þa ða he fram fyrde gecyrde  
 gold . and seolfor . godeweb . and purpuran .  
 and fela oðre here-reaf on þam fyrd-wicum . 360  
 and hi þancodon ða gode eallre his godnyssse .  
 Eft on ðam oprum geare geanlæhte lisias  
 fif and sixtig þusenda fyrdendra þegena .  
 and wolde ofer-feohtan þæt iudeisce folc . 364  
 Iudas ða machabeus micclum on god truwode .  
 and ferde him togeanes mid þam folce þe he hæfde .  
 þæt wæron twelf þusend wigendra manna .  
 and iudas hine gebæd þa and bletsode his scyppend . 368  
 gebletsod eart ðu ælmihtig israhela hælend .  
 þu ðe to-bryttest iu þone breman here  
 on dauides handum . to-bryt nu ðas hæðenan  
 on þines folces handum . and mid fyrhte ge-egsa . 372  
 alege hi mid swurdum ðe lufigendra  
 þæt ealle þe herian . þe gehyrað þinne naman .  
 Hi slogon þa togædere unslawe mid wæpnum .  
 and þær feollon ða hæþenan fif ðusend ofslagene . 376  
 and lisias fleah mid þære fyrd-lafe .  
<sup>1</sup> þa cwæð iudas to his geferum þæt he ða fylðe wolde adón  
 of þam godes temple . þe se gramlica antiochus

351. U. oðær. C. israhe (*sic*); D. israel. C. alesde.

352. C. micclum [*for* lytlum]. C. weorode.

353. C. U. woldon.

354. C. Heo. C. D. U. bleowon; A. bleowan. C. D. beman. C. beald.

356. C. D. dræfde; U. to-drefde.

357. C. ofslægene; U. ða ofslagene.

C. D. U. þusenda.

358. C. *om.* ða. U. *ins.* þære *after* fram.

359. U. seolfer. D. U. godweb.

361. C. þancodan. U. *om.* ða. C. D. U. ealra. A. godnyssa, *alt.* to godnyssse; D. godnessa; U. godnyssa.

362. D. oðre. C. gære. D. ge-nealæhte.

<sup>1</sup> Leaf 143, back.

that there is no other God that may deliver Israel.’  
Machabeus then drew near with his little army 352  
that was three thousand, that would then follow him.  
They blew then their trumpets, and boldly fought,  
till that the heathen fled to distant lands  
and Judas drove them away, like beasts to the wood. 356  
There were slain some three thousand;  
and Judas then found, when he returned from the expedition,  
gold and silver, fine cloth and purple,  
and many other spoils, within the camps; 360  
and they then thanked God for all his goodness.  
Again in the second year Lysias gathered together  
five and sixty thousand of marching thanes,  
and desired to overcome the Jewish folk. 364  
Then Judas Machabeus trusted greatly in God,  
and marched against him with the folk that he had,  
that were twelve thousand of fighting men.  
And Judas awaited him there, and blessed his Creator— 368  
‘Blessed art Thou, Almighty Saviour of Israel;  
Thou that didst quell formerly the violent host  
by the hands of David, now disperse the heathen  
by the hands of thy people, and terrify them with fright; 372  
overthrow them by the swords of them that love Thee,  
that all may praise Thee, that hear Thy name.’  
They joined battle then together, un-slow with weapons,  
and there fell then of the heathen five thousand slain, 376  
and Lysias fled with the remnant of the army.  
Then quoth Judas to his comrades, that he would do away the filth  
out of the temple of God, which the wrathful Antiochus

363. A. þusende (*altered to þusenda*); C. D. U. þusenda. C. D. U. fyrdyndra. D. þegna.

364. D. woldo (!).

365. C. myclum. D. *inserts* mid before micclum.

368. C. D. sceppend.

369. U. *om.* ælmihtig.

370. D. to-brytest; bremen.

372. A. -egse (*corrected to -egsa*);

C. U. -egsa; D. -egesa.

373. C. þa (*for*) hi). C. þu lifigendra god. U. lufiendra.

374. C. D. U. herion. C. geherað. C. noman.

375. C. Hio slogan.

376. C. *om.* þær. C. ofslægene.

377. D. -lafæ.

379. C. D. gramlicc.

þær aræran hét on hæðene wisan . 380  
 and hi ferdon ða to . and þa fylðe adydon ut  
 of ðam godes huse . and godes lof arærdon  
 æfter moyses . æ . mid mycelre blysse .  
 and offrodon gode lác mid geleafan and sange . 384  
 [V.] Indas ða hine bewende and wan wið ða hæðenau .  
 forðan ðe hi woldon awestan þa iudeiscan .  
 ac indas hi ofer-feaht and aflymde hi æfre .  
 and heora burga forbernde and hí to bysmore tawode . 388  
 Efne ða on sumum dæge . sende man to iudan  
 ærend-gewritu fram israhela ðeode .  
 and cyddon þæt þa hæpenan hæfdon hi besetene .  
 and ofslagen hæfdon sum þusend manna . 392  
 Eac on oðre healfe him comon ærendracan to .  
 of galileiscum lande heora lifes orwene .  
 and cyddon þæt ða hæðenan him comon to gehwanon .  
 and woldon hi fordón and adilegian heora eard . 396  
 Indas ða be-fran his geferan rædes .  
 and cwæð to simone his ge-sceadwisan breþer .  
 Geceos ðe nu fultum . and far to galilea .  
 and gehelp ðinum magum ðe ða manfullan besittað . 400  
 ic and ionathas min gingra broðor .  
 farað to galááð to afligenne þa hæðenan .  
 He gesette ða heafod-menn . to gehealdenne þæt folc .  
 and bead þæt hi ne ferdon to nanum gefeohte 404  
 ongean ða hæðenan oð þæt he ham come .  
 Simon ða genam þreo ðusend mid him .  
 and indas and ionathas eahta þusenda .  
 and symon feaht gelome . and aflymde ða hæðenan . 408  
 and his magas ahredde wið heora reðnysse .  
 and to lande gebrohte mid mycelre blisse .

384. A. *has* heora (*which* C. D. omit) above lác.

385. V. *in* C. D.; *not in* A. C. hine þa. U. wann.

387. C. D. aflemde.

388. C. for-bærnde; D. for-berndæ;

U. bærnde. D. bismære. C. U. tucode.

389. D. Æfre. C. sænde. D. iudam.

390. D. þeoda.

391, 392. D. *om.* hi besetene—hæfdon.

393. D. healfæ. C. ærend-dracon(!).

had commanded (men) to rear there, in the heathen wise. 380  
 And they went thereunto, and did away the filth  
 out of the house of God, and raised up the praise of God  
 after Moses' law, with much joy,  
 and offered to God sacrifice with belief and song. 384

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

V. Judas then turned himself, and fought against the heathen,  
 because that they wished to destroy the Jews;  
 but Judas overcame them, and ever drove them away,  
 and burnt up their cities, and treated them with insult. 388  
 Verily, then, on a certain day, people sent to Judas  
 written messages, from the people of Israel,  
 and made known that the heathen had beset them,  
 and had put to death about a thousand men. 392  
 Eke, on the other side, messengers came to him  
 from the Galilæan land, despairing of their lives,  
 and told that the heathen came against them on all sides,  
 and desired to overwhelm them, and destroy their country. 396  
 Judas then asked his comrades for their counsel,  
 and quoth to Simon; his discreet brother,  
 'Choose thee now assistance, and go to Galilee,  
 and help thy relations, whom the wicked ones harass. 400  
 I and Jonathan, my younger brother,  
 will go to Galaad to defeat the heathen.'  
 He appointed then captains to keep the folk,  
 and bade that they should not go to any fight 404  
 against the heathen, till he should come home.  
 Simon then took three thousand with him,  
 and Judas and Jonathan eight thousand;  
 and Simon fought often, and defeated the heathen, 408  
 and delivered his kindred against their cruelty,  
 and brought them to the land with much bliss.

395. C. coman.

396. C. adiligian; D. adylgian.

398. C. gescad-wisan.

400. D. help.

401. C. ginra broðer.

402. C. D. U. galaad. C. flegenne.  
 D. hæpen.

403. C. D. sette; U. om. gesette.  
 C. U. -men. C. gehealdene.

408. C. flemde.

Indas éac ferde <sup>1</sup> ofer iordanen ða éa  
 geond þæt widgille wæsten . and gewylde ða hæðenan . 412  
 He com þa to anre byrig bosór gehaten .  
 on ðære wæron ða hæðenan þe hyndon his magas .  
 þa he ealle ofsloh mid swurdes ecge .  
 and ontende ða burh and tengde him forð syððan . 416  
 Efne ðæs on mergen him com swa mycel mennisc to  
 þæt nan mann ne mihte ða meniu geríman .  
 and begunnon to feohtenne fæstlice mid cræfte .  
 and nyston þæt machabeus mid þam mannum wæs . 420  
 þa ða indas gehyrde þæra hæðenra gehlyd .  
 and þæs feohtes hream . þa ferde he him hindan to  
 mid ðrym scyld-truman . and sloh ða hæðenan  
 oð þæt hi oncneowon þæt se cena iudas 424  
 him wið-feohtende wæs . and wendon ða to horsum  
 wiston þæt hí ne mihton machabeo wið-standan .  
 On þam gefeohte wurdon eahta ðusend wera  
 ofslagene þæs hæðenan folces . and ða opre æt-flugon . 428  
 Iudas ða ferde feohtende wið þa hæðenan .  
 and heora burga forbærnde . and hi bysmorlice ofsloh .  
 þa com timotheus sum cene heretoga  
 mid ormætre fyrde . and gesæt æt anum forða . 432  
 Ac iudas him com to cafllice mid wæpnum .  
 and ofer-ferdon ðone ford . and fuhton wið þa hæðenan  
 swa swa his gewuna wæs . oð þæt hi wendon him fram  
 and heora wæpna awurpon . and gewendon to anre byrig . 436  
 ac iudas hi for-bærnde and þa burh samod .  
 He genam ða his magas of ðam manfullan .  
 mid wifum and mid cildrum . and gewendon him ham .  
 þa wæs þær an mycel burh on heora wege middan . 440  
 and næs nanes mannes fær on næpre healfe þære byrig

412. C. D. westen ; U. westæn. C. gefelde [*for* gewylde].

416. U. onáldæ (*for* ontende). C. D. U. tengde.

417. C. D. U. morgen.

418. C. D. U. man. C. mæniu ; U.

menigu.

419. C. feohtanne færlice.

420. D. þan. U. manna.

422. C. D. gefeohtes.

423. C. sceld-truman ; D. U. scyld-trumum.

<sup>1</sup> Leaf 144.

Judas also went over the river Jordan,  
 across the vast desert, and subdued the heathen. 412  
 He came then to a city, named Bosor,  
 in which were the heathen that oppressed his kindred.  
 All them he put to death with the edge of the sword,  
 and set the city on fire, and hastened away afterwards. 416  
 Verily, then in the morning there came against him so many men  
 that no man might (at all) number the multitude,  
 and began to fight firmly with craft,  
 and knew not that Maccabeus was with the men. 420  
 When Judas heard the noise of the heathen,  
 and the shout of the fight, then went he behind them  
 with three companies, and slew the heathen,  
 until that they perceived that the keen Judas 424  
 was fighting against them, and turned then to (their) horses;  
 they knew that they could not withstand Maccabeus.  
 In the battle there were eight thousand men  
 slain, of the heathen folk, and the rest fled away. 428  
 Judas then went, fighting against the heathen,  
 and burned up their cities, and slew them reproachfully.

Then came Timotheus, a keen leader  
 with an excessive army, and laid wait at a ford. 432  
 But Judas came against him boldly with weapons,  
 and passed over the ford, and fought with the heathen,  
 as his custom was, until that they turned from him,  
 and cast away their weapons, and went to a town; 436  
 but Judas burned them up, and the town together.  
 He took then his kinsmen from among the wicked ones,  
 with wives and children, and they returned home.  
 Then was there a great town, in the midst of their way, 440  
 and there was no high-road on either side of the town

424. C. oncneowan. C. céne; U.  
 cene.

427. C. D. þusenda.

428. C. ofslægene. U. hæðenes.

432. C. forde.

433. U. wænum.

434. D. ofer-ferde.

436. D. ge-wændon; byrih.

438. D. U. manfullum.

439. C. D. cildum., C. U. gewende;  
 D. gewendan.

440. D. *places* an *after* burh.

441. D. om. næs. D. nannes; C.  
 nanre.



buton ðurh þæt port . and hi bædon <sup>1</sup> ða georne  
 þæt hi mid friðe moston faran þurh ða burh  
 þe hi forbugan ne mihton . ac ða burhware noldon 444  
 þæs færes him getyðian . ac betyndon þa gatu  
 mid micclum weorc-stanum . and truwodon to þam wealle .  
 Þa ne mihte iudas mete-leas þær abidan .  
 ac het abrecan þone weall þeah þe he brad wære . 448  
 Eodon ða ealle inn . and ofslogon ealle ða hæðenan .  
 and [aweston] ða burh . and wendon him ham-werd  
 oþ þæt hi comon ansunde to lande .  
 and ge-offrodon heora lac þam lifigendan gode . 452  
 þancigende his gescyldnysse þæt hi ealle gesunde  
 comon eft to heora earde . of swa micelre fræcednysse .  
 Ac heora geféran æt ham fuhton unwærlice  
 wið þa hæðenan leoda ofer indan leafe 456  
 þa hwile ðe he ute wæs . and wurdon ða ofslagene  
 wel fela manna . ða ða hi fuhton buton wis-dome .  
 Seo æftre bók us sægð þæt hí on sumne sæl fuhton .  
 þa wurdon hi sume beswicene mid gitsunge 460  
 swa þæt hi feoh naman . and fracodlice [behyddon]  
 on heora bosmum of ðam deofollicum biggencgum  
 ongean godes . æ . and hi ealle ðær feollon  
 þe þæt feoh behyddon on ðam gefeohte ofslagene . 464  
 and heora geferan fundon þæt feoh on heora bosmum .  
 and cwædon þæt god sylf ge-swutelode heora unriht .  
 and heredon godes dom þe heora digle geopenode .  
 Iudas gegaderode ða godne dæl feos . 468  
 þæt wæron twelf þusend scyllinga eall hwites seolfres .  
 and sende to hierusalem for heora synnum to offrigenne  
 heora sawle to alysednysse þe ðær ofslagene wæron

444. D. U. burhwara.  
 445. A. him (*altered to* heom); C.  
 D. him. C. U. gata.  
 446. C. miclum.  
 448. C. D. U., to-brecan. D. weal.  
 449. C. D. *om. second* ealle.  
 450. C. D. aweston; A. awestan.  
 D. wændon. C. -weard.

452. C. D. lifiendan.  
 453. C. þanciende. D. -nesse. C.  
 gesund.  
 454. C. heara earde; fræced-. D.  
 -nesse.  
 455. D. gefera.  
 457. C. D. U. þær [*for* ða].  
 458. D. butan.

<sup>1</sup> Leaf 144, back.



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æwfæstlice under-standende be ure ealra æriste . 472  
 buton hé gélyfde þæt hi æfter langum fyrste  
 of <sup>1</sup>deaðe arisan sceoldon þe ðær ofslagene wæron .  
 elles he offrode on idel his lác .  
 ac he soðlice besceawode . þæt ða ðe mid soðre arfæstnysse 476  
 on deape ge-endiað . þæt hi mid drihtne habbað  
 þa selestan gife on þam soðan life .  
 Hit is halig geðoht . and halwende to gebiddenne  
 for ðam forð-farendum þæt hi fram synnum beon alysede . 480

[VI.] Hit sægð on þære æftran béc machabeorum þus .  
 þæt timotheus ðe ær fleah æt ðam forða fram iudan .  
 þæt he eft gegaderode operne here him to .  
 and wolde mid wæpnum gewyldan þa iudeiscan . 484  
 and com ða mid fyrde to gefeohte gearu .  
 and machabeus se cena clypode to gode .  
 and his geferan eac swa fultumes biddende .  
 eodon þa of ðære byrig ge-byldde þurh god . 488  
 and hi fengon togadere fæstlice mid wæpnum .  
 Hwæt ða færlice comon fif englas of heofonum .  
 ridende on horsum mid gyldenum gerædum .  
 and twægen þæra engla on twa healfe iudan 492  
 feohtende wæron . and hine eac bewerodon .  
 and hi ealle fif fuhton mid iudan  
 sceotiende heora flán and fyrene ligettas  
 on ða hæðenan leoda . oð þæt hi licgende swulton 496  
 twentig þusend manna and six hund ofslagene .  
 Timotheus þa fleah mid fyrhte for-numen  
 into anre byrig . and him æfter ferde  
 iudas mid fultume . and fuhton wið-utan 500

472. D. U. eawfæstlice. C. -standenne. A. ealre (*corr. to ealra*); C. eallra; D. U. ealra.

473. C. D. U. he; A. hé.

474. C. arison.

477. C. geændiað.

478. D. U. selostan.

480. C. D. U. forðfarenum.

481. VI. in C. D. U.; not in A. D. U. segð.

482. C. her (*for ær*). C. forde (*corr. to forða*); D. U. forde.

483. U. oðærne.

484. D. woldo mid his.

understanding religiously, concerning the resurrection of us all. 472  
 Excepting he believed that they, after long delay,  
 would arise from death, they who there were slain,  
 otherwise he offered in vain his offering.

But he verily considered that they that with true religion 476  
 in death shall decease, that they with the Lord shall have  
 the happiest gift in the true life.

It is a holy thought, and religious to pray  
 for those who are departed, that they may be released from  
 sins. 480

§ VI. 2 MACC. X. 24-38.

VI. It saith in the Second Book of Maccabees thus;  
 that Timotheus, who before fled at the ford from Judas,  
 that he again gathered a second army to him,  
 and wished with weapons to subdue the Jews, 484  
 and came then with an army, ready to fight;  
 and Machabeus the bold cried to God,  
 and his fellows also, praying for help.

They went then from the city, emboldened by God, 488  
 and they fought together firmly with weapons.

Lo! then wonderfully came five angels from heaven,  
 riding on horses with golden apparel,  
 and twain of the angels on both sides of Judas 492

were fighting, and eke defended him;

and they all five fought on the side of Judas,  
 shooting their arrows and fiery lightnings

on the heathen people, till they, lying-down, died, 496

twenty thousand men, and six hundred [horsemen] slain.

Timotheus then fled, seized with fright,

into a town; and after him went

Judas with assistance, and fought without 500

485. U. furde. C. gefeohta (*or* -tu).

þæra); C. D. þæra; U. þara. C. ængla.  
 D. U. healfa.

486. U. þe [*for* se]. C. céne clyo-  
 pode.

495. A. sceotende, *corrected to*  
 sceotiende; C. D. U. sceotende. U.  
 furene. C. legettas.

487. D. biddenda.

489. C. U. togædere.

490. C. ænglas.

496. C. leode. D. liggenda.

491. D. ridenda; orsum.

497. A. hund (*alt. to* hundred);

492. U. twegen. A. þære (*corr. to*

C. D. U. hund.

oð þæt hi ofer-wunnon and gewyldon þa burh .  
 and timotheum acwealdon þær ðær he becropen wæs .  
 and his broðor samod mid swurdes ccge .  
 Æfter þysum dædum hi þancodon drihtne . 504  
 mid lofsangum and andetnyssum eallra þæra mærdða  
 þe he ðam iudeiscum gedyde for-oft .  
 and him sige forgeaf . and siðe<sup>1</sup>don ða hám .  
 Gif hwa nu wundrige hu hit gewurþan mihte 508  
 þæt englas sceoldon ridan on gerædedum horsum .  
 þonne wite he to soþan þæt us secgað gehwær  
 ða halgan godes béc þe ne magon beon lease .  
 þæt englas oft comon cuðlice to mannum 512  
 swilce on horse ridende . swa swa we hér rehton .  
 þa Iudeiscan wæron ða dyreoste gode .  
 on ðære ealdan . æ . forðan þe hi ana wurðodon  
 þone ælmihtigan god mid biggencgum symle . 516  
 oþ þæt crist godes sunu sylf wearð acenned .  
 of menniscum gecynde of þam Iudeiscum cynne .  
 of marian þam mædene butan menniscum fæder .  
 þa noldon hi sume gelyfan þæt he soð god wære . 520  
 ac syrwdon embe his lif . swa swa he sylf geðafode ;  
 Wæron swa-þeah manega of þam [man]cynne . gode .  
 ge on ðære ealdan . æ . ge eac on þære niwan .  
 heah-fæderas . and witegan . and halige apostolas . 524  
 and fela ðusenda þe folgiað criste .  
 þeah þe hi sume wunian wiðer-werde oþ þis .  
 Hi sceolon swa-ðeah ealle on ende gelyfan .  
 ac ðær losiað to fela on þam fyrste betwux . 528  
 for heora heard-heortnyse wið þone hefonlican hælend .

501. In A, a second hi is added, in later hand.

502. U. þar ðar.

504. C. þancodan.

505. C. D. U. ealra. D. þera.

506. D. oft for.

507. U. siðodon.

508. D. gewurðon. U. om. mihte.

509. C. D. ænglas. U. sceoldan. A.

gerædum (corr. to gerædedum); C. D. U. gerædedum.

510. C. sæcgað. U. puts gehwar after béc in next line.

512. C. ænglas.

513. C. Hwilan (for swilce). U. riddende. C. D. ær; A. hér; U. her.

514. C. U. dyreoste þa; D. dýriste þa.

<sup>1</sup> Leaf 145, back.



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[VII.] Betwux þysum ferde se fore-sæda antiochus  
to persiscre þeode mid micclum þrymme .  
wolde þær ofer-winnan sume welige burh . 532  
ac he wearð þanon afliged and fracodlice ætbærst .  
and mid micelre angsumnysse of þam carde gewende  
to babilonian werd . and him wearð þa gecyðd  
hu iudas ofer-feaht his fynd mid wæpnum . 536  
and hu he geclænsod hæfde þæt halige godes templ  
fram eallum þam fylðum þe he fyrnlice þær arærde .  
wearð þa geang<sup>1</sup>sumod and eac ge-untrumod  
forðam þe him god gram wæs . and he grimetode egeslice . 540  
secgende and seðende þæt him swa gelumpen wæs .  
forðan ðe he godes templ . tawode to bysmore .  
and ða geleaffullan wolde of heora lande adylegian .  
Him weollon þa wurmas of ðam [gewitnodan] lichaman . 544  
and he stánc swa fúle þæt man hine ferian ne mihte .  
and he ða yfele and earmlice ge-endode  
on ælfremedom (*sic*) earde to þam ecan wítum .  
and his sunu eupator æfter him rixode . 548  
Se wearð eac ongebroht þæt he ofslean wolde  
þa geleaffullan iudei . þe gelyfdon ða on god .  
Hi gelyfdon þa on þa ealdan wisan . on þone ælmihtigan god  
þeah ðe hi sume wið-socon siðþan þone hælend . 552  
and eac swa ofslogon swa swa he sylf wolde .  
Hwæt ða eupator antioches sunu  
gegaderode his fyrde fyrran and nean .  
and sende hund-teontig þusenda gangendra manna . 556  
and twentig þusenda gehorsedra manna .  
and þrittig ylpas ealle getemode .

530. VII. *in* C. D. U. ; *not in* A.  
U. ðe (*for* se).

531. C. miclum.

532. D. -winnen.

533. C. þanan.

534. C. D. U. ancsum-.

535. C. U. weard. C. D. U. gecyð.

538. D. yflum [*for* þam fylðum].

539. C. wearða(!) C. U. geanc-  
sumod.

540. C. D. U. forðan. D. gegrim-  
metode.

541. C. sæcgende.

542. C. tempel. D. bysmere.

543. C. gelefdon.

544. D. weollan. C. U. wyrmas.

C. D. U. gewitnodan ; A. gewitnodon.  
C. lichoman.

547. C. D. ælfremedum ; U. ælfre-  
mede. C. *écum* ; U. *ecum*.

<sup>1</sup> Leaf 146.

§ VII. 1 MACC. vi. 1.—vii. 4; *see also* 2 MACC. ix. 1—11.

VII. About this time went the foresaid Antiochus  
to the Persian people with great strength;  
he would there overcome a wealthy city; 532  
but he was chased thence and shamefully escaped,  
and with much anxiety out of the country turned  
towards Babylon; and it was there told him  
how Judas overcame his enemies with weapons, 536  
and how he had cleansed the holy temple of God  
from all the abominations that he formerly set up there.  
He was then vexed, and eke afflicted with sickness,  
because God was angry with him, and he raged terribly, 540  
saying and affirming that it had so happened to him,  
because that he treated God's temple reproachfully,  
and would destroy the faithful ones out of their land.  
Then worms rose out of him, out of his afflicted body, 544  
and he stank so foully that no one could carry him,  
and he then evilly and miserably ended (his life),  
in a foreign land, (going) to eternal torments;  
and his son Eupator reigned after him. 548  
He was likewise inclined so that he wished to slay  
the believing Jews, who believed then in God.  
They believed then, in the old manner, in Almighty God,  
though that some of them [afterwards] denied the Saviour, 552  
and even so slew (Him), as He himself desired.  
Well then, Eupator, Antiochus' son,  
gathered his army far and near,  
and sent a hundred thousand of marching men, 556  
and twenty thousand of mounted men,  
and thirty elephants, all tamed,

549. U. þe (*for* Se). C. gebroht.

550. D. gelefdon.

551. U. *om.* first þa.

552. C. D. U. *insert* syððan *before*  
wiðsocon; D. *repeats* siþðan *where*  
A has siðþan.

553. A *adds* hine, *above the line,*  
*after* swa. D. self.

554. U. antiochus.

555. C. D. ferde. C. D. U. feorran.  
D. U. near (*wrongly*).

556. U. -tweontig.

557. C. xxx; D. twenti. C. þu-  
sendra.

558. D. þritig. U. ylþas, *glossed*  
elefanþ.



and to wige gewenode mid wundorlicum cræfte .  
 Fif hund gehorsedra manna ferdon mid ælcum ylpe . 560  
 and on ælcum ylpe wæs an wig-hus getimbrod .  
 and on ælcum wig-huse wæron þrittig manna  
 feohtende [mid cræfte] . and mid ge-cneordnyse farende  
 Sumum menn wile þincan syllic þis to gehyrenne . 564  
 forþan þe ylpas ne comon næfre on engla lande .  
 Ylp is ormæte nyten mare þonne sum hus .  
 eall mid banum befangen binnan þam felle  
 butaŋ æt ðam nauelan . and he næfre ne lið . 568  
 Feower and twentig monða gæð seo modor mid folan .  
 and þreo hund geara hi libbað gif hi alefede <sup>1</sup> ne beoð .  
 and hi man mæg wenian wundorlice to ge-feohte .  
 Hwæl is ealra fixa mæst . and ylp is eallra nytena mæst . 572  
 ac swa-þeah mannes gescead hi mæg gewyldan .  
 þa hæðenan ða ferdon to ðam gefeohte swyðe .  
 and mid mór-berium gebyldon þa ylpas .  
 forðan þe mór-berian him is metta leofost . 576  
 þær wæs swyðe egeslic here þæra hæðenra manna .  
 ac swa-ðeah iudas heom eode to mid wige .  
 and ofsloh þær sona six hund wera .  
 and an his geferena eleazarus hatte 580  
 arn to anum ylpe þe ðær [ænlicost] wæs .  
 wende þæt se cyning wære on ðam wig-huse ðe he bær .  
 he arn mid atogenum swurde betwux þam eorode middan .  
 and sloh æfre on twa healfa þæt hi sweltende feollon 584  
 oð þæt he to þam ylpe com . and eode him on under .  
 stang ða hine æt ðam nauelan þæt hi lagon ðær begen .  
 heora egðer oðres slaga . and iudas siððan ge-wende

559. U. wunderlicum.  
 562. D. U. þritig. C. D. U. wera  
 [for manna].

563. C. D. U. mid cræfte; A. om.  
 D. -nesse.

564. D. U. men. U. sellic. C. ge-  
 heranne.

565. C. ængle; D. ængla.

566. D. þone.

567. D. eal; befangum (!).

568. C. buton. D. þan. C. D. U.  
 nafelan.

569. C. xxiii.

570. C. gæra.

571. C. D. U. wænian. D. wunder-

572. C. D. U. ealra; A. ealre, al-  
 tered to ealra. D. ealra (for eallra).

573. C. gescad.

<sup>1</sup> Leaf 146, back.



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- into hierusalem mid ealre his fyrde . 588  
 and weredon hi cenlice wið þone onwinnendan here .  
 oð þæt se cynincg feng to friðe wið hi  
 be his witenas ræde . ac he hit hraðe tobræc .  
 He cyrde ða ham-werd mid his here-lafe . 592  
 and hine ofsloh sona sum sigefæst þegen  
 demetrius gehaten . and hæfde his rice  
 on antiochian byrig . and þær abutan gehwær .
- [VIII.] Hwæt þa alchimus se arleasa sacerd 596  
 wrehte mid leasungum his leode to þam cyninge .  
 and se cyning demetrius þam manfullan gelyfde .  
 and geswencte ða iudeiscan . oð þæt he sende him to  
 nicánor his ealdor-man þæt he hi ealle fordyde . 600  
 Nicánor þa ferde mid fyrde to hierusalem .  
 and sende to iudan mid swicdo<sup>1</sup>me and cwæð .  
 Ne com ic for nanum gefeohte ac for freondscipe to eow .  
 and cyste ða iudan . and his ceman wæron 604  
 gearwe to genimenne iudan on bendum .  
 Iudas þa under-geat heora wælhreowan swicdom .  
 and wende him fram sona . and nolde hine geseon .  
 Nicánor þa oncneow þæt his facn cuð wæs . 608  
 began ða to feohtenne færllice wið iudan .  
 oð þæt þær feollon of his fyrde fif ðusend manna .  
 and þa oðre ætflugon afyrhte for iudan .  
 Nicanor þa sceawode salomones templ . 612  
 and swor þurh his godas þæt he þæt godes hus  
 wolde mid fyre forbærnan butan him man betæhte  
 iudan gebundene to bismorlicum deaðe .  
 wende him swa awæg wodlice geysod . 616
588. D. ferde. 596. VIII in C. D. U. ; not in A.  
 590. C. cyning ; U. cyng. D. feong. U. ðe (*for se*).  
 591. U. witene. C. U. raðe. 597. U. wreigde. C. leasunga ; D. U.  
 592. C. cerde ; D. cyrd. U. ham- læasunge. D. U. leoda. U. cyninga.  
 weard. C. om. lafe. 598. U. ðe cyng.  
 593. C. þeng (*sic*). 599. C. geswæncte. D. sænde.  
 594. U. *ins.* he *before* hæfde. 600. C. om. hi. C. D. U. *insert*  
 595. U. gehwér. mid *before* ealle.

<sup>1</sup> Leaf 147.

unto Jerusalem, with all his army, 588  
 and they defended themselves keenly against the conquering army  
 until the king instituted peace with them  
 by his counsellors' advice; but he quickly brake it.  
 He turned then homeward with the remnant of his army, 592  
 and soon a victorious thane slew him,  
 named Demetrius, and possessed his kingdom  
 in the city Antioch, and everywhere thereabout.

## § VIII. I MACC. vii. 5–viii. 17.

VIII. Moreover Alcimus, the impious priest, 596  
 accused with lyings his people to the king;  
 and the king Demetrius believed the wicked one,  
 and afflicted the Jews until he sent to them  
 Nicanor his alderman, that he might destroy them all. 600  
 Nicanor then went with a host to Jerusalem,  
 and sent to Judas with deceit, and quoth,  
 'I have not come for any battle, but for friendship to you,'  
 and kissed then Judas, and his champions were 604  
 ready to take Judas in bands.  
 Judas then perceived their cruel deceitfulness,  
 and turned from him soon, and would not see him.  
 Nicanor then perceived that his guile was known, 608  
 began then to fight suddenly against Judas,  
 until there fell of his army five thousand men,  
 and the rest fled, affrighted because of Judas.  
 Nicanor then beheld Solomon's temple, 612  
 and swore by his gods that he the house of God  
 would burn up with fire, except one should give up to him  
 Judas bound, to shameful death;  
 (and) so turned him away, madly enraged. 616

602. C. sænde.  
 603. C. D. U. gefeohte; *written above the line in A.* U. fryndscipe.  
 604. C. D. cæmpan.  
 605. U. gearuwe. C. D. genimene; U. nimenne. C. D. bændum.  
 606. C. -gæt. D. weal-.  
 607. C. D. U. *omit the second and.*

609. C. *om.* ŝa.  
 610. C. D. feollan. C. ferde.  
 613. D. godes (*twice*).  
 614. U. forbærnen. C. D. buton. C. betahte.  
 615. C. D. U. gebundenne.  
 616. C. wænde. C. on weg; U. aweg.

Hwæt ða sacerdas ða mid swyðlicre heofunge .  
 bædon þone ælmihtigan god . þæt he his agen hus gescylde  
 wið þone arleasan . and hine ardlice fordyde .  
 Nicanor þa eft genam oðre fyrde of sirian . 620  
 wolde his gebeot mid weorcum gefremman .  
 and iudas him com to . mid þrim ðusend cempum .  
 and gebæd hine to gode gebigedum limum þus .  
 Drihten . þu þe asendest þinne scinende engel . 624  
 þa ða syrian kynincg sende þurh his heretogan  
 on ærend-gewritum þé tallice word .  
 and se engel ofsloh þa on anre nihte of heom  
 an hund þusend manna . and hund-eahtatig þusenda . 628  
 to-brýt nu swa ic bidde þisne breman here  
 ætforan urum gesihðum . þæt men magon geseon þine mihte on heom .  
 Hi fengon þa togædere fæstlice mid wæpnum .  
 and nicánor æt fruman feoll þær ofslagen . 632  
 and his here awearp heora wæpna and flugon .  
 ac iu<sup>1</sup>das him folgode fæstlice mid wæpnum .  
 and bicnode gehwanon mid blawunge him fultum .  
 oð þæt hi man gynde ongearn eft to iudan . 636  
 and hi ealle ofslogon þæt ðær an ne belaf .  
 Namon þa heora wæpna and heora gewæda mid heom .  
 and nicanóres heafod and his swyðran hand .  
 and setton þa to tacne for his teon-rædene . 640  
 and þancodon þa gode þearle mid wurðmynte .  
 Wunodon ða on sibbe sume hwile æfter ðam .  
 and iudas þa sende mid sibbe to rome  
 gecorene ærendracan wolde [cuðlæcan] wið hi . 644  
 forðan þe romanisce witan wæron ða mihtige .  
 and rædfæste on weorcum . and ofer-wunnan heora fynd .

618. C. agon; D. agan.

620. D. ferde. C. os (*for of*).

622. D. þreom. C. cæmpum.

623. C. leomum.

624. C. D. U. scinendan.

625. D. þa þe. C. cyng; D. U. cyning.

627. U. þe (*for se*). C. ængel. A.him (*corr. to heom*); D. him; U. hym. C. *om. from of heom to eahtatig in next line.*628. *an to manna added in A. afterwards over a blank space; C. omits; D. has hund-teontig þusenda. 7 hund-eahtetig þusenda; U. has hun-tweontig ðusenda 7 hund-eahtetig, &c.*



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[VIII.] Hit wearð gecyðd syððan þam cynincge demetrio  
 þæt nicanor feol and eall his folc mid him . 648  
 þa wolde he git sendan and ofslean þa iudeiscan .  
 and funde ða bachidem se wæs mid bealuwe afylled .  
 and alchimum mid him þone arleasan sacerd .  
 and sende hi mid ge-fylce to iudeiscum folce . 652  
 Hi comon ða færlice mid gefeohte to iudan  
 and his ge-feran eargodon butan eahta hund mannum  
 þe him mid fuhton wið þone feondlican here .  
 þa cwædon his geferan þæt hi fleon woldon . 656  
 forðan þe heora werod wæs gewanod mid þam fleame .  
 and woldon heom beorgan wið þone breman here .  
 þa andwyrde iudas . swa swa he eall cene wæs .  
 Ne ge-wurðe hit na on life . þæt we alecgan ure wuldor 660  
 mid earh-licum fleame . ac uton feohtan wið hí .  
 and gif god swa fore-sceawað . we sweltað on mihte  
 for urum gebroðrum butan bysmorlicum fleame .  
 Hi comon þa to-gædere . and begunnon to feohtenne 664  
<sup>1</sup>on twam gefylcum forð eallne ðone dæg .  
 and iudas þa beseah to þære swyðran healfe  
 þæt þa wæron strængran . and stop ðyder sona  
 mid ðam anrædystum mannum þe him mid fuhton 668  
 and todrifon þone ende . ac him æfter eode  
 þæt oðer gefylce . mid gefeohte hindan  
 and feollon ða on twa healfe on þam gefeohte manega  
 and iudas eac feoll . and þa oðre ætflugon . 672  
 þa gelæhton his gebroðra his lic of ðam wæle .  
 and bebyrigdon on modín to mathathian his fæder .  
 and ealle folc hine beweop on ða éaldan wisan .

647. VIII. *in* C. D. ; IX. *in* U. ;  
*not in* A. C. U. gecyðd ; D. þa gecyðd.  
 C. D. U. cyninge.

648. U. feoll. C. U. his folc eall ;  
 D. his folc eal.

649. C. sendon.

650. C. fulde (!). U. ðe (*for* se).  
 C. bealewe ; D. bealwe.

653. C. Hio. D. iudam.

654. C. D. U. buton. C. D. U.  
 manna.

655. D. feondlice.

657. C. weorod ; D. *om.*

658. A. him (*alt. to* heom) ; C.  
 hiom ; D. U. him. C. D. U. gebeorgan.

659. U. 7wurde. D. eal.

660. C. U. wurðe.

661. D. eardlicum. C. feohton.

<sup>1</sup> Leaf 148.

## § IX. I MACC. ix. 1-22.

IX. It was afterwards told the king Demetrius,  
 that Nicanor fell, and all his folk with him. 648  
 Then would he yet send and slay the Jews,  
 and found then Bacchides, who was filled with wickedness,  
 and Alcimus with him, the impious priest,  
 and sent them with a troop to the Jewish folk. 652  
 They came then suddenly with battle against Judas,  
 and his companions were slothful, except eight hundred men,  
 that fought with him against the hostile host.  
 Then quoth his companions that they would flee, 656  
 because their company was diminished with the flight (of the rest),  
 and would save themselves against the furious army.  
 Then answered Judas, as he was wholly bold,  
 'Let it never happen in our lives, that we lay aside our glory 660  
 with slothful flight, but let us fight against them;  
 and if God so foreordains, we shall die in our might  
 for our brethren, without shameful flight.'  
 They came then together, and began to fight 664  
 in two troops, throughout the whole day,  
 and Judas then looked to the right side,  
 that they were the stronger, and advanced thither soon  
 with the most hardy men, that fought with him, 668  
 and chased that end (of the army), but after him went  
 the other troop, with battle, behind (him);  
 and there fell then on both sides many in the battle,  
 and Judas fell also, and the rest fled away. 672  
 Then his brothers brought his body out of the carnage,  
 and buried it in Modin, beside Mattathias his father,  
 and all the people mourned him, in the ancient manner.

- |   |   |
|---|---|
| 662. U. fore-scewað. U. swyltað.          | 671. D. healfa.                                     |
| 663. C. D. buton bysmer-.                 | 672. D. feol.                                       |
| 664. U. to-gadere.                        | 673. C. gelehten; U. geleah-ton.                    |
| 665. D. gehwilcum ( <i>for</i> gefylcum). | C. líc.   |
| C. D. U. ealne.                           | 674. C. bebyrgdon. U. <i>ins.</i> hine              |
| 666. C. U. <i>om.</i> þa.                 | <i>bef.</i> on. ðare byrig <i>added above in A,</i> |
| 667. U. strengran.                        | <i>after on.</i> C. mathian. D. mathathiam.         |
| 668. D. andrædestum.                      | 675. D. eal; U. eall. U. bewéop.                    |
| 669. D. to-drifen. C. ðonne ænde.         |   |



Ne synd swa-þeah awritene þæs ðe wyrd-writeras sæcgaþ . 676  
ealle iudan gefeoht for his freonda ware .

and ealle ða mihte þe he mærllice gefremode  
his folce to gebeorge . swa swa us béc secgað .

Menig-fealde wæron his micclan gefeoht . 680

and he is eall swa halig on ðære ealdan gecyðnyse .

swa swa godes gecorenan on ðære godspel-bodunge .

forðan þe he æfre wan for willan þæs ælmihtigan .

On þam dagum wæs alyfed to alecgenne his fynd . 684

and swiþost ða hæðenan þe him hetole wæron .

and se wæs godes ðegen þe ða swiðost feaht

wið heora onwinnendan to ware heora [leoda] .

ac crist on his tocyme us cydde oðre ðing . 688

and het us healdan sibbe . and soðfæstnyse æfre .

and we sceolon winnan wið þa wælhreowan fynd .

þæt synd ða ungesewenlican . and þa swicolan deofla

þe willað ofslean ure sawla mid leahtrum . 692

wið ða we sceolon winnan mid gastlicum wæpnum .

and biddan us gescyldnyse simle æt criste .

þæt we moton ofer-winnan þa wælhreowan leahtras .

and þæs <sup>1</sup>deofles tihtinge . þæt he us derian ne mæge . 696

þonne beoð we godes ceman on ðam gastlican gefeohte .

gif we ðone deofol forseoþ þurh soðne geleafan .

and þa heafod-leahtras þurh gehealtsumnyse .

and gif we godes willan mid weorcum gefremmað . 700

þæt ealde godes folc sceolde feohtan þa mid wæpnum .

and heora gewinn hæfde haligra manna getacnunge .

þe to-dræfað þa leahtras and deofla heom fram

on ðære niwan gecyðnyse þe crist sylf astealde . 704

Secgað swa-þeah lareowas þæt synd feower cynna gefeoht .

676. U. sund. D. -writeres. D. U. ælmihtigæn.  
secgað.

678. C. D. U. mihta.

679. C. sæcgað.

680. C. Manig-fealda; mycele.

681. D. eal; -nesse.

682. C. -bodunga.

683. C. U. wann. A. has godes  
added above, after ælmihtigan. D.

684. C. feond. U. his feond to alec-  
genne.

685. C. D. hetele; U. hétele.

686. U. ðe (*for se*).

687. C. D. leoda; A. U. leode.

688. C. D. U. þing.

689. U. healden. D. -nesse.

691. D. -licen. U. swicelan.

<sup>1</sup> Leaf 148, back.



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*iustum* . þæt is rihtlic . *iniustum* . unrihtlic .

*ciuile* . betwux ceaster-gewarum . *Plusquam ciuile* . betwux sib-  
lingum .

*Iustum bellum* . is rihtlic gefeoht wið ða reðan flot-menn . 708

oppe wið oðre þeoda þe eard willað fordón .

Unrihtlic gefeoht is þe of yrre cymð .

þæt þridde gefeoht þe of geflite cymð .

betwux ceaster-gewarum is swyðe pleolic . 712

and þæt feorðe gefeoht þe betwux freondum bið .

is swiðe earmlic and endeleas sorh .

[X.] Israhela folc þa anmodlice geceas

ionatham his broþor biddende þæt he wære 716

heora heafod . and here-toga wið þa hæþenan þeoda .

and he feng ða to ealdor-dome . swa swa hi ealle bædon .

and werode hi manega gear wið þone onwinnendan here .

and wip bachidem feaht þe his broþor ofsloh . 720

and þær síge gefór . and ofslóh þær an þusend ;

þa wolde alchimus se arleasa sacerd

to-brecan godes templ mid teonfullum gramam .

ac hine sloh god sona mid swyðlicum paralisyn . 724

swa þæt he dumb wæs . and to deaðe <sup>1</sup> gebroht .

and mid mycclum tintregum his teonfullan gast

of ðam lichaman forlét to langsumum witum .

Ionathas wunode on wurðmynte ða lange . 728

and cynegas hine wurðodon mid wordum and gifum .

and he síge geferde on manegum gefeohtum .

and æfre wæs winnende embe godes willan .

and eac his lif forlét for his leode ware . 732

Symon þa syððan snoterlice geheold

707. D. -warum.

708. U. om. reðan. C. U. flotmen.

709. C. heora þeoda; D. oðre þeode.

710. C. D. U. becymð.

711. A. is, added above, before þe;  
C. D. U. is. C. flite.

712. C. -warum.

713. D. gefeoht is, but see next  
line; C. feoht.

714. C. ændeleas sorhg.

715. X. in C. D. U.; A. om.

716. C. D. U. Ionathan. D. bid-  
denda. U. om. from he to and in  
l. 718.

<sup>1</sup> Leaf 149.

*justum*, that is, just; *injustum*, that is, unjust;  
*civile*, between citizens; *plusquam civile*, between relatives.  
*Justum bellum* is just war against the cruel seamen, 708  
or against other peoples that wish to destroy (our) land.  
Unjust war is that which comes of anger.  
The third war, which comes of contention  
between citizens, is very dangerous; 712  
and the fourth war, that is between friends,  
is very miserable, and endless sorrow.

§ X. I MACC. ix. 28—xvi. 24.

X. The people of Israel then unanimously chose  
Jonathan his brother, praying that he would be 716  
their head and their leader against the heathen people;  
and he took then the leadership, as they all prayed him,  
and defended them many years against the invading army,  
and fought with Bacchides, who slew his brother, 720  
and obtained there the victory, and slew there a thousand.  
Then would Alcimus, the impious priest,  
destroy God's temple with irritable wrath;  
but him soon God struck with an excessive paralysis, 724  
so that he was dumb, and brought to death,  
and with many torments his irritable spirit  
out of his body he let loose, to long-enduring punishments.  
Jonathan dwelt in worship then a long while, 728  
and kings honoured him with words and gifts,  
and he obtained victory in many battles,  
and ever was contending concerning God's will,  
and eke gave up his life for his people's defence. 732

Simon then afterwards prudently protected [I Macc. xiii. 8]

- |  |                                |
|--|--------------------------------|
| 717. C. þeode.   | 726. C. myclum.                |
| 718. D. om. ealle.   | 727. C. lichoman.              |
| 719. D. werede. C. managa.   | 728. D. wunodo. C. wyrðmynte.  |
| 720. C. wið ða; feoht.   | 729. U. cyningas. C. wurðedon. |
| 721. A. <i>has</i> manna above, after<br>þusend; but C. D. U. omit it. | 731. C. ymbe.                  |
| 724. C. paralisen.   | 732. C. leoda wære.            |
| 725. C. dum.   | 733. D. snotorlice geheolt.    |

þone iudeiscan eard æfter ionathan his breðer .  
 and on eallum his dagum ne derode him nan man .  
 ac wunodon æfre on sibbe on symones dæge . 736  
 oþ þæt he on ende eac wearð ofslagen  
 swa swa his gebroðra for soðfæstum biggencgum .  
 and for heora leoda ware . ac hi lybbað on ecnyse  
 mid þam heah-fæderum for heora hylde wið god . 740  
 Iohannes wæs geciged þæs symones sunu  
 se wæs æfter his fæder ðæs folces heretoga .  
 and hi hlyssfullice geheold wið þa hæðenan ðeoda  
 on eallum his life . and þæt land bewerode . 744

[XI.] We habbað forlætan for þysre langsuman race .  
 an wundorlic ðing . þe we willaþ secgan nu .  
 On ðam dagum þe hierusalem and eall iudea-land  
 wunode on sibbe . þa wæs þær sum sacerd 748  
 onias gehaten haliges lifes mann .  
 and seleucus cynincg sende fela laca .  
 on golde . and on seolfre . to þam godes temple  
 of asian lande þæs easternan rices . 752  
 and wide of middan-earde man wurðode þæt templ .  
 and onias se arwurða wolde mid ðam lacum  
 widewan and steop-bearn bewerian wið hunger .  
 þa ferde sum leogore and belæwde þæt feoh . 756  
 sæde þam ealdor-menn appollonius <sup>1</sup> geciged .  
 þæt þæt feoh mihte becuman ðam cyninge to handa .  
 and se ealdor-mann sona hit sæde þam cyninge .  
 Hwæt ða se cynincg sende sona ænne þegen 760  
 heliodorus gehaten to ðam halgan temple .

734. U. broðer.

735. C. derede.

736. C. wunoden; D. wunedon;  
U. wonodon. C. D. U. life (*for* dæge).

737. C. ænde. D. warð.

738. D. biggengum; U. bigengum.

739. C. *om.* and. D. -nesse.

741. C. suna.

743. C. þeode.

744. C. *om.* and. C. bewerede.745. XI. *in* C.; A. D. *om.*; U.  
*ins. at* l. 741. C. U. forlæten; D. for-  
læton. D. langsumum.746. D. U. wunderlic þing. C. U.  
writan; D. awritan (*for* secgan).

747. C. ealle; D. eal.

<sup>1</sup> Leaf 149, back.



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þæt he feccan sceolde þæt feoh mid reaf-lace .  
 He com þa mid werode . and wolde þæt feoh habban .  
 and se sacerd onías . sæde þæt hit wære 764  
 widewena big-leofa . and wanhafolra manna .  
 of godra manna ælmyssan ðam ælmihtigan to lofe .  
 and þa sacerdas feollon ætforan þam weofode  
 biddende þone ælmihtigan god þæt he gehulpe his ðeowum . 768  
 Heliodorus ða gemynte þa maðmas to genimenne .  
 ac þær wearð gesewen swutol godes wundor  
 swa þæt his geferan feollon geunmihte .  
 and mid fyrhte fornumene færlice þurh god . 772  
 and ðær com ridende sum egeful ridda .  
 and him mid siðedon twægen scinende englas  
 mid wundorlicre wlite swa he sylf wæs geglenged .  
 and þæt heofonlice hors þe se heah-engel on sæt 776  
 wearp sona adune þone dyrstigan heliodorum .  
 and þa twegen ænglas hine teartlice beoton  
 on twa healfe him standende oð þæt he stille læg  
 orwene his lifes . Se ðe ær mid gebeote 780  
 and mid micclum þrymme þrang into ðam temple .  
 He læg ða dumb swa oð deap beswungen .  
 and his frynd bædon þa þone fore-sædan onian .  
 þæt he his life geðingode æt þam lifigendan gode 784  
 on þære frecednysse þe he on befeallen wæs .  
 Onias þa eode and offrode him lac  
 fore þam ælmihtigan gode on þa ealdan wisan .  
 and bæd þæt he miltsode þæs mannes nytennysse . 788  
 and þa englas þa hwile heliodorum gespræcon .  
<sup>1</sup>sædon þæt he sceolde þam sacerde onian

762. C. scolde.

763. C. weorode.

764. U. ðe (*for se*).765. C. widewæna; U. wydewan.  
D. wal-hafolra; *manna is added above*  
*in A.*

767. C. U. feollan.

768. D. biddenda.

769. U. madmas; genimene.

770. D. swutel. C. wuldor; D.  
wunder.

771. D. feollan.

773. U. egefull.

774. U. siðodon. C. D. U. twegen.  
C. ænglas; *and in l. 778.*

that he should fetch the treasure by spoliation.  
 He came then with a host, and would obtain the treasure;  
 and the priest Onias said that it was 764  
 the livelihood of widows and of needy men,  
 the almsgivings of good men, to the praise of the Almighty.  
 And the priests fell before the altar  
 praying the Almighty God, that he would help his servants. 768  
 Heliodorus then intended to take the treasures,  
 but there was seen a manifest wonder of God,  
 so that his comrades fell down without strength,  
 and overcome with fright, suddenly, through God's power. 772  
 And there came riding a terrible rider,  
 and with him journied two shining angels,  
 with wonderful appearance, as he was himself adorned.  
 And the heavenly horse, that the archangel sat on, 776  
 soon threw down the venturous Heliodorus,  
 and the two angels tartly [i. e. severely] beat him,  
 standing on both sides of him, till he lay still,  
 without hope of his life; he, who before, with threatening 780  
 and with much splendour, pressed into the temple.  
 He lay then dumb, as beaten unto death,  
 and his friends then prayed the aforesaid Onias,  
 that he would intercede for his life with the living God, 784  
 in the danger that he was fallen into.  
 Onias then went, and offered for him sacrifice,  
 before Almighty God, in the ancient manner,  
 and prayed that He would compassionate the man's folly. 788  
 And the angels meanwhile addressed Heliodorus,  
 said that he ought the priest Onias

775. D. U. wunder-; self. U. swa swa. C. D. geglænged.

776. C. heah-ængel; D. engel.

777. U. adun. U. dyrstigun. C. eliodorum; *and in l. 789, &c.*

778. U. englas.

779. U. healfa.

780. U. ðe (*for* Se).

781. C. myclum.

782. C. D. U. *place swa after þa.*

783. C. friond; U. freond.

784. C. *om.* life. C. lifendan.

785, 786. C. *omits.* D. -nesse.

787. C. *omits down to* gode. U. ælmihtig. D. ealden.

788. C. mildsode.

789. C. D. ænglas. D. gespæcon.

790. C. heo scoldon.



mycclum þancian þæt he moste lybban .  
 and heton hine cyðan on his cyððe æt ham . 792  
 godes wundor on him . and wendon þa him fram .  
 Heliodorus þa ge-edcucode and geoffrode his lac  
 þam almihtigan gode mid incundre heortan  
 þæt he cucu beon moste . and þancode onian . 796  
 and þanon ferde swa mid ealre his fyrde .  
 and þæs ælmihtigan mihte his hlaforde cydde . and his leodum callum  
 swa swa he sylf geseah . and hu he beswungen wæs .  
 Eft ða se cynincg axode heliodorum and cwæð . 800  
 Hwæne mage we sendan to þam foresædan feo .  
 þa cwæð heliodorus . Gif ðu hæfst ænigne feond send þone to  
 þam feo .  
 and he bið wel beswungen . oððe gewisslice dead .  
 forðan ðe se ælmihtiga god mundað þa stowe . 804  
 and þa slihð and gescynt þe þær sceaðian willað .  
 Oft is geswutelod hu god gescylde þæt folc  
 wið heora wiþer-sacan gif hi wurðodon hine .  
 and swa oft swa hi gebugon fram his biggengcum ahwar . 808  
 þonne wurdon hi gescynde . and swyðe gewitnode .  
 Sy wuldor and lof þam wel-willendan gode .  
 á on ecnysse we cweþað . AMEN. 811

## ITEM ALIA.

## QUI SUNT ORATORES, LABORATOIRES, BELLATOIRES.

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

**I**S swa-ðeah to witenne þæt on þysre worulde 812  
 synd þreo endebyrdnysse on annysse gesette .  
 þæt synd *laboratores . oratores . bellatores* .  
*laboratores* synd þa þe urne bigleafan beswincað .

791. C. myclum.

793. U. wunder.

794. C. ge-edcucude.

796. D. cucode (!). U. moste beon.

797. C. D. U. ealra. D. ferde.

798. U. laforde.

799. D. self.

800. U. ðe (*for se*). C. D. U. cyning.

801. C. Hwi ne magon we sændan. D. sændon; U. senden.



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*oratores* synd þa ðe us to gode geðingiað . 816

*bellatores* synd þa ðe ure burga healdað .

and urne eard be-weriað wið onwinnendne here .

Nu swincð se yrðlincg embe urne bigleofan .

and se woruld-cempa sceall win<sup>1</sup>nan wið ure fynd 820

and se godes þeowa sceall symle for us gebiddan .

and feohtan gastlice . wið þa ungesewenlican fynd .

Is nu for-þy mare þæra muneca gewinn

wið þa ungesewenlican deofla þe syrwiað embe us . 824

þonne sy þæra woruld-manna þe winnað wip ða flæsclican .

and wið þa gesewenlican [gesewenlice] feohtað .

Nu ne sceolon þa woruld-cempan to þam woruld-licum gefeohte

þa godes þeowan neadian fram þam gastlican gewinne . 828

forðan þe him fremað swiðor þæt þa ungesewenlican fynd

beon ofer-swyðde þonne ða gesewenlican .

and hit bið swyðe derigendlic þæt hi drihtnes þeowdom forlætan .

and to woruld-gewinne bugan . þe him naht to ne gebyriað . 832

Julianus se wiðersaca and se wælhreowa casere

wolde neadian preostas to woruldlicum gecampe .

and eac þa halgan munecas . and het hi on cwearterne ge-

bringan .

þa wearð appollonius se egiptisc[a] abbod 836

on þam cwearterne belocen . mid his geleaffullum gebroðrum .

ac godes engel him com to to þam cwearterne nihtes .

mid heofonlicum leohte . and un-læc þæt cweartern .

Eac se hundredes caldor þe hi þær-inne beleac 840

cóm on ærne mergen mid mycclum þrymme .

and sæde þæt his hus feolle færlice mid eorð-styrunge

816. H. þingiað.

817. H. burhga.

818. U. onwinnende; H. winne (!).

819. C. H. yrðline; D. U. yrðling.  
C. ymbe.

820. U. ðe (*for se*); *and in l. 821.*

C. -cæmpa. C. D. U. H. sceal.

821. C. þiowa. C. D. U. H. sceal.

823. A. for-þy (*above the line*); D.  
U. H. for-þi. C. þara; U. þære. D. gewin.

824. C. U. H. deoflu. D. ymbe ús.

825. C. þara. C. weoruld-; U. wo-  
ruld-.

826. D. H. gesewenlice; C. gesen-  
lice; A. U. *om.*

827. C. sculon; H. sculan. U.  
woruld-; C. -cæmpan. C. weoruld-  
licum; U. woroldlicum; D. woruld-  
lican.

828. C. þiowas; U. H. þeowas. U.  
neadigan. H. gastlicum.

829. C. ungesewenlicam feond.

<sup>1</sup> Leaf 150, back.

*Beadsmen* are they who intercede with God for us ; 816

*Soldiers* are they who protect our towns,  
and defend our soil against an invading army.

Now toils the field-labourer for our subsistence,  
and the worldly warrior must fight against our enemies, 820

and the servant of God must always pray for us,  
and fight spiritually against invisible enemies.

Greater therefore is now the struggle of the monks  
against the invisible devils that lay snares around us, 824

than may be that of the worldly men that struggle against  
fleshly (foes),

and visibly fight against the visible (enemies).

Then the worldly soldiers ought not to the worldly battle  
compel the servants of God, away from the spiritual struggle ; 828

because it will profit them more that the invisible enemies  
may be overcome than the visible ones ;

and it will be very harmful that they leave their service of the Lord,  
and incline to the worldly struggle, that in no way concerns

them. 832

Julian, the Apostate and the cruel Cæsar,  
would compel priests to worldly strife,

and eke the holy monks, and commanded to bring them to prison.

Then was Apollonius, the Egyptian abbot, 836  
locked in the prison with his believing brethren.

But God's angel came to him, to the prison, by night  
with a heavenly light, and unlocked the prison.

Moreover the centurion that locked them therein 840  
came early in the morning with a great multitude,

and said that his house fell suddenly with an earthquake,

830. D. oferswipede.

831. C. þiowdom. C.D.U. forlæton.

832. C. weoruld- ; U. worold-. C. búgon ; D. U. bugon. D. ne (*for* þe). C. D. U. H. gebyrað.

834. U. neadigan. U. worold-. C. gewæpne (*for* gecampe).

835. H. belucan (*for* gebringan).

836. U. ðe (*for* se). C. D. U. gyptisca ; A. egyptisc. C. abbud.

837. U. cwearternæ ; geleaffullan.

838. C. ængel. U. om. to þam cwearterne.

839. C. heofonlican. C. D. U. H. unleac.

840. U. ðe (*for* se). D. hundredas ; H. hundres (!). D. beléac.

841. C. H. merigen ; D. merien ; U. morgen. C. myclum.

swa þæt his leofestan menn . þær lagon ofhrorene .  
 and he bæd þa halgan þa þæt hi þanon ferdon . 844  
 And hi ða mid lof-sangum sipedon eft to þam westene .  
 Godes þeowas sceolon unscæððignysse healdan .  
 swa swa crist astealde þurh hine sylfne þa bysne .  
 þa þa he het petrum behydan his swurd . 848  
 and gehælde þurh his mihte <sup>1</sup> þæs mannes eare  
 þe petrus of asloh . and geswutelode his godnysse .  
 Nu se munuc þe bihð to benedictes regole .  
 and forlæt ealle woruld-ðingc . hwi wile he eft gecyrran 852  
 to woruldlicum wæpnum . and awurpan his gewinn .  
 wið þa ungesewenlican fynd his scyppende to teonan .  
 Se godes þeowa ne mæg mid woruld-mannum feohtan .  
 gif he on þam gastlican gefeohte . forð-gang habban sceall . 856  
 Næs nan halig godes þeowa æfter þæs hælendes þrowunga .  
 þe æfre on gefeohte his handa wolde afylan .  
 ac hi for-bæron ehtnysse arleasra cwellera .  
 and heora lif sealdon mid unscæppignysse . 860  
 for godes geleafan . and hi mid gode nu lybbað .  
 forðan þe hí furþon noldon . ænne fugel acwellan .

843. D. U. H. leofostan. C. D. men.

844. D. þa þa halgan. C. hio ðonon.

845. H. siðodan; *om.* eft. C. ðon.

846. D. unscæppignysse healdon.

847. C. *om.* þa.848. H. *om.* he. D. behydum (!).

849. C. éare; D. earæ.

850. C. of sloh. C. geswutulode;

H. -olade. C. godcundnysse; D. god-  
nesse.

## XXVI.

NON. AG. NATALE SANCTI OSWALDI REGIS ET  
MARTYRIS.

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

**A**FTER ÐAN ÐE AUGUSTINUS TO ENGLA LANDE BE-COM .  
 wæs sum æðele cyning Oswold gehaten  
 on norðhymbra lande gelyfed swyþe on god .

TITLE. U. PASSIO (*for* NATALE). N.B.—A. *refers to* MS. Jul. E. 7.

1. þam; Augustínus.

2. U. *om.* æþele; kyning Oswáld.<sup>1</sup> Leaf 151.



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se ferde on his iugoðe fram freondum and magum  
to scot-lande on sáe . and þær sona wearð gefullod  
and his geferan samod þe mid him sipedon .  
Betwux þam wearð ofslagen eadwine his eam  
norðhymbra cynincg on crist ge-lyfed . 8  
fram brytta cyninge ceadwalla geciged .  
and twegen his æftergengan binnan twam gearum .  
and se ceadwalla sloh and to sceame tuode  
þa norðhymbran leode æfter heora hlafordes fylle . 12  
op þæt oswold se eadiga his yfelnysse adwæscte .  
Oswold him com to . and him cenlice wiðfeah  
mid lytlum werode . ac his geleafa hine getrymde .  
and crist him gefylste to his feonda slege . 16  
Oswold þa arærde ane rode sona  
gode to wurðmynte ær þan þe he to ðam gewinne come .  
and clypode <sup>1</sup> to his geferum . Uton feallan to ðære rode .  
and þone ælmihtigan biddan þæt he us ahredde 20  
wið þone modigan feond þe us afyllan wile .  
god sylf wat geare þæt we winnað rihtlice  
wið þysne reðan cyning . to ahredenne ure leode .  
Hi feollon þa ealle mid oswolde on gebedum . 24  
and syþþan on oðerne mergen eodon to þam gefeohte .  
and gewunnon þær sige swa swa se wealdend heom uðe .  
for oswoldes geleafan . and alédon heora fynd  
þone modigan cedwallan . mid his micclan werode . 28  
þe wende þæt him ne mihte nan werod wiðstandan .  
Seo ylce rod siððan þe oswold þær arærde  
on wurðmynte þær stod . and wurdon fela gehælde  
untrumra manna and eac swilce nytena 32  
þurh ða ylcan rode swa swa us rehte beda .  
Sum man feoll on íse þæt his earm tobærst .

5. A. fullod, *alt. to* gefullod; U. ceadwalla; U. geháten (*for* geciged).  
gefullod.

6. siðodon.

7. þisum (*for* þam); éam.

8. norðhumbra king.

9. kyníng; A. cedwalla, *alt. to*

11. A. cedwalla, *alt. to* ceadwalla.

12. norðhumbren; hlaforda.

13. oswald (*here and elsewhere*).

14. kenlice.

<sup>1</sup> Leaf 151, back.

He went in his youth from his friends and kindred 4  
 to Scotland by sea, and there was forthwith baptised,  
 together with his companions who had travelled with him.  
 About that time Edwin his uncle,  
 king of the Northumbrians, who believed in Christ, 8  
 was slain by the British king named Cadwalla,  
 and [also] two of his successors within two years ;  
 and this Cadwalla slew and shamefully ill-treated  
 the Northumbrian people after their lord's fall, 12  
 until Oswald the blessed extinguished his wickedness.  
 Oswald came to him and fought boldly against him  
 with a little army, but his faith strengthened him,  
 and Christ helped him to the slaughter of his enemies. 16  
 Then Oswald raised a cross quickly<sup>1</sup>  
 to the honour of God before he came to battle,  
 and cried to his companions, 'Let us fall down before the cross,  
 and pray the Almighty that He will save us 20  
 against the proud enemy who desires to kill us.  
 God Himself knoweth well that we fight justly  
 against this cruel king, to deliver our people.'  
 Then they all fell down in prayer with Oswald, 24  
 and afterward on the next morning went to the fight,  
 and there won the victory, even as the almighty ruler granted them 2  
 for Oswald's faith, and subdued their enemies,  
 the proud Cadwalla, with his great host, 28  
 who thought that no army could withstand him.  
 The same cross which Oswald had there erected,  
 afterward stood there for worship. And many infirm men  
 were healed, and also cattle  
 through the same cross, as Beda hath related to us. 32

A certain man fell on ice and broke his arm,

15. getrymede.

16. feonde.

23. kyning; ahreddenne.

24. A. *has* cyninge *added above*  
*the line, after* oswolde.

25. ærne (*for* oðerne); morgen.

26. A. eall *above the line, before*  
 wealdend. A. him, *alt. to* heom; U.

him. U. geuðe.

31. þer; gehælede.

33. rodæ.

34. feol.

<sup>1</sup> Beda, Hist. Eccl. iii. 2.



and læg þa on bedde gebrocod forðearle  
 oð þæt man him fette of ðære foresædan rode 36  
 sumne dæl þæs meoses þe heo mid beweaxen wæs .  
 and se adliga sona on slæpe wearð gehæled  
 on ðære ylcan nihte (þurh oswoldes geearnūngum<sup>1</sup> .  
 Seo stow is gehaten heofon-feld on englisc . 40  
 wið þone langan weall þe þa romaniscan worhtan  
 þær þær oswold oferwann þone wælhreowan cynincg .  
 and þær wearð siþþan aræred swiðe mære cyrce *church*  
 gode to wurðmynte þe wunað á on ecnyse . 44  
 Hwæt ða oswold ongann . embe godes willan to smeagenne .  
 sona swa he rices geweold . and wolde gebigan  
 his leoda to geleafan . and to þam lifigendan gode .  
 sende ða to scotlande . þær se geleafa wæs ða . 48  
 and bæd ða heofodmenn þæt hi his benum getipodon .  
 and him sumne lareow sendon þe his leoda mihte  
 to gode geweman . and wearð þæs getipod .  
 Hi sendon þa <sup>1</sup>sona þam gesæligan cyninge 52  
 sumne arwurðne bisceop aidan gehaten .  
 se wæs mæres lifes man on munuclicre drohtnunge .  
 and he ealle woruld-cara awearp fram his heortan  
 nanes þinges wilnigerde butan godes willan . 56  
 Swa hwæt swa him becom of þæs cyninges gifum .  
 oððe ricra manna þæt he hraðe dælde .  
 þearfum . and wædlum . mid wellwillendum mode .  
 Hwæt ða oswold cyning his cymes fægnode . 60  
 and hine arwurðlice underfeng . his folce to ðearfe .  
 þæt heora geleafa wurde awend eft to gode  
 fram þam wipersæce þe hi to gewende wæron .  
 Hit gelamp þa swa þæt se geleaffulla cyning 64  
 gerehte his witan on heora agenum gereorde  
 þæs bisceopes bodunge mid bliþum mode .

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

<sup>1</sup> Leaf 152.



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and wæs his wealhstod for-þan þe he wel cuþe scyttysc .  
 and se bisceop aidan ne mihte gebigan his spræce 68  
 to norðhymbriscum gereorde swa hraþe þa git .  
 Se biscop þa ferde bodigende  
 geond eall norðhymbra lande geleafan . and fulluht .  
 and þa leode gebigde to godes geleafan . 72  
 and him wel gebysnode mid weorcum symle .  
 and sylf swa leofode swa swa he lærde oðre .  
 He lufode forhæfednysse . and halige rædinge .  
 and Iunge men teah georne mid lare . 76  
 swa þæt ealle his geferan þe him mid eodon  
 sceoldon sealmas leornian . oððe sume rædinge .  
 swa hwider swa hi ferdon . þam folce bodigende .  
 Seldon he wolde ridan . ac siðode on his fotum . 80  
 and munuclice leofode betwux ðam læwedum folce .  
 mid mycelre gesceadwisnysse . and soþum mægnum .  
 Þa wearð se cynincg oswold swiðe ælmes-georn .  
 and eadmod on þeawum . and on eallum þingum cystig . 84  
 and <sup>1</sup>man ahrærde cyrcan on his rice geond eall .  
 and mynsterlice gesetnyssa mid micelre geornfulnysse .  
 Hit gelamp on sumne sæl þæt hi sæton ætgædere .  
 oswold . and aidan . on þam halgan easterdæge . 88  
 þa bær man þam cyninge cynelice þenunga  
 on anum sylfrenan disce and sona þa inn eode  
 an þæs cyninges þegna þe his ælmyssan bewiste .  
 and sæde þæt fela þearfan sætan geond þa stræt . 92  
 gehwanon cumene to þæs cyninges ælmyssan .  
 Þa sende se cyning sona þam þearfum  
 þone sylfrenan disc mid sande mid ealle .  
 and het toceorfan þone disc . and syllan þam þearfum 96  
 heora ælcum his dæl . and man dyde ða swa .  
 Þa genam aidanus se æðela bisceop

68. gebiggan.

69. raðe.

70. bisceop.

71. norðhumbra.

74. oðrum.

75. redinge.

76. menn.

78. sceoldan spealmas

(sic) leornigan ; rædinge.

81. lifode ; læwedan.

83. cyning ; swiðe.

84. kystig.

<sup>1</sup> Leaf 152, back.

and was his interpreter, because he knew Irish well,  
and bishop Aidan could not as yet turn his speech 68  
into the Northumbrian dialect quickly enough.

The bishop then went preaching<sup>1</sup>  
faith and baptism throughout all Northumbria,  
and converted the people to God's faith, *example*  
and he ever set them a good example by [his] works,  
and himself so lived as he taught others.

He loved self-restraint and holy reading,  
and zealously drew on young men with knowledge, 76

so that all his companions, who went with him,  
had to learn the Psalms or some reading,

whithersoever they went, preaching to the people.

He would seldom ride, but travelled on his feet, 80

and lived as a monk among the laity  
with much discretion and true virtues.

King Oswald became very charitable<sup>2</sup>

and humble in manners, and in all things bountiful, 84

and they reared churches everywhere in his kingdom,  
and monastic foundations with great zeal.

It happened upon a certain occasion that they sat together,  
Oswald and Aidan, on the holy Easter Day; 88

then they bare to the king the royal meats

on a silver dish. And anon there came in

one of the king's thegns who had charge of his alms,

and said that many poor men were sitting in the streets, 92

come from all quarters to the king's alms-giving.

Then the king immediately sent to the poor

the silver dish, victuals and all,

and bade men cut the dish in pieces and give it to the poor, 96

to each of them his portion, and they then did so.

Then the noble bishop Aidan

85. arærde ða cyrcan; ríce.

86. A. gesetnysse, *alt. to -sa*; U. -se.

87. togædere.

90. seolfrenan; in éode.

91. þes.

<sup>1</sup> Beda, Hist. Eccl. iii. 5.

92. sædæ; sæton.

93. kínges ælmyssen.

94. ðe king.

95. seolfrenan; sandum.

98. ðe (*for se*).

<sup>2</sup> Id. iii. 6.

þæs cyninges swyþran hand mid swiðlicre blysse .  
 and clypode mid geleafan þus cwæðende him to . 100  
 Ne forrotige on brosnunge þeos gebletsode swyðre hand  
 and him eac swa geeode . swa swa aidanus him bæd .  
 þæt his swiðre hand is gésundful oð þis .  
 Oswoldes cynerice wearð gerymed þa swyðe . 104  
 swa þæt feower þeoda hine underfengon to hlaforde .  
 peohtas . and bryttas . Scottas and angle .  
 swa swa se ælmihtiga god hi geanlæhte to ðam .  
 for oswoldes gearnungum þe hine æfre wurðode . 108  
 He fulworhte on eferwíc þæt ænlice mynster  
 þe his mæg eadwine ær begunnon hæfde .  
 and he swanc for heofonan rice mid singalum gebedum .  
 swiþor þonne he hogode hu he geheolde on worulde 112  
 þa hwilwendlican gepincðu . þe he hwonlice lufode .  
 He wolde æfter uhtsange oftost hine gebiddan .  
 and on cyrcan standan on syndrigum gebedum  
 of sunnan upgange mid swyðlicre onbryrdnyse . 116  
 and swa<sup>1</sup> hwær swa he wæs he wurðode æfre god .  
 up-awendum handbredum wiþ þæs heofones weard .  
 On þam ylcan timan com eac sum bisceop  
 fram rome byrig birinus gehaten . 120  
 to westsexena kyninge cynegyls gehaten .  
 se wæs ða git hæðen and eall westsexena land .  
 Birinus witodlice gewende fram rome  
 he ðæs papan ræde þe ða on rome wæs . 124  
 and behet þæt he wolde godes willan gefremman .  
 and bodian þam hæpenum þæs hælendes naman .  
 and þone soðan geleafan on fyrleum landum .  
 Þa becom he to westseaxan þe wæs ða gyt hæpen . 128  
 and gebigde þone cynincg kynegyls to gode .

99. cynges.

100. cweðende.

101. U. næfre, *added above* brosnunge. þys gebletsoda; *om.* swyðre; A. *adds* hand *above the line*.

103. gesund.

104. getrymed.

106. sceóttas.

110. begunnen.

111. heofona.

<sup>1</sup> Leaf 153.



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and ealle his leode to geleafan mid him .  
 Hit gelamp þa swa þæt se geleaffulla oswold  
 norðhymbra cyning wæs cumen to cynegylse . 132  
 and hine to fulluhte nam . fægen his gecyrrednysse .  
 Þa geafon þa cynegas . cynegyls and oswold .  
 þam halgan birine him to bisceop-stole  
 þa burh dorcanceaster . and he þær-binnan wunode 136  
 godes lof arærende . and geriht-læcende  
 þæt folc mid lare to geleafan to langum fyrste .  
 oð þæt he gesælig sipode to criste .  
 and his lic wearþ bebyrged on ðære ylcan byrig . 140  
 oð þæt hædde bisceop eft his bán ferode  
 to wintanceastre . and mid wurðmynte gelogode  
 binnan ealdan mynstre . þær man hine wurðað gyt .  
 Hwæt þa oswold cyning his cynedom geheold 144  
 hlisfullice for worulde and mid micclum geleafan .  
 and on eallum dædum his drihten arwurðode .  
 oð þæt he ofslagen wearð for his folces ware .  
 on þam nigoðan geare þe he rices geweold . 148  
 þa þa he sylf wæs on ylde eahta and þrittig geara .  
 Hit gewearð swa be þam þæt him wann on penda  
 myrcena cyning . þe æt<sup>1</sup> his mæges slege ær  
 eadwines cyninges ceadwallan fylste . 152  
 and se penda ne cuðe be criste nan þincg .  
 and eall myrcena folc wæs ungefullod þa git .  
 Hi comon þa to gefeohte to maserfelda begen .  
 and fengon to-gædere oð þæt þær feollon þa cristenan . 154  
 and þa hæðenan genealæhton to þam halgan oswolde .  
 Þa geseah he genealecan his lifes geendunge .  
 and gebæd for his folc þe þær feallende sweolt .  
 and betæhte heora sawla and hine sylfne gode . 160

131. *om.* swa ; ðe (*for se*).

132. kynegilse.

133. fagen.

134. geafan ; cyningas.

136. -ceastær.

140. bebyriged.

141. hádda ; ferede.

142. wyrðmynte.

144. cýng.

145. worolde.

146. arwyrðode.

<sup>1</sup> Leaf 153, back.

and all his people to the faith with him.

Then it happened that the faithful Oswald,  
the king of the Northumbrians, had come to Cynegils,  
and took him to baptism, fain of his conversion.

132

Then the kings, Cynegils and Oswald,  
gave to the holy Birinus the city of Dorchester  
for a bishop's see, and he dwelt therein,

136

exalting the praise of God, and guiding  
the people in the faith by his teaching for a long time,  
until he happily departed to Christ;

and his body was buried in the same city,

140

until Bishop Hedda afterwards carried his bones  
to Winchester, and with honour deposited them  
in the old Minster, where men honour them yet.

142

Now Oswald the king held his kingdom<sup>1</sup>

144

gloriously as for the world, and with great faith,  
and in all his deeds honoured his Lord,

until he was slain in the defence of his people  
in the ninth-year that he had obtained the rule,  
when he himself was thirty-eight years old.

148

It happened because Penda, king of the Mercians,  
made war upon him, he who formerly had assisted  
Cadwalla at the slaying of his kinsman king Edwin;

152

and this Penda knew nothing of Christ,  
and all the Mercian people were unbaptised as yet.

They came both to battle at Maserfield,  
and engaged together until the Christians fell,  
and the heathen approached the holy Oswald.

156

Then he saw approach his life's ending,  
and he prayed for his people who died falling,  
and commended their souls and himself to God,

160

148. A. weold, *alt.* to geweold.

to ceadwallan; U. Cedwealla.

149. on ylde wæs. A. geare, *alt.* to geara; U. geara.

153. þing.

151. kyning.

154. murcena; unfullod.

152. kyninges. A. cedwallan, *alt.*

156. gencalæcan.

160. sawle.

<sup>1</sup> Beda, Hist. Eccl. iii. 9.



and þus clypode on his fýlle : God gemiltsa urum sawlum .  
 Þa het se hæþena cynincg his heafod of-aslean .  
 and his swiðran earm . and settan hi to myrcelse .  
 Þa æfter oswoldes slege feng cswig his broðor 164  
 to norðhymbra rice . and rád mid werode  
 to þær his broðor heafod stod on stacan gefæstnod .  
 and genam þæt heafod . and his swiðran hand .  
 and mid arwurðnyse ferode to lindisfarnea cyrcan . 168  
 þa wearð gefylled swa we her foresædon  
 þæt his swiðre hand wunað hal mid þam flæsce .  
 butan ælcere brosnunge swa se bisceop gecwæð .  
 Se earm wearþ geléd arwurðlice on scrine 172  
 of seolfre asmipod . on sancte petres mynstre  
 binnan bebban-byrig . be þære sæ strande .  
 and lið þær swa andsund swa he of-aslagen wæs .  
 His broðor dohtor eft siððan on myrcan wearð cwén . 176  
 and geaxode his bán . and gebrohte hi to lindes-ige  
 to bardan-ige mynstre . þe heo micclum lufode .  
 ac þa mynstermenn noldon for menniscum gedwylde  
 þone sanct underfon . ac man sloh an geteld 180  
 ofer þa halgan bán binnan þære licreste .  
 Hwæt þa god geswutelode þæt he halig sanct wæs .  
 swa þæt heofonlic leoht ofer þæt geteld astreht ~~183~~  
 stód up to <sup>1</sup>heofonum swilce healic sunnbeam 184  
 ofer ealle ða niht . and þa leoda beheoldon  
 geond ealle þa scire swiðe wundrigende .  
 Þa wurdon þa mynster-men micclum afyrhte .  
 and bædon þæs on mergen þæt hí moston þone sanct 188  
 mid arwurðnyse underfón . þone þe hi ær forsocon .  
 þa ðwoh man þa halgan bán and bær into þære cyrcan  
 arwurðlice on scrine . and gelogodon hí upp .  
 and þær wurdon gehælede þurh his halgan gearnunge 192

162. U. cyng; V. cyning. V. ofslean.

166. V. on stacan stod.

168. arwyrðnyse.

171. V. biscop. U. gecwæð; A.

cwæð, *alt. to* gecwæð.

172. geledd arwyrðlice.

173. cýrcan (*for* mynstre).

175. ansund; of-slagen.



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fela mettrume menn fram mislicum copum .  
 þæt wæter þe man þa bán mid aþwóh  
 binnan þære cyrcan wearð agoten  
 swa on anre hyrnan . and seo eorðe siþþan 196  
 þe þæt wæter underfeng wearð manegum to bote .  
 Mid þam duste wurdon aflugde deofla fram mannum .  
 þa þe on wodnysse ær wæron gedrehte .  
 Eac swilce þær he feol on þam gefeohte ofslagen 200  
 men namon ða eorðan to adligum mannum .  
 and dydon on wæter wanhalum to þicgenne .  
 and hi wurdon gehælede . þurh þone halgan wer .  
 Sum wegfarende man ferde wið þone feld . 204  
 þa wearð his hors gesicclod . and sona þær feol .  
 wealwigende geond ða eorðan wodum gelicost .  
 mid þam þe hit swa wealweode geond þone widgillan feld .  
 þa becom hit embe lang þær se cynincg oswold 208  
 on þam gefeohte feoll swa swa we ær foresædan .  
 and hit sona aras . swa hit hrepode . þa stowe .  
 hal eallum limum . and se hlaford þæs fægnode .  
 Se ridda þa ferde forð on his weg 212  
 þider hé gemynt hæfde . þa wæs þær . an mæden  
 licgende on paralisyn lange gebrocod .  
 He began þa to reccenne hu him on rade getimode .  
 and mann ferode þæt mæden to þære foresædan stowe . 216  
 Heo<sup>1</sup> wearð ða on slæpe and sona eft awóc  
 ansund eallum limum fram þam egeslican broce .  
 band þa hire heafod and bliðe ham ferde .  
 gangænde on fotum swa heo gefyrn ær ne dyde . 220  
 Eft siððan ferde eac sum ærendfæst ridda  
 be ðære ylcan stowe . and geband on anum clape  
 of þam halgan duste þære deorwurðan stowe .  
 and lædde forð mid him þær he fundode to . 224

193. U. V. men.

194. aþwóð (*sic*).

199. V. wohnysse.

200. feoll.

202. þicgenne.

204. -ferende.

205. gesicclod ; feoll.

207. U.V. wealwode ; A. *adds* ferde  
*in margin after* feld.

208. U. cyng ; V. cyning.

<sup>1</sup> Leaf 154, back.

many infirm men of various diseases.

The water with which they had washed the bones within the church had been poured out as it were in a corner, and the earth afterward that had received the water became a remedy to many. 196

By means of that dust devils were put to flight from men who before were afflicted with madness.)

So also from the spot where he fell slain in the battle<sup>1</sup> men took of the earth for diseased men, and put it in water for the sick to taste, and they were healed through the holy man. 200

A certain wayfaring man rode towards the field, when his horse became sick, and soon fell down there rolling all over the earth, most like a mad creature. 204

While it was thus rolling about the extensive field, it came at length where king Oswald 208

fell in the fight, as we have said before ;

and it rose up as soon as it touched the place,

whole in all its limbs, and the master rejoiced thereat ;

the rider then went forward on his way 212

whither he had intended. There was there a maiden lying in paralysis, long afflicted ;

he began to relate what had happened to him during the ride,

and they carried the maiden to the aforesaid place. 216

Then she fell asleep, and soon afterward awoke,

sound in all her limbs from the terrible disease ;

she covered up her head and blithely journeyed home,

going on foot as she had never done before. 220

Again afterward, a certain horseman bound on an errand<sup>2</sup> was passing by the same place, and bound up in a cloth some of the holy dust from the precious place, and carried it forward with him to where he was hastening. 224

209. V. feol.

215. A. *prefixes ge to reccenne ; but in the margin.*

<sup>1</sup> Beda, Hist. Eccl. iii. 9.

216. man ferede.

218. V. andsund.

220. U. V. gangende. U. héo.

<sup>2</sup> Id. 10.

þa gemette he gebeoras bliðe æt þam huse .  
 he aheng þa þæt dust on ænne heahne post  
 and sæt mid þam gebeorum blissigende samod .  
 Man worhte þa micel fyr to middes ðam gebeorum . 228  
 and þa spearcan wundon wið þæs rofes swyðe .  
 oð þæt þæt hus færlice eall on fyre wearð .  
 and þa gebeoras flugon afyrhte aweg .  
 Þæt hus wearp ða forburnon buton þam anum poste 232  
 þe þæt halige dust on ahangen wæs .  
 se post ana ætstod ansund mid þam duste .  
 and hi swyðe wundrodon þæs halgan weres gearnunga  
 þæt þæt fyr ne mihte þa moldan forbærnan . 236  
 and manega menn siððan gesohton þone stede .  
 heora hæle feccende . and heora freonda gehwilcum .  
 þa asprang his hlisa geond þa land wide .  
 and eac swilce to irlande and eac sup to franclande 240  
 swa swa sum mæssepreost be anum men sæde .  
 Se preost cwæð þæt an wer wære on irlande gelæred .  
 se ne gymde his lare . and he lithwon hogode  
 embe his sawle þearfe . oððe his scyppendes beboda . 244  
 ac adreah his lif on dyslicum weorcum .  
 oð ðæt he wearð geuntrumod and to ende gebroht .  
 þa clypode he þone preost þe hit cydde eft þus .  
 and cwæð him to sona mid sarlicre stemne . 248  
 Nu ic sceall geendian earmlicum deaþe .  
 and to hellé faran . for fracodum dædum .  
 Nu<sup>1</sup> wolde ic gebetan gif ic abidan moste .  
 and to gode gecyrran and to godum þeawum . 252  
 and min lif awendan eall to godes willan .  
 and ic wat þæt ic ne eom wyrðe þæs fyrstes  
 buton sum halga me þingie to þam hælende criste .  
 Nu is us gesæd þæt sum halig cyning 256

229. hrófes.

230. þæt (*once only*). fúre.

232. forburnen.

234. ðe post ætstod ana.

235. A. wundroden, *alt. to* wundrodon; U. wundroden.

237. men.

239. þæt (*for þa*); wide.<sup>1</sup> Leaf 155.



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is on eowrum earde oswold gehaten  
 nu gif þu ænig þincg hæfst of þæs halgan reliquium .  
 syle me ic þe bidde . Ða sæde se preost him .  
 Ic hæbbe of þam stocce þe his heafod on stod . 260  
 and gif þu gelyfan wylt þu wurpest hál sona .  
 Hwæt þa se mæsse-preost þæs mannes of-hreow .  
 and scof on halig wæter of þam halgan treowe )  
 scalde þam adligan of to supenne . 264  
 and he sona gewyrpte . and syððan leofode  
 lange on wurulde . and gewende to gode  
 mid eallre heortan and mid halgum weorcum .  
 and swa hwider swa he com he cydde þas wundra . 268  
 For-þy ne sceall nan mann awægan þæt he sylf-wylles behæt  
 þam ælmihtigan gode . þonne he adlig bið  
 þe læs þe he sylf losige . gif he alihð gode þæt .  
 Nu cwæð se halga beda þe ðas boc gedihte . 272  
 þæt hit nan wundor nys . þæt se halga cynincg  
 untrumnyse gehæle nu he on heofonum leofað .  
 for-ðan þe he wolde gehelpan þa þa he her on life wæs .  
 þearfum and wannhalum . and him bigwiste syllan . 276  
 Nu hæfð he þone wurðmynt on þære ecan worulde .  
 mid þam ælmihtigan gode for his godnyse .  
 Eft se halga cuðberht þa þa he git cnapa wæs .  
 geseah hu godes ænglas feredon aidanes sawle 280  
 þæs halgan bisceopes . bliðe to heofonum  
 to þam ecan wuldre þe he on worulde gearnode .  
 þæs halgan oswoldes bán wurdon eft gebroht  
 æfter manegum gearum to myrcena lande 284  
 into gleawceastre . and god þær geswute<sup>1</sup>lode  
 oft feala wundra þurh þone halgan wer .  
 Sy þæs wuldor þam ælmihtigan gode .  
 ðe on ecnyse rixað a to worulde . AMEN. 288

258. þing.

261. wyrst (*for* wurpest).

263. sceof.

266. worolde.

267. A. eallra, *alt. to* eallre; U. ealre.

269. sceal; man; behæt.

273. cyning.

<sup>1</sup> Leaf 155, back.

is in your country, named Oswald;  
 now if thou hast anything (as a) relic of the saint,  
 give it me, I pray thee.' Then the priest said to him,  
 'I have [a piece] of the stake on which his head stood, 260  
 and if thou wilt believe, thou shalt soon become whole.'  
 So the priest had pity on the man,  
 and scraped (shaved) into holy water some of the sacred tree,  
 and gave to the diseased man to drink, 264  
 and he soon recovered, and afterward lived  
 long in the world, and turned to God  
 with all his heart, and with holy works;  
 and whithersoever he came he made known these wonders. 268  
 Therefore no man ought to nullify that which he of his own will  
 promiseth to Almighty God when he is sick,  
 lest that he should lose himself, if he deny that to God.

Now saith the holy Bede who indited this book, 272  
 it is no wonder that the holy king  
 should heal sickness, now that he liveth in heaven,  
 because he desired to help, when he was here on earth,  
 the poor and weak, and to give them sustenance. 276  
 Now he hath honour with Almighty God  
 in the eternal world for his goodness.

Afterward the holy Cuthbert, when he was yet a boy,  
 saw how the angels of God carried the soul of Aidan,  
 the holy bishop, joyfully to Heaven, 280  
 to the eternal glory which he had merited on earth.  
 The holy Oswald's bones were afterwards brought  
 after many years into Mercia 284  
 to Gloucester, and God there often showed  
 many wonders through the holy man.  
 For this be glory to the Almighty God,  
 who reigneth in eternity for ever and ever. - AMEN. 288

276. wan-halum.

277. worolde (and in l. 282).

280. U. om. godes; U. englas.

286. A. fela, alt. to feala; U. fela.

288. A. has gode ðe on ecnysse  
 rixað above the line; U. om. ðe to  
 rixað, and adds world after worolde  
 (sic).



## XXVII.

## XVIII. KAL. OCTOBRIS. EXALTATIO SANCTE CRUCIS.

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

**W**E WURÐIAD MID LOF-SANGUM FOR URES GELEAFAN trym-  
minge

twegen dagas on geare drihtne to wurðmynte  
for þære halgan rode siððan heo afunden wæs .  
þa iudeiscan hi behyddon mid hetelicum geðance . . . . . 4  
noldon þæt se maðm wurde mannum to frofre .  
ac seo eadige helena . hi eft þær afunde  
þurh cristes onwrigennesse swa swa he mid wundrum geswu-  
telode .  
and to-dælde þa rode swa swa drihten hire gewissode . . . . . 8  
and forlet þa ænne dæl on þære ylcan byrig .  
þe crist on þrowode . swa swa us cyþað gewritu .  
mid seolfre bewunden . and wende ham siððan  
mid þam oprum dæle þæs deorwurþan treowes . . . . . 12  
to hire leofan sunu his geleafan to getrymmenne .  
Nu freolsige we þone dæg þe heo on afunden wæs .  
þam hælende to wurðmynte þe wolde on hire þrowian .  
se bið ofer eastrum . on ymbryne þæs geares . . . . . 16  
and we healdað on hærfest mid halgum þenungum  
operne freols-dæg on þam þe heo gefeod wæs  
eft to hierusalem swa swa we her æfter secgað .  
Hit gewearð for yfelnysse swa swa for oft git bið . . . . . 20  
þæt þa hæðenan leoda þæt land gehergoden .  
and sum arleas cynincg cosdrue gehaten  
com mid micclum here to þære halgan rode .  
þær helena hi gesette on þære foresædan hierusalem . . . . . 24

3. syðan.

4. behyddan; hetelum.

6. þeo (*for* seo); ðar.

7. þur.



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gehergode þa þæt land . and þa halgan rode genam  
ham to his earde . arleaslice dyrstig .

He wæs swa up-ahafen . and swa arleas brega .

þæt he wolde beon god . and worhte þa of seolfre 28  
æenne heahne stypel . on stanweorces gelicnysse .

and mid <sup>1</sup>scinendum gymmum besette eall þæt hus .  
and on þære upflora eall mid readum golde

his cyne-stol geworhte . and wundorlice mid þeotum 32  
wæter ut-ateah wolde renas wyrcan .

swylce he sylf god wære . ac he wæs ful dysig  
forþan þe se rén ne mihte manegum fremian .

He swanc þa git swiðor wolde geswutelian his mihte . 36  
and het delfan þa eorðan digellice mid cræfte .

swa þæt hors urnon embe þæt hus gelome

þurh þa digelan dica dynigende mid fotum

wolde þunor wyrcan gewit-leas swa-ðeah . 40

He sæt þa on þam huse swa swa healic god .

and gesette þa halgan rode to his heah-setle up

swilce him to geferan on his fracodnysse .

He sæt ða þær swa forð . and his suna be-tæhte 44  
ealne his cynedom . ac crist hine fordyde .

Sum casere wæs on þam dagum cristen . and gelyfed .  
eraclius gehaten . unearh on gefeohtum .

and he his geleafan geglengde mid godum weorcum . 48

and godes þeowas wurpode mid wel-willendum mode .

Ða com þæs cosdruan sunu togeanes ðam casere .

wolde mid gefeohte gewinnan his rice .

Ða gewearð him bam . þæt hi bealdlice twegen 52

to anwige eodon on þære éá brycge .

and se ðe sige gewunne weolde þæs rices

butan þæra manna lyre þe him mid comon .

Hi þa ealle gecwædon þæt gif ænig man wolde 56

25. U. *ins.* he *bef.* gehergode.

29. anne.

32. wunderlice.

35. ðe (*for se*); U. *adds* mannum  
*after* manegum; fremigan.

38. urnen.

39. diglan; dunigende.

40. wyrcan ðunor.

42. haligan.

Impiously bold, he harrowed then the land,  
 and took the Holy Rood home to his own country.  
 He was so uplifted and so wicked a ruler,  
 that he would be God; and wrought then of silver 28  
 a high steeple in the form of stone-work,  
 and with shining gems surrounded all the house,  
 and in the upper-story he wrought his throne  
 all of red gold; and wonderfully drew out water 32  
 by means of pipes, for he would cause rains,  
 as if he himself were God. But he was nevertheless very foolish,  
 for the rain could not be of service to many.  
 He laboured then still more to manifest his power, 36  
 and bade the earth to be delved secretly with craft,  
 so that horses ran constantly about the house,  
 through the secret trenches, dinning with their feet,  
 for he would cause thunder. Nevertheless was he witless. 40

He sat then in the house as High God,  
 and placed the Holy Rood beside his throne,  
 as it were for a companion in his impiety.  
 He then sat there from that time forth, and to his son he  
 assigned 44  
 all his kingdom; but Christ destroyed him.

An emperor there was in those days, named Eraclius,  
 a Christian and a true believer, and undaunted in war;  
 and he adorned his belief with good works, 48  
 and honoured God's servants with benevolent mind.

Then came Cosdrue's son against the emperor (Eraclius),  
 for he desired to win his kingdom in battle.  
 Then it was settled between them both, that they two boldly 52  
 should go to single combat on the bridge of the river,  
 and he who should get the victory should wield the kingdom,  
 without the loss of the men who had come with them.  
 Then they all said that if any man should 56

46. and wel belyfed.  
 47. gefeohte.  
 48. glencde.

52. tweigen.  
 54. þe (*for se*).

heora oðrum fylstan . þæt man hine sona gefenge .  
 and foredum sceancum into þære éá wurpe .  
 Hi eodon þa begen on þære bricge togædere .  
 and se geleaffulla casere aledede þone godes feond 60  
 cosdrues sunu . and he siððan ge-weold  
 ealles his rices . and rád him<sup>1</sup> to cosdrue .  
 þa beah eall se here bliðelice to eraclio .  
 and he hi under-feng . and to fulluhte gebigde . 64  
 and nan man nolde cyþan cosdrue þæt gewinn .  
 forðan<sup>2</sup> þe he wæs andsæte eallum his leodum .  
 Eraclius þa astah to þære sticolan upflora .  
 and cwæð to þam arleasan arðlice þas word . 68  
 Lifes ic þe geann . gif þu anræðlice gelyfst  
 nu on hælend crist . and cwýðst þæt þu wille  
 to fulluhte gebugan . and ic þin freond beo .  
 and ic þæ (*sic*) læte habban þis land to gewealde . 72  
 gif þu þonne elles dest . þu scealt deape sweltan .  
 þa nolde se cosdrue on crist gelyfan .  
 and eraclius sona his swurd ateah .  
 and hine beheafdode . and het bebyrigan . 76  
 and nam his gingran sunu siððan to fulluhte  
 tyn wintra cnapa . and him cyne-dom for-geaf .  
 betæhte ða his here þone heagan stypel .  
 mid eallum þam seolfre . and he sylf genam 80  
 þæt gold . and þa gymmas . into godes cyrcan .  
 Ferode ða þa rode mid þæs folces meniu  
 ongean to hierusalem georne mid blisse .  
 Hi comon þa æt nextan caffice ridende 84  
 to þære foresædan byrig . and sæt se casere  
 on kynelicum horse swa him gecwemast wæs .  
 ac þa þa he inn wolde . þa wearþ þæt geat belocen .

57. aðrum fulstan.

60. geleaffull; aledede.

63. eal; þe (*for se*).

65. gewin.

67. sticelan.

68. hardlice.

69. an (*for geann*).

70. cwyst.

<sup>1</sup> Leaf 156, back.<sup>2</sup> Here begins the fragment in V. (leaf 74).



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swa þæt þa stanas feollon færllice togædere . 88  
 and wearþ geworht to anum wealle swa .  
 Hi wurdon þa afyrhte . for þam færlican tacne .  
 and beheoldon sarige sona to heofonum .  
 and gesawon drihtnes rode deorwurð-lice þær scinan . 92  
 and godes engel hi bær bufan þam geate and cwæð .  
 Ða þa se heofonlica cyning crist sylf inferde  
 þurh þis ylce get to his agenre þrowunge .  
 næs he mid purpuran ge-scryd . ne mid cynehelme geglenged .  
<sup>1</sup>ne he on steda ne rād . þurh þis stænene geat . 97  
 ac on assan hricge he rād eadmodlice  
 mannum to bysne . þæt hi modignysse onscunian .  
 and æfter ðysum wordum gewende se engel up . 100  
 Hwæt ða se casere caffice lihte  
 þancigende gode þære wissunge .  
 and dyde of his purpuran . and his pellenan gyrlan .  
 eode þa mid nacodum fotum . and genam þa rode 104  
 mid agotenum tearum god wurþigende .  
 Wearð þa godes wundor on þam weorc-stanum  
 þa ða se casere com mid eadmodnysse to .  
 þa to-eodon ða stanas . and geopenode þæt get . 108  
 Wæs eac oþer wundor swa þæt wynsum bræð .  
 stemde [of] þære halgan rode þa þa heo hamwerd wæs .  
 geond þæt land . and þa lyfte afylde .  
 and þæt folc þæs fægnode . afylde mid þam bræðe . 112  
 Ne mihte nan wurt-bræð swa wynsumlice steman .  
 and se casere þa clypode mid blysse .  
 Eala þu wundorlice ród . on þære ðe crist wolde þrowian .  
 and ure wita adwescan mid his deorwurþan blode . 116  
 Eala þu scinende ród swiþor þonne tungla  
 mære on middan-earde micclum to lufigenne .

89. wearð þæt geat geworht.

90. afurhte; þan færllice.

94. heofenlica.

95. geat; V. gæt (?).

96. gescrud.

97. stedan.

99. onscunigan.

100. ðe engel up to heofonum.

101. ðe casere ða; alyhte.

103. pællenan.

104. and eode; om. mid.

107. ðe (for se).

<sup>1</sup> Leaf 157.

so that the stones fell suddenly together, 88  
and thus was it (the gate) wrought into a wall.

Then were they terrified on account of that wonderful token,  
and forthwith looked sorrowfully to heaven,  
and saw our Lord's cross gloriously shining there; 92  
and God's angel bore it above the gate, and thus said:

'When that the heavenly king, Christ Himself, entered in  
through this same gate to His own passion,  
He was not clothed with purple, nor adorned with royal crown, 96  
nor rode He through this stone gate upon a steed,  
but on the back of an ass He rode meekly  
as an example to men, that they should shun pride.'

And after these words the angel went up. 100

Lo! then the emperor quickly alighted,  
thanking God for the lesson;  
and he took off his purple and his girdle of pall;  
then he went with naked feet and took the rood, 104  
praising God with shedding of tears.

Then befell a divine miracle to the stone-work.  
When the emperor came with meekness to them,  
then the stones parted, and the gate opened itself. 108

There was also another marvel, so that a winsome (delightful) odour  
steamed from the holy cross, when it was on its way home,  
throughout the land and filled the air;  
and the people rejoiced on account of this, being filled with the  
odour. 112

No perfume could give out so delightful a smell.  
And then the emperor exclaimed with joy:  
'O thou marvellous rood on which Christ deigned to suffer,  
and quench our sins with His precious blood! 116  
O thou rood, shining more than the stars,  
glorious on this middle earth! Greatly art thou to be loved,

108. geopenodon þæt geat.

110. U. V. of; A. on (*badly*). U.  
om. þa—wæs.

111. geond eal þæt. V. fylde.

112. afyllede.

113. wunsumlice.

114. ðe (*for se*).

115. þrowigan.

116. adwæscan.



halig treow . and wynsum . þe wurþe wære to berenne  
ealles middan-eardes wurþ . gemunde þisne heap . 120  
þe her gegaderod is gode to wurðmynte .  
þa ahof se casere þa halgan rode up  
on þære ylcan stowe . þe heo on stod æt fruman .  
ærþan þe se arleasa cynincg cosdrue hi gename . 124  
On ðam dæge geswutelode se soðfæsta hælend  
wundorlice mihte . þurh his þa mæran rode .  
swa þæt an dead man aras on þam dæge sona .  
and feower bedrydan þær wurdon wundorlice gehælede . 128  
and tyn lic-þroweras . fram heora langsumum broce .  
and fela <sup>1</sup>wode menn heora gewit under-fengon .  
and manega untrume fram myslicum coþum  
þær wurdon gehælede . æt þære halgan rode . 132  
criste to wurðmynte . and se casere siððan  
fela goda gedyde þær . and godes cyrcan ge-godode .  
mid landum . and bigleofum . and godes lof ge-edniwode .  
Ferde ða to his cyne-stole to constantinopolim 136  
mid micclum geleafan godes mærdæ smægende .  
Nu is se dæg gecwæden on cristenum bocum .  
*Exaltatio Sancte crucis* . þæt is on engliscre spræce  
upahefednyss þære halgan rode . 140  
forþan þe heo wæs ahafen mid healicum wurðmynte  
on þam fore-sædan dæge . drihtne to lofe .  
Is swa-þeah to witenne þæt heo is wide todæled .  
mid gelomlicum ofcyrfum to lande gehwilcum . 144  
ac seo gastlice getacnung is mid gode æfre  
á unbrosnigendlic . þeah þe se beam beo to-coruen .  
þæt heofonlice tacn þære halgan rode  
is ure gúðfana wiþ þone gram-lican deofol . 148  
þonne we us bletsiað gebylde þurh god  
mid þære rode tacne . and mid rihtum geleafan .

119. wunsum; wyrðe; berene.

120. gemunda.

121. gegæderod.

123. heo ær on.

124. cynincg; om. cosdrue; hig.

125, 133. ðe (for se).

126. U. om. þa.

130. men; underfengen.

134. gebette (for gegodede).

135. edniwode.

<sup>1</sup> Leaf 157, back.



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Þeah þe man wafige wundorlice mid handa  
 ne bið hit þeah bletsung buta he wyrce tacn 152  
 þære halgan rode . and se reða feond  
 biþ sona afyrht for ðam sige-fæstan tacne .  
 Mid þrym fingrum man sceall senian . and bletsian .  
 for þære halgan þrynnysse . þe is þrim-wealdend god . 156  
 Hwilon cwepað preostas . þæt cristes læwa  
 iudas se arleasa eft ne wurðe fordemed  
 on þam micclan dæge . to þam (*sic*) deopan helle .  
 and cwepað þæt he mage wið crist hine betellan . 160  
 swilce he neadunge gefremode þæt facn wið hine .  
 Ac we cwcðað þær-to-geanes . þæt cristes word ne bið leas .  
 he cwæð be þan iudan . þæt him wære betere  
 þæt <sup>1</sup>he ge-boren nære þonne he his læwe wære . 164  
 Næron þa iudeiscan ne se dyrna læwe  
 þurh god geneadode . to ðam gramlican geþeahte .  
 ac þa þa crist geseah . se þe ge-sihð ealle þing  
 heora yfelan willan . þa awende þe hit to gode . 168  
 swa þæt heora yfelnyss us becom to hæle .  
 Ælc man þe yfel deþ mid yfelum willan .  
 is scyldig wið god . þeah þe hit sumum fremige .  
 and ælc man þe god deð mid godum willan 172  
 hæfð his mede æt gode . þeah þe hit hearmige sumum .  
 forþan þe se rihtwisa dema deð ælcum þa mede .  
 be þam þe he sylf wolde . and his willa him dihte .  
 Nu synd þa iudeiscan . and se sceamlease læwa 176  
 cristes deaðes scyldige . þe syrwdon be him .  
 þeah þe hit us become to ecere alysednysse .  
 and heora nan ne becymð to cristes rice næfre .  
 butan þam þe hit gebettan . and ge-bugan to criste . 180  
 Swa milde is se hælend þæt he miltsian wolde

152. hit swa þeah.

153. and þonne bið se.

154. *om.* biþ sona.

155. man hine sceal.

156. ðrymnysse.

157. læwæ.

158. ðe (*for* se).159. micclan; þære (*for* þam).

161. neadunga.

164. læwa.

<sup>1</sup> Leaf 158.

Though a man wave about wonderfully with his hand,  
 nevertheless it is not a blessing except he make the sign 152  
 of the holy cross; and forthwith the fierce fiend  
 will be terrified on account of the victorious token.

With three fingers must a man make the sign and bless himself  
 for the Holy Trinity, which is a glory-ruling God. 156

Sometimes priests say that Christ's betrayer,  
 the impious Judas, shall not hereafter be condemned  
 in the great day (of doom) to the deep hell;  
 and they say that he may excuse himself to Christ, 160  
 as if he of necessity committed that treachery against Him.

But against that we say, that Christ's word is not false;  
 He said concerning Judas, that it were better for him  
 that he were not born, than that he should be His betrayer. 164

Neither the Jews nor that secret traitor  
 were compelled by God to that horrible intention;  
 but when that Christ, who seeth all things,  
 saw their evil will, He then turned it to good, 168  
 so that their wickedness became to us for salvation.

Each man who does evil with evil will  
 is guilty before God, though it may benefit some;  
 and each man who does good with good will, 172  
 hath his reward of God, though it may do harm to some;  
 because the righteous judge giveth to each the reward  
 according as he himself determined and his will dictated to  
 him.

Now are the Jews and the shameless traitor (Judas), 176  
 who plotted against Him, guilty of Christ's death,  
 though that it became to us for everlasting redemption,  
 and none of them shall ever come to Christ's kingdom  
 unless they have repented of it and turn to Christ. 180

The Saviour is so merciful, that He would have mercy

165. ðe (*for se*); læwa.

167. þe (*for se*).

169. U. V. yfelnys.

174. ðe (*for se*).

175. willan.

176. þe sceamleasa.

178. ecre.

180. buton; gebetton; gebugon.

181. þe (*for se*).

his agenum slagum gif hi gecyrran woldon .  
 and biddan his miltsunge . swa swa heora mænig dyde .  
 swa swa se hundredes ealdor . þe hine hetelice stang 184  
 on his halgan sidan . and siððan him beah to .  
 se hundredes ealdor hatte longinus .  
 He geseah ða sona hu seo sunne apystrode .  
 fram mid-dæge oð non . and eall middan-eard bifode . 188  
 and stanas toburston . þa beah he to criste  
 sleande his breost . and secgende hlude .  
*Uere . filius dei est hic .* Soþlice þæs is godes sunu .  
 He forlet ða his folgoð . and ferde to þam apostolum . 192  
 and wearð gelæred to geleafan þurh hi .  
 and mid fulluhte apwagen fram his fyrrenum dædum .  
 He dælde þa his eahta ealle on ælmyssan .  
 and on clænnysse leofode . swa swa cristes <sup>1</sup> ðegen . 196  
 on mycelre forhæfednysse . and þam hæpenum bodade  
 þone soþan geleafan . and synne forgifennysse .  
 and to-wearp deofolgild . and wundra gefremode  
 on godes naman . oð þæt sum gramlic dema 200  
 hine ge-martyrode mid micclum witum .  
 Ac he worhte fela wundra ætforan þam deman .  
 betwux þam tintregum . and ablende þone deman  
 þurh godes mihte . þæt menn mihton tocnawon (*sic*) 204  
 hu mildheort se hælend is . þe hine mersode swa .  
 He wearð þa beheafdod for ðæs hælendes naman .  
 þone þe he ær gewundode wælhreowlice on rode .  
 and wunað on ecnysse on wuldre mid him . 208  
 Octavius hatte se hæþena dema  
 þe hine acwealde . ac he com siððan  
 þær he ofslagen wæs . and gesohte his lic

184, 186. þe (*for se*).

187. þeo sunnæ.

188. eal.

191. þes.

192. folgað.

194. aðwogen ; *om.* his ; fyrnlicum.195. *om.* þa ; æhta ; ælmessan (so  
V.)

196. þeign.

198. synna.

<sup>1</sup> Leaf 158, back.



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biddende forgifennysse mid wope and heofunge. 212  
 þa geseah he sona gesundfullum eagum .  
 þurh þone ylcan onliht þe hine ær ablende .  
 and se dema þa deorwurðlice bebyrigde  
 longines lichaman . and gelyfde on crist 216  
 æfre wuldrigende god . oð þæt he gewát of life .  
 Sy wuldor and lof þam wel-willendan gode .  
 se ðe æfre rixað on ecnysse . AMEN. 219

215. þe (*for se*).216. *longinus*; and syððan gelyfde.

217. wundrigende.

218. þam wellendan (*sic*).

219. þe ðe.

**XXVIII.****X. KAL. OCTOBRIS: PASSIO SANCTI MAURICII ET SOCIORUM EIUS.**[*The copy in V. is burnt.*]

MAXIMIANUS HATTE SUM HÆÐEN CASERE  
 SE ferde to franc-lande mid mycelre fyrdinge  
 wolde gewyldan mid wige þa leoda  
 þe wiper-ræde wæron . and his rice forsawon . 4  
 Se casere wæs cene . and reðe .  
 and deofol-gild be-eode . dwollice libbende .  
 and acwealde godes men mid micelre reðnysse .  
 þa wæron on þære fyrde . fela cristene menn . 8  
 and an synder-lic eorod of easternum leodum .  
 swipe cristene menn þam casere folgiende .  
 for-þan <sup>1</sup>þe hi sceoldon fyrdrian . swa swa eall folc dyde .  
 An eorod is ge-cweden on ðam ealdan getele<sup>2</sup> 12  
 six ðusend manna . and six hund. and six . and syxtig .  
 swa fela manna wæron on þam fore-sædan eorode .  
 swipe gelyfede on þone lyfigendan god .  
 þeah þe heora hlaford wære wodlice hæðen . 16  
 On þam flocce wæron þa fyrmestan menn .  
 mauricius ærest . and exuperius .

<sup>1</sup> Leaf 159.<sup>2</sup> *An accent above the t.*

praying for forgiveness with weeping and lamentation. 212  
 Then forthwith he saw with sound eyes,  
 being enlightened by the same (Being) who had before made  
 him blind.

And then the judge sumptuously buried  
 the body of Longinus, and believed on Christ, 216  
 ever glorifying God until he departed this life.  
 Glory and praise be to the benevolent God,  
 who reigneth ever eternally. AMEN. 219

## XXVIII.

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

THERE was a certain heathen Emperor hight Maximian,  
 who fared with a great force to the Frankish land [Gaul],  
 desiring to subdue by war the tribes  
 who were rebellious and had renounced his rule. 4

The Emperor was keen and cruel,  
 and practised idolatry, living as a heretic,  
 and killed God's servants with great cruelty.  
 There were in the army many Christian men 8  
 and one especial Legion from Eastern nations,  
 very Christian men, following the Emperor,  
 because they had to serve in the wars even as all people did.

A Legion is said in the old reckoning [to be] 12  
 six thousand men and six hundred and six and sixty.  
 So many men were there in the aforesaid legion,  
 firmly believing on the living God,  
 though their lord was, to a mad extent, a heathen. 16  
 In this flock the foremost men  
 were Maurice the chief, and Exuperius,



candidus . and uitalis . and fela oþre to him .  
 and hi wæron geferylæhte on fæstum geleafan . 20  
 swa þæt hi noldon bugan to þam bysmor-fullum hæþen-scipe .  
 fram þam lifigendan gode þe hi on gelyfdon .  
 Hwæt þa maximianus mid micclum þrymme ferde .  
 oð þæt hi comon to muntum . and se manfulla wolde 24  
 siððan he þa muntas ofer-ferde .  
 his hæþen-gild habban . and het him to clypian  
 ealne þone here . þæt hi his hæse gefylðon .  
 and mid him ge-offrodon ealle heora lác 28  
 þam deofficum godum . gode ælmihtigan to teonan .  
 þa gewende seo eorod þe we ær embe spræcon .  
 forð on heora weg . and for-flugon þæt deofol-gild .  
 noldon hi sylfe fordón mid þam deofficum lacum . 32  
 ac ridon ofer twelf mila to rodan þæra (*sic*) éá .  
 and þær gelihton sona . for ðam langsumum færelde .  
 and se casere wicode mid þam oþrum werode .  
 wiþ ane litle burh octódorum gehaten . 36  
 offrigende his lác mid þam ungeleaffullum  
 his arleasum godum wolde hí gegladian .  
 ærþan þe he to þam gefeohte come . þæt hí him fylstan sceoldon .  
 þa ongeat se casere þæt þa cristenan þær næron . 40  
 and het ða mid<sup>1</sup> graman . his gegadan to faran .  
 and beodon (*sic*) þam cristenum þæt hi comon him to .  
 Hwæt ða ærendracan ða ardlice ridon .  
 and budon þam cristenum ðæs caseres geban . 44  
 ac hi ealle cwædon mid anrædum geleafan .  
 þæt hi on þone lyfigendan god gelyfdon oð þæt .  
 and æfre on heora life on hine gelyfan woldon .  
 and cwædon to ðam ærendracan þus oþrum wordum . 48  
 We synd gearwe to gefeohte forð mid ðam casere .  
 æ we nellap gecyrran to his onsægednyssum .  
 þa ridon þa ærendracan raðe eft ongean  
 and cyddon þam casere þæt þa cristenan noldon 52  
 his hæsum gehyrsumian to his hæþen-scipe .

<sup>1</sup> Leaf 159, back.



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Maximianus wearð þa mid micclum graman ontend .  
 and het þa hæpenan faran and þa halgan ofslean .  
 þæt men mihton geseon hu maximianus gewræce 56  
 his agenne teonan . and eac his goda .  
 and hi þa caffice ferdon to gefyllenne his beboda .  
 Hwæt þa mauricius se mæra godes ðegn .  
 and exuperius . mid eadmodnysse afyllede 60  
 tihton heora geferan þæt hi unforhte wæron .  
 and bædon þæt hi awurpan heora wæpna him fram .  
 and for cristes geleafan heora cwellerum onbugon  
 blipe to slæge . swa swa he sylf gebysnode . 64  
 þa þa he hét petrum behydan his swurd .  
 Be-twux þysum tihtingum tengdon þa hæpenan  
 mid andþrecum (*sic*) wæpnum to þam æwfaestum heape .  
 and slogon þa cristenan swa swa se casere het 68  
 wodlice mid wæpnum . swa swa mann wudu hywð .  
 and þa godes þægnas mid glædnysse efston .  
 astræhton heora swuran . <sup>1</sup>to slæge for criste .  
 and noldon mid wæpnum winnan him togeanes . 72  
 ac efstan to geflites to þam anþræcum swurdum .  
 Eft ða se casere sende to þam cwellerum .  
 and het þæt hi ne be-læfdon of þam geleaffullum werode  
 nænne mann cucenne þe on crist gelyfde . 76  
 and hi swa dydon swa him se deofles biggenga  
 mid graman bebead . and þa godes menn acwealdon .  
 swá þæt þær an ne be-láf of þam werode .  
 Þæra sawla under-fengou sona godes englas 80  
 manega of heofonum mid micelre blisse .  
 swa swa þa gelæredan godes þeowas on lof sangum singað .  
 Þa dældon þa cwelleras þæra cristes martyra  
 wæpna . and gewæda . for-þan þe se wælhreowa hét 84  
 þæt heora ge-hwilc hæfde of þam here-reafe  
 þæs mannes gewæda þe he mid wæpnum acwealde .  
 Æfter ðam gedale þa dyrstigan cwelleras  
 ge-sæton him æt-somme mid swiðlicre blisse . 88

<sup>1</sup> Leaf 160.

Then Maximian became inflamed with great anger,  
 and bade the heathen go and slay the saints,  
 that men might see how Maximian would avenge 56  
 his own dishonour and eke that of his gods.  
 And they therewith went quickly to fulfil his commands.  
 Then Maurice, the illustrious servant of God,  
 and Exuperius, filled with humility, 60  
 exhorted their companions to be fearless,  
 and requested them to cast their weapons away from them,  
 and for Christ's faith to submit to their executioners,  
 [going] joyfully to death, even as He [Christ] Himself set  
 them the example 64  
 when He bade Peter to sheathe his sword.  
 In the midst of these exhortations the heathen hastened  
 with formidable weapons to the pious company,  
 and slew the Christians, even as the Emperor had commanded, 68  
 with their weapons furiously, as one heweth wood;  
 and the servants of God hastened with gladness,  
 stretched out their necks to the death for Christ,  
 and would not with their weapons strive against them, 72  
 but hastened with emulation to the terrible swords.  
 After that the Emperor sent to the executioners,  
 and bade that they should not leave of that faithful band  
 one man alive who believed in Christ; 76  
 and they so did as the devil's worshipper  
 savagely bade, and killed the servants of God,  
 so that not one was left of the company.  
 Many of God's angels from heaven straightway 80  
 received their souls with great joy,  
 even as God's well-instructed servants sing in hymns.  
 Then the soldiers divided Christ's martyrs'  
 weapons and garments, because the bloodthirsty one bade 84  
 that each of them should have as spoil  
 that man's clothes whom he had killed with his weapons.  
 After this dividing the presumptuous murderers  
 sat down together with great merriment, 88

and fengou to gereorde mid fulum handum .  
 Ða com þær-to ridan sum cristen man sona  
 har-wencge and eald se wæs gehaten uictor .  
 Ða ongunnon þa cwelleras clypian þone ealdan 92  
 to heora gereorde . ac he hraðe axode  
 for hwilcum intingum hi wæron swa wundorlice bliðe .  
 oððe hu hi mihton ænigne mete þicgan  
 betwux þam ofslagenum . Ða sæde heora sum 96  
 þæt hi cristene wæron . and se casere hete  
 hī ealle ofslean oðrum to bysne .  
 Se ealde uictor þa incundlice geomerode .  
 and hlude clypode . Eala come ic ær 100  
 þæt ic mihte geendian mine ylde mid swylcum .  
 and mīn ealde <sup>1</sup>blod mid þissere eorode ageotan .  
 þæt ic heora wurðmyntes ne wurde bedæled .  
 Hwæt ða hæþenan þa hine bestodon . 104  
 and heton hine secgan mid swyðlicum þreate  
 hweper he cristen wære þa he wilnode þyllices .  
 He beseah þa to heofonum . and sæde mid geomerunge .  
 Eall middan-eard is mid miste befangen 108  
 deopre nytennyse buton us drihten crist  
 opp<sup>e</sup> his leoht forgife . opp<sup>e</sup> us læde onweg .  
 and ge-unne me nu crist æfter þysre cyþnyse  
 þæt ge me færan ne lætan fram þysum ofslagenum halgum . 112  
 Æfter þysum wordum seo wedende meniu  
 ofslogon þone uictor þæt he feallende sweolt .  
 and he swa gearnode þa ecan myrhðe  
 mid þam halgum werum . swa swa he wiscte him-sylfum . 116  
 Hwæt wille we furðor secgan hu se unsæliga casere  
 his fyrdinge geendode . þonne he forferde on ende .  
 ac uton þencan georne þonne we þyllic gehyrað .  
 þæt we þe beteran beon . þurh þa boclican lare . 120  
 We sceolon swincan . and ofer-swyðan unþeawas  
 mid godre drohtnunga godes rice ge-earnian .  
 þæt we mid þam halgum þe we heriað nu

<sup>1</sup> Leaf 160, back.



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blissian moton . þeah we martyras ne beon . 124  
 We sceolon gepencan hu ge-þyldige hi wæron  
 þa þe for cristes naman ge-cwylmede wæron .  
 hi man swang mid swípum . and on sæ adrincte (*sic*) .  
 oððe on fyre forbærnde . opppe forðwyrftum limum 128  
 to wæfersyne tucode . mid gehwilcum witum .  
 and on ælcum wawan hi wæron gepyldige .  
 and ælcne hosp hi for-bæron . for<sup>1</sup> þæs hælendes naman .  
 Nu synd we swa asolcene þæt we swincan nellað 132  
 nan þincg . fornean ne urum lustum wiðcweþan  
 wið þam þæt we moton þa micclan gepincða  
 habban on heofonum mid þam halgum *martyrum* .  
 ne we nellað forberan an bysmorlic word 136  
 for ures drihtnes naman . swa swa we dón sceoldon .  
 ac butan ge-þylde . and þeawfæstnysse we yrsiað  
 swa swa leo . and lyt-hwon þencað hu we earmingas sceolon  
 æt þam ælmihtigan gode ænige miltsunge begitan . 140  
 nu we swa recelease syndon . and swa reþe us betwynan .  
 Gepylð is micel mægen . and mannum nyd-behefe .  
 swa swa ure hælend cwæð to his halgum apostolum .  
*In patientia uestra possidebitis animas uestras* . 144  
 On eowrum geðylde ge ge-ahniað eowre sawla .  
 Gif se gepyldiga man mid his þolmodnysse  
 his sawle gehylt . swa swa us sæde crist .  
 þonne forlyst se yrsigenda wer his agene sawle . 148  
 þurh weamodnysse . and heo gewislice for-færð .  
 Gif we wislice libbað . swa swa us wissiað béc  
 þonne mage we becuman to cristes halgum .  
 æfter ure ge-endunge . and æfre mid him wunian . 152  
 for-þan þe þes middan-eard flihð aweg swyðe .  
 and ure dagas gewitað . swa swa weg-færende menn .  
 and se forþ-gewitena dæg ne went næfre ongean .  
 ac ælc tid us drifð forð to deaþe unþances . 156  
 Þa halgan þe we heriað . and heora gelican .  
 forsawon þisne middan-eard . þeah þe he myrge wære

<sup>1</sup> Leaf 161.

whom now we praise, though we be not martyrs. 124  
 We must consider how patient they were,  
 those who for Christ's name were killed;  
 men scourged them with whips and drowned them in the sea,  
 or burned them in the fire, or with tortured (?) limbs 128  
 tormented them for a spectacle with every punishment;  
 and in every woe they were patient,  
 and bore every contumely for the Saviour's name.  
 Now are we so slothful that we will not labour 132  
 in hardly anything, nor deny our lusts  
 in order that we may have in exchange those great dignities  
 in heaven, together with the holy martyrs;  
 neither will we bear one contemptuous word 136  
 for our Lord's name, as we ought to do,  
 but without patience and constancy we grow angry  
 as a lion, and scarcely consider how we, miserable men,  
 are to obtain any mercy from Almighty God, 140  
 now that we are so reckless and so fierce amongst ourselves.  
 Patience is a great virtue and necessary to men,  
 even as our Saviour said to His holy Apostles,  
 '*In patientia uestra possidebitis animas uestras;*' 144  
 'In your patience ye shall possess your souls.'  
 If the patient man by his long-suffering  
 keepeth his soul, even as Christ said to us,  
 then the irascible man will lose his own soul 148  
 through impatience, and it will certainly perish.  
 If we live wisely, even as books instruct us,  
 then may we come amongst Christ's Saints  
 after our ending, and ever dwell with them; 152  
 because this world flieth away very swiftly,  
 and our days depart like wayfaring men;  
 and the departed day cometh never again,  
 but every hour driveth us forth to death, against our will. 156

The saints whom we are honouring and their like  
 renounced this world, though it were merry,



þa ða hi on life wæron . forþan þe hi gewilnodon þæs ecan .  
 þa wæs langsum lif . and lipe <sup>1</sup>ge-wederu . 160  
 hælo on lichaman . on lang-sumere sibbe .  
 wæstm-bærnyss on eorþan . and geniht-sum-nyss on spedum .  
 ac swa-þeah þa halgan eall þæt forhogodon .  
 and þæs ecan lifes eallunga ge-wilnodon . 164  
 Efne nu þæs middan-eard is for micclum geswenct .  
 and mid manegum earfoðnyssum yfele gepreatod .  
 and þeah-hwæþere we lufiað his earfoðnyssesse git .  
 and to þisum swicolum life we swincað and tiliap . 168  
 and to þam towerdan life we tiliað hwonlice .  
 on þan þe we æfre habbað swa hwæt swa we her geearniað .  
 Hwilon þæs middan-eard teah menn fram gode .  
 mid his fægernyssum . and nu he fylst us to gode 172  
 forþan þe he is afylled mid fela earfoþnyssum .  
 Uton forþy awendan . urne willan to gode .  
 and to þam ecan life ure smeagunge nu .  
 þæt we eft moton þær æfre wunian . 176  
 swa swa crist sylf behét þam þe hine lufiað .  
 þam is wuldor and wurðmynt á to worulde AMEN . 178

**XXIX.**

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

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

**P**AULUS ðEODA LAREOW þa ða he geond land ferde  
 bodigende geleafan swa swa him bebed se hælend  
 þa becom he on sumum dæge to sumere mæran byrig  
 athenas gehaten . healic and mære 4  
 þære greciscra heafod-burh . on hæðen-scipe wunigende .  
 þær wæs dionisius se deorwurða martyr  
 þæra hæþena lareow on heora geleaf-leaste .  
 oþ þæt paulus hine awende of woge to rihte . 8

<sup>1</sup> Leaf 161, back.



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Se dyonisius geseah mid sumum oþrum uðwitan  
 on egypta lande þær hi æt lare wæron .  
 hu seo sunne aþystrode<sup>1</sup> to sweartre nihte  
 fram mid-dæge oð non þa ða ure drihten þrowode 12  
 for mancynnes alysednysse . and hi micclum þæs wundrodon .  
 þa cwæð dyonisius . þeos deorce niht getacnaþ  
 micel leoht towerd eallum middan-earde  
 þæt god sylf geswutelað soðlice mann-cynne . 16  
 He wæs þa iung mann . þa ða þis gewearð .  
 and him com þæt leoht to . þurh paules lare syððan  
 swa swa we her secgað on þisre soðan rædinge .  
 Paulus eode þa gleaw-lice and heora godas sceawode 20  
 ealle be endebyrdnysse . and eac þa weofoda .  
 oþ þæt he funde an weofod þe þis gewrit on stód .  
*Deo ignoto* . þæt is on englisc . Uncuðum gode  
 is þis weofod halig . þa bewende hine paulus 24  
 to dionisie þam drihtnes men and cwæð .  
 Hwæt is se uncuða god þe ge arwurðiað þus ?  
 þa cwæð dyonisius . he is digle git mannum .  
 and is towerd on worulde . and gewylt ealle þing 28  
 heofonas and eorþan . and his rice wunað  
 á buton ende. Ða andwyrde paulus .  
 hwæt þincð eow be þam gode . biþ he gast oððe man ?  
 Dyonisius andwyrde þam arwurðan paule þus . 32  
 He bið soðlice god . and soðlice man .  
 and he sylf ge-edniwað . þisne ealdan middan-eard .  
 ac he is git uncuð . forþan þe he cucu wunað  
 mid gode on heofonum . þa cwæð se halga paulus . 36  
 þone god ic eow bodige þone ðe ge hatað uncuðne .  
 he is acenned of marian þam mæran mædene .  
 and he þrowode deað sylf-willes for mannum .  
 and arás of deaðe þurh his drihten-lican mihte . 40  
 he<sup>2</sup> astah eac to heofonum to his halgan fæder .

11. þeo sunnæ.

13. miclum.

15. toward.

17. man.

19. þyssere rædinge.

<sup>1</sup> Leaf 162.<sup>2</sup> Leaf 162, back.

He, Dionysius, had seen, with some other philosophers,  
in the land of the Egyptians, where they were studying,  
how the sun grew dim unto swart night  
from midday to nones (3 P.M.) when our Lord was suffering <sup>12</sup>  
for mankind's redemption, and they greatly wondered thereat.  
Then said Dionysius, 'This dark night betokeneth  
a great light to come upon all the earth  
which God Himself will verily manifest to mankind.' <sup>16</sup>  
He was then a young man, when that this happened,  
and that light came to him through Paul's lore afterward,  
even as we shall here say in this true reading.  
Paul then went prudently and beheld their gods <sup>20</sup>  
all in their order, and eke the altars,  
until he found an altar whereon stood this inscription,  
'*Deo ignoto*;' that is in English, 'To the unknown god  
is this altar holy.' Then Paul turned him <sup>24</sup>  
to Dionysius the Lord's servant, and said,  
'What is this unknown god whom ye worship thus?'  
Then said Dionysius, 'He is yet hidden from men,  
and is to come into the world, and shall rule all things, <sup>28</sup>  
the heavens and the earth; and His kingdom shall continue  
ever without end.' Then answered Paul,  
'What think ye of that god, will he be spirit or man?'  
Dionysius answered the venerable Paul thus, <sup>32</sup>  
'He will be verily God and verily man,  
and He Himself shall renew this old world;  
but He is yet unknown, because He, living, dwelleth  
with God in Heaven.' Then said the holy Paul, <sup>36</sup>  
'That God I preach to you Whom ye call unknown;  
He is born of Mary the illustrious virgin,  
and He suffered death of His own will for men,  
and arose from death by His divine power. <sup>40</sup>  
He ascended also to Heaven to His holy Father,

23. U. *om.* englisc.

28. toward; worolde.

30. butan.

33. mann.

34. *om.* ealdan.

37. hátað.

40. miclan (*for* drihtenlican).

41. halgum.

and sitt on his swiðran hand . soð god . and soð man .  
 þurh þone synd geworhte ealle þing on worulde .  
 and he cymð to demenne ælcum be his dædum . 44  
 on ende þyssere worulde . mid wuldor-fullum englum .  
 þa ða paulus þær lange dæges geleafan þær bodode  
 þa gelyfde dyonisius on þone lifigendan god .  
 and on-cneow þæt his godas gramlice deofla wæron . 48  
 He bæd þa georne paulum . þæt he him gebæde fore .  
 þone mildheortan drihten : þæt he his discipulus wurde .  
 Eft on þam oþrum dæge eode paulus be þære stræt .  
 and gemette ænne blindne mann . se wæs geboren swa . 52  
 se bæd ge-mahlice þone mæran paulum  
 þæt he hine gehælde on þæs hælendes naman .  
 and se eadiga apostol his eagan gemearcode  
 mid þære halgan rode þone hælend biddende . 56  
 þæt he him gesihðe forgeafe . and he geseah sona  
 se ðe blind wæs geboren . and him bebed paulus ðus .  
 Gang to dyonisie nu þe god onlihte .  
 and sæge þæt he onette swa swa he ær behét 60  
 þæt he beo gefullod fram fyrnlicum synnum .  
 þa eode se gehæleda gehyrsum þam apostole .  
 and bead his hæsa bealdlice dyonisie .  
 Dyonisius þa axode þone ærendracan of-wundrod . 64  
 eart þu la se blinda þe swa geboren wære ?  
 He *andwyrde* sona þam arwurþan were .  
 Ic eom se ylca þe þu embe sprycst .  
 þe blind wæs geboren . and seo beorhte sunne 68  
 minum eagum ne scean . oþ þisne andwyrðan dæg .  
 ac se eadiga paulus mine eagan<sup>1</sup> onlihte  
 þurh his drihtnes mihte . þe he mannum embe bodað .  
 Dyonisius þa arás . and hraðe efste to paule 72

42. sit.

43. þing; worolde.

45. ænde; worolde; wulder-; æn-  
glum.46. ðe (*for* ða); *om.* þær; bodade.

47. lifigende.

49. þæt he bæde *for* him.50. to gode (*for* þone . . drihten).

51. stræt.

52. ðe (*for* se).<sup>1</sup> Leaf 163.



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mid eallum his hiwum to ðam halgan fulluhte .  
 and wearð gefullod . and folgode paule  
 þreo gear tosomne swa hwider swa he siðode .  
 and deoplice under-nam drihtnes lare æt him . 76  
 oð þæt se halga apostol hine gehadode to biscope .  
 to þære atheniscan byrig þær he geboren wæs .  
 and het hine bodian bealdlice geleafan .  
 and þæt halige godspel þam hæðenum leodum . 80  
 Dionisius þa wunode deoplice gelæred  
 on þære foresædan byrig æt his biscoop-stole .  
 and bodode þam land-folce godes lare georne .  
 þam þe he ær wæs lareow on heora geleaf-leaste . 84  
 He gebigde þa þa burhware to gode .  
 and þone mæstan dæl þæs mancynnes to geleafan  
 and fela béc gesette be ðam soðan geleafan .  
 and be engla werodum mid wundorlicre smeagunge . 88  
 and to oþrum biscoopum þa béc asende .  
 þa ðe paulus gehadode . and se halga iohannes .  
 sum þæra hatte titus . Sum timotheus .  
 sum polycarpus . and gehwilce oþre . 92  
 Eac to iohanne þam arwurðan godspellere  
 he sende gewritu þa þa he on wræcsiðe wæs  
 on pathmo þam iglande . þa þa se arlease casere  
 domicianus . hine fordemde þyder . 96  
 Dionisius hine ge-frefrode mid fore-witegunge þa  
 and sæde þæt he wiste þa gewislice þurh god  
 þæt iohannes sceolde sipian of þam iglande  
 eft to asian lande swa swa hit gelamp siððan . 100  
 and þær god-spel awritan . swa swa hit gewearð eft .  
 Dionisius þa ferde<sup>1</sup> geond fela burga gehwider .  
 and geond land bodigende bealdlice geleafan .  
 and ge-bigde mancynn micclum to gode . 104  
 and untrume gehælde on þæs hælendes naman .

80. godspell.

82. foresæden.

83. bodade; geornlice.

88. weredum; wunder-.

92. om. and . . oþre.

<sup>1</sup> Leaf 163, back.

with all his household to the holy baptism,  
and was baptized, and followed Paul  
three years together whithersoever he journeyed,  
and deeply received the divine lore from him, 76  
until the holy apostle consecrated him as bishop  
of the Athenian city where he was born,  
and bade him preach boldly the faith,  
and the holy gospel to the heathen nations. 80  
Dionysius then continued, deeply learned,  
in the aforesaid city at his episcopal see,  
and diligently preached God's lore to the people of the land  
to whom he was before a leader in their unbelief. 84  
So he converted the citizens to God,  
and the most part of the men to the faith,  
and wrote many books concerning the true faith,  
and concerning the orders of angels with wondrous reasoning, 88  
and sent the books to other bishops,  
those whom Paul had consecrated and the holy John.  
One of these was called Titus, another Timotheus,  
another Polycarp, and several others. 92  
Likewise to John, the holy evangelist,  
he sent writings when he (John) was in exile  
in the island of Patmos, when the wicked emperor  
Domitian adjudged him thither. 96  
Then Dionysius comforted him by prophesying,  
and said that he knew it certainly, through God,  
that John should return from that island  
back to the land of Asia, even as it befell afterward, 100  
and there write a gospel, even as was done thereafter.  
Then Dionysius journeyed through many cities in every direction,  
and through the land, boldly preaching the faith,  
and greatly converted men to God, 104  
and healed the infirm in the Saviour's name,

94. wrec-.  
95. arleasa.  
98. gewisslice.

101. godspell.  
103. bodiende.  
104. miclum.



oð ðæt he geaxode þæt þa arwurþan apostolas  
 petrus . and paulus . on cwearterne wæron  
 on romana byrig under þam reþan nero . 108  
 þa wolde dionisius gif hit gewurðan mihte  
 þrowian martyrdom mid þam apostolum .  
 and ge-wende þa ham . mid wundorlicum ofste .  
 betæhte his bisceop-stol oprum bisceope sona . 112  
 and ferde fram greclande mid geferum to rome .  
 ofer langne wæg æfre geleafan bodigende .  
 Hit gelamp ða swa for his langsumum fære .  
 þæt þa halgan apostolas swa swa se hælend wolde 116  
 wæron gemartyrode æt þam manfullan nero.  
 ær þam þe dionisius to rome become .  
 He com þa æt nextan siððan se casere nero .  
 his lif geendode earmlicum deaðe . 120  
 and wæs clemens papa on petres setle þa  
 se under-feng mid arwurðnyse þone æþelan bisceop .  
 and mid lufe geheold for his halgan drohtnunge .  
 þa wunode se bisceop binnan rome byrig 124  
 mid clemente papan cuðlice sume hwile .  
 oð þæt clemens him cwæð to swa swa crist him gewissode  
 Ge-sihst þu min leofa bruðor hu fela lande wuniað  
 gyt on hæðen-scipe . and ures hælendes gerip 128  
 mænig-feald is on mancynne . and feawa wyrhtan þær-to .  
 and þu eart gelæred geleaffullice þurh god .  
 and on halgum mægnum micclum geglencged .  
 far nu on godes naman<sup>1</sup> to francena rice . 132  
 swa swa cristes cempa . mid cenum geleafan .  
 and beo þe forgifen to bindene (*sic*) and to alysenne .  
 swa swa ic under-feng æt minum foregengan  
 þam halgan petre swa swa se hælend him forgeaf . 136  
 Ic cweðe þæt þu under-fó eall francena rice  
 to þinre bodunge . and beo crist sylf mid ðe .

109. gewyrðan mihtæ.

111. wunder-.

113. geférum.

114. weg.

115. langsuman.

117. gemartirod.

<sup>1</sup> Leaf 164.



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swa hwider swa þu gecyrst . swa swa he soðlice wæs  
 mid þam cadigan petre . and paule on life . 140  
 Ne wanda þu nates-hwon for þan wælhreowan folce .  
 swa man swiðor swincð . swa man selran mede under-fehð .  
 He funde him þa ge-feran . and he ferde gebyld  
 þurh þone halgan gast . þam hæðenum bodigende 144  
 cristen-dom . and fulluht . oð þæt he com to anre byrig  
 parisius gehaten þam hæðenum to-middes  
 on þæra francena rice . and him fylste se hælend  
 mid tacnum and wundrum . swa þæt he gewylde þa hæpenan . 148  
 and to geleafan gebigde þa burh-ware forhraðe .  
 He gebohte þa land æt anum geleaffullan men .  
 and þær cyrcan arærde hraðe mid cræfte  
 and godes þeowas gehadode þe þam heofonlican gode 152  
 þeowian mihton on mynsterlicre drohtnunge .  
 Hwæt þa dionisius dæghwamlice gebigde  
 fela to geleafan mid his fægeran lare .  
 and his drihtne geþeodde þam þe he þam deofle æt-bræd . 156  
 and menn sohton þa cyrcan swiðe mid geleafan .  
 Swa fela wundra worhte se ealwealdenda god  
 þurh þone halgan wer . þæt þa wundra gebigdon  
 þa wiðer-rædan hæðenan to þæs hælendes geleafan 160  
<sup>1</sup> eall-swa swiðe swa his bodung . swa us béc secgaþ .  
 He sende his geferan sume to ispaniam .  
 and to oðrum landum godes lare to sawenne .  
 and he sylf unforht mid þam francum wunode 164  
 þe þa swiðost dweledon on deofles biggencgum .  
 Gelome þa hæðengildan þe þær heteloste wæron .  
 gesamnodon heora gegadan . and ceaste astyrodon .  
 and comon mid wige to þam arwurðan were . 168  
 Ac swa hraðe swa hi ge-sawon his scinendan neb-wlite

147. fulste; god (*for* se hælend).

152. heofen-.

155. gode (*for* geleafan).156. þa (*for* 1st þam).

157. men.

158. geworhte þe eall-.

160. wiðer-weardan.

161. swa swa us.

164. syf (!; *for* sylf).

wheresoever thou turnest, even as He verily was  
with the blessed Peter and Paul in their lives. 140

Flinch not in any wise on account of the savage people ;  
by how much the more a man toileth, so much the better  
reward shall he receive.'

Then he provided himself with companions, and he went  
courageous

through the Holy Ghost, preaching to the heathen 144

Christianity and baptism, until he came to a city  
called Paris, amidst the heathen

in the Franks' kingdom, and the Saviour succoured him  
with signs and wonders, so that he subdued the heathen, 148

and very speedily converted the citizens to the faith.

Then he bought land of a believing man,  
and there quickly raised a church by his skill,  
and consecrated God's servants, that they might serve 152  
the heavenly God in monastic life.

Then Dionysius daily converted  
many to the faith by his fair lore,  
and subjected to his Lord those whom he snatched from the  
devil, 156

and men sought the church eagerly with faith.

So many wonders wrought the allwielding God  
by the holy man, that the wonders converted  
the opposing heathen to the Saviour's faith 160

quite as much as his preaching, as books tell us.

He sent some of his companions to Spain,  
and to other lands, to sow God's lore,  
and he himself continued fearlessly with the Franks, 164  
who especially erred in the devil's worship.

Often the idolaters who were there the fiercest  
assembled their congregations and stirred up a tumult,  
and came armed to the venerable man. 168

But as soon as they saw his shining countenance

165. bigengum.

166. -geoldan; hétoloste.

167. gægadan; cease (!).

168. comon on mid wege.

mid þam heofonlican leohte . þonne ledon þa hæðenan  
 heora wæpna adune . and mid wundrunge hi astræhton  
 to þam halgan bisceope . biddende forgifennysse . 172  
 Oððe gif heora ænig nolde þonne git gelyfan .  
 ðonne wearð se afyrht . and fleah him aweg .  
 Wundor-lic godes gifu þæt þam wæpenleasan menn  
 ne mihton þa wælhreowan mid wæpnum wið-standan . 176  
 ac him onbugon þa francan and þa fyrlenen norðmenn  
 to þam wynsuman iuce wuldres cynincges .  
 Wurdon þa to-brocene wide geond þæt land  
 þæra hæpenra goda hus and anlicnyssa 180  
 þurh þæra manna handa . þe hi macodon . and guton .  
 and godes gelaðung weox on geleafan swyðe .  
 Se ealde deofol þe is mid andan afylled .  
 nam micelne graman . ongean þone godes man 184  
 for þæs folces gecyrrednysse . fram his fulum biggengum .  
 and smeade hu he mihte þone micclan cristen-dom  
 on sume wisan adwescan mid his searo-cræftum .  
 Ða wurdon æt nextan þa wælhreowan hæ<sup>1</sup>pen-gildan 188  
 mid teonan astyrode . swa swa hi tihte se deofol .  
 and sendon to domiciane . þam deoflican casere  
 se ðe æfter nero genyrwde ða cristenan .  
 cyðende on gewritum be þam halgan were . 192  
 hu þurh his lare þæt land-folc wæs gebiged .  
 and eall seo burh-waru to cristes biggengum .  
 and bædon hine inwerdlice . þæt he his arwurðum godum  
 sumne ræd funde . þæt þe hraðor nære 196  
 heora gemynd adylegod þurh dionisies lare .  
 Þis gewrit com ða to þam casere on rome .  
 and he wearð sona wodlice astyrod .  
 swa þæt he hét acwellan ealle þa cristenan 200  
 þe he of-axian mihte . on eallum landum .

170. aledon.

171. adun; astrehton.

172. bidende.

174. ðe (*for se*); awég.

175. wæpn-.

177. onbugan; -men.

178. iuke; cyninges.



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wolde þæt nan man ne be-læfde cristen .  
 He sende eac sona sumne heah-gerefan  
 sisinnius gehaten swiðe hetel deofol 204  
 mid manegum geferum to þæra francena rice .  
 þæt hi dionisius þæs drihtnes þægen sceoldon mid wæpnum  
 acwellan .  
 buton he wolde bugan to þam bysmorfullum godum .  
 Hwæt þa sisinnius mid swiðlicum prasse ferde . 208  
 oð þæt he to þære byrig com . þær se bisceop on wæs  
 lærende . þæt læweda folc to geleafan georne .  
 þa het se wælhreowa þone halgan wer gebindan .  
 and ænne mæsse-preost þe he him mid funde . 212  
 rusticus geciged . and sumne erce-diacon  
 eleutherius gehaten mid heardum cnottum samod .  
 þas halgan weras æfre wunodon mid þam bisceope .  
 oð þæt hi togædere ealle to gode ferdon . 216  
 þa axode sisinnius mid swiðlicum þreate  
 þone halgan wer sona hwylcne god he wurðode .  
 Hi cwædon þa ealle þry <sup>1</sup>swilce mid anum muðe .  
 We andettað mid muðe . and on mode gelyfað 220  
 on þa halgan ðrynnysse . þe is heofonlic god .  
 þæt is fæder and sunu . and se frefigende gast .  
 and we bodiað mannum middan-eardes alysednysse  
 þurh ðone halgan sunu þe se heofonlica fæder 224  
 sylf-willes asende to slege for us .  
 Sisinnius ða cwæð . secgaþ gif ge willað  
 þam casere gehyrsumian . and on his godas gelyfan .  
 gif ge þonne nellað . nelle ic leng mid wordum 228  
 ac mid heardum swinglum his hæsa eow cyðan .  
 He het ða þone halgan bisceop unscrydan .  
 and un-mæðlice swingan . and he sang his gebeda  
 betwux þam witum . wurðigende his drihten . 232  
 þe hine eaðe mihte wiþ þa manfullan ahreddan .

202. criste.  
 203. somne.  
 204. hetol.

206. dionisium; þegn sceolden; om.  
 mid wæpnum.

<sup>1</sup> Leaf 165, back.

desiring that no man who was a Christian should be left.  
 He sent also immediately a certain prefect  
 called Sisinnius [Fescenninus?], an exceeding fierce devil, 204  
 with many companions, to the Franks' kingdom,  
 that they should kill Dionysius, God's servant, with weapons,  
 unless he would bow to the shameful gods.

Whereupon Sisinnius journeyed with great array 208  
 until he came to the city wherein was the bishop  
 teaching the lay folk zealously in the faith.

Then the cruel prefect bade men bind the holy man  
 and a mass-priest whom he found with him, 212  
 named Rusticus, and a certain arch-deacon  
 called Eleutherius, (all) together with hard knots.

These holy men had ever lived with the bishop,  
 until they all departed to God together. 216

Then Sisinnius immediately asked the holy man  
 with a great threat what God he worshipped.

Then said they all three as if with one mouth;  
 'We confess with mouth and believe in mind 220

in the Holy Trinity, Who is heavenly God,  
 that is Father and Son, and the Comforting Spirit,  
 and we preach to men the world's redemption  
 through the holy Son whom the Heavenly Father 224  
 of His own will sent to be slain for us.'

Then said Sisinnius, 'Say if ye will  
 obey the Caesar, and believe on his gods;  
 if then ye will not, I will not longer by words, 228  
 but by hard stripes, make known his hests to you.'

Then he bade men strip the holy bishop,  
 and scourge him unmercifully, and he sang his prayers  
 amidst the tortures, glorifying his Lord, 232

Who could easily have delivered him from those wicked men;

207. butan.

210. læwede.

213. *rusticus* geclyped.

216. ferde.

217. A. *sisinnius*.

219. *om.* þa.

221. þrymnysse; heofenlic.

222. *frefrigenda*.

224. *heofenlica*.

230. unscrudan þone halgan bisceop.

232. wurðende.



ac se halga sceolde on þam sceortum wítum  
his drihtne ge-efenlæcen . and deað þrowian for hine .  
swa swa crist sylf dyde . þe sealde hine sylfne for us .      236  
Eft þa sisinnius het swingan þone mæssepreost .  
and eac þone diacon . dionisies geferan .  
and het hi siððan lædan tosomne on racenteagum  
to leohtleasum cwearterne for heora geleaffulnysse .      240  
He het hi eft swingan . and siððan þone bisceop  
on isenum bedde astrehte . and byrnenda gleda dyde  
under his nacode líc . swa man *laurentium* dyde .  
ac se halga hine gebæd . on þam bedde to gode .      244  
þa het se wælhreowa hine wurpan *deorum*  
þe wæron ofhingrode þæt hi þone halgan wer abiton .  
ac þa reðan deor swa hraðe swa hi him to comon .  
lagon æt his fotum . swylce hi afyrhte wæron .      248  
þa hét<sup>1</sup> se dema awurpan þone drihtnes ðægen  
in-to byrnendum ofne . ac his ge-bedu adwescton  
ealne þone lig . and he belaf þær gesund .  
Git þa se wælhreowa dema het wyrcan ane hencgene .      252  
and het hón þone bisceop to bismore þær-ón .  
and he swa hangigende þone hælend bodode  
eallum æt-standendum . swa swa *andreas* dyde .  
þa het se dema eft dón hine of þære hencgene .      256  
and lædan hi ealle þry to leoht-leasum cwearterne .  
and fela oðre cristene to þam cwealmbærum huse .  
Hwæt ða se bisceop bliðelice tihte  
mid lare þa cristenan on þam cwearterne to gode .      260  
and him eallum mæssode . þa mid þam þe he to-bræc  
þæt halige husel þa com þær heofonlic leoht .  
ofer ealle þa meniu . swilc swa hi ær ne gesawon .  
þær com eac se hælend mid þam heofonlican leohte .      264

234. ðe (*for se*); and in ll. 244,

245. 249, 252, 256, 264, &amp;c.

235. ge-efenlæcan.

238. *om.* *dion.* geferan.

242. beornende.

243. *nacodum* lice.246. ofhingrode wæron; *om.* halgan.247. *sa* (*for* *1st* swa).

249. þegen.

250. ófne; *adwæston.*252. *om.* wælhreowa; wurcan;

hengene.

<sup>1</sup> Leaf 166.



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and fela engla mid him . þær menn onlocodon .  
 and nam þæt husel þe ðær gehalgod wæs .  
 and cwæð to þam biscope . mid blyðre ansyne .  
 Min leofa underfoh þis . and ic mid minum fæder                    268  
 þe mid fulfremednysse gefylle þa gerynu .  
 forðan þe mid me is mycel med þe sylfum .  
 and þam ðe gehyrað hæl on minum rice .  
 Ongin nu stranglice . and þín gemynd stent on heorunge            272  
 seo lufu . and welwillendnys þe wunað on þinum breoste .  
 for swa hwæne swa heo bit heo bið tiða simle .  
 and æfter þysum wordum he gewende to heofonum .  
 Sisinnius eft het sona þæs on mergen                                    276  
 gefeccan þa halgan of þam fulum cwearterne .  
 and het geoffrian heora lác <sup>1</sup> þam lifleasum godum  
 gif hi heora lifes rohton . oþþe rædfæste wæron .  
 Þa halgan þa þurh-wunodon on ðæs hælendes ge-leafan .            280  
 and se woda dema wolde þa git cunnian  
 gif he mihte hī gebigan fram godes biggencgum .  
 het hi þa ealle beswingan eft swyðe mid gyrðum .  
 and siððan be-heafdian for þæs hælendes geleafan .                284  
 Þa læddon þa hæðenan þa halgan to slæge .  
 and dionisius þancode his drihtne mid herunge  
 ealra þæra wundra þe he worhte þurh hine .  
 and hi wurdon beheafdode swa se wælhreowa het                        288  
 mid scearpum æxum . and þær ge-swutelode god  
 swiðe micel wundor þurh þone mæran biscoop .  
 Þær com þa micel leoht to þæra martyra lice .  
 and þæs biscoopes lic mid þam leohte arás .                            292  
 and nam his agen heafod þe of-aheawen wæs  
 uppan ðære dune . and code him forð þanon  
 ofer twa mila þam mannum onlocigendum  
 his drihten herigende . mid halgum lof-sangum .                        296

265. ængla.

267. ansune.

269. full-; þas (*for* þa).272. herunge; *see* l. 286.273. ðeo (*for* seo).276. *om.* on; morhgon.

278. hét hī offrian.

279. rohtan.

<sup>1</sup> Leaf 166, back.

and many angels with Him, where they were looking on,  
 and took the housel which was there consecrated,  
 and said to the bishop with blithe aspect,  
 ‘My beloved, receive this, and I with my Father 268  
 will for thee fulfil these mysteries with perfection,  
 because with Me there is a great reward to thyself,  
 and to those who hear (thee) there is salvation in My kingdom.  
 Now do valiantly, and thy memory shall remain in (men’s)  
 praise ; 272

and as for the love and benignity which dwell in thy breast,  
 for whomsoever they plead, they shall always obtain (their boon).’  
 And after these words He returned to heaven.

Then soon after, Sisinnius commanded in the morning 276  
 the Saints to be fetched out of the foul dungeon,  
 and ordered (them) to offer their sacrifices to the lifeless gods,  
 if they recked of their life or were reasonable.

But the Saints continued in the Saviour’s faith, 280  
 and the infuriated judge desired yet again to try,  
 if he might, to turn them from God’s worship ;  
 he commanded men to scourge them all again severely with rods,  
 and afterward to behead them for the Saviour’s faith. 284

Then the heathen led the Saints to death,  
 and Dionysius thanked his Lord with praise  
 for all the wonders which He had wrought through him ;  
 and they were beheaded, as the savage prefect had ordered, 288  
 with sharp axes ; and there God manifested  
 a very great wonder through the illustrious bishop.  
 For there came a great light to the martyrs’ bodies,  
 and the bishop’s body arose with that light, 292  
 and took his own head, which was hewn off  
 upon the hill, and went him forth thence  
 over two miles, while the men were looking on,  
 praising his Lord with holy hymns ; 296.

280. *om. þa.*282. *gebigean ; bigengum.*283. *ealle ða swingan.*285. *slege.*291. *þære martire.*295. *onlociendum.*

and engla werod eac þær wynsumlice sungon .  
oð þæt þæt lic becom þær ðær he licgan wolde .  
mid heafde mid ealle . and þa halgan englas  
singallice sungon . swa swa us secgað béc . 300  
Hwæt ða hæþenan þa þe ge-hyrdon þone sang .  
and þæt wundor gesawon awurpon heora gedwyld .  
and gelyfdon on crist . and eac þa cwelleras sume .  
and þær nan ne beláf þe gelyfan nolde . 304  
ac gewendon him aweg for þam wundrum afyrhte .  
þæt wæs syllic wundor þæt se soðfæsta martyr  
heafod-leas mihte gán . god ælmihtigne heri<sup>1</sup>gende .  
and eac swylce yrnan mid engla heapum . 308  
ac god wolde geswutelian þurh þæt syllice tacn  
þæt his sawl leofode þeah þe se lichama wære ofslagen .  
and wolde mannum æt-eowian . hu micelne geleafan  
se halga wer hæfde to þam hælende on life . 312  
Sisinnius swa-þeah se ungesæliga dema  
nolde on crist gelyfan . ac het acwellan ealle  
þe þurh dionisies lare gelyfdon on god  
mid mislicum wítum swípe wælhreowlice . 316  
and heora sawla ferdon to þam soðfæstan life .  
þæs halgan preostes lic and þæs geleaffullan diacones  
rusticus and eleutherius . lagon uppán þære dune  
þær hi beheafdode wæron mid þam halgan bisceope . 320  
þa ða his lic awæg eode swa swa we awriton ær .  
þa bæron þa hæðenan cwelleras þæra halgena lic  
sona to scipe woldon hi besencan on flode .  
ac se ælmihtiga scyppend wiðslóh þam unræde . 324  
Sum æþelboren wíf wæs þe wiste heora unræd .  
and gelaðode þa cwelleras swilce for cyððe hire to .  
and fordrencte hi mid wine . and het dearmunga faran  
þa hwile to þam scipe and for-stelon (*sic*) þa lic . 328  
and heold hi arwurðlice . oþ þæt seo ehtnys geswác .

298. oð þæt lic.

306. sellic; ðe soðfesta.

307. heriende.

309. sellice.

310. *om.* se.<sup>1</sup> Leaf 167.



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and se cristendóm acucode . æfter þære cwealm-bærnysse .

Eft siðþan on fyrste feng þæt cristene folc to .

and worhton mære mynster ofer þæra martyra líc . 332

þær hi ealle ðry licgað . on ænlicum wurðmynte .

þær beoþ fela wundra geworhte gelome

þurh þa halgan martyras mannum to frofre .

þær under-foð þa blindan <sup>1</sup> þurh heora bena gesihðe . 336

and þa deafan heorcununge . and þa healtan færeld .

and þa wodan þær beoð gewittige þurh hi .

and ungerime wundra þær wurðað for-oft .

to lofe þæm ælmihtigan þe leofað á on ecnysse . AMEN. 340

337. færeld.

340. ælmihtigum; êcnesse.

### XXX.

#### III. NON. NOVEMBR. PASSIO SANCTI EUSTACHII MARTYRIS SOCIORVMQUE EIVS.

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

**O**N TRAIANES DAGVM ðæs caseres rixiendum deofol-gilda big-  
genga . wæs sum cempena ealdor-man þæs nama wæs placidas<sup>2</sup> .  
æfter worulde swiðe æþelboren . and swiþe þeonde on his weorcum .  
4 and ealle ofer-hlifigende on wurð-mynte . Wæs he soðlice on rihtwis-  
nysse weorcum . and on eallum godum weorcum . swiðe gefræt-  
wod . ofþryhtum he gehealp . and gemundbyrde þa ðe fordemde  
wæron . and eac swilce he for wel manega þe unrihtlice fram  
8 yflum demum genyþrode wæron alyhte . Nacode he scrydde . and  
swa ic soðlice secge . ealle nyd-behæfnysse he wæs dælende . þam  
þe þæs behofodon . and eac swilce his wif þa ylcan godan weorc  
beeode . ac hi swa-þeah hwæðere butu þa git hæðene wæron .  
12 for-þam þe him nan man þone godcundan geleafan ne tæhte . Hi  
hæfdon twægen suna þa hi tyhton þæt hi him geefenlæhton on  
godum willan . Wæs he witodlice swiðe æþele on rihtwisnysse . and  
strang on gefeohte . swa þæt þa hæþenan wæron fram him swiðe  
16 gewylde . Wæs he eac wel gleaw on huntunge . and þæt singallice  
ælce dæge beeode . Ac se mild-heorta and se welwillenda god . þe

<sup>1</sup> Leaf 167, back.

2. alt. to placidus in later hand.

and Christianity revived after that destruction.

Afterward, after some space, the Christian folk took and built a great minster over the Martyrs' bodies, 332 where they all three lie, in especial veneration. There are many wonders wrought frequently through the holy martyrs, to the comfort of men; there the blind receive, through their prayers, sight, 336 and the deaf hearing, and the halt power of motion, and the mad are there made sane through them, and unnumbered miracles are effected there very often; to the praise of the Almighty Who liveth ever in eternity.

AMEN.

340

### XXX.

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

[See Gesta Romanorum ; Tale CX.]

IN the reigning days [days of the reign] of Trajan the Emperor there was a certain military tribune (who was) a worshipper of idols, whose name was Placidus; very nobly born as to this world, and greatly thriving in his works, and excelling all in 4 honour. Truly he was greatly adorned with works of righteousness and with all good works; the oppressed he helped, and protected those who were condemned; and likewise he assisted very many who were unjustly sentenced by evil judges. The naked he 8 clothed; and, as I truly tell, he distributed to every necessity of them that had need thereof; and his wife also practised the same good works. Nevertheless they both were as yet heathen, because no man had taught them the divine faith. They had two 12 sons whom they educated to imitate them in good will. He was indeed very noble in righteousness, and strong in fight, so that the heathen were much subdued by him. He was also well skilled in hunting, and practised it continually every day. But the 16 merciful and benign God, who always calleth to Himself those



simle æghwær to him þa þe him wurðe beoð gecygd . <sup>1</sup>ne for-seah  
 his godan weorc . ne he nolde þæt his wel-willende mōd . and gode  
 20 swiðe wurðful . buton mede sceolde beon forlætan (*sic*) . and mid ðam  
 þystrum þæs deofollican biggenges . ofer-wrigen beon . ac æfter þam  
 þe hit awriten is . þæt on ælcra þeode þe riht-wisnysse wyrð him bið  
 andfencge . he becom þa to þysse wel-willendan mildheortnysse .  
 24 and hine mid þyllicum gemete gehælde . Hit gelamp sume dæge  
 þæt he ferde út on huntað mid eallum his werode and his wuldre .  
 þa geseah he micelne floc heorta . and he ða ge-stihte his werod swa  
 him ge-wunelic wæs . hu hi on þone huntað fon sceoldon . þa hi  
 28 ealle ymb þone huntað abysgode wæron . þa æteowde him-sylfum  
 an ormæte heort . se wæs ormætre mycelnysse . ofer ealle ða oþre .  
 and wlitig . and þa gewende he fram þam flocce . and ræse into  
 þam wudu þær he piccost wæs . þa þæt placidas geseah . þa  
 32 gewilnode he þæt he hine gefenge . and him geornlice æfter ferde .  
 mid fæwum geferum . þa æt nixtan wurdon hi ealle geteorode .  
 and he ana unwerig him æfter fyligde . Witodlice þurh godes  
 fore-stihtunge . ne hors ne he sylf gewergod wæs . ne he for ðæs  
 36 weges earfoðnysse ablan . ac he lange æfter word<sup>2</sup> . and feor  
 fram his geferum ge-wát . Se heort þa witodlice astah on anne<sup>3</sup>  
 heahne clud . and þær gestód . Placidas ða lange stód . and beheold  
 þone heort . and wundrode his micelnysse . and ablan his æhtan .  
 40 Him þa god geswutelode þæt he him swilcne dom ne ondrede . ne  
 his mægnes micelnysse ne <sup>4</sup>wundrode . Witodlice betwux þæs  
 heortes hornum glitenode gelicnys þære halgan cristes rode breohtra  
 þonne sunnan leoma . and seo anlicnysse ures drihtnes hælendes  
 44 cristes . and he mennisce spræce asende on þone heort . and clypode  
 to placidam þus cwæþende . Eala placida . hwi ehtest þu min .  
 efne for þinum intingum ic com nu . þæt ic þurh þis nyten þe mé  
 ætywde . Ic eom se crist þe þu nytende wurðast . þa ælmyssan þe  
 48 þu þearfum dest . beforan me syndon . and ic com þæt ic me þe  
 ætywde þurh þysne heort . and for hine þe ge-huntian . and gefón .  
 mid þam nettum minre mildheortnysse . Nis hit na riht þæt min  
 se leofa þeow for his godum weorcum þeowige unclænum deoflum .  
 52 and þam unwittigum heargum . þurh þæt ic com to eorðan on

<sup>1</sup> Leaf 168.    <sup>2</sup> word (*sic*; for wōd?); *corr. to ferde in late hand*; cf. l. 32.

<sup>3</sup> MS. anre.

<sup>4</sup> Leaf 168, back.



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þisum hiwe swilcne þu me nu gesihst . þæt ic mancynn gehælde . þa  
 ða placidas þis gehyrde . þa wæs he afyrht mid þam mæstan ege .  
 and feoll of his horse to eorðan . and þær læg sume tid dæges .  
 56 and arás þa eft . and wolde gewislicor witan ymbe þa ætywnysse  
 þe him æteawde . and cwæð to him-sylfum . Hwæt is þeos gesihð  
 þe me her æteawde . Drihten leof onwreoh me hwæt ðu to me  
 spræce . þæt ic on þe gelyfan mæge . þa cwæð crist to him . Hlyst  
 60 nu placida . Ic eom hælende crist þe heofon and eorðan of nanan  
 þingan geworhte . and gedyde þæt leoht up asprang . and þystro  
 todælde . and ic eom se ðe gesette dagas . and tida . and gear . and  
 ic eom se ðe man of eorðan gehiwode . and for <sup>1</sup> mancynnes hælo . ic  
 64 com to eorðan . and flæsc under-feng . and ahangen wæs . and  
 bebyrged . and þy þridan dæge of deaðe aras . þa placidas þis  
 gehyrde . þa feoll he eft sona on eorþan and cwæð . Ic gelyfe  
 drihten þæt þu eart se ðe ealle þincg geworhtest . and gecyrst ða  
 68 dweliendan . and deade geliffestast . þa cwæð drihten to him . Gif  
 ðu on me gelyfst . far to þære byrig to cristenra manna bisceope .  
 and bide hine fulluhtes . Ða cwæð placidas . Drihten leof mot ic  
 þis cyðan minum wife . and minum cildum . þæt hi gelyfan on þe .  
 72 þa cwæð drihten to him . far nú . and sege hiom þæt hi fulwiht  
 onfón . and ge beoð þonne geclænsode fram deofolgilda besmiten-  
 nysse . and cum hider eft . and ic þe fullicor ætywe . and þe cyþe  
 þa ðe toward syndon . and onwreo þa halgan gerynu . Hwæt ða  
 76 placide (*sic*) on niht þanon ham ferde . and his wife rehte eall þæt  
 he geseah . sona swa heo hit gehyrde . þa cwæð heo . Hlaford min .  
 þone god þu gesawe þe ahangen wæs þe cristene men wurþiað . he  
 soðlice is ana soð god þe þurh swilce tacna gecigeð to him þa þe  
 80 on hine gelyfað . and on þissere nihte ic hine geseah . and he cwæð  
 to me . nu to-mergen þu . and þin wer . and þine suna cumað to  
 me . and nu ic oncneow . þæt he sylf á is hælende crist . Witodlice  
 he wolde under swilcum hiwe wundorlicre wæfersyne þurh þone  
 84 heort ætywan . þæt þu þy swiþor wundrie his mihta . and on hine

<sup>1</sup> Leaf 169.

now seest Me, that I might heal mankind.' When Placidus heard this, then was he affrighted with the utmost awe, and fell off his horse to the earth, and lay there for about an hour of the day, and 56 then arose again and desired to know more certainly about the revelation which had appeared to him, and said to himself; 'What is this vision which has here appeared to me? Dear Lord, reveal to me what thou spakest to me, that I may believe on Thee.' 60 Then said Christ to him, 'Listen now, Placidus; I am Jesus Christ, Who wrought heaven and earth out of nothing, and caused light to spring up, and divided the darkness; and I am He Who set days and seasons and years; and I am He Who formed man out 64 of the earth, and for mankind's salvation I came to earth and took flesh, and was crucified and was buried, and the third day arose from the dead.'

When Placidus heard this, then fell he again immediately on 68 the earth and said, 'I believe, Lord, that Thou art He Who wroughtest all things, and convertest the erring, and quickenest the dead.' Then said the Lord to him, 'If thou believest on Me, go to the city, to the bishop of Christian men, and pray him for 72 baptism.' Then said Placidus, 'Dear Lord, may I make this known to my wife and to my children, that they may believe on Thee?' Then said the Lord to him, 'Go now and bid them receive baptism, and ye shall then be cleansed from the pollution of 76 idolatry; and come hither again, and I will show thee more fully, and make known to thee those things which are to be, and will reveal the holy mysteries.'

Behold, then! Placidus went home thence at night, and told his 80 wife all that he had seen. As soon as she heard it, then she said; 'My lord, thou sawest the God Who was crucified, Whom Christian men worship; He truly is the one true God Who by such signs calleth to Him those who believe on Him; and in this 84 night I saw Him, and He said to me, "Now, to-morrow thou and thy husband, and thy sons shall come to Me." And now I have perceived that He Himself ever is the Saviour Christ. Verily He desired to show, under such a form, a wonderful spectacle by means 88 of the hart, that thou mightest wonder the more at His might,

gelyfe . Uton nu faran on þisse<sup>1</sup> nihte . and begitan us þæt halige  
 fulluht<sup>2</sup> cristenra manna . þurh þæt . soðlice beoð his agenne þa ðe  
 on hine gelyfað . þa cwæð placidas to hire . þæt ylce me sæde se  
 88 þe ic geseah . þa soðlice to middre nihte hi ferdon swa heora men  
 nyston to cristenra manna sacerda . and rehton him ealle þincg þe  
 him ætywde wæron . and þæt hi on god gelyfdon . and halsodon  
 hine þæt he hi gefullode. Se bisceop wæs ða mid micelre blisse  
 92 gefyllæd . and wuldrode god se þe wile þæt ealle menn hale beon .  
 and to soðfæstnysse wege becumað . and he hi þa gecristnode . and  
 tæhte hi þa geryna (*sic*) þas halgan geleafan . and gefullode hi on  
 naman . fæder . and sunu . and þæs halgan gastes . and nemde  
 96 placidam eustachium . and his wif theophistim . and his anne suna  
 agapitum . and operne theofistum . and sealde hi þæt halige geryne .  
 cristes lichaman and blodes . and forlet hi þus cwæpende . Drihten  
 hælende crist þæs lifigendan godes sunu . sy mid eow . and forgife  
 100 eow þa ecan rica. Soðlice ic oncnawe þæt godes bletsung is mid  
 eow . brucað ge godes neorxne-wonges and gemunað min iohannis  
 ic bidde eow. þa soþlice eft on ærne mergen genam eustachius  
 feawa geferan . and ferde to ðære stowe þær he ær þa ge-syhðe  
 104 geseah . and tosende his ge-feran swilce for huntoðes intingan . and  
 he ana beláf and nealæhte to þære stowe . and geseah þa ylcan  
 gesihðe þe he ær geseah . and feol niþer on his ansyne and cwæð .  
 Ic halsige þe drihten . and ic oncnawe þæt þu eart hælend crist þæs  
 108 lifigendan godes sunu<sup>3</sup> and nu ic hider com . and bidde þine untō-  
 dæledlican godcundnysse . þæt þu me geswutelige . þæt þu me ær  
 behete . Ða cwæð se hælend to him. Eadig þu eart þe onfenge þone  
 þweal minre gife and þe ge-gyreddest mid undeadlicnysse . and nu þu  
 112 ofer-swiðdest deofol and fortræde þone þe þe beswác . and nu ðu un-  
 scryddest þe þone brosnigendlican mann . and þe gescryddest þone  
 unbrosnigendlican . se þurh-wunað á on worulde . nu beoð geswute-  
 lode þa weorc þines geleafan . and deofles anda bið astyred wið þin .

<sup>1</sup> þisse, *alt.* to pissere.<sup>2</sup> Leaf 169, back.<sup>3</sup> Leaf 170.



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116 forðan þu hine forlæte . and efest þæt he ælc yfel do ymbutan þe .  
 Þe gedafenap soðlice fela aræfnian . þæt þu onfo wuldorbeah . Efne  
 þu wære nu oð þis up-ahafen on þisse worulde æhtum . and hwil-  
 wendum weorcum . nu gedafnað þe þæt þu beo ge-eaðmet . of þire  
 120 hean idelnysse . þæt þu eft beo upahafen on gastlicum welum . ne  
 ateorige þin mægen . ne ðu ne beseoh to þinum ærran wuldre . ac  
 eall swa þu gewilnodest þæt þu mannum gelicodost þurh þin sige-  
 fæst gefeoht . and þam deadlican cynincge . swa þe eac gedafenað  
 124 to efestenne þæt þu me þam undeadlican cynincge þine trywa  
 gehealde . and on þissum tidum beon gecostnod þurh þrowunga .  
 and geswinc . swa min se leofa ðeow iob . and deoffles oferswiðend  
 þurh geþyld . Warnæ huru þæt nan wyrgung . and ceorung astige  
 128 on þinum gepohte . Soðlice þonne þu bist geeaðmodað ic cume to  
 ðe . and gelæde þe eft to þinum agenum wuldre and wurð-scipe . Þa  
 æfter þysse spræce . astah crist to heofonum . and cwæð to  
 eu<sup>1</sup>stachio hwæðer is ðe leofre þe ðu nu onfó þa costnunga . þe  
 132 near þinum ende . Þa cwæð eustachius . Ic halsige drihten hælend  
 buton hit unaræfnedlic sy to ofer-cumenne . þa þing þe us synd  
 fram ðe forestihtode læt us nu onfon þa costnunge . and syle us  
 geðyld to aræfnigenne . þylæs se awyrgeda feond astyrige þæt we  
 136 ænig þing cwæþan and gepencan . ongen þinne willan . Drihten  
 him to cwæð . Eustachi . winn ongen . soðlice min gifu is mid  
 eow . and gehylt eowre sawla . Eustachius gewende þa ham . and  
 arehte his wife eall þæt him fram drihtne gesæd wæs . and hi big-  
 140 don heora cneowa . and bædon god cweðende . Drihten hælend .  
 beo hit swa þin wylla sy . Þa gelamp hit æfter feawum dagum þæt  
 his hired wæs gestanden mid cwylmendre adle . and wæron deada  
 ægðer ge his þeowas . ge þeowena . þa ongeat eustachius þæt seo  
 144 fore-sæde costnung him ða æt wæs . and þancfullice hi under-feng .  
 and bæd his wif þæt heo ne ateorede . ne to sarig wære . Þa eft  
 æfter lytlan fæce . wurdon his hors ealle . and ælces cynnes nytena  
 deade . and he þa costnunga lustlice underfeng . and dihllice mid  
 148 his wife . and mid his twam sunum aweg gewát . þa þæt ongeaton

121. V. (fol. 72) begins here.

123. cyninge.

124. efestene.

127. wirging.

<sup>1</sup> Leaf 170, back.

hast forsaken him, and he will hasten to do every evil concerning thee. It behoveth thee verily to suffer many things that thou mayest receive a crown of glory. Behold! thou wast until now 128 exalted in this world's riches and transitory works; now it befitteth thee to be humbled from thine high vanity that thou mayest afterward be exalted in spiritual riches. Let not thy courage fail, neither look thou back to thy former glory; but even 132 as thou hast desired to please men and the mortal king by thy victorious fight, so likewise it behoveth thee to hasten that thou mayest keep thy troth with Me, the immortal King, and at this time to be tried by sufferings and labour, even as my beloved 136 servant Job, and (be) the devil's vanquisher through patience. Beware however that no cursing and murmuring arise in thy thought. Verily when thou shalt be humbled I will come to thee, and will bring thee again to thine own glory and honour.' 140

Then after this speech Christ ascended to heaven, and said to Eustace; 'Whether is dearer to thee to receive temptations now, or nearer thy end?' Then said Eustace, 'I beseech (thee) Lord Jesus, unless it be unallowable to overcome the things which are 144 predestined by Thee for us, let us receive the temptation now, and give us patience to endure, lest the accursed fiend provoke us to say and think anything against Thy will.'

The Lord said to him; 'Eustace, strive; verily My grace is 148 with you and shall keep your souls.'

Then Eustace returned home, and related to his wife all that was said to him by the Lord, and they bowed their knees, and besought God, saying, 'Lord Jcsus, be it as Thy will may be.' 152 Then it happened after a few days that his household was attacked by a mortal disease and died, both his male and female servants. Then Eustace perceived that the aforesaid trial was then upon him, and thankfully received it, and besought his wife 156 not to faint nor be too sorry. Then again after a little space all his horses and beasts of every kind were dead, and he joyfully received those trials, and secretly went away with his

135. aræfnienne; astyric.

137. him cwæð to; win.



yfele men : þæt hi swa be-reafode wæron . þa ferdon hi to . and  
 namon heora gold and seolfor . and call þæt þær wæs . and swa eall  
 heora æhta losodon þurh deofles searwa . on þam dagum gelamp  
 152 þæt eall folc wurþodon symbelnysse mid þam casere þurh þone sige  
 þe he on persia ðeoda <sup>1</sup> gefeaht . Was hit eac þeaw þæt placidas on  
 þære symbelnysse fyrrest beon sceolde . for-ðam he wæs þæra  
 cempena lareow and ealdorman . þa wæs he soht . and hine nan man  
 156 findan mihte . þa wundrodon ealle men þæt on swa lytlan fæce  
 hine nan man findan mihte . ne nan þing þæs him to belamp . and  
 se casere and ealle his þægnas wæron swiðe sarie . for his færed-  
 lican aweg-gewitennysse . þa cwæð his wif to him . hu lange  
 160 wunige we her . utan niman uncre twa cild and faran heonan .  
 elles we beoð to hospe and edwite eallum þe us cunnon . þa on  
 niht genamon <sup>2</sup> heora twægen suna . and ferdon to egypta lande :  
 soðlice æfter þam þe hi ferdon twegen dagas . þa comon hi to sæ :  
 164 and þær ge-metton scip standan . and hi on þæt codon . and mid  
 him reowan . þa geseah þæs scypes hlaford þæt eustachies wif  
 swiðe fæger wæs . þa gewilnode he hi habban . and gyrnde þæs  
 scyp-tolles . ac ða hi nan þing næfdon to syllanne . þa gyrnde he  
 168 þæs wifes for þam tolle . þa eustachius þæt aget . þa nolde he hi  
 alætan . þa bicnode se scip-hlaford to his mannum . þæt hi hine ut  
 sceoldon wurpan . þa eustachius ongæt heora sarwa . þa let he þæt  
 wif . and genam his twa cild . and eode geomrigende and cwe-  
 172 ðende . Wa me and eow forþam eower modor is ælfremedum were  
 ge-seald . Eode þa swa heofende . oð þæt he becom to sumum flode .  
 and ne dorste ða for ðæs flodes mycelnysse mid þam twam cildum  
 ingan . ac bær þæt an cild ærest . and sette <sup>3</sup> on oðre healfe þæs  
 176 staðcs and code ongean feccan þæt oper . þa he ða wæs tomiddes  
 wætres . þa geseah he þæt an leo genam þæt cild . and gewende to  
 wuda mid . he ða wæs geortruwod þæs cildes . and gehwearf  
 geðyldelice hopende þæs oðres . ac þa he ðyderweard wæs .  
 180 geseah he þæt an wulf genam þæt . þa tær he his loccas heofende .  
 and wolde hine sylfne adrencan on þam wætre . ac hine seo uplice

152, 154. symbelnesse.

156. menn.

158. þægnas ; sarige.

<sup>1</sup> Leaf 171.<sup>2</sup> hy supplied in late hand.<sup>3</sup> Leaf 171, back.



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arfæstnyss gestapelode mid geþylde . þæt he þæt ne dyde . Seo leo  
 soðlice heold þæt cild ungederod . æfter godes gestihtunge . þa  
 184 hyrdas ðæs landes geseonde þæt se leo þæt cild swa cucu bær .  
 æfter urnon . and hit ahreddon . and eall-swa þa yrðlingas . ahred-  
 don þæt oðer cild æt þam wulfe . Witodlice ge ða hyrdas . ge ða  
 yrðlingas . wæron of anre scire . and hi þa cild afeddan mid him .  
 188 Eustachius soðlice heora fæder wende þæt hi fram þam wildeorum  
 abitene wæron . eode þa heofende and cwæðende . Wala wa hu ic  
 nu greow . swa þæt treow þe mid wæstmum bið fægre gefrætwod .  
 and eom nu swa þæt twig . þæt bið acorfen of þam treowe . and  
 192 aworpen on micclum ystum . and eg-hwanon gecnissed . wala on hu  
 micelre genihtsumnyse ic hwilum wæs . and eom nu bereafod .  
 swa an hæftnydliŋc . Iu ic wæs cempena lareow . and mid  
 mycclum were ymbseald . nu ic eom ana forlæten . ne furþum  
 196 mine bearn ic næbbe . Ac þu drihten ne forlæt me . ne mine teares  
 ne for-seoh . ic geman leof drihten þæt þu cwæde . þæt ic sceolde  
 gecos[t]nod beon eall-swa iob . ac on sumum þingum mare ic  
 þolige<sup>1</sup> þonne he . he soðlice þeh him æhta losodon . swa-þeah him  
 200 wæs his myxen forlæten . þæt he þær-uppan sittan mihte . Ic  
 soþlice on ælpeodignesse anxsumnyse þrowige . He hæfde frynd  
 þæt hine frefrodon . and him efensargodon . ic soðlice on þis  
 westene hæbbe wilde deor þe mine bearn me benaman . he hæfde  
 204 his wif mid him . þe hine arette . þeah he his bearna þolode . ic  
 witodlice æghwanane eom unge-sælig buton westme . ne furðum an  
 spearca mines cynrenes nis me forlætan . ac eom gelic þam bogum  
 þe on westene æghwanane mid ystum slægene [synt]<sup>2</sup> . Drihten  
 208 leof ne onscunige ðu þines þeowes mænigfealdan word . ic sorgie  
 soðlice þæt ic ma spræce þonne hit gedafnað . sete drihten heord-  
 rædene minum muðe . þæt min heorte ne abuge to yflum wordum .  
 þi-læs þe ic beo aworpen fram þine ansyne . drihten leof syle me nu  
 212 reste mire mænig-fealdan gedrefednyse . and mid þisum wordum  
 he eode wepende on þone tun þe hatte dadissus . and þær wunode :  
 and beget him biglyfne mid his weorce . þa æfter micelre tide .  
 bæd he þæs tunes hlaford[as]<sup>3</sup> þæt he moste healdan heora æceras .  
 216 and him mede earnian . and he ðær drohtnode fiftyne gear . his suna

<sup>1</sup> Leaf 172.    <sup>2</sup> synt added in late hand.    <sup>3</sup> hlaford in margin; rest cut off.

himself in the water; but heavenly virtue fortified him with patience, so that he did it not. Of a truth the lion kept the 196 child unharmed, by God's ordinance; the shepherds of the country, seeing that the lion bare the child thus alive, ran after and rescued it; and also the husbandmen rescued the other child from the wolf. Verily, both the herdsmen and the husbandmen were 200 of one district, and they fed the children with them; but Eustace their father supposed that they had been devoured by the wild beasts; so he went lamenting, and saying; 'Well away! How did I but now grow like the tree which is beautifully adorned 204 with fruits, and am now like the twig that is cut off the tree and cast away in a great storm, and buffeted on all sides. Alas! in how great abundance I once was, and am now bereaved like an enslaved captive; formerly I was master of the soldiers, and 208 compassed about with a great company; now I am left alone, nor have I even my children. But Thou, Lord, forsake me not, nor despise my tears; I remember, dear Lord, that Thou saidest that I should be tried, even as Job, but in some things I suffer 212 more than he. He, verily, although his goods were lost to him, nevertheless his dunghill was left to him that he might sit there-upon; I, indeed, suffer anguish in exile. He had friends who comforted him and sorrowed with him, but I verily have wild 216 beasts in this wilderness, that have taken away my bairns; he had his wife with him who refreshed him, though he suffered (the loss of) his bairns. I verily on all sides am unhappy, being without offspring, nor even a spark of my kindred is left to me, 220 but I am like the boughs which in the desert are beaten on all sides by storms. Dear Lord, reject Thou not Thy servant's manifold words; I, indeed, sorrow in such wise that I speak more than is fit. Set, Lord, a guard on my mouth that my heart yield 224 not to evil words, lest I be cast away from Thy countenance. Dear Lord, give me now rest from my manifold tribulations.'

And with these words he went weeping into the town which is called Dadissus, and there dwelt, and procured for himself food by 228 his work. Then after a great time he prayed the lords of the town that he might occupy their fields and earn him meed; and he lived

þonne wæron afedde on opran tune . and heora naðor nyste þæt hi  
 wæron gebroðra . Witodlice se hæpena scip-hlaford se ðe genam  
 eustachius wif . gelædde hi to his earde . and godes gife hi  
 220 gescylde þæt he hī ne gewemde . þa hwile þe heo mid him <sup>1</sup> wæs .  
 ealswa heo to gode wilnode . and siððan he dead wæs heo wæs his  
 yrfe-numa . Æfter þissum wæs ge-worden micel hergung on þam  
 lande . þe eustachius ær on wæs . and hi fela ðæra romaniscra landa  
 224 awestan . þa wæs se casere þearle geancsumod for þære hergunge .  
 and gemunde þa placidam . and swiþe geomrode for his færlican  
 awæg-gewitennysse . gesomnode þa his fyrd ealle to him . and  
 geornlice axode be him . and bebead þæt man foran sceolde . swa  
 228 wide swa his anweald wære . and hine geornlice axian . and he eac  
 behét þam þe hine funden . micelne wurðscipe . and fremfulnesse .  
 þa ferdon soðlice twegen ceman þa wæron genemde . antiochus .  
 and achaius . þa ær wæron under eustachius handa . and þurh-  
 232 ferdon ealle þa land þe into rome hyrdon . oððæt hi comon þær he  
 wunode . Eustachius þa soðlice feorran hi behealdende . be heora  
 gewunelican gange hi gecneow . and gedrefed on his mode . he  
 ge-bæd hine . and cwæð . Drihten ure god þu ðe generast of ælcum  
 236 geswince þa þe on þe gehihtað . gefultuma me þæt ic mote þine  
 þeowene mine gemeccan git geseon . swa ic nu þas gehænde geseo  
 þe me hwilon þenedon . witodlice ic wat þæt mine bearn for  
 minum synnum fram wildeorum abitene synd . forgif me drihten .  
 240 þæt ic huru on æristes dæge hi geseon mote . Him þa ðus sprecen-  
 dum com stefn ufane to him cwæðende . Getryw eustachi . soðlice  
 on þisse andweardan tide þu gehwyrfst to þinum þam ærran  
 wurð<sup>2</sup>scipe . and þu onfehst ge þin wif ge þine cild . Witodlice on  
 244 þære æriste þu gesihst micelre mærran þincg . and þu onfehst þara  
 ecra goda gelustfullunga . and þin nama bið ecelice gemærsod .  
 Eustachius þa ðis gehyrende . mid mycelre fyrhto geslegen wæs .  
 þæt he gestandan ne mihte . ac gesæt . Arás ða eft upp and locode  
 248 wið ðæs weges . and geseah þæt þa menn wæron wið his weard .  
 and he hi wel gecneow . ac hī ne cneowan hine . þa cwædon hi to  
 him . hal wæs ðu broðor . he him oncwæð . syb sy mid eow

226. V. (fol. 92) begins here ; but is illegible.

228. V. ahsian (?).

<sup>1</sup> Leaf 172, back.<sup>2</sup> Leaf 173.



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broðra . Ða cwædon hi eft . Sæge us la leof hwæðer ðu her wite  
252 ænigne ælpeodigne þe hatte placidas mid his wife . and his twam  
sunum . soþlice gif ðu hine us gecyþest . we þe willað syllan gode  
mede . þa cwæð he . for hwilcum þingum sece ge hine . hi cwædon .  
he wæs us swyðe leof freond . nu wolde hine geseon . gif we hine  
256 geaxian mihton æfter swa fela gearum . Ða cwæð he . nat ic her  
nanne swilcne wer . soðlice ic sylf eom ælpeodig. Eustachius þa  
gelædde hi into his gesthuse . and ut-gangende bohte him wīn . and  
him scencte for heora micclan geswince . þa cwæð he to þam hus-  
260 hlaforde . þas men synd me cuðe . and hi for-þi comon to me . gif  
me nu mettas . and win . and ic hit þe gilde eft of mire hyre . and  
he him þa glædlice tipode . and he ða eustachius him þenode . and  
gemunde hu hi him ær þenode (*sic*) . and ne mihte forberan þæt  
264 he ne weope . ac eode ut and þwoh his eagan . and com  
eft inn . and þencde him . hi þa geornlice hine be<sup>1</sup>heoldon  
and hine be dæle oncneowan and cwædon . gelic is þæs man  
þam menn þe wit secað . eaðe he hit mihte beon . Ða cwæð se  
268 oðer . Ic wat þæt he hæfde ane dolhswaðe on his hneccan þæt  
him gelamp iu on gefeohte . Gyman we nu hwæðer he þæt tacen  
þære wunde hæbbe . þa hi þa hine geornlice beheoldon . þa  
gesawon hi þa dolhswaðe on him . and hi sona hine beclypton . and  
272 cystan . and weopen for blisse . and axodon hine hwæðer he hit  
wære þe heora cempena lareow geo wæs . he þa oðsóc þæt he hit  
nære . hi þa ongen hine gecnæwne gedydon be þam tacne þe on his  
hneccan wæs þæt he hit wæs . and hine axodon be his wife . and  
276 his cildan hwæt hi ge-ferdon . He þa cwæð . þæt he hit wæs . and  
þæt his wif . and his cild . deade wæron . Ða sona wearð þis cuð  
eallum on þam lande . and hi þider comon mid mycelre wundrunge .  
and þa menn þe him æfter ferdon . rehton þam mannum eallum be  
280 his ærran wuldre . þa hi þus gehyrdon . þa weopon hi ealle  
cwæðende . Eala þæt swa mycel healicnys swilces weres us þeowode .  
Ða ceman þa cyðdon him þæs caseres bebod . and scryddon hine  
mid þam betstan reafe . and læddon forð mid him . and þa land-  
284 leode hine furðor gebrohton . and he hi mid sibbe forlet . Eu-

<sup>1</sup> Leaf 173, back.

oh master! whether thou know here any stranger who is called Placidas, with his wife and his two sons; truly, if thou makest 268 him known to us, we will give thee good meed.' Then said he, 'For what reasons seek ye him?' They said, 'He was to us a very dear friend; now would we see him, if we could have intelligence of him after so many years.' Then said he, 'I know not 272 here any such man; truly, I myself am a stranger.' Eustace then led them into his guest-house, and going out bought wine for them, and gave them to drink on account of their great fatigue.

Then said he to the master of the house, 'These men are known 276 to me, and therefore they came to me; give me now meats and wine, and I will pay thee afterward out of my hire.' And he thereupon gladly granted it to him, and he then, Eustace, served them; and remembered how they had before served him, and 280 could not forbear to weep, but went out and washed his eyes, and came again in, and served them. They then earnestly regarded him and partly recognised him and said, 'This man is like the man whom we seek, it might easily be he.' Then said the other, 284 'I know that he had a scar on his neck that chanced to him in fight; let us observe now whether he hath the token of that wound.' When they looked at him carefully, then saw they the scar on him, and they immediately embraced and kissed him, and 288 wept for bliss, and asked him whether it were he who formerly was the teacher of their soldiers; he then denied that it was he. Then they in return made him manifest by the mark on his neck, that it was he, and asked him concerning his wife and his children, 292 how they had fared. He then said that it was he, and that his wife and his children were dead. Then this soon became known to all in the land, and they came thither with great wondering; and the men who had gone after him related to all men concerning 296 his former glory. When they heard this, they all wept, saying, 'Alas! that so great excellence of such a man should have served us.' The soldiers then made known to him the emperor's command, and clothed him with the best garment, and led him forth 300 with them; and the people of the country brought him further, and he dismissed them in peace. Eustace then, on the way,



stachius þa on þam wege him rehte hu him crist ætywde . and hu  
 he of fulwihte genemned wæs eustachius . and eall hu him gelamp  
 be his wife . and his cildum . þa embe fiftyne dagas . comon hi to  
 288 ðam <sup>1</sup>casere . and þa cempa hi þa arehton eall him hu hi hine  
 fundon . and se casere eode ongen hine . and cyste hine . and axode  
 hwi he swa feor of his earde faran wolde . he ða him and ealle his  
 duguðe endebyrdlice arehte ealne his sið . and his wifes . and his  
 292 cilda . Se casere þa and ealle wæron swiðe bliðe his ongeancymes  
 . and hine bædon þæt he eft fenge to þam anwealde þe he ær  
 hæfde . and he swa dyde . het ða gegaderian fyrde . þa he þa fyrde  
 sceawode . þa onget he þæt ðær næs fyrod (*sic*) genoh ongen heora  
 296 fynd . Het þa of ælcra byrig and tunum . gegaderian ma cempa .  
 þa gelamp hit þæt man bead þam tunræde þe his suna on afedde  
 wæron . þæt man sceolde twegen cempa gescyrpan to þære fyrde .  
 þa geceas man þa twegen cnihtas . forþam þe hi wæron caffice  
 300 and cyrtene . and ælpeodige . to þære fyrdunga . þa wæs eall seo  
 fyrd gegaderod beforan him . and he hi þa getrymede . and gesette  
 swa his þeaw wæs . þa geseah he on-gemang oþrum þa geongan  
 cnihtas þæt hi wæron wlitige on hiwe . and lange on wæstmum .  
 304 gesette hi þa fyrmeste on his þenunge . and wearð onæled on  
 heora lufe . and æfter þam þe he gefadod hæfde eall his werod swa  
 his þeaw wæs . þa ferde he to þam gefeohte . and ge-code þa land  
 þe ða hæðenan ætbrodon hæfdon . and hi þam casere underþeodde .  
 308 Ferde ða forð ofer þæt wæter þæt wæs genemned idispis . in þa  
 inran land þæra hæðenra . and hi ofer-com . and heora eard aweste .  
 þa git he wilnode þæt he innor ferde . <sup>2</sup>þa ðurh godes fore-stih-  
 tunge he becom to ðam lande þær his wif wæs . hæfde hio hire  
 312 gebogod on anan wyrtigan hamme . and wæs hio swa we bufan  
 sædon ungederod þarh godes gescyldnyse . fram þæs hæðenan  
 gemanan . þa com eustachius mid his here to þam tune þe heo ða  
 on wæs . Wæs seo wunung þær swyþe wynsum on to wicenne .  
 316 and his geteld wæron gehende hire wununge geslagene . ða ge-lamp  
 hit eac þæt þa twegen cnihtas hire suna . heom in ge-curon mid

<sup>1</sup> Leaf 174.<sup>2</sup> Leaf 174, back.



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hyre meder . ne hi niston þæt heo wæs hire .modor . ne heo niste  
 þæt hi wæron hire suna . þa an under-mæl spræcon hi betwux him  
 320 þær-inne embe heora cild-geogoðe . and seo modor sæt geornlice  
 hlystende hire tale . þa cwæð se yldra broðor . þæt is . þæt ic  
 gefyrnost gemunan mæg . þæt min fæder wæs cempena ealdor-man .  
 and min modor swyðe wlitig wæs on hiwe . and hi hæfdon twegen  
 324 suna . me . and oþerne gingran . and þa on niht ferdon hi út . and  
 genamon unc and ferdon to sæ . and ut reowan . þa we up comon  
 þa næs ure modor mid us . nat, ic for-hwi . þa genam ure fæder  
 unc . and bær us wepende forð on his weg . þa becomon we to  
 328 anre éá . þa eode he in þæt wæter . and bær mine gingran broþor . and  
 forlet me . þa cyrde he eft ongean wolde feccan me . þa com an  
 wulf and gelæhte mine broðor . and ær he to me cuman mihte .  
 færinga com of ðam wuda an leo . and gegrap me . and arn to  
 332 wuda . and þa hyrdas ðe þær gehende wæron . ahreddan <sup>1</sup>me . and  
 ic wæs ða afed on þam tune eal-swa ðu wast . and ic nyste hwæt  
 min fæder geferde . and min broðor . þa se gingra broðor þis eall  
 gehyrde fram þam yldran broðor . þa aras he and gelæhte hine be  
 336 þam swuran . and cyste . and clypte . and sæde . þurh þone god þe  
 cristene wurðað . ic eom þin broðor be þire tale . for-þam me  
 sædon þe me afeddon þæt hi me ahreddan fram þam wulfe . Ða  
 hiora modor þas word gehyrde . þa wæs eall hire heorte astired .  
 340 and hire innoð . and þohte hwæðer hit hire suna wæron . forðam  
 he cwæð þæt heora fæder wære cempena caldor-man . and eac þæt  
 heora modor æt ðam scype forlætan (*sic*) wearð . þa ðy oþre dege  
 gesohte heo þæra cempena ealdorman . þus cweðende . Ic bidde þe  
 344 leof hlaford þæt þu me gelæde to minum earde . Ic eom soðlice  
 romanisc . and ic on hæftnyd hider gelæd wæs . þa onge-mang  
 ðyssum beheold heo hine swyðe georne . and ge-cneow þa tacna þe  
 on his hneccan wæron . and heo þa aforhtode . and ne mihte  
 348 forbæran þæt heo hit leng forhæle . ac gefeoll to his fotum . and  
 cwæð . Ic halsige þe leof hlaford þæt þu ne beo geæbylged ongen  
 þine þeowene . ac for þinre arfæstnysse gehyr me . and sege me

<sup>1</sup> Leaf 175.

mother, nor knew they that she was their mother; neither knew she that they were her sons. Then one morning time they spake 340 betwixt themselves therein about their childhood, and their mother sat earnestly listening to their tale. Then said the elder brother, 'The earliest thing that I can remember is, that my father was the tribune of the soldiers, and my mother was very fair of coun- 344 tenance; and they had two sons, me and another younger one; and one night they went out, and took us too, and went to sea and rowed out; when we came up [i.e. landed], then our mother was not with us, I know not wherefore; then our father took 348 us two, and bare us forth weeping on his way; then we came to a river, and he went into the water and bare my younger brother and left me. When he returned, wishing to fetch me, there came a wolf and seized my brother; and before he could 352 come to me, suddenly there came from the wood a lion, and gripped me, and ran to the wood; and the shepherds who were there at hand rescued me, and I was there reared in the town, even as thou knowest, and I knew not how my father and my 356 brother had fared.'

When the younger brother had heard all this from the elder brother, then he arose and caught him by the neck, and kissed and embraced him, and said, 'By the God whom Christians worship I am 360 thy brother by thy tale, because those who reared me told me that they had saved me from the wolf.' When their mother heard these words, then all her heart and all her inward thoughts were stirred, and she thought whether it could be her sons, because he had 364 said that their father was a military tribune, and eke that their mother was left behind in the ship. Then the next day she sought the tribune of the soldiers, thus saying, 'I pray thee, dear lord, that thou wilt bring me to my country. I am truly a Roman, and 368 I was brought hither in captivity.' Then in the meanwhile she looked at him very earnestly, and recognised the signs which were on his neck, and she was thereupon affrighted, and could not bear to conceal it longer, but fell at his feet, and said, 'I beseech 372 thee, dear lord, that thou be not wrath with thy servant; but, for thy clemency, hear me and tell me what thou art. I ween,

hwæt þu sy . ic wene leof þæt þu sy placidas cempena ealdorman .  
 352 and wære eft on fulluhte genemned eustachius . þone eac swylce se  
 hælend sylf wæs gemedemod þurh þone heort to his mildheort-  
 nysse gecigan . þæt he on hine gelyfde . and he ða þurh mænig-  
 fealde costunga þe him on be<sup>1</sup>comon genam his wíf . þæt ic eom .  
 356 and his twegen suna . *agapitum* and *theophistum* and ferde to  
 egypta lande . and þa ða we reowan . þa ge-nam se scip-hlaford me  
 neadinga æt him . forþam he wæs hæðen . and he me gehæfte on  
 his eðle . and crist me is gewita þæt he ne nan man me gewemde  
 360 oþ þisne dæg . ac crist se lifigenda geheold mine clænnysse . Nu ic  
 hæbbe eall þis gesæd swa hit gelamp . nu bidde ic ðe þurh þæt miccle  
 mægen ures drihtnes . þæt þu me secge hweðer þu ðis gecnawe .  
 Þa eustachius þis gehyrde þa beheold he hī and gecneow hī be hyre  
 364 wlite . and for micelre blisse weop and hi cyste . and gode þancode  
 sé gefrefrað ealle þa þe on hine getrywað . and of ealre angsum-  
 nysse generað . þa cwæð heo to him . Hlaford hwær synd uncre  
 suna . he andswarode . wildeor hī gelæhton . and he ða arehte hire  
 368 hu hī genumene wæron . þa cwæð heo . Uton dón criste þancung  
 ic gelyfe witodlice . þæt eall-swa god unc geuþe þæt wit unc  
 gemetton . þæt he eal-swa forgife . þæt wit uncre bearn oncnawen .  
 Ða cwæð eustachius . and ne sæde ic þæt wilde deor hi gelæhton .  
 372 Ða cwæð heo . Gyrstan dæg ic sæt binnan minan cafertune . þa  
 gehyrde ic hu twegen geonga cnihtas spræcon him betwux be heora  
 cild-geogoðe . nu wat ic to soþan . þæt hi synd uncre bearn . Ne  
 hi sylfe nyston þæt hi wæron gebroþra . buton þurh þa-reccinge þe  
 376 se yldra broþor rehte þam gingran . ongit nu hu micel is godes  
 mildheortnysse þe him forgeaf þæt hi hi gecnawan moston . þæt  
 hi gebroðra synd . Ða hét eustachius hi to him clypian . and axode  
 hwæt hi <sup>2</sup>wæron . and hi him sona arehton eall-swa we her bufan  
 380 sædon . and he þa gecneow þæt hi his suna wæron . and hi to him  
 genam . and clypte . and cyste . and hi ða ealle heora cneowa  
 gebigdon to criste . and mid wope and onbryrdnysse þancunge  
 dydon . fram þære oþre tide þæs deges . oþþe sixtan tide for heora

<sup>1</sup> Leaf 175, back.<sup>2</sup> Leaf 176.



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384 gemetinge . þa soðlice asprang se hlisa geond ealne þone hired .  
 and hi ealle ge-gadere wundrodon . and blissodon for heora  
 gemetinge . and miccle þe bliðran . þe hi ofer-winnen hæfdon þa  
 hæpenan . Ða þy oðran dæge dydon hi þa mæstan gebeorscype .  
 388 and gode þancode his micclan mildheortnysse . þa æfter þam þe hi  
 gewyld hæfdon eall heora feonda land . and hi mid micclum sige  
 ham hwurfon . and læddon mid him micele herehupe . and manige  
 hæftnydlingas . þa gelamp hit þæt se casere traianus wæs forð-  
 392 faren . ær þam eustachius of þam gefeohte come . and wæs gesæt  
 oþer cyning adrianus hatte . se wæs hæpen . and wýrsa on  
 welhreownysse . þa eustachius ongen com of þam gefeohte . þa  
 eode se casere him ongear swa hit þeaw is mid romanum . and  
 396 mersode micele symbelnysse for þam sige þe he geworht hæfde .  
 and axode hine embe þæt gefeoht . and embe his wif . and his  
 suna . hu he hī geaxode . þa ðy oþran dæge ferde se casere to þam  
 temple þæra deofol-gilda . and eustachius nolde in-gan mid him . ac  
 400 stod þær-ute . þa clypode se casere hine . and axode hwi he nolde  
 offrian þam godum for his sige . and swiþost for-þam þe his wif  
 and his cild funden hæfde . Ða cwæð he . Ic wurþige and gebidde  
 minne drihten hælendne <sup>1</sup>crist . and him unablinnendlice bena  
 404 offrige . se þe gemiltsode mire eaðmodnysse . and me geledde  
 of hæftnyde . and min wif me forgeaf . and mine cild . nat ic  
 witodlice nanne oþerne god . ne na wurðige . buton þone heofon-  
 lican god . se ðe ealle gesceafta gesceop . ge þa heofonlican . ge þa  
 408 eorðlican . and fela wundra wyrçð . þa wearð se casere mid micelre  
 hat-heortnysse gefylled . and het hine ungyrdan . and bewæpnian .  
 and beforan his ansyne ætstandan mid his wife . and his cildum .  
 swilce ofergægendne his hlafordes bebod . and he swa-ðeah na  
 412 to þæs hwon fram his geleafan . and þam soðan gode gecyrran  
 wolde . þa geseah se casere þæt he hine þurh nan ðing awendan ne  
 mihte fram cristes geleafan . het ða hine gelædan mid his wife .  
 and his cildum . into anum eorð-huse . and het ane strange leo  
 416 lætan into him . þæt hio hī abitan sceolde . þa arn seo leo . and  
 gestod wið þone eadigan wer eustachium . and aleat mid þam  
 heafde . and feoll to his fotum . and geeaðmedde hi to him . and

<sup>1</sup> Leaf 176, back.

Then verily the fame spread over all the household, and they all wondered together, and rejoiced for their meeting, and that much 412 the more blithely because they had overcome the heathen. Then the next day they made a very great feast, and thanked God for His great mercy. After they had subdued all their enemies' land, and they, with great victory, had returned home, and carried 416 with them great plunder and many captives, then it happened that the Emperor Trajan was dead before Eustace came from the fight, and there was appointed another king, called Adrian, who was heathen, and worse in ferocity. When Eustace came again from 420 the fight, then went the emperor to meet him, as is the custom with the Romans, and proclaimed a great solemnity for the victory which he had gained, and asked him about the fight and about his wife and his sons, how he had heard of them. Then the next day 424 the emperor went to the temple of the idols, and Eustace would not go in with him, but stood there outside. Then the emperor called him, and asked why he would not offer sacrifice to the gods for his victory, and especially because he had found his wife and 428 his children.

Then said he, 'I worship and pray to my Lord Jesus Christ; unceasingly I offer supplications to Him, Who had pity on my lowliness and brought me from captivity, and gave me back my 432 wife and my children; verily I know no other God, nor worship any save the Heavenly God, Who created all creatures, both the heavenly and the earthly, and worketh many wonders.'

Then the emperor became filled with great rage, and com- 436 manded men to ungird and disarm him, and that he should stand up before his face with his wife and his children as being a transgressor of his lord's commands; and he, however, in no wise would turn from his faith and the true God. When the emperor 440 saw that he could by no means turn him from Christ's Faith, then he commanded him to be led with his wife and his children into a den, and bade a strong lioness to be let in to them, that she should devour them. Then ran the lioness, and stood by the blessed man 444 Eustace, and bowed down her head, and fell at his feet, and humbled herself to him, and arose again, and went out of the



arás eft and eode of þam huse . Eornostlice se casere geseah þas  
420 wundorlican wæfersyne . þæt se leo heora ne oðhráu . þa het he  
gefeccan ænne ærenne oxan . and þone onælan . and þa halgan  
ðær-on dón . þa com þider unrim folces cristenra . and hæðenra .  
to þisse wæfer-syne . þæt hi woldon geseon hu þa halgan þrowodon .  
424 þa bæd eustachius þæt hi him fyrst leton þæt hi him to gode  
gebædon . hi þa aþenedon up heora handa to gode cweðende .  
Drihten god eallra gesceafta scyppend gesewenlicra . and un-  
gesewenlicra . þu þe eallum eart ungesewenlic . <sup>1</sup>on þinum mægen-  
428 þrymme . Fram us soðlice þu wære gesewen swa þin willa wæs .  
gehyr us nu leof drihten to þe gebiddende . Efne nu ure gewilnung  
is gefylled þæt we togædere cuman moston . and gearnian to  
onfone þone gemanan þara haligra . swa ða ðry cnihtas þe þurh  
432 fyr afandode wæron . and swa-þeah þe ne wiðsocon . læt us nu  
drihten þurh þis fyr geendian . and sele ðam mede on heofenum  
þines wuldres mid us þam ðe on eorðan ure gemyndig beo . and  
syle him genihtsumnysse ofer eorðan . and gif hī on sǣ oððe on  
436 lande gefrecnode beon . and hi ðe gecigan þurh urne naman . beon  
hy alysede fram ælcere frecednysse . and gif hi on synnum  
befeallan . and hi þe þonne halsian þurh ure eadmodnysse . forgif  
him drihten forgifnysse heora synne . and eallum þe ure gemynd  
440 dón and þe wuldrian . forgif him fultum . and heora gehelp .  
forgif drihten þæt þyses fyres hæto sy gecyrred on wætne deaw .  
and læt us on þisum geendian . and gelicie þe on urum lichaman .  
þæt hi ne beon totwæmede . ac læt hi beon her ætgædere gelede .  
444 þa hi þis sædon . þa com stefn of heofonum þus cweþende . swa  
hit bið swa ge biddað . and miccle ma . for-þam ge wæron win-  
nende on godan life . and ge wæron for-þyldiende mænig-fealde  
cos[t]uunga . and swa-þeah næron ofer-swipde . Cumað nu on  
448 sybbe . and onfoð wuldorbeah eowres siges . and for þissum  
hwilwendlicum yflum . brucað þæra ecera goda on worulda woruld.  
Ða þis gehyrdon þa cadigan halgan . þa sealdon hi hi sylfe þam  
fyre . and þærrihte seo hæto þæs fyres acolode . and hi þa wul-  
452 <sup>2</sup>drodon þa anwaldan and hergendlican þrynysse . and sungon godes  
lofsang . and heora sawla on sibbe criste ageafon . and þæt fyr

<sup>1</sup> Leaf 177.<sup>2</sup> Leaf 177, back.



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heora ne æthrán . ne furþum an hær heora heafdes . Witodlice  
 æfter þrim dagum com se arleasa casere to þære stowe . and het  
 456 geopenian þone ærenan seare-cræft þæt he gesawe to hwam þara  
 haligra lichaman gewordene wæron . þa geseah he hi gesunde . þa  
 wende he þæt hi ða git lyfdon . and het hi ða wurpan ut on ða  
 eorðan . þa wundrodon ealle þa þe þær wæron . þæt þæt fyr ne  
 460 æthrán furðon anes hæres on him . ac heora lichaman wæron  
 hwittran þonne snaw . þa wæs se casere afyrht . and þanon ferde  
 to his healle . and seo menio þe þær ætstod . clypodon . Mycel and  
 mære is se god cristenra manna . and an soð god hælende crist .  
 464 and nis nan oper buton him . se gedyde þæt fyr ne for-nam ne an  
 hær heora feaxes . and þa cristenan namon heora lichaman diglice .  
 and bebyrgdon . and getimbrodon gebædhus siððan seo ehtnys  
 gestilled wæs . and mærsodon heora gemynd on þam dæge kal.  
 468 nouembris . Ðis is þæt lif þæra eadigra martyra . and her is seo  
 geendung heora wuldorfullan gewinnes . Witodlice ealle þa ðe  
 geearniað and mærsiað heora gemynd . and hi gecigað to fultume .  
 hi begitað þa god þe þam halgum behatene synd þurh ða gife ures  
 472 drihtnes hælendes cristes . Ðam sy wuldor and miht on worulda  
 woruld á on ecnyse. AMEN.

## XXXI.

INCIPIT VITA SANCTI MARTINI EPISCOPI ET  
 CONFESSORIS . ANGLICAE (*sic*).

[Various readings from K. (=Cotton, Calig. A. 14, imperfect); and from B.  
 (=Bodley, NE. F. 4. 12, imperfect and of later date).]

SVLPICIVS HATTE SVM [snoter] WRITERE .

ÐE WOLDE AWRI<sup>1</sup>tan þa wundra and mihta

þe martinus se mæra mihtiglice gefremode

on þisre worulde . and he wrat þa be him

þa ðing þe he of-axode . oððe æt him sylfum .

oððe æt oþrum mannum . forðan þe manegum wæron

his wundra cuþe . þe god worhte þurh hine .

<sup>1</sup> Leaf 178.

three days came the wicked emperor to the place, and bade men open the brazen engine, that he might see to what those saints' 484 bodies had turned. When he saw them sound, then weened he that they yet lived, and bade them to be thrown out on the earth. Then wondered all those who were there, that the fire had not touched even a hair of them, but their bodies were whiter than 488 snow. Then was the emperor afraid, and went thence to his hall; and the multitude who stood there cried, 'Great and exalted is the God of Christian men and the one true God Jesus Christ, and there is none other but He; Who caused the fire not to consume a 492 single thread of their hair.'

And the Christians took their bodies secretly, and buried them; and built a chapel after the persecution was stilled; and celebrated their memory on the day of the Kalends of November. This is the 496 life of the Blessed martyrs, and here is the ending of their glorious strife. Verily all those who are worthy, and glorify their memory, and call them to their assistance, such men shall obtain the good things which are promised to the Saints through the grace of our 500 Lord Jesus Christ; to Whom be glory and power to ages of ages, ever in eternity. AMEN.

## XXXI.

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

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

THERE was a certain wise writer, called Sulpicius, who desired to write the miracles and mighty deeds which the great Martin mightily performed in this world, and he therefore wrote concerning him 4 the things which he had learned, either from himself or from other men, because the miracles, which God wrought by him, were known to many;

1. B. *supplies* snoter.

2. B. he (*for* ðe); writan; wundræ; þa mihtæ.

3. ðe mæra; fremode.

4. þissere; bi.

5. sylfe.

6. monnum; monig weron.

7. wundre cūpe; wrohte.

and we þæt englisc nimað of þære ylcan gesetnyse . 8  
ac we ne writað na mare . buton his agene wundra .

[I.] **M**ARTINVS SE MARA BISCEOP WÆS GEBOREN on þam  
fæstene

sabaria gehaten pannoniscre scire .

and on ticinis he wæs afed italian landes . 12

He com of hæðenum magum æþelborenum swaðeah  
of wurðfulre mægðe . æfter woruld-þingum .

his fæder wæs ærest cempa . and eft cempena ealdor .

and martinus wæs gewenod to wæpnum fram cild-hade . 16

and camp-dome fyligde betwux larlicum gefylcum .

ærest under constantine þam æþelan casere .

and eft under iuliane þam arleasan wiðer-sacan .

na swapeah sylf-willes . forþan þe he fram cild-hade wæs

swyðor 20

onbryrd þurh god to godcundlicum þeow-dome .

þonne to woruldlicum campdome . swa swa he cydde syððan .

þa ða he wæs tyn wyntra þa wearð he gecristnod

his maga unþances . and on wundorlicum gemete 24

sona to godes þeowdome he wæs eall gehwyrfed .

and þa þe he wæs twelf wintra he ge-wilnode to westene .

and he hit eac gefremode gif he þa ylde hæfde .

His mod wæs swa-þeah æfre embe mynstru smeagende . 28

oppe embe cyrcan . and godes gesetnyssum .

he smeade þa on cild-hade . þæt he siððan gefremode .

þa wæs þære casere (*sic*) bebod <sup>1</sup> þæt þæra cempena suna

þe wæron forealdode wurdon genamode 32

to þam ylcan camp-dome þe heora fæderas on wæron .

and martinus þa wearð ameldod fram his fæder .

8. wæ ; nimæð ; þære ylcan i-sett-  
nyse.

9. writæð ná.

10. ðE MERE BISCEOP ; I-BOREN.

11. i-háten ; scíre.

12. ón ; i-fedd italian londes.

14. wurðfule ; weoruld-þinge.

15. cempæ ; æft cempæne.

16. i-wenod ; wepnum from child-

17. larlice folcum.

18. æþelen.

19. æft.

20. ná swá- ; forþam ; wæs swiðor.

21. on-brúð ; godcundlice.

22. þone ; woruldlice ; hé.

23. hé wæs tén wintræ ; i-cristnod.

24. unðancæs ; wundorlice i-mete.

25. sonæ ; all i-hwyrfed.

<sup>1</sup> Leaf 178, back.



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þe on his weorcum andode . and he wearð geracenteagod  
 þa þa he fiftyne wintre wæs . betæht to þam gewinne 36  
 mid anum his þeowan þe his gesiðe wæs .  
 þam he sylf þenode . swiþor þonne he him .  
 and samod hi gereordoden swa swa gelican .  
 þreo gear he ferde mid þam folclicum cempum . 40  
 buton gewæpnunge ærþan þe he wære gefullod  
 ungewemmed swa-þeah fram woruldlicre besmitennysse  
 on þære þe mennisc cynn micclum on syngað .  
 Embe his efen-cempan he hæfde wel-willendnysse . 44  
 and micle lufe . and gemetfæst geðyld .  
 and soðe eadmodnysse . ofer mennisc gemett .  
 Swa micle forhæfednysse he hæfde on his bigleofan .  
 swilce he munuc wære swiðor þonne cempa . 48  
 and for his æðelum þeawum his efen-cempan ealle  
 þa hine arwurðodon mid wundor-licre lufe .  
 He næs þa git gefullod . ac he gefylde swa-þeah  
 þæs fulluhtes dæda mid fulfremedum weorcum . 52  
 swa þæt he swincendum fylste . and fedde þearfende .  
 and nacode scrydde . and nan þing him sylfum  
 of his campdomes scipe on his seode ne heold .  
 buton þæt he dæg-hwamlice to bigleofan hæfde . 56  
 swa swa þæt god-spel sægð . Ne þenc þu be mergene .  
**II.** **O**N sumere tide he ferde forð þurh ane burh  
 ambianis gehaten on hetelicum wintra .  
 on swa swiðlicum cyle . þæt sume men swulton þurh þone . 60  
 þa gemette he ðær ænne þearfan <sup>1</sup>nacodne  
 biddende þa riddon (*sic*) þæt hi him sum reaf sealdon.

35. þá hé on; weórcum áwácode;  
i-racentegod.

36. fiftene; winne.

37. ánum; þéowan; gesiða.

38. þam ðe he.

39. héo (*for* hi); reordodon; ilice.

40. gér hé; folclice.

41. wæpnunge; ærþam; i-fullod.

42. unwemmed; from weoruldlicre  
bismitenysse.

43. ðare; mycele; syngað.

44. euencempæn; wæl-.

45. mycel; metfest i-ðult.

46. soð-feste eadmodnesse; i-mét.

47. mucele fôrhæfdnesse hé; big-  
leofene.

48. swylc; wære; þone cempæ.

49. æþele; euen-cempan þa alle.

50. *om.* þa; arwurðoden; wunder-  
lice.

<sup>1</sup> Leaf 179.

who was envious of his works, and he was bound  
 when he was fifteen winters old, being sent to war 36  
 with one of his slaves who was his comrade,  
 whom he himself served rather than he him;  
 and they ate together even as equals.

Three years he marched with the common soldiers 40  
 without weapons, ere he was baptized,  
 being unspotted, nevertheless, by worldly defilement  
 wherein mankind especially sin.

Towards his fellow-soldiers he had kindly feeling, 44  
 and great love, and modest patience,  
 and true humility above man's measure.

He had as great temperance in his food  
 as if he had been a monk rather than a soldier; 48  
 and for his noble qualities all his fellow-soldiers  
 revered him with a marvellous love.

He was not as yet baptized, but he fulfilled, nevertheless,  
 the deeds of baptism with perfect works, 52  
 so that he succoured the oppressed, and fed the poor,  
 and clothed the naked, and kept nothing for himself  
 of his military pay in his scrip,  
 save what he daily had for food, 56  
 even as the gospel saith: 'Take no thought for the morrow.'

II. On a certain occasion he was travelling forward through a  
 town

called Amiens, in a bitter winter,  
 in such severe cold that some men died of it. 60

Then he met there a poor man, naked,  
 beseeching the riders that they would give him some clothing;

51. gýt ifullod ác; fulde.

52. fulfremede weorce.

53. swincende; þerfende fædde.

54. nân.

55. on (*for* of).

56. om. to.

57. swâ swâ; godspell sæð; þeng;  
 bi mæregene.

58. âne.

59. ambianus i-haten; hæteli-  
 wintræ.

60. swa mycel chyle; summe; swyl-  
 ton.

61. i-mette hé; nacoden þearfum.

62. ridende (*read* riddan); heo;  
 seáldon.



ac hi ridon him forð . ne rohton his clypunge .  
 Martinus þa ongeat þæt he moste his helpan . 64  
 þa ða þa opre noldon ac he nyste swa-þeah  
 hwæt he sealde þam nacodan forþan þe he sylf næfde  
 naht butan his gewædum . and his gewæpnunge .  
 forðan þe he on swilce weorc aspende ær his ðing . 68  
 He gelæhte ða his sex . and forcearf his basing .  
 and sealde healfne dæl þam gesæligan þearfan .  
 and þone healfan dæl he dyde on his hricg .  
 þa hlogon his geferan þæs forcorfenan basinges . 72  
 sume eac besargodon þæt hi swilces naht ne dydon  
 þonne hi butan næcednysse him bet mihton tiðian .  
 On þære ylcan nihte he geseah on swefne  
 þone hælend gescrydne mid þam healfan basinge . 76  
 þe he sealde þam þearfan . and hét þæt he biheolde  
 to his drihtne werd and oncneowe þæt reaf<sup>1</sup> .  
 Þærrihte gehyrde se halga martinus .  
 þone hælend clypian to his halgum englum 80  
 mid beorhtre stemne . and to him ymb-standendum cwæð .  
 Martinus þe git nis gefullod me mid þysum reafe gescrydde.  
 He gemunde þa his cwydes þe he cwæð on his godspelle.  
 þæt þæt ge doð on minum naman anum of þysum læstum . 84  
 þæt ge doþ me sylfum . and forþi he geswutelode  
 hine sylfne martine on swefne mid þam reafe  
 þe se þearfa underfeng for his naman on ær .  
 Se halga wer swa-þeah næs ahafen þurh þa gesihþe . 88  
 ac godes godnysse he oncneow on his weorce .  
 and þa þa he wæs eahtatyne wintre . he wearð gefullod on gode .  
 nolde þeah git forlætan . for his leofan ealdormenn .

63. héo rīdan héom ; *and* ne rohten.

64. him hælpen.

65. *om.* 1st þa.66. nacoden ; *om.* 2nd he.

67. noht buton ; wæden ; wæpnunge.

68. weorce i-spende ær al his.

69. He ðeah i-lahte his seax ; basing  
*is glossed (in B.) by pallium uel tunica.*

70. hælfe ; þam i-selige þearfum.

71. rucge.

72. logon ; i-feran ; for-ceorfenes.

73. eac bisorgedon ; heo swylces  
 noht.

74. héo buton ; mihte tiþan.

75. þære ylce ; i-seah ; *om.* on  
 swefne.<sup>1</sup> MS. *here repeats* þe he sealde þam þearfan.



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þone <sup>1</sup>folclican campdom . ac for his benum swa wunode 92  
twa gear fullice . siððan he gefullod wæs .

III. **H**wæt ða færllice wearð þæs fyrlenen leodscipes  
onræs into gallias . and Iulianus se casere  
gegaderode his here . and began to gifenne . 96  
ælcum his cempum cynelice sylene .

swa swa hit ge-wunelic wæs . þa wende martinus  
þæt he þa wel mihte wilnian æt þam casere  
þæt he of þam campdome þa cuman moste . 100

him ne ðuhte na fremfullic þæt he fenge to þære gife .  
and syððan ne campode mid þam casere forð .

He cwæð þa to þam arleasan . oð þis ic campode þe .  
ge-þafa nu þæt ic gode campige heonon-forð . 104

and under-fó þine gife . se ðe feohte mid ðe  
ic eom godes cempa ne mot ic na feohtan .

Ða gebealh hine se casere . and cwæð þæt he for yrhðe  
þæs to-weardan gefeohtes . na for eawfæst-nysse 108  
hine sylfne æt-brude swa þam campdome .

Ac martinus unforht to þam manfullan cwæð .  
Gif ðu to yrhðe þis telst . and na to ge-leafan .  
nu to mergen ic stande on mines drihtnes naman 112

ætforan þam truman . and ic fare orsorh  
mid rode-tacne gescyld . na mid readum scylde .  
oððe mid helme þurh þæs heres werod  
þa het se arlease healdan þone halgan 116

þæt he wurde wæpn-læs aworpen þam hæðenum .  
On þam æftran dæg dydon þa hæðenan  
þæt hi budon sybbe . and hi sylfe þam casere .  
and ealle heora ðing to his anwealde . 120

92. folclice campdôm.  
93. géar ; í-fullod.  
94. þá fêrllice ; fýrlenan leodscipæs.  
95. onræs ; þe (*for se*).  
96. gaderode ; ant bigán tó gifenne.  
97. gifu (*for sylene*).  
98. swá swá ; íwúnelic wæs ;  
wænde.

99. wilniæn.  
100. camdôme ; cumen.  
101. for him ; ná ; þare.  
103. Hé cwæð þá to ; earleasan ;  
þé.  
104. í-þafe nú ; cámpie heonôn-.  
105. ðe (*for se*) ; fæht.  
106. eám ; cempæ ; ná feohten.

<sup>1</sup> Leaf 179, back.

worldly fighting; but, at his entreaty, continued in it 92  
fully two years, after he was baptised.

III. Well then, there suddenly took place an invasion of Gaul  
by a foreign nation. And Julian the emperor  
gathered his army, and began to give 96  
to each of his soldiers a royal donation,  
even as was usual. Then Martin thought  
that he might well request from the emperor  
leave to depart from military service. 100

It seemed not profitable to him to receive the donation,  
and afterwards not to go forth with the emperor to battle.  
He said to the impious one: 'till now I have fought for thee;  
suffer me henceforth to fight for God, 104  
and let him who fights for thee receive thy gift.  
I am God's champion; I must not fight.'

Then the emperor grew angry, and said that for cowardice,  
because of the imminent battle, and not for piety, 108  
he would thus withdraw himself from fighting.

But Martin said fearlessly to the evil man:

'If thou countest this as cowardice, and not true faith,  
now, tomorrow, I will stand, in my Lord's name, 112  
before the cohort, and I will march, without heed,  
protected by the sign of the cross, and by no red shield,  
nor with any helmet, through the host of this army.'

Then the impious man bade them seize the saint, 116  
that he might be thrown, all weaponless, among the heathen.  
On the next day the heathen so did

that they proffered peace, and themselves too, to the emperor  
and put all their property at his disposal. 120

107. ðe (*for se*); cásere.

108. towardæn feohtes 7 nā; eaw-  
festnysse.

109. ætbrugde swā þām camp-  
dōme.

110. manfullæn.

111. erhðe; nā tō iléafan.

112. nú; maregen ic stonde; drih-  
tines nome.

113. ætforæn; trymen.

114. í-scild mid rôde-tacnæ nā;  
reade.

115. ðes; wérod.

116. þá hét þe arléasæ healden;  
halgæ.

117. wépnleas í-; þan.

118. æfteran dæge; hæþenon.

119. héo; sibbe; heom.

120. alle.

Hwam twynað lá forði þæt þæs geleaffullan weres  
wære . se sige . þa þa him wæs getipod  
þæt he wæpenleas nære aworpen þam here .

þeah þe se arfæsta drihten eape 124  
mihte gehealdan and-sundne his ceman .

He æt-bræd þæt <sup>1</sup>gefeohht . þæt furðon næron ge-wemmede  
martines gesihþa on oðra manna deaðe .

Hwilcne operne sige sceolde ure drihten 128  
syllan for his ceman selran þonne þone .

þæt nan man ne swulte . ac þæt hī to sibbe fengon .

**IIII.** Ða forlet martinus swa he gemynte gefyrn .  
þone woruldlican camp-dom . and to þam halgan  
were ferde . 132

hilarium þam biscoepe on þære burh-scyre

þe is pictauis gehaten . forðan þe he wæs acunnod  
on godes geleafan . and on goddre lare .

and he þa wunode mid þam were sume hwile . 136

þa wolde se halga hadian hine to diacone

ac he wið-cwæð gelome . cwæð þæt he wyrðe nære .

þa under-get se biscoep þæt he mihte hine gibigan  
gif he him bude læssan hád . and bead him þæt he wære 140

gehadod to exorcista . þæt we hatað halsigend

þe ðe bebyt deoflum . þæt hi of gedrehtum mannum faran .

and he þa ne forsóc þone eadmoddran hád .

ac wearð swa ge-hadod æt þam halgan biscoepe . 144

þa æfter sumum fyrste he wearð on swefne gemynegod .

þæt he sceolde his epel . and his eard geneosian .

and fæder . and modor . þe fúllice wæron hæþene .

and he ferde ða be leafa þæs foresædan biscoopes . 148

and he hine georne bæd þæt he ongean cuman sceolde .

Martinus þa ferde to þam fyrlenenan lande .

and þa þa he com to muntum . þa ge-mette he scaðan .

121. tweonæð; forðý; í-leaffullen.

123. wæpnleas; áwurpon; hære.

122. wære þe síge; him wæs  
ítyðod.

124. þe arfestæ.

125. healden ansundne; cempæn.



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and heora an sona his exe up abræd . 152  
 wolde hine slean . ac him forwyrnde sum oþer .  
 swa þæt he þæt hylfe ge-læhte . and wið-hæfde þæt slege .  
 He wearð swa-þeah ge-bunden bæftan to his bæce .  
 and heora anum <sup>1</sup> betæht þæt he hine bereafode . 156  
 þa ongan se hine befrinan hwæðer he forht wære .  
 oððe hwæt he manna wære . oþþe he cristen wære .  
 þa andwyrde martinus him anræd-lice . and cwæð  
 þæt he nære swa orsorh on eallum his life . 160  
 for þam þe he wiste to-werde godes  
 mild-heort-nysse swiþost on þam costnungum .  
 and cwæð þæt he besargode swiðor his gedwylde  
 þæt he unwyrðe wæs godes mild-heort-nysse . 164  
 Began ða to bodigenne þa godspellican lare  
 swa lange þam sceaðan oþþæt he ge-lyfde on god .  
 and martine fyligde micclum hine biddende  
 þæt he him fore gebæde . and he forð þurh-wunode 168  
 on æwfæstre drohtnunge . and eft us þis cydde .  
 þa þa he com to mediolana . þa ge-mette hé ænne deofol  
 on menniscum híwe . and he martinum befrán  
 hwider he siðode . þa sæde him se halga 172  
 þæt he þider ferde þe hine drihten clypode .  
 Ða cwæð se scucca sona him to andsware .  
 Swa hwider swa þu færst . oððe swa hwæt swa þu beghost .  
 þe bið wiþer-ræde seo deofol . and se halga wer him cwæð to . 176  
 Drihten me is on fultume . ne ondræde ic hwæt man me dó .  
 and se deofol þær-rihte fordwán on his ge-sihðe .  
 Martinus þa ferde forð swa he ge-mynte .  
 and his modor ge-bigde to godes biggencgum . 180  
 and to þam halgan fulluhte . þeah þe his fæder nolde  
 bugan of þam gedwylde . and þeah þurh drihtnes fultum  
 martinus geriht-læhte manega of þam folce.  
 þa asprang geond ealle woruld arrianes gedwyld . 184  
 and martinus mid geleafan micclum wan ongean .  
 oþþæt he wearð <sup>2</sup> ge-swenct mid swiðlicum witum .

<sup>1</sup> Leaf 180, back.176. seo (*sic*).<sup>2</sup> Leaf 181.

and one of them straightway lifted up his ax, 152  
wishing to slay him; but another forewarned him  
so that he caught the helve and restrained the blow.  
He was, nevertheless, bound with his hands behind his back,  
and committed to one of them that he might plunder him. 156  
Then this man began to question him whether he was afraid,  
or what manner of man he was, or if he was a Christian.  
Then Martin answered him boldly, and said  
that he had never been so untroubled in all his life, 160  
because he knew God's mercy  
was at hand most especially in temptations;  
and said that he sorrowed the rather for the other's error,  
because he was unworthy of God's mercy. 164  
Therewith he began to preach the gospel doctrine  
so long a while to the robber till he believed in God,  
and followed Martin, earnestly entreating him  
that he would pray for him; and he thenceforward continued 168  
in a pious life, and afterward made this known to us.

As he was coming to Milan he met a devil  
in a human form, who asked Martin  
whither he was journeying. Then the Saint said to him 172  
that he was going whither the Lord had called him.  
Then the demon said to him straightway in answer;  
'whithersoever thou goest, or whatsoever thou beginnest,  
the devil shall be thine adversary.' And the holy man said  
to him, 176  
'the Lord is a succour to me; I fear not what man may do to me;'  
and straightway the devil vanished from his sight.  
Then Martin journeyed forward as he had intended,  
and converted his mother to the worship of God 180  
and to holy baptism, though his father would not  
turn from error; and yet, by God's assistance,  
Martin rightly directed many of the people.  
Then sprang up over all the world the Arian heresy, 184  
and Martin with faith strongly contended against it  
until he was tortured with cruel torments,



and openlice be-swungen . and of þære byrig adræfed .  
 He ferde þa ongean to italian lande . 188  
 and on mediolana him mynster arærde .  
 forðan-þe se foresæda hilarius was afaren to wræc-siðe .  
 for þam ylcan ge-dwyalde þe þa dwollice asprang .  
 ac þa gedwol-men sona hine adrifon þanon . 192  
 and hé ferde swá þanon to sumum ig-lande  
 gallinaria ge-haten . mid anum halgum mæsse-preoste .  
 se leofode on wæstene be wyrta morum lange .  
 Martinus þa on þære tide on his mete þigde 196  
 þa ættrian wyrt . þe elleborum hatte .  
 and þæt attor sona hine swiðe þreade  
 fornean to deaðe . ac he feng to his ge-bedum .  
 and eall seo sarnys him sona fram ge-wát . 200  
 Þa æfter sumum fyrste þa ða he of-axod hæfde  
 þæt se halga hilarius ham cyrran moste .  
 of þam wrec-siðe . þa ge-wende he to him .  
 and he mid arwurðnysse hine eft under-feng . 204  
 and martinus ða siððan him mynster þær arærde .  
 gehende þære byrig . þe is gehaten pictauis .  
 V. Ða com an ge-cristnod man and ge-cuð-læhte to martine .  
 and wunode mid him wolde his lare underfón 208  
 ac æfter feawum dagum he wearð færlice seoc .  
 swa þæt he forð-ferde unge-fullod sona .  
 and se halga martinus næs æt ham þa hwile .  
 Ða gebroþra sarige þa sæton ofer þæt lic . 212  
 and martinus com þa micclum dreorig .  
 and het hi gan út and be-hæpsode þa duru .  
 and astrehte hine sylfne sona ofer þone deadan  
 biddende his drihten þæt he þone deadan arærde . 216  
 Þa æfter <sup>1</sup>sumum fyrste he ge-fredde on his mode .  
 þæt godes miht wæs towerd . and he astod þa up

207. côm án î-cristnod mon ; cyð-læhte.

208. wunode.

209. âc ; dage ; séoc.

210. unfullod sonæ.

211. ðe (for se) ; næs ; hám.

<sup>1</sup> Leaf 181, back.



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an-bidigende unforht his bena tiða .

þa æfter twam tidum astyrode se deada 220  
eallum limum . and lociende wæs .

þa clypode martinus micclum þancigende gode .  
and þa þe þær-ute stodon instopon sona  
swiðe ablicgede . þæt hi gesawon þa libban 224  
þone þe hi ær for-leton deadne .

He wearð þa sona ge-fullod . and he siððan leofode  
manega gear . and mannum sæde  
þæt he to þæs hextan deman heh-setle wære gebroht . 228  
and þær him wæs ge-demed to dimre stowe .

þær he unrot wunode . mid woruld-mannum .  
on witnungum þa hwile . and þa wearð gecyð  
þurh twegen englas þam ælmihtigan deman 232

þæt he se man wære þe martinus fore gebæd .  
and þa wearð eft geboden . þurh þa ylcan englas  
þæt he wurde gelæd to life ongean .  
and martine agifen . and hit wearð þa swa . 236

þa asprang martines hlisa geond þæt land wide .  
þæt se þe halig wæs on weorcum . wære apostolic wer ge-lyfed .

VI. **E**ft æfter sumum fyrste ferde se halga wer  
ofer sumes þegenes land lupicinus gehaten . 240

þa gehyrde he feorran færlice hream .  
wependre meniu . and he wearð þa ge-stedegod  
befrinende georne hwæt þæt fær-lices wære .  
Him wearþ þa ge-sæd þæt sum unge-sælig man 244

hine sylfne ahenge . of þære hiw-rædene .  
and swa hangigende hine sylfne adydde .

Martinus þa inn-eode þær se man læg dead .

219. benæ tyða.

220. twām; styrede þe deade.

221. alle; 7 wæs locigende.

222. mucel þangende.

223. úte stóden in-stopen sonæ.

224. hēo i-sægen.

225. heo ær forlétenn.

226. sone i-fullod; syððan leofede.

227. monige géar; monnum; om.  
sæde.

228. hé; hæhstan demen heah-;  
wæs í-broht.

229. wæs i-démed; dýmre stówe.

230. wunede; monnum.

231. -nunge; hwíle; i-cyð.

232. engles; almihtig demæn.

233. ðe (for se); mon wére; béd.

234. i-boden; ylcan engles.

235. wére i-lædd; ongéan.

236. i-gyfen; swá ða.

waiting undismayed the granting of his prayers.

Then after two hours the dead stirred 220

in all his limbs and began to look up ;

whereupon Martin cried out, fervently thanking God.

And those who stood there outside stepped in instantly,  
greatly amazed ; because they saw him living 224

whom they had before left dead.

Then was he straightway baptized, and lived afterwards  
for many years, and related to men

that he had been brought before the throne of the highest judge,  
and there he was condemned to a dim place 229

where he dwelt joyless with worldly men

in torments for a while ; and then it was made known

by two angels to the almighty judge 232

that he was the man for whom Martin had prayed,

and after that it was commanded that, by means of the same  
angels,

he should be brought to life again

and restored to Martin ; and so it thus befell. 236

Then Martin's fame sprang widely throughout the land,

so that he who was holy in works was believed to be an  
apostolic man.

**VI.** Again after some time the holy man was journeying  
over a nobleman's land, called Lupicinus, 240

when he heard suddenly far off the cry

of a weeping multitude, and he stood still

enquiring anxiously what that wonder might be.

Then was it told him that some unlucky man 244

of the household had hung himself ;

and thus hanging had destroyed himself.

Then Martin entered where the man lay dead,

237. Ðá sprónc ; lisæ ; lond wíde.

238. þæt hé ðe halig ; were ; wér  
i-lifed.

239. summe ; férde þe ; wér.

240. summes þegnes lónd lupícinus  
i-haten.

241. þá i- ; hé ; férlic réam.

242. wepende ; i-stydegod.

243. befrægnende ; ferlices wére.

244. Him wæs þá i-sæd ; unsælig  
mon.

245. selfne ; ðáre.

246. swá hongrende.

247. in- ; ðe (for se) mon ; dæd.

and adræfde ut ealle þa meniu . 248  
 and hine sylfne astreh<sup>1</sup>te ofer þone sawl-leasan lichaman .  
 sume hwile on ge-bedum . and he sona ge-edcucode .  
 and mid geornfulre elnunge up arisende wæs .  
 and nam martinus swiþran hand [and] mid him astod 252  
 and forð-stop mid him . on þæs folces gesihðe .  
**VII.** On þære ylcan tide þæt turonisce folc  
 wilnigende wæs þæt martinus wære  
 to bisceope ge-halgod to heora burh-scire . 256  
 ac martinus nolde ut of þam mynstre na hwider .  
 oþ þæt sum his neh-gebura gesohte his fet  
 sæde þæt his wif lage swiðe ge-brocod .  
 and begeat þa un-eaþe þæt he ut ferde . 260  
 and seo burh-waru cepte hwænne he ut come .  
 and gelæhton hine sona . and gelæddon to þære byrig  
 turonia gehaten þæt he wurde gehadod .  
 Þa clypode eall seo meniu and cwædon an-modlice 264  
 þæt martinus wære wyrðe þæs hades .  
 and ge-sælig sacerd to swilcum bisceop-dome .  
 Þær wæron bisceopas of gehwilcum burgum  
 to þære ge-corennysse . þa wið-cwædon hī sume 268  
 þæt martinus nære wyrðe swa micles hades .  
 for his wacum gyrlum . and þær wið-cwæð swiþost  
 an þæra bisceopa defensor gehaten .  
 ac he wearð gescynd þurh godes seþunge . 272  
 Þa sceolde man rædan sume rædinge him æt-foran .  
 ac se rædere wæs utan belocen . þa ge-læhte sum preost  
 ænne sealtere sona . and þæt ærest gemette  
 rædde him æt-foran þæt wæs þis fers . 276  
 Of unsprecendra muþe . and sucendra þu ful-fremedest þin  
 lof drihten for þinum feondum . þæt þu towurpe feond  
 and defensor .  
 Sona swa his fers wæs æt-foran him geræd . 280

248. adrefde þá út alle.

249. astræhte ; sawulléase ; om. lichaman.  
250. sonæ cwicode.<sup>1</sup> Leaf 182.



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þa wearð þæt folc astyrod <sup>1</sup> onswiðlicum hreame .  
 þæt godes sylfes seðung þær geswutelod wære .  
 and defensor mihte his mán þær to-cnawan .  
 and þæt god wolde wyrcean his lof 284  
 on þam un-scæððigan martine . and gescyndan defensor .  
 þa under-feng se halga wer bisceop-hadunge þær .  
 and þone hád swa ge-heold . swa hit is unsecgendlic .  
 mid þære ylcan an-rednysse . þe he ær onwunode . 288  
 mid þær ylcan eadmodnysse . and mid þam ærran reafe .  
 and swa he wæs ge-fylled mid ge-þungen-nysse .  
 and mid þæs hades . wurð-scype . þæt he mid weorcum gefylde  
 ge þone bisceop-dóm . mid eallum wurð-scipe . 292  
 ge þone munuc-hád betwux mannum ge-heold .  
 He wæs soðfæst on dome . and est-ful on bodunge .  
 arwurð-ful on þeawum . and þurh-wacol on ge-bedum .  
 singal on rædinge . ge-stæððig on his lece . 296  
 arfæst on ge-wilnunge . and arwurðful on his þenungum .  
 Eala hwilc wel-willend-nys wæs on his spræcum .  
 and hwilc ge-þungennys wæs on his þeawum .  
 and hu micel glædnys on gastlicum dædum 300  
 wunode on þam halgan mid healice fremminge .  
 Eadig wæs se wer . on þam ne wunode nan facn .  
 nænne hé ne for-demde . ne nanum hé ne for-geald  
 yfel mid yfele . ac he eaðelice for-bær 304  
 manna teonrædene mid micclum ge-þylde .  
 Ne geseah hine nan man nates-hwon yrre .  
 ne on mode murcnigende . ne mislice ge-worhtne .  
 ac on anre anrædnysse æfre wunigende 308  
 ofer mannes gemet . mid mycelre glædnysse .  
 Sume hwile he hæfde hus wip þa cyrcan .  
 þa æfter sumum fyrste <sup>2</sup> for þæs folces bysnunge .  
 and for þære unstil-nysse . he ge-staðelode him mynster 312  
 twa mila of þære byrig . and seo stow wæs swa digle  
 þæt he ne ge-wilnode nanes opres wæstenes .  
 On ane healfe þæs mynstres wæs an ormæte clif

<sup>1</sup> Leaf 182, back.<sup>2</sup> Leaf 183.

the people were excited to utter a great shout,  
 that the attestation of God Himself had there been manifested,  
 and Defensor ought to acknowledge his slander,  
 and that God desired to perfect His praise 284  
 in the innocent Martin and to shame Defensor.  
 Then the holy man received episcopal consecration there,  
 and so kept the office, as is past telling,  
 with the same steadfastness in which he had before lived, 288  
 and with the same humility, and with his former (monastic) habit;  
 and he was so filled with piety  
 and with the dignity of his office that he, in his works, fulfilled  
 both the episcopal office with all honour 292  
 and preserved the monastic state amongst men.  
 He was just in judgement, and devout in preaching,  
 venerable in manners and vigilant in prayers,  
 constant in reading, steadfast in his look, 296  
 virtuous in desire, and reverent in his duties.  
 Oh! what benignity was in his sayings,  
 and what excellence was in his manners,  
 and how great gladness in spiritual works 300  
 dwelt in the Saint with lofty perfection!  
 Blessed was the man in whom dwelt no guile;  
 he condemned no man, neither did he repay to any  
 evil with evil; but meekly endured 304  
 the injuries of men with great patience.  
 No man ever saw him ever so little angry,  
 nor murmuring in mind nor evilly disposed,  
 but ever continuing in one steadfastness 308  
 above man's measure with great gladness.  
 For some time he had a house close to the church;  
 then, after some space, for an example to the people  
 and because of the unstillness, he established for himself a  
 monastery 312  
 two miles from the city; and the place was so secret  
 that he desired no other desert.  
 On one side of the monastery was an immense cliff



ascoren rihte adune . and seo deope ea 316  
 liger gehaten . læg on oðre sidan .  
 swa þæt man ne mihte to þam mynst[r]e cuman  
 butan þurh ænne pæð þæt he in-ganges bæde .  
 Hund-eahtatig muneca on þam mynstre wunodon 320  
 under martines lareow-dome mærllice drohtnigende .  
 and ealle heora þincg him wæron gemæne .  
 and þær nan man næfde nan þing synderlices .  
 ne hi cepes ne gymdon . ne naht syllan ne moston . 324  
 buta þam anum þe heora big-leofan forð dydon .  
 ne moste þær nan broðor begán nænne cræft .  
 buton he hine ge-bæde . oððe béc write .  
 Þa wæron gebysgode þa yldran ge-broðra 328  
 on singalum gebedum . and seo iuguð wrat .  
 and wunodon on stilnysse . swa swa him gewissode martinus .  
 At-somme hi æton on ge-settum timan .  
 and hi wines ne gymdon buton wan-halum mannum . 332  
 and manega þær hæfdon hæran to lice .  
 and þær hnesce gewæda . wæron to læhtre getealde .  
 Æpel-borene weras þær wunodon on þam mynstre .  
 þe wæron estlice afedde . ac hi gewyldon hi swa-þeah 336  
 to þære ylcan stiðnysse þe þær stod on þam mynstre .  
 and manega we ge-sawon siððan of þam bisceopas .  
 Lá hwilc burhscír wæs þe nolde bisceop geceosan  
 of martines mynstre . for his mærum gebysnungum . 340  
**VIII.** Ðær wæs þa ge-hende þam halgan mynstre  
<sup>1</sup> swilce an halig stow swyðe gewurðod  
 fram folces mannum . swilce ðær martyres lagon .  
 and þa ærran bisceopas arwurðoden þa stowe . 344  
 and þær weofod ge-halgodon wolice swa-ðeah .  
 Martinus ða ne ge-lyfde þam leasum ge-dwimore .  
 ac axode smealice þa yldostan preostas  
 þæs martyres naman . opppe hwænne he ge-martyrod wære . 348  
 ac heora nan nyste nan gewis be þam .

B. *omits* section VIII.

<sup>1</sup> Leaf 183, back.



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Ða nolde *martinus* ge-neosian þa stowe .  
 ne þam folce ne lyfde . ac fór sume dæg tó  
 mid feawum ge-broþrum . and stóð æt þære byrgene . 352  
 biddende þone ælmihtigan god . þæt he be þam geswutelode  
 hwæt he soþlice wære . oððe hwilcere gearnunge  
 þe þær bebyrged wæs . and ge-wurðod op þæt .  
 Ða be-seah se halga wer to his wynstran healfe . 356  
 and geseah þær standan ane atelice sceade .  
 and sæde þæt he wære ofslagen for ðyfþe .  
 and on wite wunode . na on wuldre mid *martyrum* ..  
 and wære gewurðod wolicc fram þam folce . 360  
 Hit wæs wundorlic swa-þeah þæt hine swutollice ge-hyrdon  
 ealle þe ðær wæron . ac hi ne ge-sawon hine  
 butan *martinus* ana þe hit him eallum sæde .  
 He het sona þa awæg dón þæt weofod of þære stowe . 364  
 and þæt folc alysde fram þam leasum ge-dwyldde .  
**VIII.** **Æ**ft on sumne sæl siðode *martinus*  
 on his bisceop-ricc . þa bær man þær an lic  
 anes hæðenes mannes þæt hi hine be-byrigdon . 368  
 Ða be-heold *martinus* þa hæðenan feorran .  
 and wende þæt hi bæron swa swa heora gewune wæs  
 heora deofol-gild dwollice ofer heora land .  
 and worhte þa rode-tacn wiþ þæs folces werd . 372  
 and bead him <sup>1</sup>on godes naman þæt hi hit ne bæron na furðor .  
 ac aledon þa byrðene . and þa bær-men sona  
 stede-fæste stodon . swilce hi astifode wæron .  
 þær mihte wundrian se ðe wære gehende 376  
 hu þa earman bær-menn gebundene to earðan  
 wendon hi abutan . woldon forð gán .  
 ac ða þa hi ne mihton of þære moldan astyrian .  
 þa asetton hī þæt lic . and beseah ælc to oþrum 380

366. Eft on sume time ferde m.

367. biscop-ricc; bëron men.

368. ánes; monnes; heo; burig-  
den.

369. biheold; hædene feorren.

370. heo beron; heoræ wíne wæs.

371. heoræ deofel-gyld; þæt (*for*  
heora) lond.

372. wrohte þá; -tacn; weard.

373. heom; nome; heo.

So Martin would not visit the place  
nor allow the people to do so; but went forth one day  
with a few brethren and stood at the tomb, 352  
praying the Almighty God that He would reveal concerning the man  
what he had really been or of what merit,  
he who was buried there and had been venerated until then.  
Then the bishop looked on his left side, 356  
and saw there standing a horrid shade,  
who said that he had been slain for theft,  
and abode in torment, not in glory with martyrs,  
and that he was wrongfully venerated by the people. 360  
It was wondrous, nevertheless, that all who were there  
heard him clearly, but they saw him not  
save Martin only, who told it to them all.  
Then he bade forthwith remove the altar from the place, 364  
and delivered the people from the false error.

**IX.** Again on a certain occasion Martin was travelling  
in his diocese, when they bare there a corpse  
of a heathen man, in order to bury him. 368  
Then Martin beheld the heathen men from afar,  
and supposed that they were superstitiously bearing,  
even as their wont was, their idol throughout the land,  
and he made the sign of the cross in the direction of the people, 372  
and bade them, in God's name, carry it no further  
but lay down the burthen, and the bearers at once  
stood still in the place, as if they had been stiffened.  
Then he who was at hand might wonder 376  
how the poor bearers, thus bound to the earth,  
turned them about, and wished to go forward;  
but when they could not stir from the ground,  
they set down the corpse and looked each on the other, 380

374. alægden sonæ þá burðene;  
bêr-mén sonæ. K (Cal. A. 14) *begins*.

375. stedefeste stóden swylce héo  
astifede weron.

376. wundrien; *om.* se; ðe ðær-bí  
wêre; *om.* gehende.

377. hú; eárme bêr-mén i-bunden;

to ðare eorðan.

378. heom a-búton walden.

379. þá þá héo; mihten; ðare  
molden styrigan.

380. setten heo; lic; oðre. K.  
(Cal. A. 14) *has beah for beseah.*

swiðe wundrigende . hwi him swa ge-lumpe .  
 Ac þa þa martinus oneneow þæt hī mid lice ferdon  
 na mid deofol-gilde . þa dyde he up his hand .  
 and scalde him leafe to siþigenne forð . 384  
 and þæt líc to berenne to byrgene . swa swa hī ge-mynton .  
 Ðus se halga bisceop geband hī mid worde .  
 and eft þa ða he wolde let hī awæg gán .  
**X.** Se halga martinus to-wearp sum hæðen-gild 388  
 on sumere tide . on sumere stowe .  
 þa wæs an pin-treow wið þæt templ ge-friðed  
 swiðe halig ge-teald on þa hæþenan wisan .  
 þa wolde he for-ceorfan eac swilce þæt treow . 392  
 ac ða hæðen-gildan þam halgan wið-cwædon .  
 sædon þæt hi ne mihton on heora mode findan .  
 þæt he þæt treow for-curfe . þeah ðe he heora templ towurpe .  
 Ða cwæð se halga bisceop þæt on þam beame 396  
 nære nan synderlic halignyss . and sæde þam hæþenum  
 þæt hi swiðor sceoldon þone soðan god wurðian .  
 and aheawen þæt treow þe wæs ge-halgod deofle .  
 þa cwæð an ðæra hæþenra to þam halgan biseope . 400  
 Gif þu ænigne truwan hæbbe on þinum gode .  
 we for-ceorfað þæt treow . and þu hit feallende under-foh .  
 and gif þin god is mid ðe . þu gæst aweg gesund .  
<sup>1</sup>Martinus ða unforht fæste on god gebyld 404  
 be-het þæt he wolde mid weorcum þæt ge-fyllan .  
 Hi þa ealle glæd-mode begunnon to ceorfenne  
 þone heagan pin-beam . and he wæs a-hyld  
 on ane healfe þæt man eaðe mihte witan 408  
 hwider he sigan wolde . and hi setton martinum  
 þær-foran ongean . þæt he hine offeallan sceolde .  
 þa wæron his munecas wundorlice afyrhte .  
 and nan oðer ne wendon buton he wurde ðær of-hroren . 412

381. wundriende; héom; i-lumpe.

382. þa ðe; heo líc beren.

383. and nā deofelgyld; dude hē  
 ūp; hānd.

384. heom leafe forð to farene.

385. berene; burigenne swā swā

heo i-mynten.

<sup>1</sup> Leaf 184, back.



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and se beam þa feallende beah to martine .

Martinus þa unforht ongean þæt feallende treow

worhte rode-tacn . and hit wende þa ongean .

swilce hit sum færlíc þoden þydde under-bæc . 416

swa þæt hit of-feol for-nean þæs folces

micelne dæl . þe þær orsorge stodon .

þa hrymdon þa hæþenan mid healice wunðrunge .

and þa munecas weopan for þære wundorlican blysse . 420

and hi ealle cristes naman clypodon mid herunge .

and eall se leod-scipe to geleafan þa beah .

To þam swiðe hi wurdon þurh þæt wundor gecyrrede .

þæt hi geond eall þæt land mid ge-leafan a-rærdon 424

cyrcean . and mynstra . and martinus æfre

swa hwær swa he þa deofol-gild to-wearp . swa worhte he cyrcan .

**XI.** Hwilon eac se halga wer towearp an hæðen-gild .

þa sette he sona fyr on þæt feondlice templ 428

þæt hit bradum lige brastligende hreas .

þa wende þæt fyr forð mid þam winde

to anum þære huse . þe þær ge-hendost stóð .

ac martinus mid ofste uppon þæt hus astah . 432

and sette hine sylfne ongean þone swegendan fyr .

þær mihte wundor ða <sup>1</sup>geseon . se ðe wære gehende .

hu se wínd . and se líg . wunnon him betwinan .

se wind bleow ðone líg . ac he wand ongean 436

for-beah þone halgan wer þe on þam huse wæs .

and þæt án for-bærnde þe him be-boden wæs .

**XII.** Eft on sumere wic ðe wæs librosum ge-haten .

wolde se halga martinus to-wurpan an templ 440

þæt wæs pearle welig hus ge-wurðod þam deoflum

þa forwyrndon þa hæþenan þam halgan were þæs .

and hine adræfdon ge-drefedne þanon .

416. K. -bæc.

430. fyr; þe.

427. þe (*for se*); wér; án; -gyld.

431. án; *om.* þære; þær ne next (!)  
wæs.

428. sone; tempel.

432. þa mid hofste uppon.

429. hit on brade læge brastlinde  
wæs.

433. swegende líg.

and the tree while falling bent towards Martin.

Then Martin, undismayed, made towards the falling tree  
the sign of the cross, and therewith it turned backward,  
as if some sudden impulse had thrust it backward, 416  
so that it very nearly fell on the greater part  
of the people who stood there carelessly.

Then cried out the heathen with extreme astonishment,  
and the monks wept for the wonderful joy ; 420  
and they all called upon the name of Christ with praise,  
and all the people inclined to the faith.

So greatly were they converted by that miracle,  
that through all that land they reared with faith 424  
churches and monasteries ; and Martin always,  
wheresoever he overthrew idolatry, built churches.

**XI.** At one time also the holy man overthrew an idol,  
and straightway he set fire to the devil's temple 428  
so that it fell crackling with broad flame.

Then the fire turned forward with the wind  
towards one of the houses which stood nearest thereto ;  
but Martin with haste climbed up on to the house, 432  
and set himself opposite the roaring fire.

Then might he who was at hand see a miracle,  
how the wind and the flame strove between them ;  
the wind blew the flame, but it turned backwards, 436  
avoided the holy man who was on the house,  
and burned that only which it was commanded to do.

**XII.** Again in a certain town which was called Levroux  
the holy Martin desired to overthrow a temple 440  
which was an exceeding rich house dedicated to the devils ;  
then the heathen refused this to the holy man  
and drave him thence, grievously troubled.

434. þe me mihte wūder i-seon  
þe þerbi were.

435. hū ðe wind ; þe lig fuhten  
heom bitweonen. K. betwynan.

436. þe (*for* se) ; lig ; hē wōnd  
agēan.

437. and forbeah ; halgæ wēr ; þan.

438. an forbernde þæt ; i-boden.

439. on sume stede ; wæs ; i-hāten.

440. ðe (*for* se) ; to-wearpan ān  
tempel.

441. wælig hūs i- ; deofle.

442. þe forwernde ; wær.

443. adræfden ; om. gedrefedne.



þa ferde *martinus* na swyðe feor þanon 444  
 and scrydde hine mid hæran and mid axan bestreowode  
 fæstende þry dagas . and his drihten bæd .  
 þæt he mid heofon-licre mihte þæt hæðene templ  
 þa þa he mid his cræfte hit to-cwysan ne mihte . 448  
 Æfter ðam fæstene him comon færlice to  
 twegen scinende englas . mid *sperum* and *scyldum* .  
 swilce on gelicnyse heofonlices werodes .  
 secgende þam halgan þæt se hælend hi sende 452  
 þæt hī þæt cyrlisce folc afigan sceoldon .  
 and martine fultumian þæt hi ne mihton wið-standan .  
*Martinus* þa ferde to þære fore-sædan deofol-gilde .  
 and mid þæra engla fultume mannum onlocigendum 456  
 þæt tempel eall to-wearp . and þa weofode to duste .  
 ealle þa anlicnyssa heora arwurðra goda .  
 þa ne mihton þa hæðenan martine wið-cweðan .  
 ac þurh þa god-cundan mihte micclum wurdon afyrhte . 460  
 and gelyfdon on god . mid ge-leafan clypigende .  
 þæt se god wære to wurþigenne þe se halga wer bodode .  
 and heora godas to forlætenne þe him fremion ne mihton .  
**XIII.** **H**wilon on sumere tide swa swa us segð seo racu 464  
 to-wearp se halga bisceop sum swiþlice hæþengild .  
 þa sâh him ón sona <sup>1</sup> þæt cyrlisce folc  
 swyðe wedende swa swa hi wæron hæþene .  
 and heora án sona his swurd ateah . 468  
 Se bisceop him to-geanes bræd of his ceppan .  
 and a-þenode his swuran þam sleandum hæþenum .  
 and se hæþena ða . þa þa he hine slean wolde .  
 þa feoll he under-bæc mid fyrhte for-numen . 472

444. swiðe.  
 445. héran ; axæn bestreowwede.  
 446. festinde ðreo dagæs ; béd.  
 447. heofenlice ; om. hæðene ;  
 tempel to-brytte.  
 448. to-cwæssæn hit.  
 449. þan festene ; côm tō fêrllice.  
 450. englæs ; speren ; sceldæs.

451. swylce ; gelicnesse.  
 452. ðe (*for se*) ; heom.  
 453. heo ; afigen scéoldon.  
 454. -iæn ; heo ; mihten him wid-  
 stonden.  
 455. fêrde ; ðam ; -sæde deofel-  
 gylde.  
 456. þære engle ; monne onlocende.

<sup>1</sup> Leaf 185, back.



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and bæd him forgifennysse æt þam halgan bisceope .  
 Þysum weorce wæs sum oþer gelíc  
 þa þa he eac towearp sum oðer hæþen-gild .  
 þa sloh sum hæþen man to þam halgan were . 476  
 ac mid þam swenge hæpte þæt swurd him of handum .  
 and ne mihte nan hit næfre syððan findan .  
 Witodlice for-oft þa þa him wið-cwædon  
 þa hæþenan þæt he heora hæþen-gild 480  
 swa hux-lice ne to-wende . þa bodode he him swa lange  
 þone soðan ge-leafan . oð-þæt he ge-liþe-wæhte .  
 to geleafan heora wurðfullan templ .  
 Swa micele mihte he hæfde menn to ge-hælenne . 484  
 þæt nan adlig man naht eaðe him to ne com .  
 þæt he ne wurde sona wundorlice gehæled .  
**XIII[I.]** On treueris wæs sum mæden swiðlice ge-untrumod  
 licgende on paralisin . oððæt hire lima ealle 488  
 wurdon adeadode . and heo unwene læg .  
 þa wearþ ge-cydd þam fæder þæt martinus come þa  
 into þære byrig . and he arn to þam halgan .  
 and ge-sohte his fēt mid swyðlicum wopc 492  
 biddende þone bisceop þæt he hi bletsode .  
 ic ge-lyfe he cwæð . þæt heo libbe þurh þe .  
 Martinus þa cwæð . þæt hit his mihta næron  
 to swilcere dæde . ac se fæder ne ge-swác 496  
 hine to biddenne mid wope oþþæt þa oþre bisceopas  
 þe mid martine wæron gemacodon þæt he code  
 to þam licgendan <sup>1</sup>mædene . and ormæte meniu  
 þær-ute and-bidode hwæt se bisceop don wolde . 500  
 þa astrehte martinus to moldan his lima .  
 and gehalgode siððan sumne dæl eles  
 and dyde on þæs mædenes muð . and heo mihte þa spræcan .

487. K. XIII. tréueris; i-untromed. halgan.  
 488, 489. liogende; paralisim; 492. sohte þæs halgan fet; swyþlice  
 -ðet; limæ wurdon alle adæadode; wōpe.  
 læg unwæne. 493. biscop; hire bletsode and  
 490. i-cyd; om. þa. K. gecyd. cwæð.  
 491. þære burig; árn; om. to.. 494. i-liefe; om. he cwæð.

<sup>1</sup> Leaf 186.

and besought forgiveness of the holy bishop.

Another work was like to this:

when he in like manner had overthrown some other idol,  
then a heathen fellow struck at the holy man, 476

but with the swing the sword flew out of his hand,  
and no man could ever find it afterward.

Indeed, very often when the heathen were resisting him  
that he should not destroy thus shamefully their idols, 480

he preached to them for so long a time

the true faith until he rendered

their venerated temple suitable for the faith.

So great might had he to heal men, 484

that it was not easy for any sick man to come to him

without his being forthwith wondrously healed.

**XIV.** In Treves was a maiden grievously afflicted,  
lying in paralysis until all her limbs 488

were deadened, and she lay without hope.

Then it was made known to the father that Martin had come  
into the town, and he ran to the saint

and sought his feet with bitter weeping, 492

beseeching the bishop that he would bless her.

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

Then Martin said that his powers were not  
equal to so great a deed; but the father ceased not 496

to entreat him with weeping until the other bishops

who were with Martin compelled him to go

to the prostrate maiden, and an immense multitude  
was there outside awaiting what the bishop would do. 500

Then Martin stretched his limbs on the ground,

and next hallowed a portion of oil,

and put it on the maiden’s mouth; and thereupon she was able  
to speak,

495. mihte nāere.

496. swylce; þe feder; swāc.

497. to bidden hine; wōpe; ðet;  
biscopæs.

498. wéron mid martine macodon.

499. licgende; ormete.

500. þer-; abidon; ðe (*for* se);  
biscop dōn walde.

501. þā astræhte; limæ.

502. halegede syððan; del.

503. dude; hēo; þā spēcæn. K.  
sprecan.

and ealle hire lima endemes cucodon . 504  
 and heo ða hál arás þam folce onlocigendum  
**XV.** Ða wæs sum heah-þegen gehaten tetradius .  
 and his þeowa manna an wæs þearle awed .  
 þa bed he þone halgan þæt he his hand him onsette . 508  
 Martinus þa hét þa þone man him to lædan .  
 ac nan man ne dorste to þam deofol-seocan gán  
 forþan-ðe he wundorlice wedde . mid þam muþe .  
 and elcne wolde teran þe him in to-eode . 512  
 Tetradius þa sylf com . and gesohte þone halgan  
 biddende eadmod-lice þæt he to þam earman eode .  
 þa cwæð se halga wer þæt he to his huse gan nolde  
 hæþenes mannes and manfulles lifes . 516  
 Se hæðena þegen þa behet þam halgan were  
 þæt he wolde cristen beon . gif se cnapa wurde hal  
 and martinus sona siðode to þam wodan .  
 and his hand him on asette . and gescynde þone deofol 520  
 fram þam gewitleasum men , and he wearð sona hál .  
 Tetradius ða sona þa he þæt ge-seah .  
 gelyfde on urne drihten . and let hine cristnian .  
 and æfter lytlum fyrste he wearð gefullod . 524  
 and martinum wurðode mid wu[n]dorlicre lufe .  
 forþan-ðe he wæs caldor witod-lice his hæle .  
**XVI.** ON ðære ylcan tide on þam ylcan fæstene  
 eode martinus to anes mannes huse . 528  
 þa æt-stod he færlice æt-foran þam þrex-wolde .  
 cwæð þæt he egeslicne feond on þam incofan gesawe .  
 Martinus þa het þone hetolan deofol .  
 þæt he <sup>1</sup> þanon ge-wite . and he wearð þa yrre 532  
 gelæhte ænne mannan and wearð him on-innan .

504. alle; limen; cwicedon.

505. héo þá; aras þæt folc onlo-  
gende.

506. wæs; tetradius i-haten.

507. ðeowæ mōn ān; awéd.

508. A. B. bed (*sic*); hé; hond on  
him sætte.

509. om. 1st þa; mōn; læden.

510. mon; durste; deofel-.

511. hé wunder-; awedde.

512. K. B. ælcne; into eode.

513. cōm; i-.

514. hē; earmum eode.

515. þe (*for se*); wér.<sup>1</sup> Leaf 186, back.



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of þæs þegenes hiwrædene . and he þearle þa wedde .  
and began to toterenne þa þe he to mihte .

þa fleah seo hiw-ræden . and þæt folc eac swá . 536

ac martinus code ðam wodan men togeanes  
het hine sona stándan . and he stod þa gynigende .  
and þywde mid muþe þæt he martinum abite .

þa dyde martinus on muð þam wodan 540

his agenne fingras . and het hine fretan  
gif he ænige mihte hæfde . ac he wið-bræd þa ceaffas  
fram þære halgan handa . swilce fram hatan isene .

Ða adræfde se halga wer þone hetolan deofol 544

of þam ge-drehton menn . ac he ne moste faran  
þurh þone muð ut þe martinus hrepode .

ac fúllice ferde þurh his forð-gang ut .

**XVII.** Betwux þam þe se bisceop on þære byrig wunode .

þa cydde man geond þa hurh þæt þær cuman

wolde tó . 549

onsigendan here . and hergian þa burh .

þa wearð eall seo burh-waru wundor-lice afyrht

for þæs heres ogan . þa het martinus sona 552

him læden to ænne wodne man . and he wearð him to ge-læd .

Se halga wer ða het þone wodan secgan

gif hit soð wære be ðam onsigendan here .

þa andette se deofol þurh þæs ge-drehtan muð 556

þæt six-tyne deofle wæron þe worhton þisne hlisan .

and to-seowon geond þæt folc . þæt hi aflugdon martinum

þurh ðone ogan swa of þære byrig .

and hit eall wære leas be þam onsigendan here 560

þa se fula gast þis sæde þa wæron hí orsorge .

**XVIII.** Martinus hwilon ferde mid micelre meniu

to parisian byrig . and þa þa he binnan <sup>1</sup>þæt get com.

þa wæs þær sum hreofla wundorlice to-hroren 564

callum mannum an-þræclíc . ac martinus hine cyste .

and his blet-sunge hine sealde . and he sona wearð hal .

547. K. út.

552. K. ógan.

558. and to-seowon geond.

<sup>1</sup> Leaf 187.

and entered into him, and he therewith raged exceedingly, and began to tear those whom he could reach.

Then the household fled and the people likewise. 536

But Martin went towards the madman, and bade him straightway stand; and he stood there yawning and endeavoured with his mouth to bite Martin.

Then Martin put his own fingers on the mouth 540

of the madman, and bade him gnaw them if he had any power; but he withdrew his jaws from the holy hand, as if from hot iron.

Then the holy man cast out the hateful devil 544

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

**XVII.** During the time the bishop lived in the city, 548

it was reported throughout the town that there would come to it (some one) with an invading army to harry the city.

Then all the citizens became wondrously terrified for dread of the army. Then Martin bade men straightway 552 bring to him a possessed man, and he was brought to him.

Then the holy man bade the possessed say if it were true about the invading army.

Then the devil confessed, by the mouth of the afflicted, 556

that there were sixteen devils who made this rumour, and sowed it amongst the people, in order that they might thus, by means of that terror, expel Martin from the city;

and it was all false about the invading army. 560

When the foul spirit had said this, they were freed from anxiety.

**XVIII.** Martin on one occasion journeyed with a great multitude to the city of Paris, and as he came within the gate

there was there a leper wondrously diseased, 564

horrible to all men; but Martin kissed him, and gave him his blessing, and immediately he became whole,

B. *omits* section XVII.

562. mycel; folc (*for* meniu).

563. burig; hé binnon geat cōm.

564. reoffæ wurgerlice (!) to-roren.

565. allum monum anþræclīc.

566. him; sonæ; hāl.



and com þæs on mergen to martine blyðe  
mid ge-halre hyde . his hæle ðancigende . 568

Oft wurdon eac ge-hælede fela untrume men  
þurh his reafes fnæda . þe fela men of-atugon .  
and bundon on þa seocan . and him wæs bet sona .  
Eac swilce of his bedstrewes man band on anne wodne . 572  
þa ge-wat se deofol him of . and he his ge-wit under-feng .

**XVIII.** **A**rborius wæs gehaten sum heah-þegen on þam lande .  
swiðe geleafful man . and his dohtor læg on fefore  
pearle ge-brocod . þa brohte man sume dæg 576  
an ærend-gewrit to þam ylcan þegene  
fram þam bisceope martine . and he hit lede on hire breoste  
ða þa hire hatost wæs and heo wearð hal sona .

þa wearð se fæder swa onbryrd . þæt he sona be-hét 580  
gode hire mægþ-hád and hi to martine brohte .

þæt he his agene mihte on þam mædene oncneowe .  
ne he eac nolde þæt anig oðer man sceolde  
hire hád on sættan . butan se halga martinus . 584

Sum wer hatte paulinus þe wel þeah on gode syððan .  
þa wurdon his eagan yfele ge-hefegode .  
mid toswollenum breawum . and swið-licum myste  
swa þæt his seon swyðe þeostrodon . 588

þa hrepode martinus mid anre swingan .  
and eall seo sarnis him sona fram gewat .  
and se mist samod þurh martines hrepunge .  
He wæs swiðe welig man . ac he wearð swa onbryrd 592

þæt he ealle his æhta endemes beceapode .  
and dælde eall þearfum <sup>1</sup> for his drihtnes lufon .  
þa herode martinus þæs mannes dæda swyðe .  
and oþrum to bysne sealde oft secgende be him . 596  
þæt he on þam timan gefylde fægere þone cwyde .  
þe ure drihten cwæð to sumum rican men .

567. mæregen tō; bliðe.

568. hale hūde; þancende.

569. wéron éac i-hælede felæ; mén.

K. *has* untruma for untrume.

570. fnæde.

571. seocæ; héom wæs sonæ bæt.

572. Eác; bedstrawe mon bond;

æne.

<sup>1</sup> Leaf 187, back.



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far and syle ealle þine æhta . and dæl þæt wurð þearfum .  
þonne hæfst þu gold-hord on heofonan rice . 600

**XX.** **O**N sumere tide martinus stah to anre up-flora .  
þa wæron þære hlæddre stapas alefede on ær .  
and toburston færinga þæt he feol adune .  
and mid manegum wundum ge-wæht wearð swiðe . 604  
swa þæt he seoc læg on his synderlican inne .  
On þære nihte him com an engel to him  
sylfum onlocigendum . and his lima smyrode  
mid halwendre sealfe . and he sona þæs on mergen 608  
hal forð-eode . swilce he untrum nære .

**XXI.** **M**aximus se casere þe wæs on martinus dæge .  
gelaðede for-oft þone arwurðan wer  
þa ða he him wið spræc þæt he wære his ge-metta . 612  
þa for-hæfde he hine æfre fram his ge-beorscipe .  
cwæð þæt he ne mihte his gemetta beon  
þe anne casere ofsloh . and operne aflymde .  
þa andwyrde maximus martine and cwæð . 616  
þæt he næfre sylf-willes þone anweald ne under-fenge .  
ac wære fram his cempum gecoren unþances  
to ðam cyne-dome . and wið-cweðan ne mihte .  
and þæt he on-gean godes willan winnan ne mihte . 620  
and forþy mid wæpnum hine werian sceolde .  
cwæð eac þæt nan man nære fram him ofslagen  
buton þam anum þe him onfeohrende wæron .  
þa wearð martinus mid þæs caseres beladunge . 624  
and eac þurh his bene . gebiged to his ge-reordunge .  
He nolde næfre lyffettan ne mid olecunge spræcan  
<sup>1</sup> ne furðon to þam casere swa swa his geferan dydon .  
swa swa he on þam ylcan gereorde geswutelode mid dæde . 628  
He sæt to þam casere . and hi swyðe blyðe wæron  
for martines gereordunge . and man bær þam casere  
swa swa hit gewunelic wæs wín on anre blede .  
þa het he þone byrle beodon martine ærest . 632

B. *omits* section XX.

601. K. up-flore.

B. *omits* section XXI.<sup>1</sup> Leaf 188.630. K. *omits* to l. 671.

‘Go, and sell all thy goods, and give the worth to the  
poor,

599

and then shalt thou have treasure in the kingdom of heaven.’

**XX.** On one occasion Martin was mounting to an upper floor,  
but the steps of the ladder had been previously injured,  
and snapped suddenly so that he fell down,  
and was much weakened with many wounds,

604

so that he lay sick in his private dwelling.

That night there came to him an angel,

whilst he himself was beholding, and smeared his limbs

with healing salve, and he soon after this, in the morning, 608

went forth whole, as if he had never been ill.

**XXI.** Maximus, the emperor who was in Martin’s days,  
very often invited the venerable man,

whenever he spoke with him, to be his guest;

612

but he always withheld himself from his banquet,

saying that he could not be his guest

who had slain one emperor and banished another.

Then Maximus answered Martin, and said

616

that he had never received the government of his own will,

but was chosen by his soldiers against his will

to the kingdom, and could not resist;

and that he could not strive against God’s will,

620

and therefore had to defend himself with weapons;

saying also that no man had been slain by him

save those only who were fighting against him.

So Martin was inclined by the emperor’s defence

624

and also by his entreaty to go to his banquet.

He would never be obsequious nor speak with flattery,

not even to the emperor, as his companions did;

even as he in the same feast manifested by an act of his. 628

He sat by the emperor, and they were very blithe

on account of Martin’s feasting with them, and they bare to  
the emperor

even as it was customary, wine in a goblet.

Then bade he the cupbearer offer it first to Martin,

632

wolde æfter ðam bisceope his bletsunge drincan .  
 Martinus þa dranc . and his mæsse-preoste sealde  
 healfne dæl þæs wætan þe wæs on þære blede .  
 for-þan-þe he wiste þæt he wurþost wæs . 636  
 æfter him to drincenne . and hī ealle þæs wundrodon .  
 and mærsodon his anræd-nysse geond ealne þone hired .  
 He sæde þa þam casere swa swa him becom siððan .  
 þæt gif he ferde to ge-feohte swa he gemynte 640  
 ongean ualentinianum þe he aflymde ær  
 of his cyne-dome . þæt him come sige .  
 ac æfter lytlum fyrste he sceolde feallan ofslagan .  
 and hit gewearð swa swa him gewitegode martinus . 644  
 He ferde þa siþþan to feohtenne wið þone casere .  
 and on þam forman onræse he affigde ualentinianum .  
 ac eft embe geares fyrst he beferde maximum  
 binnan anre byrig aquileiam ge-haten . 648  
 and hine þær ofsloh . and siððan to his rice feng .  
**XXII.** **M**artinus ferde hwilon to ualentiniane þam casere  
 wolde for sumere neode wið hine spræcan .  
 ac his micele mod . and his manfulla ge-bedda 652  
 þe mid arrianiscum gedwylde dweligende lyfode .  
 noldon geðafian þam halgan bisceope .  
 þæt he infær hæfde his ærende to abeodenne .  
 ac het se arleasa hine utan belucan . 656  
 forþam-ðe he wiste þæt he wolde þæs biddan  
<sup>1</sup> þe he tiðian nolde . and tynde þone halgan .  
 þa com martinus eft embe ða ylcan spræce .  
 to þam modigan casere . ac man hine beclysde wið utan . 660  
 and he þa gewende to his ge-wunelican helpe .  
 scrydde hine mid hæran . and mid axum be-streowode .  
 and fæstende þurh-wunode on singallum gebedum  
 oð-þæt an scinende engel on þam seofopan dæge 664  
 him com to . and cwæð þæt he to þam casere ferde .  
 and him ælc get sceolde beon open to-geanes .  
 and þæs modigan caseres mod beon geliðegod .



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Se bisceop þa ferde swa swa him be-head se engel . 668  
 and him wearð ge-openod ælc gæt togeanes .  
 oð-þæt he færlice stod æt-foran þam casere .  
 Þa yrsode se casere for his ingange .  
 and nolde hine wylcumian . ac þær wearþ godes miht 672  
 swā þæt heofonlic fyr hangode ofer his setl .  
 and þæt setl ontende . and hine sylfne wolde  
 gif he þe hraðor ne arise . aworpenre reðnysse .  
 and þone bisceop cyste . ablicged þurh god . 676  
 þone þe he ær geteohhode mid teonan to for-seonne .  
 He behet þa ge-swicennysse sona þam biscope .  
 and he him ælces þinges tipode . ærþan-þe he hine bæde  
 þæs þe he frymdig wæs . and him freondlice to-spræc . 680  
 and him fela gifa bead . ac he heora onfon nolde .  
**XXIII.** **O**ft martinus geseah englas him to cuman  
 swa þæt hi hiw-cuðlice to þam halgan spræcon .  
 and on sumne sæl sum engel him sæde 684  
 hwæt þa opre bisceopas on heora sinoþe spræcon  
 and se halga ða wiste hwæt hi þær ræddon  
 þurh þæs engles segene . þeah ðe he sylf þær ne cōme .  
 Þa halgan apostolas petrum and paulum he ge-seah ge-lome . 688  
 swa swa he sæde him-sylf sulpicio <sup>1</sup> þam writere  
 þe hine axian dorste ælces þinges þe he wolde .  
 Se ylca sulpicius and sum oðer broðor  
 sæton sume dæg swiðe afyrhte 692  
 ætforan martines Inne . and he hi þær-ute nyste .  
 þa gehyrdon hí motian wið martine lange .  
 and he wæs ana ær innan þam huse belocen .  
 Eft þa ða he ut-code þa axode sulpicius . 696  
 and hine eadmodlice bæd þæt he him ge-openian sceolde  
 hwa him wið-spræce . þa wandode he lange

675. K. raðer.

682. i-seah him englæs to cymen.

683. heo cuðlice; spræcon. K. has  
him cuðlice.684. sume; cwæð to (*for* sæde).

685. biscopæs; heoræ; spræcen.

686. þe (*for* se); heo þær reddon.

687. englæs ségene; seolf þær.

Then the bishop went even as the angel bade him, 668  
and every gate was opened before him  
until he suddenly stood before the emperor.  
Then the emperor was angry at his entrance,  
and would not welcome him, but there appeared a miracle of God, 672  
so that heavenly fire hung over his throne,  
and set light to the throne, and would have done the same to himself  
if he had not very quickly arisen, his anger being cast away ;  
and, being divinely terrified, kissed the bishop 676  
whom he had before determined to scorn with insult.  
Then he promised amendment forthwith to the bishop,  
and granted him all that he required  
before he asked him, and spake friendly to him 680  
and offered him many gifts ; but he would not receive them.

**XXIII.** Often Martin saw angels come to him  
so that they spake familiarly to the saint ;  
and on one occasion an angel told him 684  
what the other bishops had spoken in their synod,  
and thus the saint knew what they had there decreed,  
by the angel's saying, though he himself went not thither.  
The holy apostles Peter and Paul he saw frequently, 688  
even as he said himself to Sulpicius the writer,  
who durst ask him anything that he would.  
The same Sulpicius and another brother  
sat one day, greatly afraid, 692  
before Martin's room, and he knew not that they were outside ;  
then heard they some one conferring with Martin a long while,  
and he had previously been locked in alone in the house.  
Afterwards, as he came out, Sulpicius asked 696  
and humbly besought him that he would reveal to him  
who had been speaking with him ; then he hesitated long

688. i-seah i-lome.

689. swa swá he seolf sæde.

690. axiæn durste alces ; hé.

691. Ðe ylcaë ; broðer.

692. sæten ; afurhte.

693. ætforen ; inne ; héom ðer-.

694. i-hyrden hēo motigan ; longe.

695. hé ; ánxæ ; innon ; belōcen.

696. þa ðe hé út éode.

697. bead ; openiæn.

698. hwá ; spæce þá wondode ;  
longe.



him þæt to secgenne . ac he sæde swa-þeah .  
 ic halsige eow nu . þæt ge hit nanum ne secgan . 700  
 Maria cristes modor com to me hider .  
 mid twam oprum mædenum tecla and agne .  
 and na on þisum anum dæge ac oft rædlice ær  
 hi comon to me . and he sæde him eac 704  
 hwilc heora wlitu wæs . and hu hi wæron ge-scrydde .  
**XXIII.** **E**ac swilce þa deofla mid heora searo-cræftum  
 him comon gelome to . and he on-cneow hi æfre .  
 for-þan-þe him nan deofol ne mihte bediglian hine sylfne . 708  
 ne on agenre edwiste ne on oprum hiwe .  
 Mid þusend searo-cræftum wolde se swicola deofol  
 þone halgan wer on sume wisan beswican .  
 and hine ge-sewen-licne on manegum scin-hiwum 712  
 þam halgan æteowde . on þæra hæpenra goda hiwe .  
 hwilon on ioues hiwe . þe is ge-haten þór .  
 hwilon on mercuries . þe men hatað oþon .  
 hwilon on ueneris þære fulan gyden . 716  
 þe men hatað fricg . and on manegum oprum hiwum  
 hine bræd se deofol on þæs bisceopes gesihþe .  
 Martinus þær togeanes mearcode hine sylfne  
 symle mid rode-tacn . and sang his ge-bedu 720  
 unforht þurh-wunigende . and æfre on god truwigende .  
 Ða þa se deofol <sup>1</sup>ge-seah þæt he hine bedydrian ne mihte  
 mid his searo-cræftum . þa sæde he him hosp-word .  
 and mid manegum talum hine tynde for-oft . 724  
 ac he næs gestirod for his leasum talum .  
 Sume munecas eac þe on þam mynstre wunodon  
 sædan to soðan þæt hi swutollice ge-hyrdon .  
 hu se deofol þreade mid dyrstigum stemnum 728  
 ðone halgum martinum . for-þam-þe he hæfde mid him  
 sume under-fangene . þe synfulle wæron .  
 and æfter heora fulluhte fela to yfele dydon .

699. om. him ; sæc gene ; hé.

700. éow nú.

701. Marie ; moder côm hider to me.

702. twæ oðre mædene teclæ ;  
agnes.

703. ná ; ðissum ane ; and ac ; ær.

<sup>1</sup> Leaf 189, back.



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and sæde open-lice hwæt heora ælces syn wære . 732  
*Martinus* þa *andwyrde* þam manfullum deofle .  
and cwæð þæt þa ealdan synna mid heora ge-cyrrednysse .  
and beteran drohtnunge . mihton beon adylgode .  
and þurh godes mildheortnysse hi mihton beon alyside . 736  
fram heora synnum . þa ða hi ge-swicon yfeles .  
Se deofol þa clypode and cwæð him to-geanes .  
þæt þa leahter-fullan næron nanre miltsunge wurðe .  
and þa þe æne aslidan . þæt hi eft ne sceoldon 740  
æt drihtne habban ænigne miltsunge .  
þa cwæð *martinus* to þam manfullan eft ðus .  
þeah ðu earming woldest on þisum end-nextan timan  
manna ehtnysse geswican . and þine dæda behreowsian . 744  
ic on god truwode . þæt ic þe mildsunge behete .  
Eala hu halig dyrstig-nyss be drihtnes arfest-nysse  
hé ge-swutelode his swiðlican lufe  
þeah þe he þa fremminge forð-bringan ne mihte . 748  
**XXV.** **O**N sumne sæl eft sippan com se swicola deofol  
into þam halgan were . þær he on his gebedum wæs .  
mid purpuran ge-scryd . and mid kynelicum gyrlum .  
mid gyldenum cyne-helme . and mid goldfellenum sceon . 752  
and mid blypre ansyne . on micelre beorhtnysse .  
þa ne cwæð . <sup>1</sup>heora naðor nan word to oþrum  
to langere hwile . and þa embe lang cwæð  
se deofol ærest to þam drihtnes men . 756  
Oncnaw nu martine þone ðe þu gesihst .  
ic eom crist . þe astah to þisre worulde  
and ic wolde geswutelian me sylfne ærest þe .  
*Martinus* þa suwode . and se swicola eft cwæð . 760  
Hwæt twynað þe martine . gelyf . ic eom crist .  
þa underget se halga wer þurh haligne gast .  
þæt hit se sylfa deofol wæs . na his drihten . and cwæð .  
Ne sæde na ure drihten þæt he mid cyne-helme . 764  
oððe mid purpuran gescryd . cuman wolde to us .  
and ic ne gelyfe þæt he to us cume

<sup>1</sup> Leaf 190.

and said openly what the sin of each of them had been. 732

Then Martin answered the wicked devil,

and said that the old sins might be blotted out  
by their conversion and better life,

and through God's mercy they might be absolved 736  
from their sins when they ceased from evil.

Then the devil cried and retorted upon him,

that the wicked were not worthy of any mercy,

and, when they once relapsed, that they ought not afterward  
to have any mercy from the Lord. 741

Then Martin spake again to the wicked one thus :

'If thou, miserable one, wouldst in this last time

cease from the persecution of men and repent of thy deeds, 744

I am confident in God that I might promise thee mercy.'

Behold how he manifested in his fervent love

holy boldness concerning God's clemency,

although he could not bring forth the performance thereof. 748

**XXV.** Again on one occasion after this came the wily devil

to the holy man where he was in his prayers,

clothed in purple and with kingly raiment,

with a golden diadem and with shoes of cloth of gold, 752

and with a blithe countenance in great brightness.

Then neither of them spake word to other

for a long while, and then after a long time

the devil spake first to the Lord's servant : 756

'Acknowledge now, Martin, him whom thou seest ;

I am Christ who have come down to this world,

and I desired first to manifest myself to thee.'

Then Martin was silent, and the cunning one spake again : 760

'Why doubttest thou, Martin? Believe, I am Christ.'

Then perceived the saintly man, by the Holy Ghost,

that it was the same devil and not his Lord, and said :

'Our Lord said not that He would come to us 764

with a diadem or clothed with purple ;

and I believe not that He will come to us

buton on þam ylcan hiwe þe he on þrowode .  
 and butan he æteowige þa ylcan dolhswaðe 768  
 þære halgan rode þe he on ahangen wæs .  
 Se deofol þær-rihte for-dwán swa swa smic .  
 of þæs halgan gesihðe . and þæt hus afylde  
 mid ormætum stence . þæt man eaðe mihte witan 772  
 þæt hit se deofol wæs . þe hine dwelian wolde .  
 and þis sæde martinus Sulpicio þam writere .  
**XXVI.** **O**N sumne sæl com se deofol . mid swyðlicre grimetunge .  
 into þam halgan were . and hæfde ænne oxan  
 horn on hande . 776  
 and cwæð to martine . Hwær is þin miht nu ða  
 ænne man ic ofsloh of þinre hiwrædene nu .  
 and wæs his swyðre hand swilce geblodegod .  
 þa clypode martinus his munecas him to . 780  
 and sæde hwæt se deofol him swutolode .  
 and het georne secan hwa þær ofslagen wære .  
 Wæs ða an hyr-man to wuda afaren .  
 se læg ge-wundod be þam wege samcucu . 784  
 and he þa sæde þa þa he his oxan ræpte .  
 þa scóc an his heafod . and mid þam horne hine þyde .  
 on þæt ge<sup>1</sup>weald swiðe . and he þa sona ge-wat .  
 Fela þing wiste se halga wer on ær 788  
 lange ær hi ge-lumpon . and þam geleaf-fullum munecum  
 sæde þa þing þe him geswutelode wæron .  
 and hit syþþan swa á eode swa he him ær sæde .  
**XXVII.** **A**Natolius natte sum hiwigende munuc 792  
 iunglicre ylde se wunode sume hwile  
 wið martines mynster mid anum mæran ealdre  
 clarus ge-haten . and behyðde his yfelnysse .  
 He æt-eowde þa wið-utan ealle eadmodnysse . 796

768. K. buton.

775. sæl côm ðe deofel; swiþlice  
grymetunge.776. halgæ wére. K. handa; B.  
honde.

777. nuþe.

778. ænne mōn; ofslōh; om. nu.

779. swiðere; i-blodeged.

780. munecæs to him.

781. þe deofel; i-swytelode (K.  
swutelode).

782. hét; sæcæn hwā.

<sup>1</sup> Leaf 190, back.



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and unscæððig-nysse . and sæde ða æt nextan  
 þæt him englas wið spræcon . and ge-wunelice for-oft .  
 Eft þa on fyrste þa he furðor dwelode .  
 he sæde þæt he dæg-hwam-lice betwux driht-ne . and him 800  
 ferdon heofonlice englas . and he sylf an witega  
 unleas-lice wære . ac him gelyfde clarus .  
 He ge-het him þa godes yrre . and yfele þreala  
 hwi he nolde ge-lyfan þæt he halig wære . 804  
 and cwæð ða æt nextan . þæt him cuman sceolde  
 on þære ylcan nihte fram þam ælmihtigan gode  
 heofonlic reaf . and he mid þam gescryd  
 be-twux him wunigende godes mihte æteowde . 808  
 Hwæt þa on middre nihte wearð þæt mynster astyrod .  
 and wearð micel gehlyd . hlihendra deofla .  
 and þæs muneces cyte mid leohte wearþ afylled .  
 and he eode sylf ut mid þam scinendan reafe . 812  
 and anum oprum munece þa mærþa æteowde .  
 Þær comon þa mǣ . and clarus æt nextan .  
 and sceawodon mid leohte þone scinendan gyrlan .  
 hit wæs swiðe hnesce . scinende swa swa purpura . 816  
 ac hi ne mihton to-cnawan hwilces cynnes hit wære .  
 ne hī ne mihton undergitan buton hit <sup>1</sup> wære reaf .  
 ne mid heora grapunge . ne mid heora sceawunge .  
 Þa ge-wearð him on mergen þæt hī þone munuc læddon 820  
 to þam halgan martine . ac se munuc nolde .  
 cwæð þæt he ne moste to martine cuman .  
 forþan-ðe he wiste þæt he mid feond-licum cræfte  
 ne mihte bedydrian martines gesihðe . 824  
 Hi þa hine tugon unþances þider-weard .  
 and þæt reaf sona of heora gesihþe fordwán .  
 and wæs ða geswutelod his scin-cræft . and hiwung .  
 Þas mihta we tellað to martines gearnungum . 828  
 þæt se deofol ne mihte his gedwimor bediglian  
 gif he become ætforan his gesihþe .  
 On þam ylcan timan wæron opre gedwolan

<sup>1</sup> Leaf 191.

803. K. yfela.

and innocence, and at last he said  
that angels had spoken with him, customarily, very often.  
Then after a space, when he further erred,  
he said that heavenly angels went daily 800  
between the Lord and himself; and he himself was  
an unlying prophet, and Clarus believed him.  
Then he promised him God's anger and evil punishments  
if he would not believe that he was holy; 804  
and at last said that in the same night  
there should come to him from the Almighty God  
heavenly raiment; and he, dwelling amongst them,  
clothed therewith, would manifest God's might. 808  
Lo! then at midnight the monastery was aroused,  
and there was a great noise of mocking devils,  
and the monk's cell was filled with light,  
and he himself went out with the shining raiment, 812  
and showed the glorious sights to another monk;  
then there came more, and lastly Clarus,  
and examined the shining garment by the light.  
It was very soft, shining like purple, 816  
but they could not make out of what kind it was,  
neither could they perceive more than that it was a robe,  
neither by their touch nor by their sight.  
Then in the morning it befell that they would have led the monk  
to the holy Martin, but the monk would not, 821  
saying that he could not go to Martin;  
because he knew that he could not  
by his fiendly craft deceive Martin's vision. 824  
Then they dragged him against his will thitherward,  
and the raiment instantly vanished from their sight,  
and then was manifested his sorcery and hypocrisy.  
Those mighty works we ascribe to Martin's merits, 828  
that the devil could not conceal his delusions  
if ever he came before Martin's sight.  
At that same time were other deceivers,



antecristes lima mid arleasra hiwunge . 832  
 sum wæs on hispania þe for-speon þæt land-folc ..  
 and mid manegum gedwimorum hi bedydrode lange .  
 and cwæð þæt he wære helias se witega .  
 He cwæð eft syþþan þæt he crist sylf wære . 836  
 and þa sum bisceop for his bilewit-nysse .  
 gelyfde þam hiwere . and hine to him gebæd .  
 and he wearð for þam gedwylde adræfed of his an-wealde .  
 Sum oper gedwola wæs eac on east-dæle . 840  
 se cwæð þæt he wære iohannes se fulluhtere .  
 eac swilce lease witegan ær þisre worulde ge-endunge  
 on gehwilce land cumað . and þone ge-leafan amyrrað .  
 oþ-þæt antecrist sylf ende-next becymð . 844

**XXVIII.** **M**artinus com hwilon to middes wintres timan  
 to anum preost-life . and hi ge-logodon þa his bæd  
 on þæs mynstres spræc-huse . and þær micel fyr wæs gebet .  
 Þa woldon ða preostas him wurðlice beddian . 848  
 and bæron micel streaw to his beddinga .  
 and þæs fyres ne gymdon þe on þære flora wæs .  
 Eft þa þa se halga wer com <sup>1</sup> þa towearp he þæt streaw  
 eall of þære beddinge . for-þan-þe he oftost læg 852  
 uppon anre hæran on þære baran flora .  
 Ða on-scunede he þa softnysse . þære seltcuðan beddinge .  
 and læg on þære flora . swa swa we her beforan sædon .  
 þæt inn wæs swyþe nearo . and þær lagon stoccas . 856  
 and þa on middre nihte þa men fæstost slepon .  
 þa wearð þæt fyr ontend swyðe færlicum bryne .  
 and þæt litle hus mid þam lige afylde .  
 Martinus þa wearð a-wreht mid þam lige . 860  
 and þær næs nan man mid him on þam huse .  
 and he on þam færlican gelimpe gelæhte þa dura .  
 and ne mihte þa scyttelsas unscyttan swa hraðe .  
 and se lig him wand wælhreowlice on-butan 864  
 swa þæt him for-burnon on þam bæce his rcaf .



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and he for ðam bryne ut-bræcan ne mihte .  
 He beþohte þa hine sylfne . and geseah þæt he ne mihte  
 þurh nænne fleam . þam fyre ætwindan . 868  
 ac þurh godes mihte he hit moste ofer-swyðan .  
 For-lét þa dura ða . and to-middes þam lige  
 to þam ælmihtigan gode anmodlice clypode .  
 and on þære frecednysse fæst-mod þurh-wunode . 872  
 and þær wearð þa geworden micel wundor þurh god .  
 swa þæt hine for-beah on ælce healfe þæt fyr .  
 and he orsorh abád . on þam bryne middan .  
 þurh drihtnes mihte swilce he on deawe wære . 876  
 þa wurdon his munecas awrehte mid þam fyre .  
 þær ðær hi lagon . þa þa hi þone lig gesawon  
 and to-bræcon þa dura . and to-brudon þæt fyr .  
 and martinum gelæhton of þam lige middan . 880  
 Hi wendon þæt he wære witodlice for-bærnd .  
 on swa lang-sumum bryne þonne þæt brast-ligende fyr  
 on slæpe hi awrehte . and he sæde syððan  
 þæt he þæs <sup>1</sup>fyres bryne gefredde him onbutan 884  
 swa lange swa he wan wið þære dura scyttelsas .  
 Sona swa he hine bletsode . and gebæd hine to gode .  
 þa beah eall se līg abutan him aweg  
 and him þuhte swilce he wære on wynsumum deawe . 888  
 He sæde eac for-oft mid incundre geomerunge .  
 þæt se swicola deofol hine beswac for-nean .  
 þa þa he of þam slæpe asceacen wearð swa færlice .  
 þæt he þone ræd ne cupe þæt he hine swa hraþe gebæde . 892  
 ac to late began hine gebiddan . to gode  
 þæt he hine alysde . of þæs liges frecednysse .  
 Be þam mæg under-gitan se þe þas búc ræt .  
 þæt martinus næs þurh þa micelan frecednysse 896  
 to forwyrde gecostnod . ac wæs afandod  
 swa swa se apostol paulus on his pistole sæde .  
 þæt he sylf wunode on sæ-grunde middan  
 ofer dæg and ofer niht . ungederod þurh god . 900

866. K. ut-brecan.

868 K. nanne.

<sup>1</sup> Leaf 192.

and he could not break out by reason of the burning.

Then he bethought himself, and saw that he could not  
escape from the fire by any mode of flight,

868

but through God's power he might overcome it.

Then he left the door, and in the midst of the flame  
cried to the Almighty God with single mind

and continued steadfast in the peril;

872

and therewith there was wrought a great wonder by God's help,

so that the fire bent from him on either side,

and he remained undismayed in the midst of the burning,

through the Lord's might, as if he were in dew.

876

Then his monks were aroused by the fire

where they lay; and when they saw the flame

and broke open the doors and parted the fire,

and dragged Martin from the midst of the flame,

880

they thought that he had verily been burned alive

in so long a burning, when the crackling fire

aroused them from sleep; and he said afterward

that he had felt the burning of the fire about him

884

so long as he strove with the bolts of the doors;

but as soon as he crossed himself and prayed to God,

all the flame about him bent away,

and it seemed to him as if he were in a pleasant dew.

888

He said also very often with inward groaning

that the wily devil had well nigh deceived him,

when he was so suddenly shaken out of sleep

that he did not know the wisdom of at once praying,

892

but too late began to beseech God

that He would deliver him from the peril of the fire.

By this he who readeth this book may understand

that Martin was not tempted to his destruction

896

through that great peril, but was tried

even as the Apostle Paul said in his epistle,

that he himself abode in the midst of the sea-depths

a day and a night unharmed, by God's help.

900

870, 879, 885. K. duru.

884. K. onbuton.

**XXUIII.** **M**artinus eode mid his munecum sume dæg  
to-cyrcan-werd on wintres timan .  
þa com þær sum þearfa healf nacod him togeanes  
biddende georne þæt he him sumne clað sealde . 904  
þa het martinus his erce-diacon sona  
þæt he butan yldinge þone þearfan scrydde .  
and eode æfter his wunon into þam spræc-huse .  
and þær wunode ana oþ þæt he wolde mæssian . 908  
þa nolde se erce-diacon þone þearfan scrydan .  
and se þearfa bestæl into martine .  
and to him be-mænde þæt him [wære] þearle cól .  
Martinus þa sona hine sylfne unscrydde 912  
under his ceppan digellice . and dyde on þone þearfan  
his agen reaf . and het hine út-gán .  
þa æfter lytlum fyrste com se erce-diacon .  
and cwæð þæt hit tima wære þæt he into cyrcan eode . 916  
þam folce to mæssigenne . and godes mærsunge dón .  
Martinus him cwæð to þæt he <sup>1</sup>ne mihte na gán  
æror to cyrcan . ær se þearfa wære gescryd .  
and se erce-diacon ne under-get . þæt he wið-innan his cæppan 920  
nacod þær sæt . and sæde þæt he nyste  
hwær se þearfa wære . and þa cwæð martinus .  
sy þæt reaf ge-broht hraðe hider to me .  
ne ateorað us na þearfa to scrydenne . 924  
Se erce-diacon þa yrsigende eode .  
and brohte an reaf unge-rydelic him to  
wáclíc and lytel . mid lytlan wurðe geboht .  
and mid fullum yrre æt his fotum lede and cwæð . 92  
Hér ís reaf . and her nis nan þearfa .  
þa næs se halga wer for his wordum astyrod .  
ac het hine an-bidian þær-ute sume hwile .  
wolde þæt he nyste þæt he nacod wære . 932  
He scrydde hine ða mid þam ylcan reafe .  
and eode to cyrcan . and sona mæssode .  
Æt þære ylcan mæssan þry munecas gesawon .

<sup>1</sup> Leaf 192, back.

B. omits section XXIX.



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and an þære preosta . and án of þam nunnum . 936  
 bufan martinus heafde swilce an byrnende cliwen .  
 swa þæt se líg abráed þone loc up fcor .  
 and ne moste na má manna þas mihte geseon .

**XXX.** On þam ylcan timan an wær wæs geuntrumod 940  
 euantius gehaten . swyðe yfele geþread .  
 and wende him his deaðes swyðor þonne his lifes .  
 He wæs swyðe cristen . and sende þa to martine  
 bæd his neosunge . and se bisceop ferde sona 944  
 to þam seocan menn . ac he sona on-get  
 martines mihte ær-þam-þe he to mid-wege come .  
 and wearð sona gehæled þurh þæs halgan mihte .  
 and eode him to-geanes . and hine arwurðlice under-feng . 948

**XXXI.** Eft þæs on mergen þa martinus fundode .  
 þa wearð an cnapa of þæs þegenes hiwrædene .  
 þurh næddran geslit nealice adyd .  
 swa þæt þæt attor smeh geond ealne þone lichaman . 952  
 and wæs eall <sup>1</sup> to-blawen . on anre bytte gelicnysse .  
 Se hlaford þa euantius gelæhte þone cnapan .  
 and bær to martine micclum truwigende  
 þæt him un-acumendlic nære þone cnapan to gehælenne . 956  
 Se halga wer þa sona sette his hand on þone cnapan .  
 and hrepode eall his lima . and æfter þam sette  
 his finger on þa wunda . þe se wurm toslát .  
 Hi ge-sawon ða ealle þæt þæt attor fleow ut 960  
 of eallum his limum . þurh þa lytlan wunde .  
 swylce of anre ædran mid his agenum blode .  
 and se cnapa gesund up arás .  
 and hi þa martinum micclum herodon . 964

**XXXII.** Se halga wer ferde hwilon þæt folc to lærenne  
 geond his bisceop-ricce þa abidon his geferan  
 for sumere neode bæftan . and he sylf rád forð .  
 þa comon him to-geanes þæra cempena fær . 968

936. A. K. þære (*sic*).B. *omits* section XXX.<sup>1</sup> Leaf 193.

and one of the priests, and one of the nuns saw  
 above Martin's head as it were a burning globe,  
 so that the flame drew the hair far up,  
 and no more men might see this miracle. 936

**XXX.** At that same time there was a sick man  
 called Evantius, very grievously afflicted,  
 who expected his death rather than his life. 940

He was a good Christian, and sending then to Martin  
 besought his visitation; and the bishop went instantly  
 to the sick man, but he soon perceived  
 Martin's might before he came to midway,  
 and was immediately healed through the saint's might,  
 and went to meet him and received him reverently. 944

**XXXI.** After this in the morning, as Martin was setting out,  
 a certain boy of the noble's household  
 was bitten by an adder and nearly slain,

so that the poison spread through the whole body,  
 and it was all swollen up in the likeness of a butt. 952

Then Evantius, the master, took the boy  
 and brought him to Martin, greatly trusting  
 that it would not be impossible for him to heal the boy. 956

Then the holy man straightway laid his hand on the boy,  
 and touched all his limbs, and after that placed  
 his fingers on the wound which the worm had bitten.

Then they all saw that the poison flowed out  
 of all his limbs through the little wound  
 as if from a vein with its own blood; 960

and the boy arose up sound,  
 and they thereupon greatly extolled Martin. 964

**XXXII.** The holy man was once journeying to teach the people  
 throughout his bishopric, and his companions remained  
 for some need behind, and he himself rode forward;  
 then came suddenly toward him a company of the soldiery 968

940. K. wer.

946. K. ær-ðan-þe.

B. omits section XXXI.

958. A. K. eall (*sic*).

964. K. heredon.

B. omits section XXXII.



on cynelicum cræte . and hi ne cuþon martinum .  
 Martinus rad him wið unge-rydelice gescryd  
 mid sweartum clapum . þa scyddon þa mulas  
 þe þæt cræt tugon ðurh his to-cyme afyrhte . 972  
 and to-mengdon þa ge-togu . þæt hi teon ne mihton .  
 þa wurdon ða cempan wodlice astyrode .  
 and ge-læhton martinum . and hine lange swungon .  
 mid swipum . and mid stafum . and he suwode æfre 976  
 swilce he ne gefredde heora swingla nates-hwon .  
 and hi þæs þe woddran wæron him to-geanes .  
 and hetelicor beoton þone halgan wer .  
 þa comon his geferan and fundon hine licgenne 980  
 on blodigum limum . and to-beatenum lichaman .  
 and hofon hine up on his assan sona .  
 and aweg efston þa stowe on-scunigende .  
 Ða cempan þa woldon mid þam cræte forð . 984  
 ac þa mulas ealle endemes astifodon  
 to þære corþan afæstnode . swylce hī ærene <sup>1</sup> wæron .  
 Hi beoton þa mid swipum . and mid saglum .  
 þa mulas ealle endemes . ac hi æfre stodon 988  
 on þam ylcan stede swilce anlicnyssa .  
 þa cempan ða æt nextan oncneowan þurh ða nytena  
 þæt hi mid god-cundre mihte gefæstnode wæron .  
 and begunnon to axienne æt oþrum weg-farendum 992  
 hwæt se man wære þe hi swa wælhreowlice beoton .  
 Him wearð þa gesæd þæt wære martinus .  
 and hi sona urnon ealle him æfterwerd .  
 mid duste bestreowode . and dreorig-lice wepende 996  
 þæt hi þone halgan wer swa huxlice tawoden .  
 and lagon æt his fotum mid feorhte astrehte .  
 biddende his mildsunge . þæt hi moston faran .  
 and cwædon þæt hi sylfe wæron swyðor þæs wyrþe . 1000  
 þæt hi stodon astifode on stana gelicnysse .  
 oþþe þæt seo eorðe hi ealle forswulge .

971. A. scyddon ; K. scyhdon (*over erasure*). 976. K. *om.* 2nd mid.

<sup>1</sup> Léaf 193, back.



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Martinus þa mildsode þam mannum þær-rihte .  
 and lét hi faran forð mid heora cræte . 1004  
 and heora mulas þa mihton gan sona  
 þe ær stodon astifode on stana gelicnysse .  
 Se halga wer swa-þeah wiste þæt hi wæron ge-fæstnode .  
 ær-þan þe hī him to comon . and þæt he cydde his geferum . 1008  
 forðan-þe he fela þing feorran oft wiste  
 ærþan-þe hit gewurde þurh witigendlicne gast .  
**XXXIII.** Se halga wer ferde mid his fare hwilon .  
 þa com him færinga to micel folc manna . 1012  
 and þone feld afyldon þær martinus ferde  
 swilce for wundrunge þæs halgan weres .  
 þa wæron ealle hæðena . and þone hælend ne cuþe  
 nan man of þære wíc þe hī of wæron . 1016  
 Martinus ða onget þæt he mihte sceolde wyrcean .  
 and drihtnes word bodode þam dysegum hæpenum .  
 and mid ge-lomum siccetungum sarlice mænde .  
 þæt swa micel meniu þone ælmihtigan god ne cuþe . 1020  
<sup>1</sup>Wæs ða godes fore-sceawung . þæt an wif brohte ðyder  
 hire deadan suna líc þe litle ær forð-ferde .  
 and a-strehtum handum to þam halgan were cwæð .  
 We witon leof þæt ðu eart unleaslice godes freond . 1024  
 ge-hæl me minne sunu forþan-ðe he is me ancenned .  
 and þæt hæpene folc fylste eac þam wife .  
 þa genam se halga wer on his handa þæt líc .  
 and ge-bigedum cneowum gebæd hine to gode . 1028  
 and þa þa he up aras ge-endedum gebede  
 he ageaf þone cnapan cucenne his meder .  
 þa hæpenan þa clypodon mid healice stemne .  
 and cwædon mid ge-leafan þæt crist wære soð god . 1032  
 and feollon heap-mælum ealle to þæs halgan weres cneowum .  
 biddende hine georne þæt he dyde hī cristene .  
 He eac ne wandode on þam widgillan felda

1004. K. hera. 1008. K. coman. B. omits section XXXIII.

1012. K. færunga. 1016. K. comon (for wæron). <sup>1</sup> Leaf 194.

Then Martin straightway compassionated the men,  
 and let them go forth with their chariot, 1004  
 and their mules, those who had before stood stiff  
 even as stones, were immediately able to go.

The holy man nevertheless knew that they had been set fast  
 before they had come to him, and made that known to his com-  
 panions, 1008

because he often knew many a thing from afar  
 before it happened, through the spirit of prophecy.

**XXXIII.** The holy man was once travelling with his com-  
 pany,

when there came to him suddenly a great crowd of men, 1012  
 and filled the field through which Martin was passing  
 as if for wonder at the holy man;

they were all heathen, and no man of the town  
 to which they belonged knew the Saviour. 1016

Then Martin perceived that he ought to work a miracle,  
 and preached the Lord's word to the foolish heathen,  
 and with frequent sighings sorely bemoaned  
 that so great a multitude should not know the Almighty  
 God.

It was God's providence that a woman brought thither 1021  
 her dead son's body who had departed a little before,  
 and with outstretched hands said to the holy man;

'We know, Master, that thou art unlyingly God's friend, 1024  
 heal me my son, for he is my only son.'

And the heathen folk also helped the woman.

Then the holy man took the corpse in his hand,  
 and with bended knees prayed to God; 1028

and when he arose up, his prayer being ended,  
 he gave back the boy to his mother alive.

Then the heathen cried with a loud voice,  
 and said with faith that Christ was true God, 1032

and fell all heap-meal at the holy man's knees,  
 earnestly praying him that he would make them Christians.

Neither did he hesitate to anoint the heathen as catechumens

þa hæþenan to cristnigenne þa þa hí on crist gelyfdon . 1036  
ac he hi ealle sona samtingas gecristnode .

**XXXIIII.** **E**ft on sumne sæl þær martinus siðode  
mid his geferum . þa com þær færlice yrnan  
an þearle wod cu . and þa þe hyre fyligdon 1040

clypodon to þam halgan were þæt he hine warnian sceolde .  
for-þan-þe heo hnát yfele ælcne þe heo ge-mette .

Heo com þa yrnende mid egeslicum eagum .

ac se halga wer sona het hi ætstandan . 1044

and heo þær-rihte gehyrsumode his hæse and stod .

þa geseah se halga wer þæt þær sæt an deofol  
on þære cu hrycge . and cwæð to þam scuccan .

Gewit þu wæl-hreowa aweg of þam nytene 1048

and þis unscæððige hryper geswíc to dreccenne .

Se manfulla gast þa martine gehyrsumode .

and ferde of ðære cy . and heo oncneow sona

þæt heo alysed wæs . and læg aþenod 1052

ætforan his fotum . on-fangenne stilnysse .

þa het se halga wer þæt heo ge-<sup>1</sup>wende to þære heorde .

and heo swa bilewite swa scep . beah to þære dræfe .

**XXXV.** **M**artinus eac hwilon gemette sumnc huntan . 1056

þa drifan heora hundas swyðe æenne haran .

geond þone bradan feld . and he bigde gelome

þohte mid þam bigum æt-berstan þam deaðe .

Ða of-hreow þam halgan þæs haran frecednyss . 1060

and þam hundum be-bead þæt hi ablunnon þæs rynes .

and þone haran for-leton mid fleame æt-berstan .

þa hundas ða stodon æt þam forman worde

swilce heora fét wæron gefæstnode to þære corþan . 1064

and se hara ge-sund þam hundum æteode .

1038. sume; ferde (*for* siðode).

1039. féren; ferlice.

1040. *om.* þearle; wōd cū; hire  
fuligden. K. wōd.

1041. clypoden; wére; warniæn.

1042. héo nāt; héo i-mette.

1043. K. He. þá yrnænde; egeslice.

1044. and þe halga wēr; *om.* sona;

hét hire ætstonden.

1045. þer-; i-hyrsumede; hæse;  
ætstod.

1046. i-seahðe; wēr; ðer; ándeofel.



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**XXXVI.** Sum woruld-cempa wæs þe wolde munuc beon .  
 and on godes ge-laðunge aledede his wæpna .  
 and to munuc-life æt-foran mannum gecyrde . 1068  
 and him cytan arærde . on sumere digelnysse .  
 swylce he ancer-setla eaðe beon mihte .  
 and martinus hæfde ge-hadod his ge-beddan  
 on mynecena life on sumum mynstre . 1072  
 Ða besende se deofol swilc geþanc on þone munuc  
 þæt he wolde habban his wif him to geferan .  
 and he ferde to martine . and his mod him geopenode .  
 Ða cwæð se halga wer þæt hit unþæs-lic wære . 1076  
 þæt þæt wif sceolde wunian eft mid him .  
 siððan he munuc wæs . and forwyrnde him þæs .  
 He swa-þeah þurh-wunode on his anwilnysse .  
 and cwæð þæt hit ne sceolde his munuc-hade derian 1080  
 þeah þe he hire frofres and fultumes bruce .  
 þæt he eft nolde ge-cyrran to his earrum leahtrum .  
 Ða þa he lange þurh-wunode on þære anwilnysse .  
 þa cwæð se halga wer to þam hohfullan munece . 1084  
 Sege me ic þe axige gif þu æfre wære  
 oððe on ge-feohte opp<sup>e</sup> on ænigum truman ?  
 He cwæð þæt he wære <sup>1</sup>witodlice for-oft  
 ægþer ge on truman ge eac on ge-feohte . 1088  
 Martinus þa cwæð to þam munece eft .  
 Ge-sawe þu ænig wif þa ðu wære . on gefeohte  
 feohtan forð mid eow atogenum swurde ?  
 Ða scamode þam munece . and he swiðe þancode 1092  
 þæt he mid ge-sceade ofer-swyðed wæs .  
 and þæt he his ge-dwyldé ne moste . for martyne folgian .  
 Se halga wer þa cwæð . wif ne sceal na faran .  
 to wera fyrd-wicum . ac wunian æt ham . 1096  
 for-sewenlic biþ þæt werod þæt wif-menn feohtað .  
 feohte se cempa on fyrdlicum truman .  
 and wif hi ge-healde binnan wealle trymninge .  
 and heo hæfð hire wuldor gif heo hylt hire clænnysse 1100

<sup>1</sup> Leaf 195.

**XXXVI.** There was a certain soldier of the world who desired  
to be a monk,  
and laid down his weapons in God's church,  
and turned to the monastic life before men, 1068  
and erected for himself a cell in a secret place  
as if he could easily become an anchorite,  
and Martin had consecrated his consort  
to a nun's life in a certain convent. 1072  
Then the devil sent such a thought into the monk  
that he would have his wife with him as companion,  
and he went to Martin and opened his mind to him.  
Then said the holy man that it was unbecoming 1076  
that his wife should dwell with him again  
after he was a monk, and refused him this.  
He, nevertheless, continued in his self-will,  
and said that it should not hurt his monkhood, 1080  
though he should enjoy her comfort and assistance,  
and that he would not return to his former sins.  
When he continued long in this obstinacy,  
then said the holy man to the scornful monk, 1084  
‘Tell me, I ask of thee, if thou hast ever been  
either in battle or in any cohort?’  
He said that he had verily been very often  
both in a cohort and also in battle. 1088  
Then Martin said to the monk again,  
‘Sawest thou any woman when thou wast in battle  
fighting beside you with drawn sword?’  
Then the monk was ashamed, and he was very thankful 1092  
that he had been conquered by reason,  
and that Martin had prevented him from following his error.  
Then said the holy man, ‘A woman should not go  
to men's camps but remain at home; 1096  
contemptible would be the army in which women should fight;  
let the soldier fight in the warlike cohort,  
and let the woman keep herself within the protection of the wall,  
and she shall have her glory if she keep her chastity 1100



bæftan hire were . and þæt biþ hire miht .

and ge-fylled sige þæt heo ge-sewen ne beo ute .

**XXXVII.** Se halga bisceop wæs hwilon on carnótina byrig .  
mid twam oþrum bisceopum . þa brohte sum  
man

his dohtor him to . seo wæs dumb geboren 1105

twelf wintre mæden . and martinum bæd

þæt he þurh his ge-earnunge hire tungan unlysde .

þa wandode se bisceop . ac hine bædon þa oþre . 1108

and fylston þam fæder þæt ge-fremode his bene .

Martinus þa hét þa meniu utgán .

buton þam bisceopum anum . and hire agenre fæder .

astrehte hine sylfne þa . swa swa his ge-wune wæs . 1112

on syndrigum gebedum . and siððan aras .

and bletsode ele . and on hire muð get .

and mid his fingrum heold fore-werde hire tungan .

and be-frán hi þa siððan hwæt hire fæder hatte . 1116

þæt mæden sæde sona hire fæder naman .

and hæfde hire spræce mid halre tungan .

**XXXVIII.** Se halga wer bletsode anum wife hwilon ele  
on anum fæte þe we anpolan hataþ 1120

to seocra manna neode . swa swa heo sylf bæd .

and æfter þære bletsun<sup>1</sup>ge man bær þone ele hire .

þa wæs se ele wexende ofer ealne þone weg .

swa þæt he ofer-fleow . and þeah ful to hire com . 1124

Oþerne ele he gebletsode on anre glæsenan anpollan .

and gesette þone ele on anum egðyrle .

and þa afylde sum cnapa þæt fæt unwærlice

uppon þone marm-stán . ac hit ne mihte to-berstan . 1128

ne martines bletsung ne moste losian .

**XXXIX.** Eac swylce oþre menn on martines naman  
wundra ge-fremodon swa swa se writere sæde

þæt sum hund burce hetelice on anne man . 1132

þa het he on martines naman þone hund adumbian .

and he sona suwode . swylce he dumb wære .

1111. *Both* agenre (*sic*).

<sup>1</sup> Leaf 195, back.



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**XL.** **S**ume scyp-men reowan on þære tyreniscan sæ .  
 swa man færð to rome . and þa færlice com 1136  
 swa mycel unweder him to . þæt hi him ne wendon þæs lifes .  
 þa wæs on þære fare sum egyptisc mangære  
 ungefullod þa git . ac he mid fæstum truwan cwæð .  
 Eala þu martines god geneara us nu . 1140  
 and seo sæ sona swyðe smylte wearð .  
 ablunnenre hreohnysse . and hi bliðe ferdon .

**XLI.** **A**uitianus hatte sum hetol ealdor-man .  
 wæl-hreow on his weorcum . se ge-wrað fela manna .  
 and on racenteagum gebrohte to þære byrig turonia 1145  
 wolde hī þæs on mergen mislice acwellan  
 ætforan þære burhware . þa wearð hit þam bisceope cuð .  
 þa smeade se halga wer hu he heora gehelpan mihte . 1148  
 and eode to middre nihte ana to his gatum .  
 and þa þa he inn ne mihte . he anbidode þærute .  
 Wearð þa se ealdor-man awreht færlice þurh godes engel .  
 and he him gramlice to cwæð . List ðu and rest þe 1152  
 and godes þeowa lið æt þinum gatum .  
 and he arás þa afyrht . and cwæð to his mannum .  
 þæt martinus wære <sup>1</sup>wið-utan his gatum .  
 and het hī gán to . and undōn þa gata . 1156  
 þæt se godes þeowa swylcne teonan leng ne þolode .  
 Hi eodon þa út to þam inran gæte .  
 and sædon heora hlaforde þæt hi þær næenne ne ge-sawon .  
 and cwædon þæt he sceolde on slæpe beon bepæht . 1160  
 Auitianus þa eode eft to his bedde .  
 and wearð eft of slæpe egeslice awreht .  
 and hrymde to his mannum cwæð þæt martinus stode  
 æt-foran his gatum . and forðy ne moste 1164  
 nane reste habban ne modes ne lichaman .  
 Hi þa git elcodon . ac he eode sylf

1135. scipmen réowan; ðare tyreniscæn.

1136. mon fareð; rōme; ferlice cōm.

1137. unwæder heom tō; heo; om. him; wænden héores lifes.

1138. þære; mangere.

1139. unfullod; fæsten treowan.

<sup>1</sup> Leaf 196.

**XL.** Some shipmen were rowing on the Tyrrhene sea,  
as one goeth to Rome, and there suddenly came 1136  
such a great storm to them that they had no hope of life.

There was in the vessel an Egyptian merchant,  
unbaptized as yet, but he with firm confidence said ;  
'O thou God of Martin! protect us now!' 1140

And the sea straightway became exceeding smooth,  
all its roughness ceasing, and they went joyfully on their way.

**XLI.** There was a certain barbarous count called Avitianus,  
savage in his deeds, who bound many men 1144

and brought them in chains to the city of Tours,  
intending afterward in the morning to kill them cruelly

in the presence of the citizens, and it became known to the bishop.  
Then the holy man considered how he might help them, 1148

and went alone at midnight to his gates,  
and when he could not get in he waited there outside.

Then the count was suddenly awaked by God's angel,  
who said to him sternly, 'Liest thou and restest thyself, 1152  
and God's servant lieth at thy gates?'

And thereupon he arose terrified, and said to his men  
that Martin was without his gates,

and bade them go to, and undo the gates, 1156  
that the servant of God might no longer suffer such insult.

Then they went out to the inner gate,  
and told their lord that they saw no one there,

and said that he must have been deceived in sleep. 1160  
Then Avitianus went back to his bed

and was again awfully aroused from sleep,  
and shouted to his men and said, that Martin was standing

before his gates, and therefore he could 1164  
have no rest, neither of mind nor of body.

Then they still delayed, but he went himself

1140. martinus (*better*); ge-nêræ  
ûs nû.

1141. þeo; sonæ swiðe.

1142. om. abl. hr.; heo.

B. omits sections XLI-XLVII.

1153, 1164. K. geatum.

1155. K. geatum.

1156. K. geatu.

to þam yttran gete . and efne he gemette  
*martinum* þærute swa him geswutelod wæs . 1168

He wearð þa ablicged . and to þam halgan were cwæð .

Hwæt la leof hlaford . hwi dest þu swa ?

Ne þearft þu nan word cwæþan . ne nanes þinges biddan .

ic wat hwæs þu ge-wilnast . ac gewend þe nu ham . 1172

þe-læs-þe godes yrre for þinum teonan me fordó .

Se halga wer þa ham ge-wende sona .

and se ealdor-man het on þære ylcan nihte

lætan ealle aweg . þa þa he wolde acwellan . 1176

and he sylf ferde afyrht of þære byrig .

**XLII.** His wæl-hreownysse he cydde on gehwilcum burgum .

and symble he blissode on unge-sæligra manna slæge .

ac æt-foran martine he wæs milde ge-þuht . 1180

and ne dorste on turonia don nane wælhreownysse .

Se halga martinus com to him hwilon .

and þa þa he eode into his spræc-huse .

þa geseah he sittan ænne sweartne deofol 1184

ormætne on his hrycge . and he him on ableow .

Ða wende auitianus þæt he him on ableowe .

and cwæð to þam halgan were . hwi behylst þu me swa halga .

Se bisceop him andwyrde . Ne behealde ic na þe . 1188

ac þone sweartan deofol þe sit on þinum hneccan

ic þe of ableow . and se deofol swa aweg gewat .

<sup>1</sup> and his hiwcuðe setl sona ða forlét .

Auitianus soðlice siðþan wæs mild-heortra 1192

of þam dæge æfre þe se deofol him fram wearð .

oppe for-þan-þe he wiste þæt he his willan ær worhte .

oppe for-þan-þe se unclæne gast him of-afliged wæs .

þurh martines mihte . and him micclum sceamode 1196

þæs deofles man-rædenne þe he on wæs op þæt .

**XLIII.** Twa mila hæfde martinus fram his mynstre

to turonian byrig þær se bisceop-stol wæs .

and swa oft swa he þyder ferde swa forhtodon þa deofla 1200

1167. K. uttran.

1173. K. ðe-les-þe.

1185. K. ormæte.

<sup>1</sup> Leaf 196, back.



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on ge-wit-seocum mannum for-þan-ðe hi wiston his to-cyme .  
 and þa deofol-seocan sona mid swiðlicre grymetunge  
 forhtigende wæron . swa swa þa forðemdan þeofas .  
 on þæs deman to-cyme ofdrædde forhtigað . 1204

þonne wæs ðam preostum cuð martinus to-cyme  
 þurh þære deofla grimetunge . þeah ðe hi hit ær nyston .  
 Swa oft swa he wolde adræfan deofla of þam wit-seocum .  
 swa astrehte he hine sylfne on þære cyrcan flora . 1208  
 mid hæran ge-scryd . and mid axum bestreowod  
 licgende on his gebedum belocenum durum .

and þa deofla sibþan of þam geswenctum mannum  
 mid wundor-licum gebærum wurdon him sona fram . 1212

þæt se cwyde mihte beon on martine ge-fylled .

þæt halige menn sceolon englum deman .

**XLIIII.** Sum tûn wæs on þam timan on þære senonican scîre  
 þe ælce geare oftost wæs awest þurh hagol . 1216

swa þæt heora æceras ær wæron aþroxene

ær ænig ryftere þæt geríp gaderode .

þa sende se tunræd sumne ge-trywne ærendracan  
 to þam halgan martine . his helpes biddende . 1220

Martinus þa ge-bæd þone mild-heortan drihten  
 for þam ge-swenctum mannum . and syþþan of þam dege

<sup>1</sup>geond twentig wintra fyrst þe he wunode on life  
 ne com on þam earde ænig hagol syððan . 1224

Ac on þam forman geare þe he forð-faren wæs .

com eft se hagol and hi yfele geswencte .

þæt þæs middan-eard ongete martines forðsið .

and his deað beweope þe on his life blissode . 1228

**XLV.** Sum deofol-gild wæs swiðe fæste getimbrod .

and mid wundor-licum weorc-stanum ge-worht  
 cræftlice .

and þær manega ge-broðra bogodan syþþan

on martines timan . þa bead he anum mæsse-preoste 1232

marcellus ge-haten þe þær wununge hæfde

þæt he sceolde to-wurpan þæt wundorlice deofol-gild .

<sup>1</sup> Leaf 197.

feared, because they knew of his coming, 1201  
and straightway the possessed men, with horrible roaring,  
were filled with dread, even as condemned thieves  
tremble, being in dread, at the judge's coming. 1204

So Martin's coming was made known to the priests  
through the devil's roaring, though they knew it not before.  
As often as he desired to cast out devils from the insane,  
he prostrated himself on the church-floor, 1208  
clothed with hair-cloth and bestrewed with ashes,  
lying in his prayers with locked doors,  
and the devils afterward were immediately driven  
from the afflicted men with wonderful gesticulations; 1212  
that the saying might be fulfilled in Martin,  
that holy men shall judge angels.

**XLIIII.** At that time there was a town in the province of the  
Senones

which was usually devastated every year by hail; 1216  
so that their fields were spoiled before  
any reaper had gathered the harvest.

Then the town-council sent a trusty messenger  
to the holy Martin, praying for his help. 1220

Then Martin entreated the merciful Lord  
for the afflicted men; and from that day forth,  
for the space of twenty years, while he continued in life,  
there came not again into that country any hail; 1224  
but in the first year after he was dead  
the hail came back, and evilly afflicted them,  
that this earth might know of Martin's departure,  
and weep for his death, as it had rejoiced in his life. 1228

**XLV.** There was a certain idol-temple very firmly built,  
and craftily wrought with wondrously hewn stones,  
and there many brothers dwelt afterward  
in Martin's time. Then he ordered a mass-priest 1232  
called Marcellus, who had his dwelling there,  
to overthrow that wondrous temple.



Eft þa se halga wer com . and þæt weorc stod gehál .  
 þa cidde he þam mæsse-preoste . and he him cwæð to *andsware*  
 þæt naht eaðe ne mihte ænig camplic meniu 1237  
 swilc weorc to-brecan mid swa wundor-licum hefe .  
 þe ne sceoldon preostas þe wæron un-strange .  
 oððe untrume munecas . swa mycel weorc to-brecan . 1240  
 þa ge-wende martinus to his gewunelicum fultume .  
 and waccde ealle þa niht on his gebedum ana .  
 and sona þæs on mergen . wearð swa micel storm .  
 þæt eall þæt ormæte weorc wearð towend grund-lunga . 1244

**XLVI.** He wolde eac to-wurpan ænne wundorlicne swer  
 ormætes hefes . þe þæt hæþengild onstod .  
 ac he næfde þæs cræftes . þæt he hine to-cwysan mihte .  
 He gewende þa eft to his ge-wunelicum gebedum . 1248  
 and þær com gesewenlice eall swylc oþer swer  
 ufan of heofonum . and þone oþerne to-sloh .  
 þeah-þe he ormæte wære . þæt he eall wearð to duste .  
 Hit wære hwonlic gepuht þæt þam halgan were 1252  
 heofonlic mægen ungesewenlice þeowde .  
 butan menniscē eagan mihton eac geseon .  
 þæt ðam halgan martine heofon<sup>1</sup>lic miht þenode .

**XLVII.** Sum wif wæs on blod-ryne pearle geswenct . 1256  
 þa hrepode heo his reaf swa man ræt on þam  
 godspelle

be sumum oþrum wife . and heo wearð sona hal .

**XLVIII.** Se halga martinus mid his munecum stóð hwilon  
 on þære éá ofre . and efne þær swam 1260  
 an næddre wið heora . Ða cwæð se halga wer .  
 Ic ðe beode on godes naman þæt ðu buge ongean .  
 and se yfela wurm sona be his worde gecyrde  
 to þam oþrum staðe . and hi ealle þæs wundrodon . 1264  
 and martinus þa cwæð mid micelre geomerunge .  
 Nædran me gehyrað . and men me gehyran nellað .

1246. K. heðen-.

1259. þe halgæ : stod hwílon.

1260. þære æá ; þer swám.

1261. án neddre to heom ; ðe halgæ wér.

1262. nome ; buh.

<sup>1</sup> Leaf 197, back.



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**XLIX.** On easter-dagum he wolde etan fisc gif he hæfde .  
 þa on sumum easter-dæge axode he þone profost  
 hwæðer he fisc hæfde to þam freols-dæge . 1269  
 and he to andsware cwæð . þæt hi ealle ne mihton  
 ne fisceras . ne he sylf gefón ænne sprot .  
 Ða cwæð se halga wer . wurp ut nu þin net . 1272  
 and þe fixnoð becymð . and he cunnode þæs sona .  
 Wearp þa út his net . and þær wearð on-innan  
 an ormæte leax . and he hine up-ateah  
 bær ham to mynstre . and þam halgan gearcode . 1276  
**L.** Licontius wæs gehaten sum ge-leafful þegen .  
 þa gelamp his mannum . þæt hi lagon ealle  
 on un-asecgendlicum broce . and he sende gewrit  
 to martine sona sumes helpes biddende . 1280  
 þa onget se halga wer þæt hi wæron ge-þreade  
 mid godcundre mihte . and þæt he mihte earfoþ-lice  
 þære bene him ge-tiðian . ac he ne ablan na swa-þeah .  
 mid seofon-nihte fæstene him fore to-þingiende . 1284  
 oð-þæt he beget þæs þe he biddende wæs .  
 Licontius þa com and cydde þam halgan  
 mid micelre þancunge . þæt his hiwræden wæs  
 fram þam mænig-fealdum brocan þurh martinum alysed . 1288  
 and brohte þam halgan an hund punda <sup>1</sup> to lace .  
 Se halga wer þa nolde habban þone scæt .  
 ne hine eac ne for-seah . ac sealde þæt feoh eall  
 for gehergodum mannum . and þa ðe on hæft-nedum wæron . 1292  
 and hi ut alysde of þære yrmðe swa .  
 þa hædon þa gebroþra þone bisceop georne .  
 þæt he þæs feos sumne dæl dyde into mynstre .

1267. æster dæg hé walde æten.

1268. sume ester-; hé; prouost.

1270. hé; andswære; heo alle;  
mihten.

1271. fisceræs; hé; nimen; sprôt.

1272. þe (*for* se); wér; warp út;  
*om.* nu; þin næt.1273. fiscnoð (K. fixnað); bicy-  
mæð; sonæ.1274. and wearp þá; næt; þer; þa  
(*for* on-).1275. *om.* an; ormete.1276. and hám bér; *om.* to mynstre;  
halgum.

1277. i-háten; leafful.

1278. þá i-; monnum; heo lægen  
alle.

1279. unsæcgendlice bróce; writ.

<sup>1</sup> Leaf 198.

**XLIX.** On Easter-days he would eat fish if he had it.  
 Then, on a certain Easter-day, he asked the steward 1268  
 whether he had fish for the festival;  
 and he said in answer that they all could not,  
 neither the fishermen nor himself, catch even one sprat.  
 Then said the holy man; 'Cast out now thy net, 1272  
 and a take of fish shall come to thee.' And he tried it immediately,  
 cast out his net, and there was within it  
 an enormous salmon; and he drew it up,  
 bare it home to the monastery and prepared it for the saint. 1276

**L.** There was a certain believing nobleman called Licontius;  
 then it befell his servants that they all lay sick  
 of an indescribable disease; and he straightway sent  
 a letter to Martin, praying for some help. 1280  
 Then the holy man perceived that they were afflicted  
 by divine might, and that he could easily  
 grant them the request; but he ceased not, nevertheless,  
 to intercede for them with a seven nights' fast, 1284  
 until he obtained that for which he was praying.  
 Then Licontius came and made known to the saint,  
 with many thanks, that his household was delivered,  
 by means of Martin, from the manifold disease, 1288  
 and brought the saint a hundred pounds (of silver) as an offering.  
 Then the holy man would not have the gift;  
 yet he did not despise it, but gave all the money  
 to afflicted men and to those who were in captivity, 1292  
 and thus redeemed them out of misery.  
 Then the brothers earnestly besought the bishop  
 that he would put some part of the money into the monastery-coffer,

1280. sone summes hælpes.

1281. ongeat þe halgæ wér; heo wæron i-.

1283. héom þære béne (K. bena) tyþiæn; swac (*for* blan); ná swá-.1284. seofen; heom; -þingenne; (*read* to-þingienne).

1285. ðet; bigeat þæt he; wæs.

1286. côm þá; halgum.

1287. mucel.

1288. monigfealde broce; martine.

1289. hūnd pundæ; láce.

1290. De; wér; þæne sceat (K. scat).

1291. all.

1292. hergedum monnum; þam; -nede wæron.

1293. heom út; swá of þære yrmðe.

1294. þá; þá i-broðræ; biscop.

1295. dyde sumne dæl; munstre.

cwædon þæt him gneaðe wære heora wist . and scrud . 1296  
 þa cwæð se halga wer him to *andsware* .  
 fede us ure cyrce . and scryde us ure cyrce .  
 and we of þysum sceatte naht us sylfum ne heoldon .  
 Hwæt wille we leng writan be martines wundrum 1300  
 þonne sulpicius sæde . þæt hi synd ungerime .  
 and nan spræc ne mæg his mihta areccan .  
 for-þan-þe he maran mihte hæfde on his munuc-hade .  
 þonne on bisceop-hade . be ðam þe he sylf sæde . 1304  
 ac we willað nu secgan be his forð-siðe .  
**LI.** **M**artinus se eadiga wiste his ge-endunga  
 lange ær he forð-ferde of þysum life to criste .  
 and he cydde his forð-sið sumum his gebroþrum . 1308  
 þa wæron on þam timan æt *condatensem* mynstre  
 þa preostas unge-hwære . and he þider siðode  
 wolde hi gesibbian ær his forþsiðe .  
 and on sibbe for-lætan . godes ge-lapunge . 1312  
 He ferde ða þiderwerd mid sumum gebroðrum .  
 þa geseah he scealfran swimman on anum flode .  
 and gelome doppelan adune to grunde  
 ehtende þære fixa mid fræcra grædignysse . 1316  
 þa cwæð se halga wer to his gefeþrum þus .  
 þas fugelas habbað feonda gelicnysse  
 þe syrwiað æfre embe ða unwaran .  
 and grædiglice foð . and gefangene fordoð . 1320  
 and of þam ge-fangenum ge-fyllede ne beoð .  
 þa bebead *martinus* þam mæð-leasum scealfrum .  
 þæt hi ge-swicon þæs fixnoðes . and siþedon to westene .  
 and þa fugelas gewiton aweg sona to holte . 1324

1296. and cwædon; heom neaðe weron heoræ.

1297. ðe halgæ wér hēom; -swære.

1298. ūs ūre cýrce: scrude; ūre.

1299. þisse; noht; healden.

1300. leng writæn bi.

1301. sáde; heo beoð ungerime.

1302. nán spræce; mihte reccen.

1303. máre mihtæ háfde.

1304. þone; biscop-.

1305. wýllæð nū sæcgan bi.

1306. ðe (*for se*); endunge.

1307. longe; hé; -fērde; þisse.

1308. summe; bræðræn.

1309. þá weron; tíme on; mun-  
stre.

1310. þá preostas un-ðwære.

1311. and walde heom sibbian.



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ealle <sup>1</sup>endemes . swa swa sé árwurða hét .

Mid þære ylcan hæse he aflagde þa scealfran .

mid þære þe he deofla a-dræfde of mannum .

**LII.** **M**artinus þa siððan to þam mynstre becom . 1328

and wunode þær sume hwile and gesibbode þa preostas .

Eft ða he ham wolde þa wearð he ge-untrumod .

and sæde his gebroðrum þæt he sceolde forð-faren .

þa wurdon hi ealle ge-unrotsode swipe . 1332

and mid micelre heofunge hine befrinan .

Eala þu fæder hwi forlætst þu us .

oððe hwam betæhst þu us forlætene .

witodlice becumað to þinre eowde 1336

reafigende wulfas . and hwa be-werað hī .

Witodlice we witon þæt þu gewilnast to criste .

ac þe synd gehealdene þine meda gewisse .

gemiltsa la ure swiðor þe þu forlætst . 1340

þa wearð se halga wer mid þysum wordum astyrod .

and clypode mid wope . and cwæð to his drihtne .

Drihten min hælend . gif ic nyd-behefe eom

git þinum folce . ne for-sace ic na 1344

gyt to swincene gewurðe þin willa .

Ne ic ne beladige mine ateorigendlican ylde .

ic þine þenunga est-ful gefylde . under þinum tacnum

ic campige swa lange swa þu sylf hætst . 1348

He lag þa swa forþ ane feawa daga

mid fefore gewæht . þurh-wunigende on ge-bedum .

on stipre hæran licgende . mid axum bestreowod .

þa bædon þa gebroðra þæt hi his bæd moston 1352

mid waccre strewunge huru under-lecgan .

1325. ælle; swá swá ðe arwurðæ.

1326. þære ilcæn; hé áfligde.

1327. om. mid þære; deoflæ;  
monnum.

1328. syððan; munstre becóm.

1329. wunode þær summe; sibbede;  
preostæs.

1330. hé hám; úntromed.

1331. i-broðrum.

1332. þá wæron heo alle unrotsode.

K. also unrotsode.

1333. mycele; bi-frúnnon.

1334. hwī forlest (K. forlæts); þú ús.

1335. hwám betæcst þú.

1336. w. we bi-cymæð; þine.

1337. reafiende wulfæs ánt hwá  
bi-weræð heom.

1338. Witelice; wilnæst.

1339. and (for ac); beoð i-halden

þine mæde; om gewisse.

<sup>1</sup> Leaf 198, back.

all together, even as the venerable man commanded.  
 He put the diver-birds to flight by the same hest  
 whereby he had expelled devils from men.

**LII.** After that, Martin came to the monastery, 1328  
 and abode there some while, and reconciled the priests.  
 Afterward when he would have returned home he became ill,  
 and told his brethren that he should die ;  
 then they were all very sorrowful, 1332  
 and with great lamentation asked him ;  
 ‘ O thou our father ! why forsakest thou us,  
 or to whom committest thou us, forsaken ?  
 Verily ravening wolves will come 1336  
 to thy flock, and who will defend it ?  
 Verily we know that thou longest for Christ,  
 and for thee thy rewards are laid up for a surety ;  
 oh rather have pity on us whom thou forsakest.’ 1340  
 Then the holy man was moved with these words,  
 and cried with weeping and said to his Lord ;  
 ‘ Lord, my Saviour ! if I am yet necessary  
 to Thy people, I refuse not 1344  
 still to labour ; Thy will be done ;  
 I will not plead the excuse of my failing age.  
 I have fulfilled Thy service devoutly ; under Thy sign  
 I will fight so long as Thou Thyself shalt command.’ 1348  
 Then he lay thus for a few days longer,  
 weakened with fever, continuing in prayers,  
 lying on stiff hair-cloth, bestrewed with ashes.  
 Then the brethren entreated that they might 1352  
 at least underlay his bed with softer bedding.

1340. miltsa ; ūs ; forlest.  
 1341. þe ; wær ; þisse.  
 1342. wōpe.  
 1343. neod- ; eam.  
 1344. þine ; forsace (K. forsaca).  
 1345. git ; swincenne (so also K.) ;  
 gewurðæ ; willæ.  
 1346. bi- ; mīn ateorindlice elde.  
 1347. ðenungæ ; i-fylde ; þine tacnæ.

1348. longe ; seolf hæst.  
 1349. læg þá ; áne ; dagum.  
 1350. fæfere i- ; wuniende ; bedum.  
 1351. stiþe heran licgende on gebe-  
 dum mid ; bi-.  
 1352. bæden his broðræ ; heo ;  
 bed mosten. K. bed.  
 1353. streowunge hūru.



Ða cwæð se halga wer to þam wependum gebroðrum .  
 Ne gedafnað cristenum menn . buton þæt he on duste swelte  
 gif ic eow oþre bysne selle . þonne syngie ic . 1356  
 He ne lét na of gebedum his un-oferswiððan gast .  
 ac he æfre openum eagum . and up-ahafenum handum .  
 his gebeda ne geswác . Ða woldon þa preostas  
 þæt he lage on oþre sidan . and ge-lihte hine swa . 1360  
<sup>1</sup> Ða cwæð se halga eft . Geþafiað ic bidde  
 þæt ic heofonan sceawige swiðor þonne eorðan .  
 and min gast sy asend on his siðfæte to drihtne .  
 He geseah þa standan swiþe gehende þone deofol . 1364  
 and he hine or-sorhlice axian ongan .  
 Hwæt stendst þu her wæl-hreowa deor .  
 ne gemetst þu on me þu manfulla ænig þincg .  
 Ic beo underfangen on abrahames wununge . 1368  
 and æfter þysum wordum gewát seo sawl .  
 of þam geswenctan lichaman ge-sælig to heofonum .  
 On sunnan mergen he ge-wát þa þa he wæs on ylde .  
 an and hund-eahtatig wintre . and æfter cristes þrowunge . 1372  
 feower hund wintre . and twelf on getele .  
 and fela manna þa ge-hyrdon on his forð-siðe  
 singendra engla swiðe hlude stemna  
 up-on hea-nysse geond þa heofonas swegende . 1376  
 swa hit on bocum sægð . þe be him synd awritene .  
 His lic wearð ge-sewen sona on wuldre  
 beorhtre þonne glæs . hwittre þonne meolc .  
 and his andwlita scean swiþor þonne leoht . 1380  
 þa iu ge-wuldrod to þam to-werdan æriste .  
 Eala hwile heofung holdra geleaffulra

1354. Ðā; þe halgæ wær; wepen-  
de broðrum.

1355. i-dafenæð cristene mēn þæt  
he buton.

1356. oðerne bisne sylle ðone.

1357. let nā; -swiðende.

1358. efre mid opene; ūp-ahæfene  
hondum.

1359. beda; swác; Ða wolden;

preostæs.

1360. læge; sidæn: swā.

1361. Ðā; þe halgæ; Geðafiað.

1362. heofenān; þone.

1363. beo i-send; -fæte; drihtene.

1364. i-seah: stonden; neah (*for*  
gehende); deofel.

1365. axiæn ongôn.



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hlude þa swegende . and swiðost þære muneca  
and mynecena wóp on martines deaðe . 1384

**LIII.** **S**um bisceop seuerinus on þære byrig colonia  
haliges lifes man gehyrde on ærne mergen  
swiðe hludne sang on heofonum . and þa gelangode he him to  
his erce-diacon . and axode hine hwæper 1388

he þa stemne gehyrde . þæs heofonlican dreames .  
He *andwyrde* and cwæð . þæt he his nan þing ne gehyrde .  
þa het se bisceop þæt he heorcnode geornlicor .  
he stod þa and hlyste . on his stæfe hliniende . 1392

and ne mihte nan þing þære myrhþe gehyran .  
þa astrehton hi hi begen biddende þone ælmihtigan  
þæt he moste <sup>1</sup>ge-hyran þone heofonlican dream .  
he hlyste þa siððan . and sæde þæt he gehyrde 1396

singendra stemne . swegen on heofonum .  
and nyste swa-þeah hwæt ða stemna wæron .  
Seuerinus ða cwæð . ic þe secge be þam .  
martinus se eadiga of þysum middan-earde gewát . 1400

and nu englas singende his sawla feriað  
mid him to heofonum . and se hetela deofol  
mid his unriht-wisum gastum . hine wolde gelettan .  
ac he ge-wat gescynd awæg fram þam halgan . 1404

and nan þing his agenes on him ne gemette .  
Hwæt bið be us synfullum . nu se swicola deofol  
swa mærne sacerd derian wolde .  
þa sende se erce-diacon sona to turonia . 1408

to martines bisceop-stole . and het axian be him .  
þa wearð him soðlice gesæd þæt he his sawle ageaf  
on þære ylcan tide þe hi þone sang gehyrdon .

1383. wæs ða lúde swægende;  
swiðest þære munecæ.

1384. munecenæ.

1385. s. i-haten on ðare burig.

1386. mon i-; erne maregen.

1387. ludne; langode.

1388. arche-.

1389. hé; stæfne i-; -lices.

1390. Hé andswærde; nán þing;

hyrde. K. þing.

1391. hét þe biscop; héorcnode;  
-lucor.

1392. and he; þá; luste; stæfe  
léoniende.

1393. þinc ðare murhðe i-héren.

1394. astræhte héo heom; almihtigan.

1395. i-hyren; -lice.

1396. luste; syððan; i-hérde.

<sup>1</sup> Leaf 199, back.

was loudly sounding there, and especially the wail  
of the monks and nuns at Martin's death. 1384

**LIII.** A certain bishop Severinus, in the city of Cologne,  
a man of holy life, heard in the early morning  
a very loud song in the heavens, and therewith he summoned to him  
his archdeacon, and asked him whether 1388  
he had heard the voice of the heavenly rejoicing.

He answered and said that he had heard nothing of it.  
Then the bishop bade him to hearken more carefully;  
so he stood and listened, leaning on his staff, 1392  
and could hear nothing of that mirth.

Then they both prostrated themselves, praying the Almighty  
that he might hear the heavenly music;  
then he listened again, and said that he heard 1396  
voices of singers, sounding in heaven,  
and knew not, nevertheless, what the voices were.

Then Severinus said; 'I tell thee, concerning this,  
that the blessed Martin hath departed from this world; 1400  
and now angels, singing, carrying his soul  
with them to heaven; and the hateful devil  
with his unrighteous spirits would have hindered him,  
but he departed, confounded, away from the saint, 1404  
and found nothing of his own in him.

How will it be with us sinful ones, since the guileful devil  
thought to hurt so illustrious a priest?'

Then the archdeacon sent forthwith to Tours, 1408  
to Martin's episcopal see, and bade enquire concerning him;  
then it was truly told him that he had given up his soul  
at the same hour in which they had heard the song.

1397. singende stæfne swægende;  
heofenum.

1398. -ðeawh; þá stæfne weræn.

1399. þæ sæcge bi þām.

1400. þe eadigæ ferde of þisse m.;  
om. gewát.

1401. englæs; sawle (K. sawla)  
feriæð.

1402. héom; heofenum; þe hátele  
deofel.

1403. -wise; lætten.

1404. ác hé ferde i-scend aweg  
from; halgum. K. aweg.

1405. þinc; i-metten.

1406. Hwæt; bi; sinfule gif þe  
swicole deofel.

1407. swá; dærigen.

1408. þe arche-; sone; turoniæ.

1409. om. to . . -stole; hét axiæn bi.

1410. heom; om. soþlice; cyð (*for*  
gesæd); ágefe.

1411. tíde; heo; song i-herden.

**LIIII.** **O**N þam ylcan dæge ambrosius se bisceop 1412  
 on mediolana byrig . þa þa he æt mæssan stod  
 þa wearð he on slæpe swa swa god wolde .  
 and hine nan man ne dorste naht eaðe awreccan .  
 Swa-þeah æfter twam tidum hi hine awrehton 1416  
 and cwædon þæt se tima forþ-agán wære .  
 and þæt folc wære ge-wergod þearle .  
 Se halga bisceop þa cwæð . ne beo ge ge-drefede  
 micclum me fremað þæt ic swa mihte slapon . 1420  
 forðan-þe me min drihten micel wundor æteowde .  
 Wite ge þæt min broþor martinus se halga  
 of lichaman is afaren . and ic his lic behwearf  
 mid gewunelicre þenunge . and þa þa ge me wrehton . 1424  
 þa næs his heafod-clað eallunga ful dón .  
 Hi wurdon of-wundrode his worda . and dæda .  
 and geaxodon on fyrste þæt se arwurða martinus  
 on þam dæge ge-wát . þe ambrosius sæde . 1428  
 þæt he æt þæs halgan weres lic-þenungum wære .  
<sup>1</sup> Eala eadig is se wer þe on his forð-siðe  
 halgena ge-tel . healice sang .  
 and engla werod blissode . and ealle heofon-ware 1432  
 him to-geanes ferdon . and se fula deofol  
 on his dyrstig-nysse þurh drihten wearð gescynd .  
 Seo halige gelaðung on mihte is gestrangod .  
 and godes sacerdas synd gewuldrode 1436  
 mid þære onwrigennysse martines forð-siðes .  
 þonne se halga michahel mid englum under-feng .  
 and maria seo eadiga mid mædenlicum werodum .  
 and neorxne-wang gehylt bliðne mid halgum . 1440

1412. ylce ; þe biscop.

1413. burig ; hē ; stōd.

1414. hē ; slæpe swā swā.

1415. ant ; nān mon ; durste ;  
aweccan.

1416. Swā ; twām tide hēo ; awæhton.

1417. ðe timæ ; wære.

1418. i-wæreged.

1419. ðe halgæ biscop ; i-dræfede.

1420. mycel ; fræmmeð ; slæpen.

1421. mycel.

1422. martinus min broþor þe  
æadiga.1423. is of lichamen i-fāren ; lic  
i-hwearf.

1424. i-wunelice ; ā-wræhton.



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**LV.** Ða þa þæs halgan weres lic læg inne þa git .  
 þa com þær micel meniu of manegum burgum .  
 and þæt pictauisce folc swa swa þæt turonisce .  
 and þær wearð ge-flit be-twux þam twam folcum . 1444  
 þa pictauiscan cwædon þe ðyder gecumene wæron .  
 He wæs ure munuc . and eac ure abbod .  
 we willað hine habban for-þan-þe we hine alændon ær .  
 gé brucon his spræce . and his lare notedon . 1448  
 ge wæron on his ge-reordum . and mid his gebletsungum ge-strangode .  
 and mid mænig-fealdum wundrum wæron gegladode .  
 sy eow eall þis ge-noh . lætað nu huru us  
 his sawl-leasan lichaman ferian mid us . 1452  
 þa andswaredon þa . þa turoniscan þus .  
 Gif ge secgað þæt us synd genoh his wundra .  
 þonne wite gé þæt he worhte ma wundra mid eow  
 þonne he mid us dyde . and þeah we fela for-hebbon . 1456  
 eow he arærde witodlice twegen deade men .  
 and us buton ænne . and swa swa he oft sæde .  
 þæt he maran mihte on munuc-hade hæfde .  
 þonne on bisceop-hade . and we habbað nu neode 1460  
 þæt he dead gefylle þæt he ne dyde on life .  
 Eow he wæs æt-broden . and us fram gode forgifan (*sic*) .  
 and æfter þa caldan gesetnysse he sceal habban <sup>1</sup>byrgene  
 on þære ylcan byrig þær he bisceop wæs . 1464  
 Gif ge for minstres þingon . and þæt he mid eow wæs  
 hine habban willað . þonne wite ge þis  
 þæt he on mediolana ærest mynster hæfde .  
 Betwux þisum gewinne wearð se dæg ge-endod . 1468

1441. *om.* halgan.1442. *om.* þa; cōm; mycel; monege.  
K. *has* comð æfter for com þær.1443. and (*for* swa swa þæt).1444. ðear wearð flit (K. geflitt);  
betwyx; twām.1445. -iscen cwædon þæt heo ðider  
i-cumene weron.1446. uré; *om.* eac.

1447. willað; habbæn; lænden ær.

1448. Ge; lare (*for* spræce);  
spæce (*for* lare); noteden.1449. gé weron; reorde; bletsunge  
i-stronged.1450. monigfealde wundre ge  
wæron i-. K. wordum (*for* wun-  
drum.)1451. beo eow all; i-noh lætæð ús  
nú hūre.

1452. sawuleaso lichame ferien.

<sup>1</sup> Leaf 200, back.

**LV.** While the holy man's body was still lying within,  
 there came there a great multitude from many cities,  
 and the Poitevin folk no less than the people of Tours,  
 and there was a strife betwixt the two peoples. 1444  
 Then said the Poitevins who had come thither ;  
 ' He was our monk and also our abbot,  
 we desire to have him because we lent him formerly ;  
 ye have enjoyed his words and profited by his teaching, 1448  
 ye have conversed with him and been strengthened by his blessings,  
 and have been gladdened by manifold wonders ;  
 let all this be enough for you. Let us now at least  
 convey his soulless body with us.' 1452  
 Then the men of Tours answered thus ;  
 ' If ye say that his miracles are enough for us,  
 then know ye that he wrought more miracles with you  
 than he did with us ; and although we pass over many, 1456  
 for you he raised verily two dead men  
 and for us but one ; and so he often said,  
 that he had more might in the monastic office  
 than in the episcopal office, and we have now need 1460  
 that he, being dead, should accomplish that which he did not in life.  
 From you he was taken away and given to us by God,  
 and after the old tradition he ought to have a sepulchre  
 in the same city where he was bishop. 1464  
 If ye desire to have him for the sake of the monastery  
 and because he was with you, then know ye this,  
 that he had a monastery in Milan at the first.'  
 In the midst of this dispute the day came to an end, 1468

1453. answerdan heom ; *om.* þa ;  
 -isce þūs.

1454. secgæð ; beoð i-noh ; wundrae.

1455. wrohte mā wundrae.

1456. ðone ; wē ; habbæn.

1457. eow hē arerde witolice ;  
 mēn.

1458. ænne ; swā swā.

1459. mare miht ; B. *places* hæfde  
 after he.

1460. þone ; biscop- ; wē habbæð  
 nū néode.

1461. i-fylle.

1462. Eow hē ; ætbrogdon ; from ;  
 i-gifen. K. forgifen.

1463. ðare ealde ; *om.* he.

1464. ðare ylcae burig ; biscop  
 wæs.

1465. munstres ; and forþan-ðe  
 þæt ; wæs.

1466. willæð.

1467. hē ; munster.

1468. ðissum ; wæs ðe dæg  
 i-endod.



and butu ða burh-warū besæton þone halgan .  
 and woldon ða pictauiscan mid gewinne on mergen  
 niman þone halgan neadunga æt þam oprum .  
 Þa on middre nihte swa swa martinus wolde . 1472  
 wurdon þa pictauiscan swa wundorlice on slæpe  
 þæt of ealre þære meniu an man ne wacode .  
 Þa gesawon þa turoniscan hu þa opre slepon .  
 and ge-namon þæt lic þe þær læg on flora . 1476  
 and to scipe bæron mid swiðlicre blisse .  
 and efston mid reowte on þære ea uigenna .  
 and swa forð on liger swyðe hlude singende .  
 oð þæt hi becomon to þære byrig turonia . 1480  
 Þa wurdon þa opre awrehte mid þam sange  
 and naht heora gold-hordas (*sic*) þe hi healdan sceoldon  
 hæbbende næron . ac hi ham ge-wendon  
 mid mycelre sceame . þæt him swa gelumpen wæs . 1484  
 Se halga lichama þa wearð geled on byrgene  
 on þære ylcan byrig þær he bisceop wæs .  
 mid micelre wurð-mynte . and þær wurdon siððan  
 fela wundra gefremode for his ge-earnungum . 1488  
 Syx and twentig wintra he wæs þær bisceop .  
 and seo burh-warū wæs butan bisceope lange  
 ær martinus wære gehalgod to bisceope .  
 for þam hæpen-scipe þe þæt folc þa be-eode . 1492  
 Sy wuldor and lof þam wel-willendan scyppende  
 þe his halgan sacerd swa geglengde mid wundrum .  
 se þe on ecnysse rixap ælmihtig wealdend . AMEN. 1495

<sup>1</sup> *Olim haec trastuli . sicuti ualui . sed modo praecibus . constrictus  
 plenius . O martine sanctae meritis praeclare . iuuua me miserum .  
 meritis modicum . Caream quo neuis . mihimet nocuus . castiusque  
 uiuam . Nactus iam ueniam .*

1469. ba twā ; -wāræ ; halgæ.

1470. -iscean ; maregen.

1471. nimen ; halga neadunge.

1472. midre ; swā swā.

1473. -iscean ; wunderlice (!) ; slæpe.

1474. alre ðare ; án mōn.

1475. i-sægen ; -cean hū ; slæpen.

1476. and þa nomen ; lic ; flōre.

1477. beron.

1478. æfston ; reowette ; uigennæ éā.

1479. swiðe lude. K. lude.

1480. ðet heo bi-cōmen ; þare burig.

<sup>1</sup> Leaf 201.



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## XXXII.

XII. KAL. DECEMBRES. PASSIO SANCTI EADMUNDI  
REGIS ET MARTYRIS.

[Various readings from U. (= Camb. Univ. Lib. Ii. 1. 33); O. (= Otho B. 10, very imperfect); V. (= Vitellius D. 17, very imperfect); and B. (= Bodley 343, of later date).]

**S**VM SWYÐE GELÆRED MUNUC com supan ofer sǣ fram *sancte* benedictes stówe on æpelredes cyningges dæge to dunstane ærce-bisceope þrim gearum ær he forðferde . and se munuc hatte abbo . þa wurdon hi æt spræce oppæt dunstan rehte be *sancte* eadmunde . swa swa eadmundes swurd-bora hit rehte æpelstane cyningge þa þa dunstan iung man wæs . and se swurd-bora wæs forealdod man . þa gesette se munuc ealle þa gerecednyse on anre béc . and eft ða þa seo béc com to ús binnan feawum gearum þa awende we hit on englisc . swa swa hit her-æfter stent . Se munuc þa abbo binnan twam gearum . gewende ham to his mynstre and wearð sona to abbode geset on þam ylcan mynstre. 12

EADMUND SE EADIGA EASTENGLA CYNINGG

wæs snotor and wurðfull . and wurðode symble mid æpelum þeawum þone ælmihtigan god . 15

He wæs ead-mod . and gepungen . and swá an-ræde þurh-wunode þæt he nolde abugan to bysmorfullum Leahtrum .

ne on naþre healfe he ne ahyldde his þeawas .

ac wæs symble gemyndig þære soþan lare .

[gif] þu eart to heafod-men ge-set . ne ahefe þu ðe . 20

ac beo betwux mannum swa swa an man of him .

He wæs cystig wædlum and wydewum swa swa <sup>1</sup>fæder .

*Title.* B. *Natale sancti eadmundi, regis et martyris.*

1-12. U. *omits.*

1. B. *ilæred múnuc cóm; from sæincte.*

2. B. *æpelrædes dagum kynges.*

3. B. *arce-; þréom géaræ ærþam þe; -færde; sum (for se).*

4. B. *heo on spéce; scō.*

5. B. *eadmundo swá swá; swýrd-boræ; ræhte æpelstan.*

6. B. *kýnge; géunc môn; þe swéord-boræ.*

7. B. *môn; sette ðe múnuc alle þas ge-recednyse.*

<sup>1</sup> Leaf 201, back.

## XXXII.

NOV. 20. PASSION OF SAINT EDMUND,  
KING AND MARTYR.

A certain very learned monk came from the South, over the sea, from Saint Benedict's Stow, in the days of king Æthelred, to (archbishop Dunstan, three years before he died; and the monk was called Abbo. Then they were in conversation till Dunstan told him about saint Edmund, even as Edmund's sword-bearer told it to king Æthelstan, when Dunstan was a young man and the sword-bearer a very old man. Then the monk put all this story in a book, and afterwards, when the book had come to us, within a few years, we turned it into English just as it stands hereafter. This monk Abbo within two years went home to his minster, and was almost immediately appointed abbot in that same minster.

12

Edmund the blessed, king of the East Angles, 13 was wise and honourable, and ever glorified, by his excellent conduct, Almighty God.

He was humble and devout, and continued so steadfast that he would not yield to shameful sins, nor in any direction did he bend aside his practices, but was always mindful of the true doctrine.

16

[If] thou art made a chief man, exalt not thyself, but be amongst men as one of them.

20

He was bountiful to the poor and to widows even like a father,

8. B. ane bōc; æft; ðeo (*for* seo); cōm; binnon.

9. B. swā swā; hér-.

10. B. stōnt; þe mūnuc; binnon twām géarum wende.

11. B. om. his. B. þa (*for* sona); isét; ylcæn.

13. U. B. ðe (*for* se). B. æadigæ; -englæ. U. kyning; B. kyng.

14. U. snoter; B. snóter. B. wurðful. U. B. symle.

15. B. æpele; almihtigæ gód.

16. U. eað-. B. iþuncgen. U.

anræde. B. -wunede.

17. U. ábugan; B. bugæn. B. bisnerfulle leahtræ.

18. B. nane (*for* naþre); ahydde; þeawæs.

19. U. B. symle. B. mundig þare soþan lufe.

20. B. gyf; A. U. omit. B. þū; tō heofod-men. U. gesett; B. iset. B. ahæfe.

21. B. bēo be-tweox monnum swā swā. U. B. án. B. mon.

22. U. B. swā swā.

and mid wel-willendnysse gewissode his folc  
 symle to riht-wisnysse . and þam reþum styrde . 24  
 and gesæliglice leofode on soþan geleafan .  
 Hit ge-lamp ða æt nextan þæt þa deniscan leode  
 ferdon mid scip-here hergiende and sleande  
 wide geond land swa swa heora gewuna is . 28  
 On þam flotan wæron þa fyrmestan heafod-men  
 hinguar and hubba . geanlæhte þurh deofol .  
 and hí on norð-hymbra-lande gelendon mid æscum .  
 and aweston þæt land . and þa leoda ofslogon . 32  
 Þa ge-wende hinguar east mid his scipum .  
 and hubba belaf on norð-hymbra-lande .  
 gewunnenum sige . mid wælhreownysse .  
 Hinguar þa becom to east-englum rowende . 36  
 on þam geare þe ælfred æðelincg . an and twentig geare wæs .  
 se þe west-sexena cynincg siþþan wearð mære .  
 And se fore-sæda hinguar færlice swa swa wulf  
 on lande bestalcode . and þa leode sloh 40  
 weras and wíf . and þa ungewittigan cild .  
 and to bysmore tucode þa bilewitan cristenan .  
 He sende ða sona syððan to þam cyninge  
 beotlic ærende . þæt he abugan sceolde 44  
 to his man-rædene gif he rohte his feores .  
 Se ærendraca com þa to eadmunde cynincge  
 and hinguares ærende him ardllice abead .  
 Hinguar ure cyning cene and sigefæst . 48  
 on sæ and on lande . hæfð fela þeoda gewyld .

23. U. wél-willendnysse; B. wæl-willendnesse. B. wissode.

24. B. -nesse; reðan styrede.

25. U. geselig-; B. isælig-. U. on soðum geleafan; B. om.

26. B. i-lámp þá; nyxtan; deniscæ. U. léoda; B. leodæ.

27. B. ferdan; scyp-. U. hergi-gende; B. hergende.

28. B. lónd swá swá heoræ wune.

29. B. floten wæron. U. fyrmestan; B. fyrstan. U. -menn; B. -mén.

30. U. Hingwar; geán-. B. deofel.

31. B. heo. U. -humbra; B. -humbre. B. -londe ge-lændon.

32. B. wæsten; lónd. U. léoda; B. leoden. B. -slógen.

33. U. ge-wænde; B. wende. U. hingwar. B. éast; scypum.

34. U. -humbra; B. -humbrae.

35. B. wunnenum; -reownesse.

36. U. Hingwar. B. bi-cóm þa.

37. U. B. æþeling. B. án; géare wæs.



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and com nu mid fyrde færllice her to lande  
 þæt he her winter-setl mid his werode hæbbe .  
 Nu het he þe dælan þine digelan gold-hordas . 52  
 and þinra yldrena gestreon ardllice wið hine .  
 and þu beo his under-kyning . gif ðu cucu beon wylt .  
 for-ðan-þe ðu næfst þa mihte þæt þu mage him wið-standan.  
 Hwæt þa eadmund clypodé ænne bisceop . 56  
 þe him þa gehendost wæs and wið hine smeade  
 hu he þam reþan<sup>1</sup> hinguare and-wyrdan sceolde .  
 Þa forhtode se bisceop for þam færlican gelimpe .  
 and for þæs cynincges life . and cwæþ þæt him ræd þuhte 60  
 þæt he to þam gebuge þe him bead hinguar .  
 Þa suwode se cynincg and beseah to þære eorþan .  
 and cwæþ þa æt nextan cynelice him to .  
 Eala þu bisceop to bysmore synd getawode 64  
 þas earman land-leoda . and me nu leofre wære  
 þæt ic on feohte feolle . wið þam þe min folc  
 moste heora eardes brucan . and se bisceop cwæþ .  
 Eala þu leofa cyning þin folc lið ofslagen . 68  
 and þu næfst þone fultum þæt þu feohtan mæge .  
 and þas flot-men cumað . and þe cucenne gebindað  
 butan þu mid fleame þinum feore gebeorge .  
 oððe þu þe swa gebeorge þæt þu buge to him . 72  
 Þa cwæþ eadmund cyning swa swa he ful cene wæs .  
 Þæs ic gewilnige and gewisce mid mode .  
 þæt ic ana ne belife æfter minum leofum þegnum  
 þe on heora bedde wurdon mid bearnum . and wifum . 76  
 færllice ofslægene fram þysum flot-mannum .

50. B. côm. U. B. nū. U. furde;  
 B. ferde. B. fêrllice hêr; lânde.

51. B. -selt. U. hebbe; B. habbe.

52. U. nū; B. Nū. B. hæt; dælen.  
 U. B. diglan. B. -hordæs.

53. B. þine ældrynæ stréon hærlice.

54. B. þæt (*for* and). U. -cyning;  
 B. -kyng. B. cwýc; wult.

55. B. ðū; -standæn.

56. B. Hwæt. U. eamund. U.

kyning; B. kyng (*ins. after* eadmund).  
 U. cleopode; B. clypede. B. biscop.

57. U. gehéndost; B. hendest. B.  
 wæs.

58. B. hū; bérstan (*for* and-wyr-  
 dan).

59. B. forhtede þe biscop; færllice.

60. U. kyninges; B. kynges. U.  
 ræd. B. þuhte.

61. B. abuge; hinguar him bead.

<sup>1</sup> Leaf 202.

and has landed here suddenly even now with an army,  
 that he may take up his winter-quarters here with his host.  
 Now he commandeth thee to divide thy secret treasures 52  
 and thine ancestors' wealth quickly with him,  
 and thou shalt be his under-king, if thou desire to live,  
 because thou hast not the power that thou mayst withstand him.'  
 So then king Edmund called a bishop 56  
 who was handiest to him, and consulted with him  
 how he should answer the savage Hingwar.  
 Then the bishop feared for this terrible misfortune,  
 and for the king's life, and said that it seemed best to him 60  
 that he should submit to that which Hingwar bade him.  
 Then the king kept silence and looked on the ground,  
 and said to him at last even like a king ;  
 'Behold, thou bishop, the poor people of this land 64  
 are brought to shame, and it were now dearer to me  
 that I should fall in fight against him who would possess  
 my people's inheritance.' And the bishop said,  
 'Alas, thou dear king, thy people lie slain, 68  
 and thou hast not sufficient forces with which thou mayest fight,  
 and these seamen will come and will bind thee alive,  
 unless thou save thy life by means of flight,  
 or thus save thyself by yielding to him.' 72  
 Then said Edmund the king, full brave as he was ;  
 'This I desire and wish in my mind,  
 that I should not be left alone after my dear thanes,  
 who even in their beds, with their bairns and their wives, 76  
 have by these seamen been suddenly slain.

62. B. swywode þe. U. cyning ;  
 B. kyng. B. bi-seah ; þare.

63. U. þá æt. U. næxtan ; B.  
 nyhstan. U. B. kyne-.

64. B. biscop ; bysmere beoð i-  
 tawode.

65. B. þæs ; lond-leodæ ; nū ; wére.

66. U. gefeohte ; þan (*for þam*).

67. B. heoræ ; brucæn ; ðe biscop.

68. B. leofe. U. kining ; B. kyng.

69. B. þonne fultume ; feohten. U.  
 mahge ; B. mage.

70. B. cumæð ; cwicne bindæþ.

71. B. buten ; þine ; burge. U. þū.

72. U. swā. U. beorge ; B. burge.

73. U. kyning ; B. kyng. B. swā  
 swa. U. full. B. kene.

74. B. wilnige ; wisce.

75. A. ane, *alt. to* ana ; U. āna ;  
 B. āne. B. bi-leafe ; mine ; þægnum.

76. B. heoræ. U. B. beddum. U.  
 wífum.

77. B. fērlice. U. B. -slagene. B.  
 þisse ; -monnum.



Næs me næfre gewunelic þæt ic worhte fleames .  
ac ic wolde swiðor sweltan gif ic þorfte  
for minum agenum earde . and se ælmihtiga god wát 80  
þæt ic nelle abugan fram his biggengum æfre .  
ne fram his soþan lufe . swelte ic . lybbe ic .  
Æfter þysum wordum he gewende to þam ærendracan  
þe hingwar him to sende . and sæde him unforht . 84  
Witodlice þu wære wyrðe sleges nu .  
ac ic nelle afylan on þinum fulum blode  
mine clænan handa . forðan-þe ic criste folgie  
þe us swa ge-bysnode . and ic bliðelice wille beon 88  
ofslagen þurh eow gif hit swa god fore-sceawað .  
Far nu swiþe hraðe . and sege þinum reþan hlaforde .  
ne abihð næfre eadmund hingware on life  
hæpenum here-togan . buton he to hælende criste 92  
ærest mid ge-leafan on þysum lande gebuge .  
þa ge-<sup>1</sup>wende se ærend-raca ardlice aweg .  
and gemette be wæge þone wælhreowan hingwar  
mid eallre his fyrde fuse to eadmunde . 96  
and sæde þam arleasan hu him geandwyrð wæs .  
Hingwar þa bebead mid bylde þam scip-here  
þæt hi þæs cynincges anes ealle cepan sceoldon .  
þe his hæse forseah . and hine sona bindan . 100  
Hwæt þa eadmund cynincg mid þam þe hingwar com .  
stod innan his healle þæs hælendes gemyndig .  
and awarep his wæpna wolde geæfen-læcan  
cristes gebysnungum . þe for-bead petre 104

78. B. iwunelic; wrohte fléames.

79. U. swiltan; B. swelton. B. þyrftē.

80. B. mine agene; þe almihtigæ gód wát.

81. B. nylle bugan. U. B. biggengum.

82. U. swilte; libe (B. libbe).

83. B. þissum; hé wende.

84. B. to him.

85. U. wyrðe nu sleges; B. nu wéorðe slæges.

86, 87. B. fylæn mine clæne handæn on þine fule blode forþam ðe ic folgige criste. A. hande, *alt. to* handa.88. B. bisnode; ac (*for* and); wylle.89. B. *om.* swa. U. -seawað; B. sceawæð.

90. U. Fár; B. Fare. B. nú; raþe; sæge þine ræþum laforde.

91. U. abuhþ; B. buhþ. U. næfre; B. nefre. U. ædmund. U. B. hingware. B. ón.

<sup>1</sup> Leaf 202, back.



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mid wæpnum to winnenne wið þa wælhreowan iudeiscan .  
 Hwæt þa arleasan þa eadmund gebundon  
 and gebysmrodon huxlice . and beoton mid saglum .  
 and swa syððan læddon þone geleaf-fullan cyning 108  
 to anum eorð-fæstum treowe . and tigdon hine þær-to .  
 mid heardum bendum . and hine eft swuncgon  
 langlice mid swipum . and he symble clypode  
 betwux þam swinglum mid soðan geleafan 112  
 to hælende criste . and þa hæþenan þa  
 for his geleafan wurdon wodlice yrre  
 for-þan-þe he clypode crist him to fultume .  
 Hi scuton þa mid gafelucum swilce him to gamenes to . (sic)  
 oð þæt he eall wæs besæt mid heora scotungum 117  
 swilce igles byrsta . swa swa sebastianus wæs .  
 Þa geseah hingwar se arlease flot-man .  
 þæt se æpela cyning nolde criste wið-sacan . 120  
 ac mid anrædum geleafan hine æfre clypode .  
 het hine þa beheafdian and þa hæðenan swa dydon .  
 Betwux þam þe he clypode to criste þagit  
 þa tugon þa hæþenan þone halgan to slæge . 124  
 and mid anum swencge slogon him of þæt heafod .  
 and his sawl sipode gesælig to criste .  
 Þær wæs sum man gehende gehealden þurh god .  
 behyd þam hæþenum . þe þis gehyrde eall . 128  
 and hit eft <sup>1</sup>sæde swa swa we hit secgað her .  
 Hwæt ða se flot-here ferde eft to scipe .  
 and behyddon þæt heafod þæs halgan eadmundes .

105. U. wæpnum. B. feohten (*for* winnenne); -reowan.

106. B. þa þa arleasan eadmundum bundon. U. gebunden.

107. U. huxlice ge-bysmorode; B. bysmoroden hýxlice. B. beoten; sahlum.

108. B. swá. U. syþan lædon. B. þonne i-leaffulne. U. kyning; B. kyng.

109. B. ane; -festum; tegdon; ðærtó.

110. B. hearde. U. swungon.

111. B. lónglice. U. swípum. U. B. symle. U. clipode.

112. B. betweox; swincglum; i-leafan.

113. U. hæðenan; B. hæþene.

114. B. i-leafe. U. wordon. B. þa swyðe (*for* wodlice).

115. B. -þam-.

116. B. heo scytæn. U. gafolocen; B. gaelocum. B. om. swilce. A. U. gamenes (*sic*); B. -gēanes. B. om. *second* to.

to fight with weapons against the bloodthirsty Jews.  
 Then those wicked men bound Edmund,  
 and shamefully insulted him, and beat him with clubs,  
 and afterward they led the faithful king 108  
 to an earth-fast tree, and tied him thereto  
 with hard bonds, and afterwards scourged him  
 a long while with whips, and ever he called,  
 between the blows, with true faith, 112  
 on Jesus Christ; and then the heathen  
 because of his faith were madly angry,  
 because he called upon Christ to help him.  
 They shot at him with javelins as if for their amusement, 116  
 until he was all beset with their shots,  
 as with a porcupine's bristles, even as Sebastian was.  
 When Hingwar, the wicked seaman,  
 saw that the noble king would not deny Christ, 120  
 but with steadfast faith ever called upon Him,  
 then he commanded men to behead him, and the heathen did so.  
 For while he was yet calling upon Christ,  
 the heathen drew away the saint, to slay him, 124  
 and with one blow struck off his head;  
 and his soul departed joyfully to Christ.  
 There was a certain man at hand, kept by God  
 hidden from the heathen, who heard all this, 128  
 and told it afterward even as we tell it here.  
 So then the seamen went again to ship,  
 and hid the head of the holy Edmund

117. B. oððet; all wæs. U. beset; B. bisét. B. heoræ. U. scotigunge.

118. U. ílæs; B. yles. B. burstæ; wæs.

119. B. iseah. U. B. hinguar. B. þe (*for se*). U. arleasa. U. -mann; B. -môn.

120. U. B. ðe (*for se*). B. æpele kyng; -sacen.

121. B. andræde i-leafé.

122. U. he het; B. hætt. B. bihæfdian; dyden.

123. B. Bétwéox. U. ðagyt; B. þagýt.

124. B. hæþene; tó. U. slege.

125. B. ane. U. swenge. B. hæfod.

126. B. *om.* his. U. sawul; B. sawlæ. U. gesælig; B. isælig.

127. B. sūm mon; i-healden. U. þurðh (!).

128. O. B. behydd. U. gehurde; B. iherde. B. all.

129. B. æft. U. swá swá. B. hit sæcgæð hēr. U. hēr.

130. B. ðe (*for se*); -hére; tó.

on þam piccum bremelum þæt hit bebyrged ne wurde . . . 132  
 Ða æfter fyrste syððan hi afarene wæron  
 com þæt land-folc to þe þær to lafe wæs þa .  
 þær heora hlafordes lic læg butan heafde .  
 and wurdon swiðe sarige for his slege on mode . . . 136  
 and huru þæt hi næfdon þæt heafod to þam bodige .  
 Ða sæde se sceawere þe hit ær geseah  
 þæt þa flot-men hæfdon þæt heafod mid him .  
 and wæs him geðuht swa swa hit wæs ful soð . . . 140  
 þæt hi behyddon þæt heafod on þam holte forhwega .  
 Hi eodon þa secende ealle endemes to þam wuda .  
 secende gehwær geond þyfelas and bremelas  
 gif hi a-hwær mihton gemeton (*sic*) þæt heafod . . . 144  
 Wæs eac micel wundor þæt an wulf wearð asend  
 þurh godes wissunge to bewerigenne þæt heafod  
 wið þa opre deor . ofer dæg . and niht .  
 Hi eodon þa secende . and symle clypigende . . . 148  
 swa swa hit gewunelic is þam ðe on wuda gað oft .  
 Hwær eart þu nu gefera? and him *andwyrde* þæt heafod .  
 Hér . hér . hér . and swa gelome clypode  
*andswarigende* him eallum . swa oft swa heora ænig clypode . . . 152  
 oppæt hi ealle becomen þurh ða clypunga him to .  
 Ða læg se græga wulf þe bewiste þæt heafod .  
 And mid his twam fotum hæfde þæt heafod beclypped .  
 grædig . and hungrig . and for gode ne dorste . . . 156  
 þæs heafdes abyrian . [ac] heold hit wið deor .  
 Ða wurdon hi ofwundrode þæs wulfes hyrd-rædenne .

132. U. bræmlum; B. bremlum.  
B. biburiged; wurðe.

133. U. furste. U. hī; B. heo.  
B. ifarene wæron.

134. B. cōm; lond-. B. tō; U. om.  
U. B. þa wæs.

135. B. heoræ lafordes. U. B.  
lic. B. buton heafde þa læg. U.  
leg.

136. B. sarig; slægie. U. mōde.

137. U. hūru; B. hūre. U. hī;  
B. heo. B. hēafod.

138. U. B. (*also*) sæde. B. ðe

scēawere; ær i-seah.

139. U. þā. U. hým; B. hēom.

140. B. ipūht.

141. U. hī be-hýdon; B. heo hyd-  
den. B. -hwæga.

142. B. heo. U. éodon; B. eoden.  
U. B. om. secende. U. ealla endemes;  
B. endemes alle. B. wude.

143. B. sæcende. U. bremblas; B.  
brymelas.

144. U. hī; B. heo. U. ahwar;  
B. om. B. mihten. U. gemetan; B.  
i-meten.



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and þæt halige heafod ham feredon mid him .  
 þancigende þam ælmihtigan ealra his wundra . 160  
 ac se wulf folgode forð mid þam heafde .  
 oppæt hī to tune comon . swylce he tam wære .  
 and gewende eft siþþan to wuda ongean .  
 Ða land-leoda þa siþþan ledon<sup>1</sup> þæt heafod 164  
 to þam halgan bodige . and bebyrigdon hine  
 swa swa hī selost mihton on swylcere hrædinge  
 and cyrcan arærdan sona him onuppon .  
 Eft þa on fyrste æfter fela gearum . 168  
 þa seo hergung geswác and sibb wearð forgifen  
 þam geswenctan folce . þa fengon hī togædere  
 and worhton ane cyrcan wurðlice þam halgan .  
 for-þan-ðe gelome wundra wurdon æt his byrgene 172  
 æt þam gebæd-huse þær he bebyrged wæs .  
 Hi woldon þa ferian mid folclicum wurðmynte  
 þone halgan lichaman . and læcgan innan þære cyrcan .  
 þa wæs micel wundor þæt he wæs eall swa gehal 176  
 swylce he cucu wære mid clænum lichaman .  
 and his swura wæs gehalod þe ær wæs forslagen .  
 and wæs swylce an seolcen præd embe his swuran ræd  
 mannum to sweotelunge hu he ofslagen wæs . 180  
 Eac swilce þa wunda þe þa wælhreowan hæþenan  
 mid gelomum scotungum on his lice macodon .  
 wæron gehælede þurh þone heofonlican god .  
 and he lip swa ansund op þisne and-werdan dæg<sup>1</sup>. 184

159. B. hām feroden; hēom. U. fereden.

160. B. þankende; al-; alre; wundra.

161. U. B. ðe (*for* se). B. fologede.

162. B. oððet. B. hēo. B. tūne comen; hē tōme wære. U. hē tām.

163. B. wende æft. U. B. syððan. B. wude ongēan.

164. B. Ðā lōnd-. U. -leode; B. -leodan. U. B. syððan. U. leddon; lægdan.

165. B. halige; burigdon. U. hine swa; B. om.

166. U. swā swā; B. swā swa. B. heo lihtlucost mihten; swylce. U. hīædinge; B. rædinge.

167. B. cyrce. U. arærdon; B. arærdon. B. om. sona; on-uppon him.

168. B. felæ. U. gearu; B. géare.

169. B. ðeo (*for* seo); aswác; sib; igyfen. U. sib.

170. U. geswenctum; B. i-swæncte. U. hī; B. hēo. B. -gadere.

<sup>1</sup> Leaf 203, back.

and carried the holy head home with them,  
 thanking the Almighty for all His wonders; *thankful* 160

but the wolf followed forth with the head  
 until they came to the town, as if he were tame,  
 and then turned back again unto the wood.

Then the country-people afterward laid the head 164  
 by the holy body, and buried him

as they best might in such haste,

and full soon built a church over him. *a church*

Then again, after a space, after many years, 168

when the harrying had ceased, and peace was restored

to the oppressed people, then they came together,

and built a church worthily to the saint,

because that frequently miracles were done at his burial-place, 172

even at the bede-house where he was buried.

Then desired they to carry the holy body

with popular honour, and to lay it within the church.

Then there was a great wonder, that he was all as whole 176

as if he were alive, with clean body, *clean body*

and his neck was healed which before was cut through,

and there was as it were a silken thread about his neck, all red,

as if to show men how he was slain. 180

Also the wounds, which the bloodthirsty heathen

had made in his body by their repeated shots,

were healed by the heavenly God;

and so he lieth uncorrupt until this present day, 184

171. B. wrohten; circe.

172. B. *om.* for . . . wurdon. B. burigene.

173. U. gebed-huse; B. bed-huse. B. hé iburiged.

174. B. Héo wolden. U. færin-gan (!). B. -lice; -mente.

175. B. lichame. U. lecgan; B. læcgen. B. inne þare circean.

176. B. mycel. U. hé. B. all. U. B. *om.* swa. U. gehál; B. hál.

177. B. cwic; lichame.

178. U. swýra; B. sweora. U. wæs gehálod; B. wæs i-halod. B. ær.

U. B. forslagen wæs.

179. B. swulce. U. B. án. B. solcene ðred; swéoræn. U. read; B. *om.*

180. U. B. monnum. U. B. swute-lunge. B. wæs.

181. U. B. Eác. B. swylce wundræ (!); -reowum hæþénæn.

182. B. ilome scotunge. U. B. lice. B. makedon.

183. U. wæron. U. gehælede; B. ihealede. B. -lice gód.

184. U. hé. B. swá. U. ánsund. U. -wyrðan; B. -weardne.



and-bidigende æristes . and þæs ecan wuldres .  
 His lichama us cyð þe lið un-formolsnod  
 þæt he butan forligre her on worulde leofode .  
 and mid clænum life to criste siþode . 188.  
 Sum wudewe wunode oswyn gehaten  
 æt þæs halgan byrgene on gebedum  
 and fæstenum manega gear syððan .  
 seo wolde efsian ælce geare þone sanct . 192  
 and his næglas ceorfan syferlice . mid lufe .  
 and on scryne healdan to halig-dome on weofode .  
 Þa wurðode þæt land-folc mid geleafan þone sanct .  
 and þeodréð bisceop þearle mid gifum 196  
 on golde and on seolfre . þam sancte to wurðmynte .  
 Þa comon on sumne-sæl unge-sælige þeofas  
 eahta on anre nihte to þam arwurðan halgan  
 wol'don stelan þa maðmas þe men þyder brohton . 200  
 and cunnodon mid cræfte hu hi in cumon (*sic*) mihton .  
 Sum sloh mid slegge swiðe þa hæpsan .  
 sum heora mid feolan feolode abutan .  
 sum eac underdealf þa duru mid spade . 204  
 sum heora mid hlæddre wolde unlucan þæt ægðyrl .  
 Ac hi swuncon on idel . and earmlice ferdon .  
 swa þæt se halga wer hī wundorlice geband .  
 ælcne swa he stod strutigende mid tole . 208  
 þæt heora nan ne mihte þæt morð gefremman .  
 ne hi þanon astyrian . ac stodon swa oð mergen .  
 Men þa þæs wundrodon hu þa weargas hangodon .

185. B. abidende. U. æristes. B. ecan.

186. B. lichame us; unformolsnod.

187. B. buton for-ligere hér. U. worolde. B. leofede.

188. B. clæne.

189. B. wydewa wunede. U. Oswūn. U. gehāten; B. ihaten.

190. B. *om.* æt . . . byrgene.

U. byrigenne.

191. B. monige. U. B. gear.

192. B. þeo (*for* seo); walde.

U. efsigan; B. efsiæn. B. gear; sōnt.

193. U. næglas; B. nægles. B. ceorfæn.

194. U. scrine; B. scrýne. B. healdon; -dōme. U. weofede; B. wēofode.

195. B. lond-; ileafæn; sont.

196. B. *omits this line.* U. þeod-ræd.

197. B. *omits* on . . . sancte. U. seolfre gegodode þæt mynster þam sancte to wurðmynte. B. -mente.



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sum on hlæddre . . sum leat to gedelfe . 212  
 and ælc on his weorce wæs fæste gebunden .  
 Hi wurdon þa ge-brohte to þam bisceope ealle .  
 and he het hī hōn on heagum gealgum ealle .  
 Ac he næs na gemyndig hu se mild-heorta god 216  
 clypode þurh his witegan<sup>1</sup> þas word þe hér standað .  
 Eos qui ducuntur ad mortem eruere ne cesses .  
 Þa þe man læt to deaðe alys hī ut symble .  
 and eac þa halgan canones gehadodum forbeodað 220  
 ge bisceopum ge preostum . to beonne embe þeofas .  
 for-þan-þe hit ne gebyraþ þam þe beoð gecorene  
 gode to þegnigenne þæt hi geþwærlæcan sceolon .  
 on æniges mannes deaðe . gif hi beoð drihtnes þenas . 224  
 Eft þa ðeodred bisceop sceawode his bec syððan  
 behreowsode mid geomerunge . þæt he swa reðne dóm sette  
 þam ungesæligum þeofum . and hit besargode æfre  
 oð his lifes ende . and þa leode bæd georne . 228  
 þæt hi him mid fæstan fullice þry dagas .  
 biddende þone ælmihtigan . þæt he him arian scolde .  
 On þam lande wæs sum man . leofstan gehaten .  
 rice for worulde . and unwittig for gode . 232  
<sup>1</sup> se rād to þam halgan mid ricceterere swiðe .  
 and het him æt-eowian orhlice swiðe .  
 þone halgan sanct hwæþer he gesund wære .  
 ac swa hraðe swa he geseah þæs sanctes lichaman . 236  
 þa awedde he sona . and wæl-hreowlice grymetede .  
 and earmlice geendode yfelum deaðe .

212. U. uppan; B. uppon (*for* ou).

B. læddræ; dælfæ:

213. B. feste ibunden.

214. B. Heo; þā i-brohte; biscope alle.

215. U. hē; hī. B. hēom āhōn. B. alle; U. om.

216. U. hē. U. B. nā. B. i-mundig. U. B. hū. U. B. ðe (*for* se). B. mild-heorte.

217. U. witegan. B. þās; her stondæþ.

219. B. Ðā; mon. U. lāt. B. alýs

ūt. U. B. symle.

220. U. B. éac. B. ihadedon for-beodaþ.

221. B. biscopum; ðeofæs.

222. B. buræð; icorene.

223. U. B. þenigenne. B. heo þwærlæcen scylon.

224. B. monnes; hēo; drihtines. U. þegnas; B. þægnæs.

225. U. þā; B. þa ða. U. þeodræd; B. þeodræd. B. biscóp. U. B. siððan he his bec (B. béc) sceawode.

<sup>1</sup> Leaf 204, back.

one on a ladder, one bent down to his digging, 212  
and each was fast bound in his own work.

Then they were all brought to the bishop,  
and he commanded men to hang them all on a high gallows;  
but he was not mindful how the merciful God 216

spake through His prophet the words which here stand;

‘*Eos qui ducuntur ad mortem eruere ne cesses*’:

those who are led to death deliver thou alway.

And also the holy canons forbid clerics, 220

both bishops and priests, to be concerned about thieves,

because it becometh not them that are chosen

to serve God, that they should consent

to any man’s death, if they be the Lord’s servants. 224

Then Theodred the bishop, after he had searched his books,  
rued with lamentation that he had awarded such a cruel  
doom

to these unhappy thieves, and ever deplored it  
to his life’s end; and earnestly prayed the people 228

to fast with him fully three days,

praying the Almighty that He would have pity upon him.

In that land was a certain man called Leofstan,  
rich in worldly things, and ignorant towards God, 232

who rode with great insolence to the saint’s shrine,

and very arrogantly commanded them to show him

the holy saint, (to see) whether he were incorrupt;

but as soon as he saw the saint’s body, 236

then he straightway raved and roared horribly,

and miserably ended by an evil death.

226. B. be-reowsode. U. hē swā.  
B. ræþne.

227. B. un-sæligum; bi-saregede.

228. B. bead.

229. U. hī; B. heo. U. mid him.  
U. fæston; B. fæstæn. B. ðreo  
dagæs.

230. U. om. þone. B. almihtigæn;  
āriæn sceolde.

231. B. londe; mōn. U. gehāten;  
B. i-hāten.

232. U. B. rīce. U. worolde; un-  
gewittig. B. om. and. B. gōde.

233. U. B. ðe (*for se*); ricetere.

234. U. æt-ēowigan; B. æt-éowan.  
U. orgellican (!).

235. B. halgæ sōnt; isund wære.

236. B. raðe; hē. U. geséah; B.  
iséah. B. sontes lichame.

237. B. hē sonæ; -reowlice. U.  
grymytte.

238. B. endode; déaþe.

Þis is ðam gelic þe se geleaffulla papa  
 gregorius sæde on his gesetnysse 240  
 be ðam halgan laurentie ðe lið on rome-byrig .  
 þæt menn woldon sceawian symle hu he lage .  
 ge gode ge yfele . ac god hi ge-stilde .  
 swa þæt þær swulton on þære sceawunge ane 244  
 seofon menn ætgædere . þa geswicon þa oþre  
 to sceawigenne þone martyr mid menniscum gedwylde .  
 Fela wundra we gehyrdon on folclice spræce .  
 be þam halgan eadmunde þe we hér nellap 248  
 on gewrite settan . ac hi wát gehwá .  
 On þyssum halgan is swutel . and on swilcum oþrum .  
 þæt god ælmihtig mæg þone man aræran  
 eft on domes dæg andsundne of eorþan 252  
 se þe hylt eadmunde halne his lichaman .  
 oð þone micclan dæg þeah ðe he of moldan come .  
 Wyrðe is seo stow for þam wurðfullan halgan  
 þæt hi man wurþige and wel gelogige 256  
 mid clænum godes þeowum . to cristes þeow-dome .  
 for-þan-þe se halga is mærra þonne men magon asmeagan .  
 Nis angel-cynn bedæled drihtnes halgena .  
 þonne on engla-landa licgaþ swilce halgan 260  
 swylce þæs halga cyning is and cupberht se eadiga .  
 and sancte æpeldryð on elig . and eac hire swustor  
 ansunde on lichaman geleafan to trymminge .  
 Synd eac fela oðre on angel-cynne halgan 264

239. B. ilic; om. se; halga (for geleaffulla).

240. B. om. sæde; i-setnesse.

241. B. halgum laurentium; -burig.

242. B. men wolden; om. symle.  
U. B. hū. B. læge.

243. U. góde. B. omits ge . .  
yfele. U. hī; B. héom. B. gestylde.

244. B. ðaresceawuncge. U. B. æne.

245. U. seofan. B. seofe mēn. U.  
geswicon; B. swike.

246. U. martir. B. sceawenne;  
mennisce dwylde.

247. B. Felæ wundra; iherdon;  
folclice spæce. U. gehýrdon.

248. B. bi; eadmundum; nyllæþ.

249. B. write setten. V. setton.  
U. hī B. héom.

250. B. þyssum halgum; ant ón.  
U. swutol; V. swytol.

251. B. al-. U. mann aræran; B.  
món aræran.

252. V. om. eft. B. æft; dæge.  
U. B. ansundne.

253. B. þe þe healt. U. eadmunde  
(as A.); B. eadmundne. B. om. his.  
U. B. lichame.

254. B. ðene. U. miclan; B.  
myclan. U. dæg. A. U. of; B. on.  
B. moldæn cōme.



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þe fela wundra wyrcað . swa swa hit wide is cuð  
þam ælmihtigan to lofe . þe hī on gelyfdon .

Crist ge'swutelap mannum þurh his mæran halgan  
þæt he is ælmihtig god þe macað swilce wundra

268

þeah þe þa earman iudei hine eallunge wið-socen .

for-þan-þe hī synd awyrgede swa swa hī wiscton him sylfum .

Ne beoð nane wundra geworhte æt heora byrgenum .

for-ðan-þe hī ne gelyfað on þone lifigendan crist .

272

ac crist geswutelað mannum hwær se soða geleafa is .

þonne he swylce wundra wyrcað þurh his halgan

wide geond þas eorðan . þæs him sy wuldor

â mid his heofonlican fæder . and þam halgan gaste (a buton  
ende). AMEN.

276

## XXXIII.

III. ID. FEBRUARII; NATALE SANCTE EUFRASIE  
VIRGINIS.

[Another very imperfect copy in O. = Otho B. x.]

**S**VM WER WÆS ON ALEXANDRIA MÆGÐE PAFNVNTIVS genemned .  
Se wæs eallum mannum leof and wurð . and godes beboda  
geornlice healdende . and he þa genam him gemeccan efenbyrde his  
4 cynne . seo wæs mid eallum wurðfullum þeawum gefylled . ac heo  
wæs unwæstmbære . þa wæs hire wer þearle gedrefed for-þam him  
nan bearn næs gemæne . þæt æfter his forðsiðe to his æhtum  
fenge . and heo þa dæghwamlice hire speda þearfendum dælde .  
8 and gelomlice heo cyrcan sohte . and mid halsungum god wæs  
biddende þæt he him sum bearn forgeafe . swiþost for-þam heo  
geseah hire weres sarignysse . and he sylf eac ferde geond manige

265. V. U. wundre; B. wundræ.  
B. wurcæð U. swā swā; B. swā  
swa. U. cuð is; B. is cyþ.

266. B. al-. U. hī; B. heo. B.  
ilyfden.

267. B. Crist sylfswytelap monnum;  
mæren.

268. B. hé. U. ælmihti. B. gód;  
makæþ swylce wundræ. V. wundre.

269. V. om. þe; eallunga. B. iude-  
iscæn; allungæ. U. V. B. wið-sócon.

270. U. âwyrgede. B. heo beoð  
awarigede. U. swā swā hī; B. swā  
swā heo. V. wyscton. B. héom.

who work many miracles, as is widely known,  
to the praise of the Almighty in whom they believed.)  
Christ showeth to men, through His illustrious saints,  
that He is Almighty God who causeth such wonders, 268  
though the miserable Jews altogether denied Him,  
because they are accursed, as they desired for themselves.  
There are no wonders wrought at their sepulchres,  
because they believe not in the living Christ; 272  
but Christ manifesteth to men where the true faith is,  
since He worketh such miracles by His saints  
widely throughout the earth, wherefore to Him be Glory  
ever with His Heavenly Father, and with the Holy Ghost, for  
ever and ever. AMEN. 276

XXXIII.

FEBRUARY 11. ST. EUFRASIA (OR EUPHROSYNE),  
VIRGIN.

There was a certain man in the province of Alexandria named Paphnutius, who was beloved and honoured of all men, diligently keeping God's commandments; and he then took him a spouse of birth equal to his own rank; she was filled with all honourable virtues, but she was barren. Then was her husband exceedingly afflicted, because there was no child between them who should succeed to his possessions after his death; and she therefore daily distributed her wealth among the poor, and frequently sought churches, and with supplications besought God that He would give them a child, especially because she saw her husband's sorrow. And he himself likewise travelled through many places, (to see)

271. U. byð. B. wundrae i-wrohte;  
heoraer burigene.

272. V. for-ðon-ðe. B. forþam-;  
heo; gelyfaeð. U. lyfigendan; B.  
lyfigenden.

273. V. geswutolað. B. swutelæp  
monnum. U. B. hwær. B. þe gode  
ileafæ.

274. B. þenne; wundrae wurcæð.

275. U. wíde. B. þam beo wuldor  
and lof; V. him si wuldor and lof.

276. U. heofonlice; B. heofenlice.  
U. V. omit a . . ende; which is a  
later interpolation in A. B. halige  
gaste a buten ende Amen (nearly all  
erased).



stowa . gif he weninga hwilcne godes man findan mihte þæt his  
 12 gewilnunga gefultumian mihte . Þa æt nyhstan becom he to sumum  
 mynstre . þæs mynstres fæder wæs swyðe mære beforan gode . and  
 he þa micelne dæl feos þider in-gesealde . and miccle þeodrædene  
 nam to þam abbode . and to þam gebroðran . and þa æfter micelre  
 16 tide cyðde he þam abbode his gewilnunge . <sup>1</sup> se abbod þa him efn-  
 sargode . and bæd god geornlice þæt he þam þegne forgeafe bearnes  
 wæstm . þa gehyrde god heora begra bene . and forgeaf him ane  
 dohtor . Mid þy pafnuntius geseah þæs abbodes mæran drohtnunge .  
 20 he seldan of þam mynstre gewát . eac swylce he gelædde his wif  
 into þam mynstre . to þam þæt heo onfenge þæs abbodes bletsunge .  
 and þæra gebroþra . þa þæt cild wæs seofon wintre . þa letan hi hi  
 fullian . and nemdon hi eufrosina . þa wurdon hire yldran swiðlice  
 24 geblissode þurh hī . forþam heo wæs gode *andfenge* . and wlytig on  
 ansyne . and mid þy heo wæs twelf wintre . þa gewat hire modor .  
 se fæder þa gelærde þæt mæden . mid halgum gewritum . and  
 godcundum rædingum . and mid eallum woruldlicum wis-dome .  
 28 and hio þa lare to þam deoplice under-nam . þæt hire fæder þæs  
 micclum wundrode . þa asprang hire hlisa and wisdom and gelæ-  
 rednys . geond ealle þa ceastre . for-þam heo wæs on þeawum  
 gefrætwod . and manige wurdon atihte þæt hi gyrndan hire to  
 32 rihtan gesynscipe . and hit to hire fæder spræcon . ac he symle  
 ongen cwæð . Gewurpe godes willa . þa æt nyxtan com him an  
 þegen to . se wæs weligra and wurpra . þonne ealle þa oþre . and  
 hire to him gyrnde . þa onfeng se fæder his wedd . and hi him  
 36 behét . þa æfter micelre tide þa heo eahta-tyne wyntre wæs . þa  
 ge-nam se feder hi mid him to þære stowe . þe he gewunelice to  
 sohte . and mycelne dæl feo þider insealde . and cwæð to þam  
 abbode . Ic hæbbe broht hider þone wæstm þinra gebeda mine  
 40 dohtor . þæt þu hire sylle þine bletsunge . for-þam ic wille hī  
 were syllan . Ða het se abbod hī lædan to spræc-huse . and lange  
 hwile wið hi spræc <sup>2</sup> and lærde hi clænnysse and geþyld . and  
 godes ege hæbban . and heo þa wunode þær seofon dagas . and  
 44 geornlice hlyste þæra broðra sanges . and heora drohtnunga  
 beheold . and þæs ealles swiþe wundrigende cwæð . Eadige synd

<sup>1</sup> Leaf 205, back.<sup>2</sup> Leaf 206.



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þas weras þe on þisse worulde syndon englum gelice . and þurh  
 þæt begitað þæt ece lif . and heo wearð bi-hydig be þissum . Þa  
 48 þy ðriddan dæge cwæð pafnuntius to þam abbode . Gang fæder  
 þæt þin þeowen ðe mæge gegretan . and þine bletsunge onfon .  
 for-þam we willað ham faran . þa se abbod com . þa feoll heo to  
 his fotum and cwæð . Fæder gebide for me þæt god mine sawle  
 52 him sylfum gestreone . Þa aþenode se abbod his hand . and hi  
 gebletsode and cwæð . Drihten god þu þe oncneowe adam ær he  
 gesceapen wære . gemedema ðe þæt þu gymenne hæbbe þisse þinre  
 þeowenne . and þæt heo sy dæl-nimende þæs heofon-lican rices .  
 56 Hi þa æfter þissum wordum ham ferdon . wæs his gewuna paf-  
 nuntius þæt swa oft swa him ænig munuc to com . þonne lædde  
 he hine into his huse . and bæd þæt he his dohtor gebletsode . Þa  
 gelamp hit embe geares ryne . þæt hit wæs þæs abbodes hading-  
 60 dæg . þa sende anne broðor to pafnuntie . and laþode hine to  
 þære symbelnysse . þa se munuc to his healle com . þa ne funde  
 he hine æt ham . Mid-þy þa eufrosina þone munuc þær wiste . þa  
 gecigde heo hine to hire and cwæð . Sege me broþor for þære  
 64 soðan lufan hu fela is eower on þam mynstre . Þa cwæð he . þreo  
 hund muneca . and twa and fiftig . heo þa git axode . and cwæð .  
 gif hwilc þider in bugan wile . wile eower abbod hine under-fón .  
 Gea cwæð he . ac mid eallum [gefean he hine underfehð] . swiðor  
 68 for þære drihtenlican stefne þe þus cwæð . þone þe me to-cymð .  
 ne drife ic <sup>1</sup> hine fram me . Singað ge ealle cwæð heo on anre  
 cyrcan . and fæstað ge ealle gelice . Se broþor cwæð . Ealle we  
 singað gemænelice ætgædere . ac ure æghwilc fæst be þam þe him  
 72 to an-hagað . þæt ure nan ne beo wiper-ræde wip þa halgan droht-  
 nunga . ac wilsumlice dô þæt he dô . Ða heo þa ealle heora  
 drohtnunga asmead hæfde . þa cwæð heo . Ic wolde gecyrran to  
 þyllicre drohtnunga ac ic onsitte þæt ic beo minum fæder ungehyr-  
 76 sum . se for his idlum welum me wile to were ge-þeodan . Se

64. eower] *Here begins the fragment in O. (fol. 12).*

65. O. munuca. fiftig] O. adds þær syndon. heo] O. þæt mæden. O. acsode.

66. O. abbud.

67. he] O. se broþor. gefean—fehð] *supplied from O.*

70. O. cyrcan. O. om. ge ealle.

71. O. om. gemænelice.

72. O. onhagað.

“Blessed are these men who in this world are like unto the angels, and by such means shall obtain everlasting life.” And she became observant of this. Then on the third day said Paphnutius to the abbot, ‘Come, father, that thy handmaid may salute thee, and receive thy blessing; because we desire to go home.’ When the abbot came, she fell at his feet, and said, ‘father, pray for me, that God may beget my soul unto Himself.’ Then the abbot extended his hand and blessed her, and said; ‘Lord God, Thou who knewest Adam ere he was created, vouchsafe to have care of this Thine handmaid, and that she may be a partaker of the heavenly kingdom.’ So after these words they returned home. It was Paphnutius’ custom that, as often as any monk came to him, he brought him into his house, and prayed that he would bless his daughter. Then it befell, in about the course of a year, that it was the abbot’s ordination-day. Then he sent a brother to Paphnutius, and invited him to the solemnity. When the monk came to his hall, he did not find him at home; but when Euphrosyne knew the monk was there, she called him to her and said; ‘tell me, brother, for true charity, how many are there of you in the minster?’ Then said he; ‘three hundred monks and two and fifty.’ Then again she asked and said, ‘If any one desire to turn in thither, will your abbot receive him?’ ‘Yea,’ quoth he, ‘but with all (joy will he receive him), the rather for the Lord’s voice who thus said; “him that cometh to Me, I will not drive him from Me.”’ ‘Sing ye all,’ said she, ‘in one church, and fast ye all alike?’ The brother said, ‘we all sing in common together but each of us fasteth according as he hath leisure, so that none of us be contrary to holy living, but do willingly that which he doeth.’ When she had enquired about all their manner of living, then said she (to the brother), ‘I would turn to such a life, but I fear to be disobedient to my father, who for his vain (and transitory) riches desireth to join me to a husband.’ The brother said (to her), ‘O sister!

74. O. drohtnunge. *After* heo, O. dræde.  
*adds* to þam broþer.

75. O. drohtnunge. onsitte] O. on- 76. *After* idlum, O. *adds* and his  
gewitenlicum. ge-þeodan] O. ongifan.

broþor cwæð . Eala swuſtor ne geþafa ðu þæt ænig man þinne  
lichaman be-smite . ne ne syle þu þinne wlite to ænigum hospe . ac  
bewedde þe sylfe criste . se þe mæg for þisum gewitenlicum  
80 þingum . syllan þæt heofon-lice rice . ac fār nu to mynstre  
digellice . and alege þine woruldlican gegyrlan . and gegyre þe  
mid munuc-reafe . þonne miht þu swa ypest ætberstan . þa geli-  
code hire þeos spræc . and heo þa [to him] cwæð . Ac hwa mæg  
84 me be-efesian . [Soðlice] ic nolde þæt hit þa [dydon þe nænne]  
· geleafan nabbað to gode . [Se broþor hyre to cwæþ.] Loca nu þin  
fæder sceal mid me to mynstre . and biþ þær þry dagas oððe  
feower . þonne send þu ða hwile æfter sumum ure ge-broþrum .  
88 ælc wile bliþelice cuman to ðe . ongemang þisum . com ham  
pafnuntius . and swa he þone munuc geseah . þa axode he hine  
to hwi he come . þa sæde he him þæt hit wære þæs abbodes  
hadung-dæg . and he to him cuman sceolde mid him to his blet-  
92 sunga . pafnuntius þa wearð geblissod swiðe . and [sona] mid  
him [þam broþor] ferde to mynstre . Ongemang þisum sende  
eufrosina anne cniht [þone þe heo getreowost wiste and him to  
cwæð . far to þeodosies mynstre and gang into þære cyrcan .  
96 and] swa hwilcne munuc swa [þu finde] <sup>1</sup> innan cyrcan . bring hine  
to me . þa [lamp hit] þurh godes mild-heortnyſse gemette he an  
þara muneca wiðutan þam mynstre . þa se cniht bæd hine þæt he  
come mid him to eufrosinan . þa he to hire com . þa grette heo hine  
100 and cwæð . Gebide for me . he þa for hi gebæd . and hi ge-bletsode .  
and wið hī gesæt . heo þa cwæð to him . Hlaford ic hæbbe cristenne  
fæder . and soðne godes þeow . and [he] hæfð mycclæ æhta . and  
his mæcca min modor is of þyſsum life gewiten . nu wile min  
104 fæder for his idlum welum me were syllan . ac ic nolde [næfre]

77. cwæð] O. hire cwæð to. Eala]  
O. Eala þu.

78. ænigum] O. nanum.

79. O. sylfne (!); þyſsum.

81. O. digollice; þinne; gegyrelan;  
gegira.

82. O -reafum; yþuſt.

83. to him] supplied from O.

84. O. beæfesian. Soðlice] from O.  
nolde] O. wolde (!). O. didon þe nænne;  
read dydon þe nænne; A. om.

85. Se—cwæþ] from O. Loca] O.  
Efne.

87. O. sumon.

91, 92. O. bletsunge.

92. sona] from O.

93. þam broþor] from O. (uncer-  
tain).

94–96. þone þe—and] all from O.;  
A has swiðe getrywne hire to þam  
minstre and bæd þæt.

96. þu finde] so in O.; A. he funde.



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me sylfe þurh þæt ge-wemman . and ic ne dear beon minum  
 fæder unge-hyrsum . and ic nat hwæt ic be þysum dón mæg .  
 ealle þas niht witodlice ic ane wunode god biddende þæt he minre  
 108 earman sawle his myltse ætywe . and þa þis mergendlican dæge  
 gelicode me þæt ic eowerne sum me to begeate . þæt ic godes  
 word æt him gehyrde . Nu bidde ic ðe for þam edleane þinre  
 sawle þæt þu me wisige to þam þingum . þe to gode belumpon .  
 112 Ða cwæð se broðor . Drihten cwæð on his godspelle . swa hwá  
 swa ne wip-sæcð . fæder . and meder . and eallum his magum .  
 and þær-to-eacan his agenre sawle . ne mæg he beon min leorning-  
 man . nat ic hwæt ic þe mare secge . swa-þeh gif þu mæge þa  
 116 costnunga þines flæsces aræfnan . þonne forlæt þu eall þæt ðu  
 age . and gewit heonan . þines fæder æhta findað yrfewardes  
 genoge . þæt mæden him to cwæð . Ic getrywe on godes fultum .  
 and on þinne . þæt ic becume to mire sawla hælo . Ða cwæð se  
 120 broðor . Ne scealt þu na þyllice ge-wilnunga lætau aslacian .  
 eornost-lice þu wast þæt hit is nu hreowsunga tíð . þa cwæð  
<sup>1</sup> heo . for-þy ic ge-laðode þe hyder . þæt ic wolde þæt ðu me  
 bletsodest and me syððan feaxe becurfe . se broðor þa hi gegyrede  
 124 mid munuc-reafe . and hi bletsode and þus cwæð . Drihten se þe  
 alysde his halgan . gehealde þe fram callum yfle . He þa æfter  
 þyssum . mid blisse ham ferde god wuldrigende . Eufrosina þa  
 þohte þus cwæþende . Gic ic nu fare to fæmnena mynstre . þonne  
 128 secð min fæder me þær . and me þær findað . þonne nimð he me  
 neadunga þanon for mines bryd-guman þingan . ac ic wille faran  
 to wera mynstre þær nan man min ne wene . Heo þa þone wiflican  
 gegyrlan hire of-dyde . and hi ge-scrydde mid werlicum . and on  
 132 æfen-tíð gewát of hire healle . and nam mid hire fiftig mancsas .  
 and þa niht hi ge-hydde on digelre stowe . þa þæs on mergen com  
 pafnuntius to þære ceastre . and þa æfter godes willan eode he  
 into cyrcan . Eufrosina betwux þysum beccm to þam mynstre .  
 136 þe hire fæder tó sohte . þa eode se geat-weard to þam abbode . and

105. O. silfne.

106. and ic—mæg] O. Nu nat ic  
hwæt me is be þisum to done.

107. ealle — wunode] O. Soðlice

ealle þas niht ic buton slæpe awunode.

<sup>1</sup> Leaf 207, back.

to a husband ; but I would not (ever) defile myself thereby. And I dare not be disobedient to my father, and I know not what to do as to this ; verily all this night I continued alone, praying God that He would show His mercy to my miserable soul ; and so, this dawning day, it liked me to get one of you to come to me, that I might hear God's word from him. Now pray I thee, for the sake of the reward of thy soul, that thou instruct me in those things which pertain to God.' Then said the brother, 'the Lord said in His gospel, "Who-soever will not forsake father and mother and all his kindred, and moreover his own soul, he cannot be My disciple." I know not what I can say to thee more ; nevertheless, if thou canst withstand the temptations of thy flesh, then abandon thou all that thou ownest and depart hence ; thy father's riches will find heirs enough.' The maiden said to him : 'I trust in God's assistance and in thine, that I shall attain to my soul's salvation.' Then said the brother, 'thou must not let such desires grow slack, verily thou knowest that it is now the time of repentance.' Then said she, 'therefore I summoned thee hither for that I desired that thou shouldest bless me, and afterward cut off my hair.' Then the brother invested her with the monastic habit, and blessed her and thus said : 'the Lord, who hath delivered His saints, preserve thee from all evil.' He then after this joyfully went home, glorifying God. Then Euphrosyne thought thus, saying ; 'if I go now to a women's convent, then my father will seek me there, and will find me there ; and then he will take me thence by force for my bridegroom's sake ; but I will go to a man's minster where no man will suspect me.' Then she put off her womanly garb from her, and clothed herself with a man's ; and in the eventide departed from her hall, and took with her fifty mancuses, and that night she hid herself in a secret place. Then afterward in the morning came Paphnutius to the city, and then, according to God's will, he went into the church. Meanwhile Euphrosyne arrived at the minster which her father visited ; then the porter went to the abbot and said to him : 'father, here is



cwæð him to . Fæder her is cumen an eunuchus . of cinges  
 hirede wilnað þinre spræce . Se abbod þa ut-eode . and heo sona  
 feoll to his fotum . and on-fangentre bletsunge hī togædere gesæton .  
 140 þa cwæð se abbod . Bearn for hwilcum þingum come þu hider . Ða  
 cwæð heo . Ic wæs on cinges hirede . and ic eom eunuchus . and  
 ic symle wilnode to munuc-licum life gecyrran . ac þyllic lif nis  
 na gewunelic on ure ceastre . nu ge-axode ic eowre mæran droht-  
 144 nunge . and min willa is þæt ic mid eow eardian mote . gif eower  
 willa þæt bið . Ic hæbbe mænigfealde æhta . and gif me her god  
 reste forgifen wile . Ic gedó þæt hi cumað hider . þa cwæð se  
 abbod . Wel come þu <sup>1</sup> min bearn efne þis is ure mynster . wuna  
 148 her mid us gif þe licige . þa axode he hine hwæt his nama wære .  
 þa cwæð he . Smaragdus ic eom geciged . Se abbod him to cwæð.  
 þu eart geong . ne miht þu ane wunian . ac þu behofast þæt þu  
 hæbbe þone þe ðe mæge læran mynsterlice droht-nunge . and þone  
 152 halgan regol . Ða cwæð he . Ic do min fæder æfter þinum wordum .  
 He þa forð-teah þa fiftig mancsas . and þam abbode sealde and  
 cwæð . Nim fæder þis feoh forðon . and gif ic her þurh-wunige .  
 se ofer-eaca hider cymð . þa gecigde se abbod ane broþor to him .  
 156 se wæs genemned agapitus . hāliges lifes man . and wurð-ful on  
 þeawum . and betæhte him þone fore-sædan smaragdum . and him  
 to cwæð . Heonon-forð þes sceal beon þin sunu . and þin leorning-  
 cniht . Agapitus þa under-feng hine on his cytan . þa forþam se  
 160 sylfe smaragdus wæs wlitig on an-syne . swa oft swa ða broðra  
 comon to cyrcan . þonne besende se awyrgeda gast mænig-fealde  
 geþohtas on heora mód . and wurdon þearle gecostnode þurh his  
 fægernysse . and hi þa æt nyxtan ealle wurdon astyrode wið þone  
 164 abbod forþam swa wlitigne man into heora mynstre gelædde . and  
 he þa gecigde smaragdum to him and cwæð . Min bearn þiu ansyn  
 is wlitig . and þissum broþrum cymð micel hryre for heora tyd-  
 ðernyssum . nu wille ic þæt þu sitte þe sylf on þire cytan . and  
 168 singe þær þine tida . and þe þær-inne gereorde . nelle ic þeh þæt  
 þu ahwider elles gā . and he þa bebead agapito . þæt he ge-gear-  
 wode æne emptige cytan . and smaragdum þider inne gelædde .  
 Agapitus þa gefylde þæt his abbod him bebead . and gelædde

<sup>1</sup> Leaf 208.



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172 *smaragdum* into þære <sup>1</sup> westan cytan . þær he hine abysgode on  
 fæstenum and wæccum dæges and nihtes gode þeowigende on  
 heortan clænnysse . swa þæt his lareow swyðe ðæs wundrode and  
 þam broþrum rehte his drohtnunga . Pafnuntius þa witodlice hire  
 176 fæder þa he ham com ofest-lice eode inn to þam bure þe his dohtor  
 inne gewunode beon . þa þe he hī þær ne funde . þa wearð he  
 swiðe unrot . and ongan axian æt eallum ge þeowum ge frigum  
 [hwæt] be his dohtor eufrosinan gedôn wære . þa cwædon hī . to  
 180 niht we hi gesawon . ac we nyston on mergen hwær heo becom .  
 þa wendon we þæt hyre bryd-guma þe heo beweddod wæs hi þær  
 gename . he þa sende to þam brydguman . and hi axode þær . ac heo  
 þær næs . þa hira (*sic*) brydguma gehyrde þæt heo losad wæs .  
 184 þa wearð he swiðe gedrefed . com þa to pafnuntio . and gemette  
 hine for þære unrotnysse on eorþan licgan . þa sædon sume be  
 weninga sum man hi beswác . and hi aweg alædde . He þa sende  
 ridende men geond ealle alexandria land and egypta . and hi  
 188 sohton betwux scip-lipende . and on fæmnena mynstre . and on  
 westenum . ge on scræfum . and æt eallra heora cupra freonda .  
 and neahgebura husum . and þa hī þa þær hī na-hwær ne fundon .  
 hī weopon hī swylce hio dead wære . se sweor be-mænde his snore .  
 192 and se brydguma his bryd . Se fæder his dohtor beweop . and  
 cwæð . wa me mine sweteste bearn . wa me mira eagenas leoht .  
 and mines lifes frofor . hwa be-reafode me minra speda . oððe to-  
 stencte mine æhta . hwá forcearf minne wīn-geard . oððe hwá  
 196 adwæscte min leoht-fæt . Hwa bescirede me mines hihtes . oppþe  
 hwa gewemde þone <sup>2</sup> wlite mire dohtor . Hwilc wulf gelæhte min  
 lamb . oppþe hwylc stow on sæe oððe on lande hæfð behyd swa  
 cynelice ansyne . heo wæs geomrigendra frofor . and geswen-  
 200 cendra rest . Eala þu eorþe ne swelh þu næfre min blod . ær ic  
 geseo hwæt sy gedôn be eufrosinan mire dehter . Gehyredum  
 þysum wordum hī ongunnon ealle weopan . and mycel heof wæs  
 geond ealle þa ceastre . þa ne mihte pafnuntius nan forebyrd  
 204 habban . ne nane frofre onfôn . ferde þa to þam abbode . and  
 feoll to his fotum and cwæð . Ic bidde þe þæt þu ne geswice  
 gebiddan me þæt ic mote findan þæt geswinc þines gebedes . witod-

179. *I supply* hwæt.<sup>1</sup> Leaf 208, back.<sup>2</sup> Leaf 209.

where he occupied himself in fastings and vigils day and night, serving God in purity of heart; so that his master greatly wondered thereat, and related to his brethren his way of life. But Paphnutius her father, when he came home, went very quickly into the bower wherein his daughter was wont to be; and when that he found her not there he became very uneasy, and began to question of all, both slaves and free-men, (what) had been done with his daughter Euphrosyne? Then said they: 'at night we saw her, but we knew not in the morning where she had gone to; but we supposed that her bridegroom who was betrothed to her had taken her there.' Then he sent to the bridegroom and enquired for her there, but she was not there. When her bridegroom heard that she was lost, he became greatly troubled and came to Paphnutius, and found him, on account of his sadness, lying on the earth. Then said some, 'Perchance some one hath deceived her and taken her away.' Then he sent riding men through all the land of Alexandria and Egypt, and they sought amongst travellers in ships, and in women's convents, and in deserts and in caves, and at the houses of all their intimate friends and neighbours; and when they nowhere found her, they bewept her as if she were dead. The father-in-law bemoaned his daughter-in-law, and the bridegroom his bride. The father bewept his daughter, and said: 'woe is me! my sweetest bairn, woe is me! the light of mine eyes and the comfort of my life! Who hath bereaved me of my treasures or scattered my goods? Who hath cut away my vineyard, or who hath quenched my lamp? Who hath deprived me of my hope, or who hath polluted the beauty of my daughter? What wolf hath seized my lamb, or what place on sea or on land hath hid so royal a countenance? She was the consoler of the mourning and the rest of the wearied. Oh thou earth! swallow thou never my blood ere I see what hath been done with Euphrosyne my daughter!' Hearing these words, they all began to weep, and great lamenting was throughout all the city. When Paphnutius could have no patience, nor receive any comfort, then went he to the abbot and fell at his feet, and said, 'I pray thee that thou wilt not cease to entreat for me that I may find the toil of thy prayer; verily I know not whither my

lice ic nāt hwær min dohtor is becumen . Þa se abbod þis gehyrde .  
 208 þa wearð he swyðe unbliðe . het þa gesomnian ealle þa gebroðra  
 to him and cwæð . Ætywað nu þa soþan lufan urum frynd . and  
 gemænelice biddan we god þæt he hine gemedemige to ætywenne  
 hwæt sy gedón be his dehter . Hi þa ealle wucan fæstan . and on  
 212 heora gebedum þurh-wunodon . ac him nan swutelung ne com swa  
 him gewunelic wæs þon[n]e hī hwæs bædon . Witodlice þære  
 eadigan femnan eufrosinan bēn wæs to gode dæges and nihtes .  
 þæt heo næfre on hire life gecyðed wære . Ða þam abbode and  
 216 þam gebroðrum nan swutelung ne com . þa frefrode he hine and  
 cwæð . Bearn ne ateora þu for drihtnes þreale . for-þam he  
 swincð ælc bearn þe he lufað . and wite þu butan godes willan  
 an spearwa on eorþan ne gefylð . hu miccle ma mæg þire dehter  
 220 gelimpan ænig þing butan godes dihte . Ic wat þæt heo sumne  
 godne rād hire geceas . for-þy us be <sup>1</sup>hire nan þincg ateowod  
 wæs . and gif hit þæt wære . swa hit feor þam sy . þæt þin  
 dohtor on ænig lað asliden wære nolde god forseon þissa broþra  
 224 geswinc . ac ic getrywe on god þæt he gyt on þissum life hi  
 geswutelie . þa wearð he gehyrt þurh þas word . and god heri-  
 gende ham ferde . and hine abysgode on godum weorcum and  
 ælmessum . þa sume dæge com he eft to þam abbode and cwæð .  
 228 Gebide for me . for-þam min sár be mire dehter ma and ma wyxst  
 (*sic*) on me mid anxum-nysse . Se abbod þa efen-sargiende him  
 cwæð . woldest þu spræcan wið anne broðor se com of þæs cynges  
 hirede theodosies . for-þam he nyste þæt heo wæs his dohtor .  
 232 þa cwæð he þæt he georne wolde . Se abbod þa het agapitum  
 þæt he hine lædde into smaragdo . þam breþer . þa heo þa on hire  
 fæder beseah . þa wearð heo eall mid tearum geond-goten . and he  
 wende þæt hit wære of onbryrdnysse . and ne oncneow hī nā .  
 236 forþam heo wæs swiðe gepynnod . for þære micclan and stiðan  
 drohtnunge . and heo hire heafod behylede mid hire culan . þæt  
 he hī gecnawen ne sceolde . and þa geendodum ge-bedum hi  
 togædere ge-sæton . þa ongan heo him to spræcan be heofona rices  
 240 eadignysse . and hu se ingang begiten bið mid ælmes-dædum .

213. A. þone; read þonne.

224. get, altered to gyt.

<sup>1</sup> Leaf 209, back.



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and *oprum* unrim godum . and þæt man ne sceolde fæder and  
 modor . and opre woruldlice þing lufian to-foran gode . and him  
 þone apostolican . cwyde sæde . þæt seo gedrefednys wyrcað geþyld .  
 244 and he bið swa afandod . and heo cwæð þa git . Ge-lyf me ne  
 forsihð þe na god . and gif þin dohtor on ænigum lyre feallen  
 wære . þonne gecyðde þe þæt god þæt heo ne losode . <sup>1</sup> ac getryw  
 on god þæt heo sumne gode ræd hire geceas . Læt nu þine micclan  
 248 cwylminge . *Agapitus* min lareow me rehte be þe hu swyðe þu  
 gedrefed eart æfter þire dehter . and hu þu þæs abbodes fultumes  
 bæde . and his broþra . nu wylle ic sylfe eac . þeah ic wác sy  
 and synful god biddan þæt he þe forgife forebyrd . and geþyld .  
 252 and þe getiðige þæs ðe selost sy . and hire behefast . Gelomlice  
 ic wilnode þe geseonne þæt þu sume frofre þurh me eaðmodre  
 findan mihtest . and heo ða cwæð to him . Gang nu min hlaford .  
 Pafnuntius þa wearð micclan gestrangod þurh hire trymenesse .  
 256 and fram hire gewat . and to þam abbode eode . and him to  
 cwæð . min mod is gestrangod þurh þisne broþor . and ic eom  
 swa bliðe swilce ic mine dohtor funden hæbbe . and hine þam  
 abbode . and þam broþrum befæste to gebedrædene . and ham  
 260 ferde god herigende . þa gefylde smaragdus on þære netennysse .  
 eahta and þryttig wintra . and befeoll on untrumnyse . and on  
 þære eac forðferde . þa com pafnuntius eft to mynstre . and  
 æfter þæs abbodes spræce and þara broþra he bæd þæt he moste  
 264 into smaragdo gán . þa het se abbod hine þider lædan . Pafnuntius  
 þa gesæt wið him swa seocan . and wepende him to cwæð . Wa  
 me hwær synd nu þine behát þe þu me be-hete . þæt ic git mine  
 dohtor geseon moste . efne nu we hæfdon sume frofre þurh þe .  
 268 and þu wylt us forlætan . wa me hwa sceal mine ylðo afrefrian .  
 to hwam sceal ic gán þæt me fultumige . min sár is getwyfyld .  
 Nu hit is for eahta and þryttiðan gearan þæt min dohtor me  
 losode . and me nan swutelung ne com . þeh ic <sup>2</sup> his geornlice  
 272 gyrnde . me hylt unaræfnedlic sár . to hwam mæg ic heonon-forð  
 gehyltan (*sic*) . oððe hwilce frofre mæg ic onfón . eallunga þus

273. gehyltan; *read* gehyhtan.

<sup>1</sup> Leaf 210.

<sup>2</sup> Leaf 210, back.

almsdeeds and other unnumbered good works; and that a man should not love father and mother and other worldly things before God; and told him the apostolic saying that 'tribulation worketh patience,' and he shall thus be tried. And she said yet again, 'believe me, God will not despise thee; and if thy daughter were fallen into any loss, then would God show it thee, that she should not be lost. But trust in God that she hath chosen for herself some good counsel. Lay aside thy great torment; Agapitus my master hath related to me concerning thee, how sorely thou art afflicted about thy daughter, and how thou hast besought the aid of the abbot and his brothers. Now will I myself also, though I be weak and sinful, pray God that He will give thee endurance and patience, and grant thee that which is best for thee and fittest for her. Frequently have I desired to see thee that thou mightest find some comfort by means of me, humble as I am'; and she then said to him: 'go now, my lord.' Then Paphnutius was much strengthened by her exhortation, and departed from her, and went to the abbot, and said to him; 'my mind is strengthened by help of this brother; I am as blithe as if I had found my daughter.' And he commended himself to the abbot and to the brothers for their prayers, and went home praising God. Then Smaragdus fulfilled, in that unknown state, eight and thirty years, and fell into a sickness, and therein likewise died. Then came Paphnutius again to the minster, and after speech with the abbot and the brothers, he prayed that he might go to Smaragdus; then the abbot bade them conduct him thither. So Paphnutius sat beside him being thus sick; and, weeping, said to him: 'Woe is me! where are now thy promises which thou didst promise me, that I might yet see my daughter? Lo now! we had some comfort by thy means, and thou wilt leave us! Woe is me! who shall now comfort my old age; to whom shall I go that will succour me? My sorrow is doubled. Now is it for eight and thirty years that my daughter hath been lost to me; and no revelation hath come to me, though I have earnestly yearned for it; unendurable sorrow holdeth me; in what may I henceforth hope, or what comfort can I receive? Mourning thus on every account, I shall go down to



heofende ic to helle niðerstige . Smaragdus þa geseonde . and (*sic*)  
 he nanre frofre onfón nolde . cwæð to him . To hwi eart ðu þus  
 276 swyðe gedrefed and þe sylfne acwellan wylt . cwyst þu þæt  
 drihtnes hand sy unstrang . oþþe him sy ænig þing earfoðlic .  
 gesete nu ende þinre gedrefednysse . and gemun hu god geswutelode  
 iacobe þam heah-fæder iosep his sunu . þone he eac beweop swylce  
 280 he dead wære . ac ic bidde þe þæt þu þrym dagum me ne forlæte .  
 Pafnuntius þa [an-bidode] þara þreora daga fæc þus cweðende .  
 weninga god him hæfð be me sum þing onwrigen . and þa on  
 þam þryddan dæge cwæð he to him . Ic an-bidode broþor þas þry  
 284 dagas . Ða onget smaragdus . se ær wæs eufrosina gehaten . þæt  
 se dæg wæs to becumen hire geleorednysse . þa cwæð heo to him .  
 God ælmihtig hæfð wel gedihtod min earme líf and gefylléd minne  
 willan þæt ic moste þone ryne mines lifes werlice ge-endian . næs  
 288 þurh mine mihta ac þurh þæs fultum þe me geheold fram þæs  
 feondes searwum . and nu geendodum ryne me is gehealden  
 rihtwisnysse weg wuldor-beah . Nelle þu leng beon hoh-ful be  
 þinre dehter eufrosinan . soðlice ic earme eom sio sylfe . and þu  
 292 eart pafnuntius min fæder . Efne nu þu me hæfst gesewen . and  
 þin ge-wilnung is gefylled . ac ne læt þu þis ænigne witan . ne ne  
 gepafa ðu þæt ænig man minne lichaman þwea and gyrwa butan  
 þe sylf . eac swilce ic cyðde þam abbode <sup>1</sup>þæt ic hæfde miccle  
 296 æhta . and ic him behét . þæt ic hī hider ingesyllan [wolde] . gif  
 ic her . þurhwunode . nu gelæst ðu þæt ic behét . forþam þeos stow  
 is arwyrðe . and gebide for me . Þissum gecwedenum heo onsende  
 hire gast . þa pafnuntius þas word gehyrde . and geseah þæt heo  
 300 gewiten wæs . þa abifodon ealle his lima . þæt he on corðan feoll .  
 swylce he dead wære . Ða ge-arn agapitus þyder . and he smar-  
 agdum forð-ferendne geseah . and pafnuntium sam-cwicne on eorðan  
 licgan . þa wearp he him wæter on . and hine up ahóf and cwæð .  
 304 hwæt is þe min hlaford . Ða cwæð he . forlæt me hér sweltan  
 soðlice ic geseah godes wundor to-dæg . and he þa arás and on-  
 ufan hi gefeol wepende and þus cwepende . Wa me min sweteste  
 bearn . for hwam noldest þu ðe sylfe me gecyðan þæt ic mihte mid  
 274. and; *read* þæt.    290. *weg should be struck out.*    296. *I insert* wolde.

<sup>1</sup> Leaf 211.



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308 þe sylf-willes drohtian . Wa me þæt þu swa lange þe sylfe dyrn-  
 dest . Hu aræfnodest þu þæs ealdan feondes searwa . and nu  
 in-eodest on þæt ece líf . Agapitus þa ðis gehyrende . ongan  
 micclum wafian and ofestlice to þam abbode eode . and him eall  
 312 cyððe . and he þa þyder com and ufan þone halgan lichoman  
 feoll and cwæð . Eufrosina cristes bryd . and haligra manna  
 tuddor . ne beo þu forgitende þinra efenþeowa . and þyses myn-  
 stres . ac gebide to drihtne for us . þæt hé gedó ús werlice  
 316 becuman to hælo hyðe . and us do dæl-nimende mid him and his  
 halgum . He ða behead þæt þa gebroðra hī gegaderodan and  
 þone halgan lichaman mid wurþ-mynte byrgenne befæston . þa hī  
 ða onfundon þæt heo wæs wif-hades man . þa wuldrodan hī on god  
 320 se þe on þam wiflican . and tydran hade swilce wundra wyrcað .  
 Þa com þider sum broþor se wæs ánegede <sup>1</sup> and he þa mid wope  
 gecyste þæt halige líc . and hire on-hrán and him wearð agifen his  
 eage . and hi ealle god wuldrodon . Ðæs syndon ealle þa þing þe  
 324 gode synd . and hi þa bebyrgdon hī on þæra fædera byrgenum .  
 Hire fæder þa gesealde into mynstrum . and into godes cyrcum  
 micelne dæl his æhte . and gebeah into þam mynstre mid þam  
 mæstan dæle his speda . and wunode tyn gér on þære cytan þe his  
 328 dohtor ær on drohtnode . and hine beeode [on] godre líf-lade . and  
 þa to drihtne gewát . Se abbod þa and his gesamnung hine beby-  
 rigdon wið his dohtor . and se dæg heora forðfore is mærsod on  
 þam mynstre oð þisne and-weardan dæg . god fæder to wuldre .  
 332 and his ancennedan suna . urum drihtne hælendum criste . samod  
 mid þam halgan gaste . þam sy wuldor and wurðmynt on eallra  
 worulda woruld . AMEN.

<sup>1</sup> Leaf 211, back.

328. A. and; read on.

to me, that I might of my own will have lived here with thee? Woe is me! that thou hast so long concealed thyself! How hast thou passed through the old enemy's snares; and now hast entered into the eternal life!' Then Agapitus, hearing this, began to be much amazed, and went hastily to the abbot, and showed him all; and he thereupon came thither, and fell upon the holy corpse, and said: 'Euphrosyne, bride of Christ, and offspring of holy parents! be not thou forgetful of thy fellow-servants and of this minster; but pray to the Lord for us, that He may make us come manfully to the harbour of safety, and make us partakers with Him and His saints.' Then he bade that the brethren should assemble, and reverently commit the holy corpse to the grave. Then when they found that she was a woman, they gloried in God, Who in the womanly and tender nature worketh such wonders. There came thither a certain brother who was one-eyed, and he then, with weeping, kissed the holy corpse, and touched her; and his eye was given to him again, and they all glorified God, of Whom are all such things as are good; and they then buried her in the sepulchre of her fathers. Then her father paid into the minster and into God's Church a great part of his possessions, and entered the minster with the most part of his riches, and dwelt ten years in the cell wherein his daughter had before lived, and exercised himself in leading a good life; and then departed to the Lord. Then the abbot and his company buried him beside his daughter; and the day of their departure is honoured in the minster unto this present day; to the glory of God the Father and His only begotten Son, our Lord Jesus Christ, together with the Holy Ghost; to Whom be glory and worship for ever and ever. AMEN.

## XXXIV.

X KAL. DECEMBR: PASSIO SANCTAE CECILIE  
VIRGINIS.

[A very imperfect copy in V. (= Cotton MS., Vitel. D. 17.)]

**I**V ON EALDVM DAGVM WÆS SVM ÆDELE MÆDEN  
 cecilia gehaten fram cild-hade cristen  
 on romana rice þa þa seo reðe ehtnys stóð  
 on þæra casera dagum þe cristes ne gymdon .  
 Þeos halige fæmne hæfde on hire breoste  
 swa micele lufe to þam ecan life .  
 þæt heo dægés and nihtes embe drihtnes godspel .  
 and embe godes lare mid geleafan smeade . 8  
 and on singalum gebedum hi sylfe gebysgode .  
 Heo wearð swa-þeah beweddad swa swa hit woldon hire frynd .  
 anum æpelan cnihte . se næs cristen þa git  
 ualerianus gehaten . sé is nú halig sanct . 12  
 Hwæt ða cecilia hi sylfe gescrydde  
 mid hæran to líce . and gelome fæste  
 biddende mid wope . þæt heo wurde gescyld  
 wið ælce gewem<sup>1</sup>mednysse oððe weres gemanan . 16  
 Heo clypode to halgum and to heah-englum  
 biddende heora fultumes to þam heofon-lican gode .  
 þæt heo on clænnysse criste moste þeowian .  
 Hit gewearð swa-þeah þæt se wurðfulla cniht 20  
 þa brydlác geforþode . and gefette þæt mæden  
 mid woruldlicum wurðmynte swa swa heora gebyrde wæron .  
 þa betwux þam sangum . and þam singalum dreamum  
 sang cecilia symle þus gode . 24  
*Fiat cor meum et corpus meum immaculatum ut Non confundar .*  
 Beo min heorte and min lichama þurh god ungewemmed  
 þæt ic ne beo gescynd . and sang symle swa .  
 Hi wurdon þa gebrohte on bedde ætgædere . 28  
 and Cecilia sona þæt snotere mæden

<sup>1</sup> Leaf 212.



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gespræc hire brydguman . and þus to gode tihte .  
 Eala þu min leofa man ic þe mid lufe secge .  
 Ic hæbbe godes encgel þe gehylt me on [lufe] . 32  
 and gif þu wylt me gewemman . he went sona to ðe .  
 and mid gramum þe slihð þæt þu sona ne leofast .  
 Gif þu þonne me lfast . and butan laðe gehylst  
 on clænum mægð-hade . crist þonne lufað þe . 36  
 and his gife geswutelað þe sylfum swa swa me .  
 Se cniht wearð þa afyrht . and cwæð to þam mædene .  
 Dô þæt ic geseo sylf þone engel .  
 gif þu wylt þæt ic gelyfe þinum wordum be þam . 40  
 and gif þe oþer cniht cupre is þonne ic .  
 hine ic ofslea . and þe samod mid him .  
 Cecilia þa cwæð . gif þu on crist gelyfst .  
 and þu gefullod bist . fram fyrnlicum synnum . 44  
 þu miht sona geseon þone scinendan engel .  
 Ualerianus andwyrde þa eft þam mædene .  
 Hwa mihte me fullian þus færllice nu .  
 þæt ic mihte geseon þone scinendan engel . 48  
 Seo fæmne þa lærde swa lange þone cniht .  
 oð þæt he ge-lyfde on þone lifigendan god .  
 and ferde to þam papan þe ðær ful gehende wæs  
 urbanus gehaten . and him fulluhtes bæd . 52  
 Se papa þa blissode . þæt he ge-beah to gode .  
 and bæd þone ælmihtigan god . þæt he for his arfæstnysse  
 þam cnihte gewissode . þæt he wurde geleafful .  
 Efne þa færllice ætforan heora gesihþum 56  
 com godes engel mid anum gyldenum gewrite .  
 and ualerianus feoll afyrht to eorðan .  
 þa arærde hine se engel and het hine rædan  
 þa gyldenian stafas þe him god tosende . 60  
 On þam gewrite wæron þas word gelogode .  
*Unus deus . una fides . unum baptisma .*  
 An ælmihtig god is . and an geleafa .

32. A. life; *read* lufe (Lat. *amatorem*).<sup>1</sup> Leaf 212, back.

spake to her bridegroom and thus allured him to God.

‘Oh thou, my dear husband, I say to thee with love,

I have God’s angel who holdeth me in love, 32

and if thou pollute me he will quickly turn to thee

and will slay thee in anger, that thou wilt soon cease to live.

If then thou lovest me, and without evil continuest

in pure virginity, then Christ will love thee, 36

and will manifest His grace to thyself even as to me.’

Then the youth was afraid, and said to the maiden,

‘Cause that I myself see the angel,

if thou wilt that I should believe thy words concerning this; 40

and if another man is more familiar with thee than I,

him will I slay, and thee together with him.’

Then said Caecilia, ‘If thou believest in Christ

and wilt be baptized from former sins, 44

thou mayest soon see the shining angel.’

Then again Valerian answered the maiden,

‘Who might now baptize me thus suddenly,

that I might see the shining angel?’ 48

The woman then instructed the youth so long a while

that at last he believed on the living God,

and went to the pope who was full nigh at hand,

called Urban, and besought baptism of him. 52

Then the pope rejoiced that he had bowed to God,

and prayed Almighty God, of His clemency,

to direct the youth that he might become a believer.

Lo then! suddenly before their sight 56

came God’s angel with a golden writing,

and Valerian fell affrighted to the earth.

Then the angel raised him, and bade him read

the golden letters which God had sent to him. 60

In the writing were set these words,

*Unus deus, una fides, unum baptisma :*

‘There is one Almighty God, and one Faith,



and an fulluht . and he feng to rædene . 64  
 Ða cwæð se engel . gelyfst þu þises . oððe licað þe elles hwæt .  
 Ualerianus *and*wyrde . hwæt bið æfre soðlicre  
 oððe to gelyfenne ænigum lifigendum menn .  
 and se engel þa gewende mid þam worde him fram . 68  
 Se papa ða siððan hine sona ge-fullode .  
 and his geleafan him tæhte . and let hine eft faran  
 ham to cecilian þam halgan mædene .  
 Ða funde se cniht þa fæmnan standende 72  
 on hire gebedum on hire bure ane  
 and godes engel standande mid gyldenum fyper-haman .  
 mid twam cyne-helmum gehende þam mædene .  
 Ða cyne-helmas wæron wundorlice scinende 76  
 on rosan readnysse . and on lilian hwitnysse .  
 and he forgeaf þa ænne þam æpelan mædene .  
 and oþerne þam cnihte . and cwæð him þus to .  
 Healdað þas cynehelmas mid clænre heortan 80  
 for-þam-þe ic hī genam on neorxne-wange .  
 ne hī næfre ne for-seariað ne heora swetnysse ne forleosað .  
 ne heora wlita ne awent to wyrsan hiwe .  
 ne hī nan man ne gesihð butan se þe <sup>1</sup> clænnysse lufað . 84  
 and þu ualeriane for-ðan-þe ðu lufast clænnysse .  
 se hælend þe het biddan swa hwilce bene swa þu wille .  
 Ða cneowode se cniht and cwæð to þam engle .  
 Næs me nan þing swa leof on þysum life wunigende 88  
 swa me wæs min broþor . and bið me un-eaþe  
 þæt ic beo alysed . and he losige on witum .  
 Ðas bene ic bidde þæt min broþor tiburtius  
 beo alysed þurh god and to geleafan gebiged . 92  
 and he do unc begen him to biggengum .  
 Ða cwæð se engel eft mid blisse him to . Forþan-þe þu þæs  
 bæde  
 þe bet gode licað þin broðor tiburtius  
 bið gestryned þurh þe to þam ecan life . 96  
 swa swa þu gelyfdest on god þurh cecilian lare .

<sup>1</sup> Leaf 213.



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and git sceolan begen (þu and þin broðor) beon gemartyrode samod .  
and se engel þa ge-wende up to heofonum .  
Hi smeaddon þa mid glædnysse . and embe godes willan  
spræcon . 100  
op-þæt his broþor com bliðe on mergen him to .  
and cyste hī butu . and cwæð mid blisse .  
Ic wundrige þearle hu nu on wintres dæge  
her lilian blostm oppe rosan bræð . 104  
swa wynsumlice and swa werodlice stincað .  
Deah þe ic hæfde me on handa þa blostman .  
ne mihton hi swa wynsumne wýrt-bræð macian .  
and ic seege to soþan þæt ic swa eom afylled 108  
mid þam swetan bræða . swylce ic sy geedniwod .  
þa cwæð se broðor . þurh mine bene þe com  
þæs wynsuma bræð to þæt þu wite heonan-forð  
hwæs blod readaþ on rosan gelicnysse . 112  
and hwæs lichama hwitað on lilian fægernysse .  
We habbað cyne-helmas halige mid us  
scinende swa swa rose . and snaw-hwhite swa swa lilie .  
þa þu ne miht geseon þeah þe hī scinende beon . 116  
þa cwæð tiburtius . Sege me <sup>1</sup> broðor min . gehyre ic þis on  
slæpe .  
oððe þu hit sægst on eornost . Se oðer him cwæð to .  
Oð þis we leofodon swilce we on slæpe wæron .  
ac we synd nu gewende to soðfæstnysse . 120  
þa godas þe we wurþodon syndon gramlice deofla .  
þa cwæð se oþer . Hu wearð þe þæt cup?  
Ualerianus andwyrde . Godes engel me tæhte .  
and þone þu miht geseon gif ðu soðlice bist 124  
on fulluhte aþwogen fram þam fulum deofol-gilde .  
Hi spræcon þa swa lange . oð-þæt hé to ge-leafan beah .  
and se broðor wolde þæt he wurde gefullod .  
þa befrán tiburtius hwa hine fullian sceolde . 128  
Se oðer him cwæð to . Urbanus se papa .  
Eft þa tiburtius him andwyrde and cwæð .

<sup>1</sup> Leaf 213, back.

and ye two shall both (thou and thy brother) be martyred together.'

And the angel therewith returned up to heaven.

Then they pondered with gladness and spake concerning God's will, 100

until his brother came blithely in the morning to them, and kissed them both, and said with joy:

'I wonder exceedingly how now, on a winter's day, here lily-blossom or rose's breath 104  
smells so winsomely and so sweetly.

Though I had the blossoms in my hand they could not make such a winsome perfume; and I say in sooth that I am so filled- 108

with the sweet breath as if I were made anew.' Then said the brother: 'through my prayer this winsome breath came to thee, that thou mayest know henceforth

whose blood is red in likeness to a rose, 112  
and whose body is white with a lily's fairness.

We (both) have holy crowns with us shining like a rose and snow-white like a lily, which thou mayest not see, though they be shining.' 116

Then said Tiburtius, 'tell me, brother mine, hear I this in sleep, or sayest thou it in earnest?' The other said to him,

'Until this we have lived as if we were asleep, but now we are turned unto righteousness; 120  
the gods which we worshipped are cruel devils.'

Then said the other; 'how became that known to thee?' Valerian answered; 'God's angel taught me, and him thou mayest see if indeed thou wilt be 124  
washed in baptism from foul idolatry.'

So they spake long time until he turned to the faith, and the brother desired to be baptized.

Then enquired Tiburtius who should baptize him. 128

The other said to him: 'Urban the pope.'

Then again Tiburtius answered him and said;

Se is geutlagod and lið him on digelan  
 for his cristen-dome . and gif we cumað him to . 132  
 we beoð gewitnode . gif hit wyrð ameldod .  
 and þa hwile þe we secað swa swa hit gesæd is  
 god-cundnysse on heofonum . we graman gemetað .  
 and lif-leaste on eorðan gif we his lare folgiað . 136  
 Þa cwæð cecilia sona mid ge-byalde .  
 gif þis lif wære ana . and oþer nære selre .  
 þonne mihte we ondrædan us deaðes rihtlice .  
 Þa axode tiburtius . is ænig oþer lif? 140  
 Cecilia him cwæð to . Cuð is gehwilcum menn  
 þæt þis lif is geswinc-ful . and on swate wunað .  
 þis lif bið alefed on lang-sumum sarum .  
 and on hætum ofþefod . and on hungre gewæht . 144  
 mid mettum ge-fylled . and modig on welum .  
 mid hafen-leaste aworpen and ahafen þurh iugoðe .  
 mid ylde gebiged . and to-bryt mid seocnysse .  
 mid unrotnysse fornumen . and geangsumod þurh cara . 148  
 þonne cymð him deað to . and deð of ge-mynde  
 ealle þa blysse þe he breac on his life .  
 and on þam ecan life þe æfter þysum cymð  
 bið þam rihtwisum for<sup>1</sup>gifen rest . and gefea . 152  
 and þam unrihtwisum þa ecan wita .  
 Þa cwæð tiburtius . hwa com þanon hider  
 þe mihte us secgan gif hit swa wære?  
 Cecilia þa arás . and mid anrædnysse cwæð . 156  
 Ealle ge-sceafta scyppend ænne sunu gestrynde .  
 and forð-teah þurh hine sylfne þone frofer gast .  
 þurh þone sunu he gesceop ealle gesceafta þe syndon .  
 and hī ealle gelyffæste þurh þone lifigendan gast . 160  
 Þa andwyrde tiburtius . Ænne god gebodiað .  
 and hu-meta namast þu nam-cuðlice þry godas .  
 Cecilia him andwyrde . An god is ælmihtig  
 on his mægen-þrymnysse wunigende . Done arwurðiað we cristenan  
 æfre on þrynnysse . and on soðre annysse . 165

<sup>1</sup> Leaf 214.



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for-þan-þe fæder . and sunu . and se frofer gast  
 an gecynd habbað . and ænne cyne-dom .  
 swa swa on anum men synd soðlice þreo þing . 163  
 andgit . and wylla . and gewittig gemynd .  
 þe anum men gehyrsumiaþ æfre togædere .  
 Þa feoll tiburtius forht to hire cneowum .  
 and clypode hlude . and cwæð mid geleafan . 172  
 Ne þincð me þæt þu spræce mid menniscra spræce .  
 ac swilce godes engel sylf spræce þurh þe .  
 ac ic axie git be þam oþrum life  
 hwa þæt gesawe . and siððan come hider . 176  
 Hwæt þa cecilia him snoterlice andwyrde .  
 and sæde hu se hælend of heofonum com to us .  
 and hwylce wundra he worhte on þisre worulde fela .  
 and hu he þa deadan arærde of deaðe to life . 180  
 and hu he sylf of deaðe on þam þridan dæge arás .  
 and fela þincg him sæde swutellice be criste .  
 Þa weop tiburtius and gewilnode georne  
 þæt he gefullod wurde æt þam fore-sædan papan . 184  
 and se broþer sipode sona forð mid him .  
 and cydde þam papan hwæt hī gecweden hæfdou .  
 Se papa ða urbanus blis<sup>1</sup>sode on gode .  
 and gefullode sona þone gesæligan cniht . 188  
 and sæde him geleafan geond seofon dagas on án .  
 oþ þæt he fulfremod ferde eft ongean .  
 He beget þa æt gode þa gastlican gesælþa .  
 swa þæt he dæg-hwamlice drihtnes englas geseh . 192  
 and swa hwæs he ge-wilnode . him ne forwyrnde god .  
 and worhte gelome wundra þurh hine .  
 and þurh his broðor swa swa béc secgað .  
 þa wæs on rome byrig sum reðe cwellere 196  
 almachius gehaten . se wæs heah-gerefa .  
 and he mid manegum wítum gemartyrode þa cristenan .  
 þa ða he of-axian mihte . and man ne moste hī bebyrigan .  
 Ualerianus þa and his fore-sæda broþor 200

<sup>1</sup> Leaf 214, back.

because Father and Son and the Comforting Spirit  
 have one nature and one kingdom;  
 even as in one man are verily three things; 168  
 understanding, and will, and conscious memory,  
 which together ever belong to one man.'  
 Then fell Tiburtius, affrighted, at her knees,  
 and cried aloud and said with faith: 172  
 'it seemeth not to me that thou speakest with man's speech,  
 but as if God's angel himself spake through thee.  
 Nevertheless I ask concerning the other life,  
 who hath seen it and afterwards came hither?' 176  
 So then Caecilia wisely answered him,  
 and told how the Saviour came from heaven to us,  
 and what kind of many wonders He wrought in this world,  
 and how He raised the dead from death to life, 180  
 and how He Himself arose from death on the third day,  
 and said to him many things clearly concerning Christ.  
 Then wept Tiburtius, desiring earnestly  
 that he might be baptized by the aforesaid pope, 184  
 and his brother immediately went forth with him,  
 and told the pope what they had said.  
 Then Urban the pope rejoiced in God,  
 and straightway baptized the blessed youth, 188  
 and instructed him in the faith for seven days together,  
 until he, being perfected, went back again.  
 Then he obtained of God spiritual blessings,  
 so that he daily saw the Lord's angels, 192  
 and whatsoever he desired, God denied him not,  
 and frequently wrought miracles through him,  
 and through his brother, even as books tell.  
 There was in the city of Rome a certain cruel murderer 196  
 called Almachius, who was the prefect;  
 and he by many tortures martyred the Christians  
 when he could discover them; and no man might bury  
 them.  
 Then Valerian and his aforesaid brother 200



bebyrigdon þa martyras þe se man-fulla acwealde .  
 and ælmyssan dælde dæghwamlice þearfum .  
 oð þæt se arleasa ehtere of-axode heora dæda .  
 Hwæt þa almachius het þa men gelangian . 204  
 and axode hi sona mid swiðlicre þreatunge  
 hwi hī þa be-byrigdon þe his beboda for-sawon .  
 and for heora scyldum ofslagene lagon .  
 oppe hwi hī dældon dearnunga heora æhta 208  
 waclicum mannum unwislicum ræde .  
 Þa *andwyrde* tiburtius þam arleasan and cwæð .  
 Eala gif þa halgan þe þu hete ofslean  
 and we bebyrigdon . woldon us habban 212  
 huru him to þeowum to heora þenungum .  
 Hi þa swa lange motodon . op þæt se manfulla hét  
 mid saglum beatan þone operne broþor .  
 and sum ræd-bora þa to þam reðan þus cwæð . 216  
 Hát hī leof acwellan . nu hī cristene synd .  
 gif þu þonne elcast . heora æhta hī dælað  
 þearfum . and wædlum . and þu witnast hī siððan .  
 and næfst þa æhta for þinre ælcunge . 220  
 Almachius þa hét his manfullan <sup>1</sup> cwelleras  
 lædan þa gebroðra on bendum togædere  
 to þam hæpengilde . and het hī geoffrian  
 oppe hī man ofsloge . mid swurde þær-rihte . 224  
 Hi lædde þa maximus swa se manfulla hét  
 mid oþrum cwellerum to þære cwealm-stowe .  
 Þe weop maximus for-þan-þe hī woldon sweltan  
 and axode þa gebroðra hwi hī swa bliþelice eodon 228  
 to heora agenum slege . swylce to gebeorscipe .  
 Þa cwæð se yldra broþor . Noldon we eþstan to deape  
 mid swa mycelre blisse . gif we to beteran life  
 soðlice ne becomon siððan we ofslagene beoð 232  
 to þam ecan life . swa swa we leornodon to soþan .  
 Betwux þære tihtinge þa þa hī tengdon forð .

230. V. (fol. 11) *begins*—Noldon we.<sup>1</sup> Leaf 215.



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þa cwæð se maximus to þam martyrum þus .  
 Ic wolde eac forseon þisre worulde swæsnysses . 236  
 gif ic wiste to gewissan þæt eowre word wæron soþe .  
 þa cwæð se gingra broðor of þam bendum him to .  
 Ure drihten crist deð þæt þu ge-sihst  
 þonne we ofslagene beoð hu ure sawla farað 240  
 mid wuldre to him . gif þu wylt nu behatan  
 þæt þu mid eallum mode . þin mán behreowsige .  
 Maximus þa cwæð to þam martyrum þus .  
 Fyr me forbærne gif ic ne buge to criste . 244  
 siþþan ic geseo hu eowre sawla farað  
 to þam oþrum life þe ge embe sprecað .  
 þa cwædon þa halgan gebroþra þe he on bendum lædde .  
 Bebeod þysum cwellerum þæt hī us cuce healdan 248  
 on þinum agenum huse . nu þas ane niht  
 oðþæt þu sy gefullod fram fyrnlicum synnum .  
 þæt þu mote geseon þa ge-sihðe þurh god .  
 Hi wurdon þa gebrohte on bendum to his huse . 252  
 and cecilia seo eadige mid arwurðum sacerdum  
 þider com sona . and hī sæton þa niht  
 embe crist sprecende . oþþæt þa cwelleras gelyfdon  
 and wurdon ge-fullode æt þam fore-sædum <sup>1</sup> preostum . 256  
 Hwæt þa on dægræd þæt deorwurðe næden  
 cecilia clypode . and cwæð to him eallum .  
 Nu ge la godes cempan . awurpað cafllice eow fram  
 þæra þeostra weorc . and wurðað ymbscrydde 260  
 mid leohtes wæpnum . to þysum gewinne nu .  
 Ge habbað gecampod swiðe godne campdom  
 eowerne ryne ge gefyldon and geleafan geheoldon .  
 gaþ to þam wuldor-beage þæs wynsuman lifes . 264  
 þonne (*sic*) se riht-wisa dema deð eow to edleane .  
 Hi wurdon þa gelædde for heora geleafan to slege .  
 and mid swurde beheafdode . þa beheold maximus

244. V. forbearne.

245. V. eowra.

253. V. eadiga.

257. V. dægred.

<sup>1</sup> Leaf 215, back.

this Maximus spake to the martyrs thus :

‘ I would also despise this world’s sweetness, 236

if I knew of a surety that your words were true.’

Then said the younger brother to him, out of his bonds,

‘ Our Lord Christ will cause that thou shalt see,

when we are slain, how our souls depart 240

with glory to Him, if thou wilt now promise

that thou with all thy mind wilt repent of thy wickedness.’

Then Maximus said to the martyrs thus :

‘ may fire consume me if I bow not to Christ 244

after I see how your souls depart

to the other life whereof ye speak.’

Then said the holy brothers whom he was leading in bonds ;

‘ command these executioners to keep us alive 248

in thine own house now for this one night,

until thou be baptized from former sins,

that thou mayest, by God’s help, see that vision.’

Then they were brought in bonds to his house, 252

and the blessed Caecilia with venerable priests

soon came thither, and they sat that night,

speaking concerning Christ until the executioners believed,

and were baptized by the aforesaid priests. 256

Lo then ! in the early dawn the precious maiden,

Caecilia, cried, and said to them all :

‘ Now, oh ye soldiers of God, cast away from you boldly

the works of darkness, and be ye now clothed 260

with the armour of light for this conflict.

Ye have fought a very goodly fight ;

ye have fulfilled your course, and have kept the faith ;

go to the crown of glory of the winsome life 264

which the righteous judge will give you as reward.’

Then they were led for their faith to death,

and beheaded with the sword. Then Maximus beheld,

and sæde mid aþe to þam ymbstandendum . 268  
 Ic ge-seah soðlice mid þam þe hi ofslagene wurdon .  
 godes englas scinende on sunnan gelicnysse  
 fleogende him to . and under-fengon heora sawla .  
 and þa sawla ic ge-seah swiðe wlitig faran 272  
 forð mid þam englum on heora fiðerum to heofonum .  
 Þa þa *maximus* sæde swa soðlice ðas word  
 weopendum eagam . þe gewendon þa hæþenan  
 manega to geleafan fram heora leasum godum . 276  
 Almachius þa ofaxode þæt se arwurða *maximus*  
 mid eallum his hiwum on þone hælend gelyfde .  
 and wæron gefullode . wearð þa him gram  
 and het hine swingan mid leadenum swipum 280  
 oþ þæt he gewát of worulde to criste .  
 Cecilia þa sona þone sanct bebyrigde  
 on stænenre þryh on þam stede þe lagon  
 þa twegen gebroþra bebyrigde on ær . 284  
 Heo dælde þa siððan digellice þearfum  
 hire brydguman æhta . and his broþor þing .  
 and almachius wolde witan ymbe þa æhtan (*sic*).  
 swylce heo wydewe wære . and heo wearð þa geneadod 288  
 þæt heo offrian sceolde þam arleasum godum .  
 Þa weopon þa hæðenan þæt swa wlitig fæmne .  
 and swa æþel-boren wimman mid wisdome afylled .  
 wolde <sup>1</sup> deað þrowian on witum swa lung . 292  
 Þa cwæð cecilia and sæde him eallum .  
 Ne bið se forloren þe lið for gode ofslagen  
 he bið swa awend to wuldre of deaðe .  
 swilce man lam sylle . and sylf nime gold . 296  
 swilce he sylle wác hús . and wuldor-ful under-fó .  
 sylle gewitendlic . and ungewitendlic under-fó .  
 sylle wacne stán . and wurðfulne gym under-fó .  
 Heo tihte þa swa lange þa ungeleaffullan hæðenan 300  
 oð þæt hī ealle cwædon mid anre stemne þus .

291. V. æþelboran.

301. V. ends.

<sup>1</sup> Leaf 216.



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We gelyfað þæt crist godes sunu soðlice god is  
 þe þe þyllice under-feng him to þinenne on worulde .  
 þa wurdon gefullode . feower hund manna      304  
 on cecilian huse þam hælende to lofe .  
 and se papa mæssode þam mannum gelome .  
 on þam ylcan huse . and se hæðenscipe wanode .  
 Almachius se arleasa hét þa ardlice gefeccan      308  
 þa eadigan cecilian . and hī axode sona  
 [of] hwylcere mægðe heo wære . and hī motodon lange .  
 oþþæt þam deman ofþuhte hyre drystig-nyss .  
 and cwæð orhlice eft to þam mædene .      312  
 Nast þu mine mihte . and þæt mæden him cwæð to .  
 Ic secge gif þu hætst hwilce mihte þu hæfst .  
 Ælces mannes miht þe on modignysse færð .  
 is soðlice þam gelic swilce man siwige      316  
 ane bytte . and blawe hī fulle windes .  
 and wyrce siððan an þyrl þonne heo to-þunden bið  
 on hire greatnysse þonne togæð seo miht .  
 Almachius hire cwæð to þa þa hi campodon mid wordum      320  
 Hwæt þu ungesælige . nast þu þæt me is geseald  
 anweald to ofsleanne and to edcucigenne .  
 and þu spræcst swa modelice mine mihta tælende ,  
 þæt mæden him cwæð to . Oþer is modignyss .      324  
 oþer is anrædnys . and ic anrædlice spræc .  
 na modelice . forþan-þe wé modignysse  
 eallunga onscuniað . and eft heo cwæð him to .  
<sup>1</sup> þu cwæde þæt þu hæfdest to acwellene anweald .      328  
 and to edcucigenne . ac ic cwæðe þæt þu miht  
 þa cucan adydan . and þam deadan þu ne miht  
 eft lif forgifan . ac þu lyhst openlice .  
 Almachius hire *and*wyrde . Awurp þine dyrstignysse      332  
 and geoffra þam godum arwurðlice onsægednysse .  
 Cecilia him cwæð to . cunna mid grapunge  
 hwæðer hī stanas synd . and stænene anlicnysse

‘We believe that Christ, God’s Son, is truly God who hath in this way received thee as His handmaid in the world.’

Then were baptized four hundred men  
in Caecilia’s house to the praise of the Saviour,  
and the pope said mass for the men frequently  
in the same house, and heathenism waned. 304

Then the wicked Almachius bade quickly fetch  
the blessed Caecilia, and at once asked her  
of what family she was, and they disputed long  
until her boldness vexed the judge,  
and he said arrogantly again to the maiden; 312  
‘knowest thou not my might?’ And the maiden said to him:  
‘I will say, if thou biddest me, what sort of might thou  
hast.

Every man’s might who walketh in pride  
is verily like as if a man should sew up  
a bladder, and blow it full of wind,  
and afterward make a hole, when it is puffed out,  
then, in its greatness, the might departeth.’ 316

Almachius said to her as they strove with words:  
‘Oh thou, unhappy one! knowest thou not that power  
is given to me to slay and to make alive again. 320

And thou speakest so proudly, scorning my might.’  
The maiden said to him: ‘pride is one thing;  
steadfastness is another, and I spake steadfastly,  
not at all proudly, because we altogether  
abhor pride.’ And again she said to him: 324

‘thou saidest that thou hadst power to kill  
and to make alive again; but I say that thou canst  
destroy the living, but thou canst not give life  
again to the dead; but thou liest openly.’ 328

Almachius answered her: ‘cast away thy presumption,  
and offer to the gods reverent sacrifice.’ 332

Caecilia said to him: ‘test by grasping  
whether they are stones, and stony images,



þa þe þu godas gecigst begotene mid leade . 336  
 and þu miht swa witan gewislice mid grapunge  
 gif ðu geseon ne miht þæt hi synd stanas .  
 Hi mihton wel to lime . gif man hī lede on ád .  
 nu hī ne fremiað him sylfum . ne soðlice mannum . 340  
 and hī mihton to lime gif hī man lede on fyr .  
 Þa wearð se arleasa dema deoflice (*sic*) gram .  
 and hét hī lædan sona . and seoðan on wætere  
 on hire agenum huse for þæs hælendes naman . 344  
 Þa dydon þa hæþenan swa swa hī hét almachius .  
 and heo læg on þam bæðe bufan byrnendum fyre .  
 ofer dæg . and niht . ungederodum lichaman .  
 swa swa on cealdum wætere . þæt heo ne swætte furðon . 348  
 Hi cyddon þa almachie hu þæt mæden þurh-wunode  
 on þam hatum bæðe mid halum lichaman .  
 and furþon butan swate . þa sende he ænne cwellere to .  
 and hét hī beheafdian on þam hatan wætere . 352  
 Se cwellere hī sloh þa mid his swurde  
 æne eft . and þryddan siðe . ac hire swura næs forod .  
 and he forlét hī sona swa samcuce licgan .  
 forþam-þe witan cwædon þæt nan cwellere ne sceolde 356  
 feower siðan slean to . þonne man sloge scyldigne .  
 Heo leofode þa þry dagas . and þa geleaffullan tihte .  
 and hire mædena betæhte þam maran papan .  
 and hire hus wearð gehalgod to haligre cyrcan . 360  
 Þær wurdon þurh god wundra ge<sup>1</sup>lome  
 and urbanus se papa bebyrigde hī arwurðlice .  
 to wuldre þam ælmihtigan þe on ecnysse rixað . AMEN.

<sup>1</sup> Leaf 217.



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## XXXV.

III. KAL. DECEMBR: PASSIO CHRISANTI ET DARIÆ  
SPONSE EIVS.

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**O**N ÐAM TIMAN ÐE NVMERIANVS CASERE  
 RIXODE þa ferde sum æðelboren man  
 fram alexandrian byrig to rome byrig .  
 polemius gehaten . se wæs hæþengilda .  
 and he hæfde ænne sunu gehaten crisantus .  
 Se kasere hine underfeng ða mid fullum wurðmynte .  
 and þa romaniscan witan hine wurðodon swyðe .  
 þa befæste he his sunu sona to lare 8  
 to woruld-wisdome þæt he uð-wita wurde .  
 for-ðam-þe on þam dagum ne mihte nan man beon gepogen  
 buton he hæþene béc hæfde geleornod .  
 and þa cræftas cuþe þe kaseres þa lufodon . 12  
 Crisantus þa leornode mid leohtum andgite .  
 and mid gleawum mode grammatican cræft .  
 and þa hæðenan béc . oþ-þæt þa halgan godspel  
 him becómon to hande . þa cwæð he to him sylfum . 16  
 Swa lange ic leornode þa ungeleaffullan béc  
 mid þeostrum afyllede . oþ-þæt ic færlice becom  
 to soðfæstnysse leohte . and ic snotor ne beo  
 gif ic cyrre to þeostrum fram þam soðan leohte . 20  
 Uton healdan fæste þone fægeran gold-hord  
 nelle ic hine for-leosan . nu ic swa lange swanc .  
 un-nyt ic leofode gif ic hine nu forlæte.  
 He began þa to secenne swyðe ða cristenan . 24  
 oðþæt he ofaxode ænne arwurðne mæsse-preost .  
 on fyrleum wunigende . and he fægnode þæs .  
 He wearð þa gefullod æt þam fore-sædan preoste .  
 and leornode his geleafan mid þam balgan lareowe . 28  
 swa þæt he þone cristen-dom cuðe be fullan .  
 and began to bodigenne bealdlice þone hælend .

## XXXV.

NOV. 29. PASSION OF CHRYSANTHUS AND HIS  
WIFE DARIA.

At the time when the Emperor Numerianus was reigning, there went a certain nobleman from the city of Alexandria to the city of Rome, called Polemius, who was an idolater; 4  
and he had a son called Chrysanthus.

Then the emperor received him with great worship, and the Roman senators honoured him exceedingly.

Then he straightway set his son to the learning 8  
of worldly wisdom, that he might become a philosopher; because in those days no one could be distinguished unless he had learned heathen books,

and knew the arts which emperors then loved. 12  
So Chrysanthus learned with quick intelligence and with skilful mind the grammatical art, and the heathen books, until the holy gospels came into his hand. Then said he to himself; 16  
'thus long have I learned faithless books filled with darkness, until I suddenly came to the light of truth, and I shall not be wise if I turn to darkness from the true light. 20  
Let us hold fast that fair treasure;  
I will not lose it now that I have laboured so long;  
in vain have I lived if I now let it go.'

Then began he earnestly to seek out the Christians 24  
until he found out a venerable mass-priest living far off, and he rejoiced thereat.

He was thereupon baptized by the aforesaid priest, 28  
and learned his faith with that holy teacher, so that he knew the Christian religion in its fullness, and began boldly to preach the Saviour.

Þa ge-stodon <sup>1</sup>his frynd his fæder and cwædon .  
 To plihte þinre æhta and þines agenes heafdes 32  
 bodað þes þin cnapa swa bealdlice be criste .  
 wurðe hit þam casere cup ne canst þu þe nænne ræd .  
 Þa gebealh hine se fæder . and gebrohte þone sunu  
 on leohtleasum cwearterne . and beleac hine þær . 36  
 and on æfen symle sende him bigleofan  
 lytelne and wacne . and he wunode þær swa .  
 Þa sædon þa magas eft sona þam fæder .  
 Gif þu wille þinne sunu geweman fram criste . 40  
 þonne most þu him olæcan . and eft-mettas beodan .  
 and dó þæt he wifige þonne wile he forgitan  
 siððan he wer bið þæt he wæs cristen .  
 Þas geswencednyssa . and þas sweartan þeostra 44  
 þe þu him dest to wite . awendaþ þa cristenan  
 him sylfum to wuldra . na to witnunge .  
 Se fæder þa het feccan of þam fulum cwearterne  
 þone geswenctan cniht . and hine sona scrydde . 48  
 mid deorwurðum reafum . and bet dæftan his búr  
 mid pallum . and mid wah-ryftum . wurðlice þam cnihte .  
 He funde eac sona fif mædena him to .  
 wlitige and rance . to wunigenne mid him . 52  
 and hét þæt hi awendon mid heora wodlican plegan  
 his geþanc fram criste . and cwæð þæt hi sceoldon  
 sylfe hit gebicgan . gif hi ne bigdon his mód .  
 He sende him eac gelome sanda . and estas . 56  
 ac se cniht forseah þa sanda . and drencas .  
 and þa mædena onscunode . swa swa man deþ næddran .  
 He læg on gebedum . and forbeah heora cossas .  
 and bæd þone hælend þæt he ge-heolde his clænnyse . 60  
 swa swa he heold Iosepes on ægipta lande .  
 He andette eac gode mid eallum mode and cwæð .  
 Ic bidde þe drihten þæt þu dó þæs næddran  
 þæt hí ealle slapon on minre gesihðe nu . 64  
 þæt hí awræccan ne magon mid heora wodlican ple<sup>2</sup>gan

<sup>1</sup> Leaf 217, back.<sup>2</sup> Leaf 218.



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ænige galnysse on me for-ðan-þe ic truwiges on þe .  
 Mid-þam-þe crisantus clypode þas word to gode .  
 þa slepon þa mædene swa swarum slape . 68  
 þæt man hi awreccan ne mihte butan man hi awurpe  
 ut of þæs cnihtes bure þe ða clænnysse lufode .  
 Wið-utan þam bure hī æton and wacodon .  
 and swa hraðe swa hī in-eodon hī wurdon on slæpe . 72  
 þis wearð þa gesæd sona þam fæder .  
 and he beweop þone sunu swilce he dead wære .  
 þa cwæð sum rædbora þæt chrisantus leornode  
 dry-cræft æt þam cristenum and ofer-com mid þam 76  
 þa bilewitan mædene on þam bure swa eapelice .  
 and tihte þone fæder þæt he funde sum mæden  
 on cræftum getogen . þe cuþe him *andwyrde* .  
 þa wæs sum mæden wundorlice cræftig 80  
 on þære ylcan byrig æpelborenre mægðe  
 daria gehaten on hæðenscipe wuuigende .  
 wlitig on wæstmē . and on uðwitegunge snoter .  
 Polemius þa sona sende his frynd 84  
 to þam mædene darian and micclum wæs biddende .  
 þæt heo chrisantum gewemde fram criste mid spræce .  
 and þæt heo hæfde hine hire to were syððan .  
 Him gewearð þa æt nextan þæt heo wolde swā don . 88  
 and com þa geglenged mid golde to þam cnihte .  
 and scinendum gymstanum swilce sun-beam færlice .  
 and hine frefrode mid hire fægerum wordum .  
 þa cwæð crisantus hire to mid clænum mode þus . 92  
 swyðe þu geglengdest mid golde þe sylfe  
 þæt þu mid þinre wlite mine willan aidlige .  
 ac þu mihtest habban þone hælend to brydguman  
 gif þu hine lufodest . and heolde þe clænlice . 96  
 on ungewemmedum mægðhade . and þu wurde swa wlitig  
 wip-innan on mode . swa swa þu wið-utan eart .  
 Daria him *andwyrde* . ne <sup>1</sup> dyde ic for galnysse  
 þæt ic þus gefretewod ferde in to þe . 100

<sup>1</sup> Leaf 218, back.

'any lust in me, because I trust in Thee.'

While Chrysanthus was speaking these words to God,  
the maidens slept so heavy a sleep 68

that one could not arouse them except by casting them  
out of the bower of the youth who loved chastity.

Outside the bower they ate and kept awake,  
and as quickly as they went in they fell asleep. 72

Then this was soon told to the father,  
and he bewept his son as if he were dead.

Then said a certain counsellor, that Chrysanthus had learnt  
magic from the Christians, and had overcome therewith 76

the innocent maidens in the bower thus easily;

and urged the father to find some maiden

educated in arts, who could answer him.

There was a certain maiden, wonderfully skilled, 80

in the same city, of noble parentage,

called Daria, living in heathenism,

fair in stature and wise in philosophy.

Then straightway Polemius sent his friends 84

to the maiden Daria, and greatly besought her

that she would entice Chrysanthus from Christ by speech,

and that she should have him for a husband afterward.

Then at last it befell him that she consented to do so, 88

and thus came to the youth, adorned with gold

and shining gem-stones, suddenly, like a sunbeam,

and comforted him with her fair words.

Then spoke Chrysanthus thus to her with pure mind: 92

'much hast thou adorned thyself with gold

that thou, with thy beauty; mightest frustrate my will;

but thou mightest have the Saviour for bridegroom

if thou wouldst love Him, and keep thyself chaste 96

in unspotted virginity, and if thou wouldst be as fair

within, in your mind, as thou art without.'

Daria answered him 'I did it not for wantonness,

that I, thus adorned, came in unto thee; 100



ac þines fæder wóp ic wolde ge-stillau  
 þæt þu him ne losige ne huru þam godum .  
 Crisantus þa axode betwux oþrum spræcum .  
 Hwilce godnysse hæfde eower god saturnus 104  
 þe abát his suna þonne hí ge-borene wæron .  
 swa swa his biggengan on heora bocum awriton .  
 Oþþe hwilce godnysse hæfde se gramlica Iouis  
 se þe on fulum forligre leofode on worulde . 108  
 and his agen swustor him geceas to wife .  
 and manega manslihtas and morð-dæda gefremode .  
 and dry-cræft arærde to bedydrigenne þa unwaran?  
 Oððe hwylc halignyss wæs on þam betelan ercule 112  
 þam ormætan ente . þe ealle acwealde  
 his nehgeburas . and forbærnde hine sylfne  
 swa cucenne on fyre . siððan he acweald hæfde  
 men . and þa leon . and þa micclan næddran? 116  
 Hwilc beoð þa lytlan godas on to gelyfenne  
 nu þa fyrmestan godas swa fúllice leofodon?  
 Crisantus þa swa lange to geleafan tihte  
 darian mid wordum . oþ-þæt heo ge-wende to gode 120  
 forlætenum gedwylde deoflicra biggenga .  
 Hi wurdon þa anræde . and wunodon ætgædere  
 gehiwodum synscipe . and gehealdenre clænnysse .  
 oþþæt daria under-feng fulluht on gode . 124  
 and godes béc leornode æt þam gelæredum cnihte .  
 and hire mod gestrangode on mægðhade wunigende .  
 Wurdon þa on fyrste fela men gebigde  
 þurh heora drohtnunge fram deoffles biggengum 128  
 to cristes geleafan and tó clænum life .  
 Cnihtas gecyrdon þurh crisantes lare .  
 and mædenu þurh darian manega to drihtne  
 forlætenum synscipe . and geswæsum lustum . 132  
 oþþæt sume men astyrodon sace be þysum .  
 and hí wurdon gewrehte to þam wæl-hreowan deman .  
 þe <sup>1</sup> on þone timan geweold þære widgillan rome byrig .

<sup>1</sup> Leaf 219.



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Hwæt þa se hæðena dema het ge-hæftan *crisantum* 136  
 and darian samod for drihtnes geleafan .  
 and mid mislicum witum hét hī gewitnian oð deað .  
 gif hī noldon ge-offrian þam arwurðum godum .  
*Crisantus* wearð betæht hundseofontigum *cempum* . 140  
 and hi hine bundon hetelice swiðe .  
 ac þa bendas toburston sona swa he gebunden wæs .  
 Hi gebundon hine eft . oft and gelome  
 ac þa bendas toslupon swa swyðlice him fram . 144  
 þæt man ne mihte to-cnawan hwæðer hī gecnytte wæron .  
 Þa yrsodon þa cempan ongean þone cristenen cniht .  
 and gesettan hine þa on ænne heardne stocc .  
 and his sceancan gefæstnodon on þam fot-copsum 148  
 bysmrigende mid wordum þone halgan wer .  
 ac se fot-cops awende wundorlice to þrexe .  
 and eall to duste þurh drihtnes mihte .  
 Þa wendon þa cempan þæt he cuðe dry-cræft . 152  
 and beguton hine ealne mid ealdum miggan .  
 wendon þæt se migga mihte aidlian  
 ealne his scincræft . ac hī swuncon on idel  
 forðan-þe se migga þurh godes mihte 156  
 wearð to swetum stence sona awend .  
 Hi behyldon þa ardlice ænne oxan mid graman .  
 and besywodon *crisantum* swa mid þære hyde  
 to his nacodum lice . and ledon hine ongean þa sunnan . 160  
 He læg swa ealne dæg on þære ormætan hætan .  
 ac seo hyd ne mihte aheardian . him abutan .  
 ne þam halgan derian on þære hatan sunnan .  
 Hi tigdon þa his swuran swiðe mid racen-teagum . 164  
 and his handa samod mid heardum isene .  
 and þa fét togædere mid gramlicum anginne .  
 and wurpon hine swa gebundene into anum blindum cwearterne .  
 Þa toslupon þa bendas on his swuran and handum 168  
 and þær scean mi'cel leoht swa swa of manigum leohtfatum .  
 Þa cempan þa cyddon þæt claudio heora ealdre .

<sup>1</sup> Leaf 219, back.

Then the heathen prefect bade men seize Chrysanthus 136  
and Daria together for their faith in the Lord,  
and commanded men to punish them with divers torments unto  
death,

if they would not sacrifice to the venerable gods.

Chrysanthus was delivered to seventy soldiers, 140  
and they bound him very harshly indeed;

but the bonds burst asunder as soon as he was bound.

They bound him again, oft and repeatedly,

but the bonds slipped off so quickly from him 144

that one could not perceive whether they had been knit.

Then the soldiers became irate against the Christian youth,

and set him then in a hard stock,

and fastened his legs in the fetters, 148

insulting with words the holy man;

but the fetters turned wonderfully to rottenness (?),

and all to dust through the Lord's might.

Then the soldiers supposed that he knew sorcery, 152

and drenched him all over with old urine,

thinking that the urine might frustrate

all his magic; but they toiled in vain;

because the urine through God's might 156

became straightway turned to a sweet smell.

Then they quickly skinned an ox in their fury,

and sewed up Chrysanthus with the hide

next to his naked body, and placed him facing the sun. 160

He lay thus all day in the overpowering heat,

but the hide could not harden about him,

nor hurt the saint in the hot sun.

Then they tied his neck strongly with chains, 164

and his hands together with hard iron,

and his feet together with cruel intention,

and cast him so bound into a blind prison.

Then the bonds on his neck and hands slipped asunder, 168

and there shone a great light, as if of many lamps.

Then the soldiers made that known to Claudius their officer,

and he sylf com þær-to . and geseah þæt leoht .  
 and het hine utgán . and began hine to axienne . 172  
 Hwæt is seo micele miht þinre morð-cræfte  
 þæt þu þyllic gefremast þurh feondlicne dry-cræft .  
 Ic ge-wylde for-oft þa aurædan dry-men  
 and ælcne wiece-cræft ic eaðelice ofer-swiðde . 176  
 and þa chaldeiscan wigleras . and þa wurm-galeras  
 ic mihte gewyldan to minum willan æfre .  
 and ic næfre ne afunde swa fæstne dry-cræft .  
 Ic wille nu swa-þeah þæt þu awende þe sylfne 180  
 fram þinum cristendome and gecweme urum godum .  
 mid arwurðum offrungum . Him andwyrde þa crisantus .  
 Þu mihtest to-cnawan gif þu cupest ænig god  
 þæt ic mid dry-cræfte ne dyde þas þing . 184  
 ac me fylste god sylf mid god-cundre mihte .  
 Þine godas ne geseoþ ne soðlice ne ge-hyrað  
 ac syndon andgitlease mid leade gefæstnode .  
 Claudius þa hét hine hetelice swingan 188  
 mid greatum gyrðum for his goda teonan .  
 Þa wurdon þa gyrða wundorlice gehnexode  
 færllice on heora handum swilce hit fæðera wæron .  
 Þa þa hī man heold hi wæron hearde . and hostige . 192  
 þonne man sloh . sona hi hnexodon .  
 Claudius þa hét þone halgan forlæton .  
 and hine siððan scrydan and he sylf clypode .  
 Nis þeos miht of mannum . ac is godes mærd 196  
 þe ealle þas wita gewylde swa eaðelice .  
 hwæt wille we leng dón buton licgan ealle  
 æt his arwurðum cneowum . and eadmod-lice biddan  
 þæt he us gepingie to þyllicum gode 200  
 þe his biggengan macaþ swa mihtige on gewinne .  
 Hi feollon þa ealle mid fyrhte to his cneowum .  
 and claudius him cwæð to . Ic on-cneow to soþan  
 þæt þin god is soð god . and ic <sup>1</sup> sylf nu bidde 204  
 þæt þu me ge-þingie hu ic wurðe his biggenga .

<sup>1</sup> Leaf 220.



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Crisantus him *andwyrde* . Ne þearft þu yrnan on *fotum*  
 ac mid geleafan gán þæt þu god on-cnawe .  
 Swa micclum he bið *andwerd anum gehwilcum men* . 208  
 swa micclum swa he hine secð mid soþum geleafan .  
 Crisantus hī lærde þa oþ-þæt hī gelyfdon on god .  
 claud[i]us and his wíf hilaria gehaten .  
 and heora twegen suna . nasón and maurus . 212  
 and heora maga fela to fulluhte hī gebugon .  
 and þa hund-seofontig cempan þe claudius bewiste .  
 wurdon gefullode mid heora freondum þæs dæges .  
 Hi ealle þa wunodon wuldrigende heora drihten 216  
 and geornlice leornodon heora geleafan æt crisante .  
 and wiscton þæt hī moston wite þrowian for criste .  
 Hit bið lang-sum to awritene þa wundra þe hī gefremodon  
 ealle be ende-byrdnyse for-þan-þe we efstað swyðe 220  
 eow mannum to secgenne hu hī gemartyrode wæron .  
 Numerianus se casere þære cristenra ehtere  
 þa þa him wearð cuð þæt claudius gelyfde .  
 and ealle þa cempan cristene wæron . 224  
 þa hét he niman claudium and lædan to sæ .  
 and wurpan hine ut mid *anum* weorc-stane .  
 He het beheafdian siððan þa hund-seofontig cempan  
 butan heora hwilc wolde awegan his geleafan . 228  
 ac hī ealle efston anrædlice to slæge .  
 and claudies twegen suna cwædon þæt hī wæron  
 on criste gefullode . and under-fón woldon deað .  
 mid þam cempum . for cristes geleafan . 232  
 Hi wurdon þa ofslagene samod for criste .  
 and hilaria se eadiga eac wearð gelæht  
 to þam martyr-dome . fram þam manfullan .  
 þa bæd heo þa cwelleras . þe hi to cwale læddon 236  
 þæt heo moste ærest hī ardlice gebiddan .  
 and heo swa dyde . and drihtnes <sup>1</sup>lichaman underfeng .  
 and on þam gebedum gewát of worulde to criste .  
 Efter þysum wearð se halga wer crisantus 240

<sup>1</sup> Leaf 220, back.

Chrysanthus answered him; 'Thou needst not run on thy feet but walk by faith, in order to know God;

He is so much the more present to each man  
as he the more seeketh Him with true faith.' 208

Then Chrysanthus instructed them until they believed in God, namely, Claudius and his wife, called Hilaria, and their two sons, Nason and Maurus; 212

and many of their kinsmen consented to baptism, and the seventy soldiers, whom Claudius had charge of, were baptized with their friends that day.

Then they all continued glorifying their Lord, 216 and diligently learned their faith from Chrysanthus, and wished that they might suffer torment for Christ.

It will be too long to write the wonders which they performed, all in order, because we will hasten quickly 220 to tell you men how they were martyred.

Numerianus, the emperor, the persecutor of the Christians, when it became known to him that Claudius believed, and all the soldiers had become Christians; 224

then he commanded to take Claudius and lead him to the sea, and throw him out bound to a hewn stone;

he bade them afterwards behead the seventy soldiers unless any of them would relinquish his faith; 228

but they all hastened with constancy to death, and Claudius' two sons said that they had been baptized unto Christ, and would undergo death together with the soldiers, for faith in Christ. 232

So they were slain together for Christ's sake;

and the blessed Hilaria was also conducted to her martyrdom from the wicked prefect.

Then she begged the executioners who were leading her to death. 236

that she might first of all pray in haste;

and she did so, and received the Lord's body,

and in her prayers departed from the world to Christ.

After this the holy man Chrysanthus 240



on cwearterne gebroht . swa swa se casere hét .  
 þæt he mid darian for drihtnes ge-leafan  
 on mislicum wítum gemartyrod wurde .  
 þæt cweartern wearð afylled mid fulum adelan . 244  
 and butan ælcum leohte atelice stincende .  
 Daria seo eadiga fram þam arwurþan  
 wæs on-sundran gehæft . and hî man sende þa  
 to myltestrena huse þam manfullan to gamene . 248  
 ac god hî gescylde wið þa sceandlican hæðenan .  
 þæt an-þræce cweartern þe crisantus on wæs .  
 wearð onliht sona wundorlice þurh god .  
 and þær wynsum bræð werodlice stemde . 252  
 and an leo utbærst ut of þære leona pearruce .  
 and arn to darian þurh drihtnes sande .  
 þær heo læg on gebédum . and alæt to eorðan  
 astræhtum limum wið þæt geleaffulle mæden . 256  
 þa woldon ða hæðenan habban hi to bysmore .  
 and nyston þæt se[o] leo læg inne mid hire .  
 eode þa heora an into þam mædene .  
 ac seo leo hine gelæhte . and alede hine adune . 260  
 and beseah to darian swylce heo axian wolde .  
 hu he[o] wolde be him þa he ge-wyld læg .  
 Daria þa cwæð . to þam deore þus .  
 Ic þe halsige þurh crist þæt þu þam cnihte ne derige . 264  
 ác læt hine butan ege hlystan minre spræce .  
 þa forlét seo leo þone ungeleaffullan cniht .  
 and forstód him þa duru þæt he darian gespræce .  
 and þæt nan oþer man ne mihte in to him . 268  
 Daria þa cwæð to þam ofdræddan men .  
 Efne þeos reþe leo arwurðað nu god .  
 and þu gesceadwisa man þe sylfne for-dest .  
 and þu fægnast earmincg on þinre fulan galnysse . 272  
 þurh þa ðu scealt weopan and wite þrowian .  
 þa gesohte hé hî <sup>1</sup>and sæde mid fyrhte .  
 Læt me gan gesund út and ic syððan bodige

<sup>1</sup> Leaf 221.



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mannum þone hælend þe þu mærsast and wurðast . 276  
þa het daria þæt deor him ryman út .  
and he arn út arwurðigende god .  
and þæt halige mæden hire mihte cyðende .  
þa woldon þa hæpenan hetan þære leo 280  
ac heo gelæhte æfre . ænne . and ænne .  
and brohte hī to darian þurh drihtnes mihte .  
þæt mæden þa cwæð to þam mannum þus .  
Gif ge wyllað gelyfan on þone lifigendan crist . 284  
þonne mage gé gán un-amyrrede heonan .  
gif ge þonne nellað þone geleafan habban .  
nát ic gif eowre godas eow gehelpan magon .  
Hi ealle þa clypodon swilce mid anre stemne . 288  
se ðe on crist ne gelyfe . ne cume he cucu heonon .  
and hī eodon þa ut ealle clypigende .  
Eala ge romaniscan leoda gelyfað to soþan  
þæt nan oþer god nys butan criste anum . 292  
þa wearð se heah-ge-refa hearde gegremod .  
and hét ontendan fyr ætforan þære dura  
þær daria inne wæs mid þam deore samod  
wolde hi for-bærnan butu ætgædere . 296  
þa forhtode seo leo for þam fyre þearle  
ac daria cwæð to þam deore þus .  
Ne beo þu afyrht þis fyr þe ne derað  
ne þu ne bist ofslagen ær-þan-þe þu sylf acwele . 300  
gang þe nu orsorh aweg . and god ahret .  
þone þe ðu wurðodest mid þinum weorcum to-dæg .  
þa eode seo leo alotenum heafde  
to-middes þæs folces freolice aweg . 304  
and þa þe heo ær gefeng wurdon gefullode  
siððan hī on-cneowan crist þurh ða leon .  
þis wearð þa gecyð þam casere sona .  
and he het mid graman his heah-ge-refan geniman 308  
crisantum and darian . and acwellan hī mid wítum .  
gif hi noldon offrian þam arleasum godum .  
Se beah-gerefa þa het on hengene astræccan

to men the Saviour, whom thou magnifiest and worshippest.' 276  
 Then Daria bade the beast make way for him out,  
 and he ran out, extolling God  
 and the holy maiden, making known her power.  
 Then the heathen would have attacked the lioness, 280  
 but it always caught them, one by one,  
 and brought them to Daria, through the Lord's might.  
 Then spake the maiden to the men thus:  
 'If ye will believe on the living Christ, 284  
 then may ye go hence all unmarred;  
 but if ye will not accept the true faith,  
 I know not whether your gods can help you.'  
 Then they all cried as if with one voice: 288  
 'He who will not believe on Christ, let him not come hence alive.'  
 And thereupon they all went out, crying;  
 'Oh! ye Roman people, believe ye of a truth  
 that there is none other god but Christ alone.' 292  
 Then the prefect was bitterly enraged,  
 and bade kindle a fire before the door  
 where Daria was within, together with the beast,  
 desiring to burn them both together. 296  
 Then the lioness feared exceedingly because of the fire,  
 but Daria spake to the beast thus:  
 'be not thou afraid, this fire shall not hurt thee,  
 neither shalt thou be slain until thou die of thyself; 300  
 go thou now securely away, and God will save thee,  
 Whom thou hast glorified by thy works to-day.'  
 Then went the lioness freely away,  
 with bowed head, through the midst of the people; 304  
 and those whom it had previously seized were baptized  
 after they had acknowledged Christ through the lioness.  
 Then was this soon made known to the emperor,  
 and he angrily commanded his prefect to take 308  
 Chrysanthus and Daria, and kill them by tortures,  
 if they would not sacrifice to the evil gods.  
 Then the prefect bade men stretch the holy Chrysanthus

þone halgan *crisantum* . and mid *candelum* bærnan 312  
buta <sup>1</sup>his sidan . þa to-bærst seo hengen  
mid *eallum* ðam cræfte . and þa *candela* acwuncon .  
Ealswa þa oþre men þe yfelian woldon  
þa halgan *darian* . drihten hī gelette 316  
swa þæt heora sina sona forscruncan .  
swa hwá swa hi hrepode . þæt hī hrymdon for ece .  
Hwæt ða *celerinus* se forscyldegoda gerefa  
mid fyrhte wearð for-numen . and ferde to þam *casere* . 320  
and sæde him be endebyrdnyse þa syllican tacne .  
*Numerianus* þa se manfulla *casere*  
tealde þæt to dry-cræfte . na to drihtnes tacnum .  
and het lædan buta þa halgan togædere 324  
to *anum* sand-pytte . and setton hī þær-ón  
and be-wurpan mid eorþan . and mid weorc-stanum .  
Hī wurdon þa buta bebyrigde swa cuce .  
swa swa se *casere* hēt . and hī mid clænnysse ferdon 328  
of worulde to wuldre to wunigenne mid criste .  
þær wurdon gefremode fela wundra þurh god .  
and þæt folc gewurðode þa wuldorfullan halgan .  
and gelome sohton mid geleafan þider . 332  
Hit gelamp þa on fyrste þa þa þæt folc þider sohto  
to þam micclan screfe . þær þa martyras lagon .  
þæt se *casere* hēt ahebban æenne wah  
to þæs scræfes ingange . þæt hī út ne mihton . 336  
and hēt afyllan þæt clyf færlice him on-uppan .  
þæt hi ealle to-gædere heora gastas ageafon .  
mid eorðan of-hrorene . and hī rixiað mid gode  
on þam ecan life for heora geleafan acwealde . 340  
We wurpiað godes halgan . ac wite ge swa-þeah  
þæt þam halgum nis nan neod ure herunge on þam life .  
ac us sylfum fremað þæt þæt we secgað be him .  
ærest to gebysnunge . þæt we þe beteran beon . 344  
and eft to þing-rædene þonne us þearf bið .  
Mycel ehtnys wæs þa ða hī wæron gemartyrode .

<sup>1</sup> Leaf 221, back.



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ac git cymð earföpre ehtnys on anticristes tocyme .  
 forþan-þe þa martyras <sup>1</sup> worhton manega wundra þurh god . 348  
 and on anticristes timan ateoriað þa wundra .  
 and se deofol wyrcð þonne wundra þurh his scin-cræft .  
 mid leasum gedwimorum to dweligenne þa geleaffullan .  
 Mycel angsumnys bið þam arwurðum halgum . 352  
 þæt se feondlica ehtere fela tacna wyrce .  
 and hi sylfe ne moton swa þa martyras dydon .  
 wundra æteowigende on þam wyrstan timan .  
 Hi beoð swa-þeah ge-healdenne þurh þæs hælendes mihte 356  
 gif hī heora geleafan gehealdað oð ende  
 on þam earfoðum ehtnyssum þæs arleasan deofles .  
 Swa swa se hælend cwæð on his halgan godspelle .  
 se þe þone antecrist eaðelice fordeð . 360  
 þam sy wuldor and lof á to worulde . AMEN .

## XXXVI.

XII. KALENDAS IANUARIAS: PASSIO SANCTI  
THOME APOSTOLI.

[Collated with U. (=Univ. Library, Cambridge, MS. Ii. 1. 33;) and K.  
 (=MS. Cotton, Calig. A. xiv, fol. 111, back).]

**D**VBITABAM DIV TRANSFERRE ANGLICE PASSIONEM *sancti* thome  
 apostoli ex quibusdam causis et maxime eo quod  
 augustinus magnus abnegat de illo pincerno (*sic*) cuius manum  
 4 niger canis in conuiuium portare deberet . cui narrationi ipse augus-  
 tinus his uerbis contra-dicens scripsit . cui scripture licet nobis  
 non credere non enim est in cathólico canone . Illi tamen eam et  
 legunt et tanquam incorruptissimam uerissimamque honorant qui  
 8 aduersus corporales uindictas que sunt in ueteri testamento nescio  
 qua cecitate acerrime seuiunt . Quo animo et qua distributione

1-12. Not in U.      8. K. corporæles.

<sup>1</sup> Leaf 222.

but there will come yet a harder persecution at Antichrist's coming,

because the martyrs have wrought many wonders through God, and in Antichrist's time these wonders will fail; 349

and the devil will then work wonders by his enchantment, with false illusions, to deceive the faithful.

Great anguish it will be to the venerable saints 352

that the fiendly persecutor will work many signs, and they themselves may not do as the martyrs did, showing wonders in the worst times.

Nevertheless, they shall be preserved through the Saviour's might if they keep their faith unto the end, 357

in the troublous persecutions of the wicked devil;

even as the Saviour said in His holy gospel,

He Who shall easily destroy that Antichrist; 360

to Whom be glory and praise for ever and ever. AMEN.

## XXXVI.

### DECEMBER 21: PASSION OF ST. THOMAS THE APOSTLE.

I was for a long while in doubt as to translating into English the Passion of St. Thomas the apostle, for various reasons; and chiefly because the great Augustine denies the story concerning a cup-bearer whose hand a black dog is said to have carried to a feast. In contradicting this story, Augustine himself wrote in these words—'which narrative it is permitted us to disbelieve; for it is not in the catholic canon.' Nevertheless those who, owing to I know not what sort of blindness, are very bitterly opposed to the bodily punishments described in the Old Testament, because they are altogether ignorant of the spirit in which they were inflicted and of the dispensations of different times, both read it



temporum facte sint omnino nescientes . Et ideo uolo hoc pretermittere et cetera interpretari quę in eius passione habentur sicut æþelwerdus uenerabilis dux obnixe nos præcatus est . 12

<sup>1</sup>Æfter þæs hælendes þrowunge . and æriste of deaðe and up-stige to heofonum þa þa his apostolas to-ferdon geond þisne middan-eard . þa becom thomas to cesarian byrig . and se hælend sylf 16 of heofonum com him to þus cweðende .

Þæra indiscra kyning þe is gehaten gundoforus asende his gerefan to sirian lande to secenne sumne wyrhtan þe wel cunne on cræfte . 20 cum nu ic þe asende sona forð mid him.

Þa andwyrde thomas . Eala þu min drihten . send me þyder þe þu wille buton to þam indiscum . Se hælend him cwæð to . Far nu and ic beo mid þe . and þe 24 ne forlæte .

and æfter þan þe þu me gestrynst þa indiscan . þu cymst to me mid wuldor-beage martyr-domes . Thomas him andwyrde . þu eart min drihten . and ic eom þin þeowa gewurðe þin willa . 28.

Efne þa se ge-refa reow him to lande abbanes gehaten fram þam indiscan kyninge . and eode geond þa [scira] his ærende secende . Crist him þa eode to . and cwæð openlice . 32

Hwæt bigst þu Iungling? He andwyrde and cwæð . Min hlaford þæra indiscra cyning asende me to þysum earde to axienne wyrhtan . þæt ic hī gehyrige . ham to his weorce . 36

opþe ic hī bicge . gif hi beoð þeowe . þa þe on stane cunnon . and gecwemlice on treowe

11. K. -pretare.

12. K. æþelwardus uoræbilis (!).

16. U. cesaream. K. self.

18. U. indisca; Gundaforus.

19. U. syrigeam.

22, 27. U. andwerde.

23. U. om. þe; U. indiscan.

24. U. om. first and.

26. U. wulder-; martir-.

29, 30. U. abbanes gehaten reow him to lande.

<sup>1</sup> Leaf 222, back.



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þæt hi on romanisce wisan ærære (*sic*) his cynebotl .  
 þa cwæð se hælend to þam cnihte sona . 40  
 Ic hæbbe ænne wyrhtan wurðfulne and getreowne .  
 þone ic oft asende to ænlipigum burgum .  
 and swa hwæt swa he begit his swinces to medes .  
 he hit bringð to me butan swicdome . 44  
 Disne ic wille sendan gif þu swa wylt mid þe  
 þæt þu mid wurðmynte æfter þam weorce  
 eft hine asende gesundne to me .  
 þa blissode abbanes . and beah to his cneowum . 48  
<sup>1</sup> and se hælend betæhte þone halgan thoman  
 him ham to hæbbenne . and hī swa to-eodon .  
 þa axode abbanes þone arwurðan apostol .  
 Sege me to soþan gif þu sy his þeowa . 52  
 Thomas him *andwyrde* . Gif ic his æht nære  
 ic wolde forseon sona his hæsa .  
 ac ic eom his þeowa . and þa þing ne dó  
 þe ic sylf geceose . ac þæt me sægð min hlaford . 56  
 Ic eom án his þeowena of þam ungerimum .  
 and we ealle cunnon cræftas on weorcum .  
 and farað geond scira and butan swic-dome  
 bringað eft urum hlaforde þæt þæt we ge-earniað . 60  
 Hi codon þa to scipe and heora segel arærdon .  
 and mid winde ferdon swa swa him gewissode god .  
 Abbanes þa cwæð eft to þam apostole .  
 Gif þu canst on cræftum swa swa þu cwæde nu ær . 64  
 hwi wolde þin hlaford þe alætan to me .  
 Thomas him cwæð to be cristés getimbrunge .  
 Ic lecge þa grund-weallas þe gelæstað æfre .  
 and ic sette þone wáh þe ne asihð næfre . 68  
 and þa egðyrle macige þe ælteowe beoð  
 þæt þam huse ne bið wana þæs healican leohtes .

39. U. he (*for* hi); kyne-.

41. K. getreowe.

43. U. begitt; ge-swinces.

44. U. ge-brincð; buton.

53. U. *andwerde*.

54. U. hæse.

<sup>1</sup> Leaf 223.

that they may erect his palace in the Roman fashion.'  
 Then said the Saviour straightway to the youth : 40  
 'I have a workman, worthy and faithful,  
 whom I have often sent to various cities ;  
 and whatsoever he getteth as meed of his labour  
 he bringeth to me without fraud. 44  
 This one I will send with thee, if thou so desirest,  
 provided that thou, honourably, after the work is done,  
 wilt send him back again safe to me.'  
 Then rejoiced Abbanes, and bowed at his knees, 48  
 and the Saviour committed the holy Thomas  
 to him, to take home ; and so they departed.  
 Then Abbanes asked the venerable apostle :  
 'Tell me, in truth, if thou be His slave?' 52  
 Thomas answered him, 'If I were not His property,  
 I should very soon neglect His hests ;  
 but I am His slave, and do not the things  
 which I myself choose, but that which my Lord tells me ;  
 I am one of the countless number of His slaves, 57  
 and we all know (various) crafts in works,  
 and go throughout provinces, and without fraud  
 bring back to our Lord that which we earn.' 60  
 Then went they to ship, and hoisted their sail,  
 and went with the wind even as God guided them.  
 Then again said Abbanes unto the apostle,  
 'If thou art cunning in crafts, as thou saidst but now, 64  
 why would Thy Lord let thee come to me ?'  
 Thomas said to him, concerning Christ's building :  
 'I lay the foundations which shall last for ever,  
 and I set the wall which shall never sink, 68  
 and make the windows which shall be very perfect,  
 that there shall be no lack to the house of the heavenly  
 light.

60. U. earniað.

61. U. segl.

62. A. ferden, *alt. to* ferdon ; U. K.  
ferdon. U. ge-wisode.63. U. *om.* þa.

68. U. ge-sette.

69. U. ehþyrlla macie ; æltywe.

Ic arære þa ge-timbrunge . þæt hire hróf ofer-stihð  
 ealle gebytlu . and bið utan fæger . 72  
 and swa-þeah wlitigre þæt weorc wiðinnan .  
 Swa hwæt swa bið on marmstane . oþþe on mærligre getimbrunge .  
 ic soþlice wyrce . and gif þu wilt me befæstan  
 cnapan to lærenne ic him cuðlice tæce . 76  
 Abbanes þa cwæð . Ænlic is se wer  
 þe swilce wyrhtan hæfð he is selra þonne sum kynincg .  
 Thomas him *and*wyrde . Ænlice þu spræce  
 kyninges sunu he is acenned his fæder . 80  
 and hylt his fæder rice on healicum muntum .  
 þær nan feond ne cymð þe his frið awyrde .  
 ne þær wædla ne bið . ne wanhal gemet .  
 Hi seglodon þa forð seofon niht on án . 84  
 and on land eodon . ac hit bið lang-sum to secganne  
 ealle þa wundra þe he <sup>1</sup>worhte on þam lande .  
 forðan þe we onettað to his arwurðan þrowunge .  
 Hi comon þa æt nextan to þæm cyninge on india . 88  
 and abbanes gebrohte ardllice thoman  
 to þæs cyninges spræce . and hé cwæð him to .  
 Miht þu me aræran on romanisce wisan  
 cynelice gebytlu ? He cwæð þæt he mihte . 92  
 Þa sceawodon hí þone stede þær hit standau sceolde .  
 and thomas eode metende mid anre mete-gyrde þone stede .  
 and cwæð þæt he wolde wyrcean þa healle  
 ærest on east-dæle and þa oþre gebytlu 96  
 bæftan þære healle . . bæðhus . and kycenan .  
 and winter-hus and sumor-hus . and wynsume buras .  
 twelf hus togædere mid godum bigelsum .  
 ac swylc weorc nis gewunelic to wyrceenne on englalande . 100  
 and for-þy we ne secgað swutellice heora naman .  
 Þa beheold se cyning and cwæþ to þam apostole .

71. U. beore.

74. *All* mærligre.77. U. Abbanes him cwæð to;  
wér.

78. U. hé; cyning.

79. U. *and*werde; ænlice.

80. K. acenned.

84. U. seofan.

<sup>1</sup> Leaf 223, back.



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þu eart æþela (*sic*) cræfta and kynegum þu sceoldest wyrcean .  
 Se cyning þa betæhte þam cristes wyrhtan 104  
 unge-rim feos to forðigenne þæt weorc .  
 and rād geond his hamas swa swa his rice læg .  
 Thomas þa ferde freolice bodigende  
 godes geleafan . geond þæt land gehwær . 108  
 and fullode þa ge-leaffullan . and þæt feoh dælde  
 rumlice þearfum and arærde cyrcan .  
 Hit gelamp þa swa þæt he to geleafan gebigde  
 ungerim folces and fyrðrode cyrcan . 112  
 and preostas gehadode to þæs hælendes biggengum  
 binnan twam gearum . ær se brema kyning  
 gundoforus gecyrde to ðære scire ongean .  
 Hit wearð þa gecydd þam cyninge þus . 116  
 and he het gebindan begen mid racenteagum .  
 abbanes . and thoman . and on þeostrum cwearterne  
 gramlice scufan . oþ þæt hī man ofsloge .  
 Þa læg þæs cyninges broðor his lifes orwene 120  
 se wæs gad gehaten gundofore swiðe leof .  
 and he elcode forðy hu he <sup>1</sup>embe hī dyde .  
 Mid þam þe he wolde hī to wæfersyne tuc[i]an  
 þa gewát se gād of worulde to helle . 124  
 Man heold þa þæt lic on þa hæðenan wisan .  
 and se broðor wolde wurðlice hine bestandan .  
 and kynelice macian mid mærdum his byrgene .  
 Þa on þone feorðan dæg færlice on mergen 128  
 aras se ylce gād aræred þurh god .  
 and þa lic-men wurdon wundorlice afyrhte  
 for þam niwan wundre þæt he wearð geedcucod .  
 Þa clypode se ge-edcucode and cwæð to his breðer . 132  
 Gehyr nu min broðor be þam halgan men  
 þone ðe þu woldost to wæfer-syne tucian .

103. A. K. æþela ; U. æþele. U.  
cræftica.

104. U. kyning.

105. U. forþienne.

106. U. om. 2nd swa.

108. U. godas.

112. U. cyrcan.

113. U. bigengum.

<sup>1</sup> Leaf 224.

‘Thou art a noble artificer, and shouldest work for kings.’  
 Then the king entrusted to Christ’s workman 104  
 an unnumbered sum to further the work,  
 and rode throughout his towns as far as his kingdom extended.  
 Then went Thomas about, freely preaching  
 God’s faith everywhere throughout the land, 108  
 and baptized the believing; and dealt the money  
 munificently to the poor, and reared Churches.  
 Then it so befell that he inclined unnumbered  
 folk to the faith, and established Churches, 112  
 and ordained priests for the Saviour’s service  
 within two years, before the renowned king  
 Gondophorus returned to the province again.  
 Then it was thus made known to the king, 116  
 and he bade bind both the men with fetters,  
 Abbanes and Thomas, and thrust them roughly  
 into a dark prison, until they should be slain.  
 Then the king’s brother was lying, despairing of his life, 120  
 who was called Gad, very dear to Gondophorus,  
 and he therefore delayed what he should do with them.  
 While he desired to torture them for a spectacle,  
 then Gad departed from the world to hell. 124  
 Then they kept the body in the heathen manner,  
 and the brother desired to ‘wake’ him worthily,  
 and to conduct his funeral with royal honours.  
 Then on the fourth day, suddenly in the morning, 128  
 arose that same Gad, raised up by God;  
 and the corpse-bearers were wondrously affrighted  
 by reason of the new wonder, that he was brought to life.  
 Then cried the requickenened one, and said to his brother: 132  
 ‘Hearken now, my brother, concerning the holy man,  
 him whom thou desiredst to torture for a spectacle;

115. U. gundaforus.	( <i>rightly</i> ; see l. 134).
116. U. K. kyninge.	124. U. worolde.
120. K. læg, <i>alt.</i> to lag. U. K.	127. U. byrgenne.
kyninges.	132. U. ge-edcucoda.
121. U. gād; gundafore; léof.	134. U. woldest.
123. A. K. tucan; U. tucian	



se is godes freond . and godes englas him þeniað .  
 Min sawl wæs gelæd soþlice to heofonum 136  
 þurh godes englas . and ic þær geseah  
 þa mæran gebytlu þe thomas þe worhte  
 on þære gelicnysse þe he hit gelogode hér .  
 mid gymstanum gefrætewod . fægere geond eall . 140  
 Mid þam þe ic sceawode þa scinendan gebytlu .  
 þa sædon me þa englas . Þis synd þa gebytla  
 þe thomas getimbrode þinum breðer on eorðan .  
 Ic wiscte þa þæt ic moste on þam mæran huse 144  
 huru dure-werd beon . Drihtnes englas þa cwædon .  
 Þin broðor nis wyrðe þises weorces fægernysse .  
 gif þu hit habban wylt we biddað þone hælend  
 þæt he þe arære of þam reðan deaðe . 148  
 and þu bigst hit siððan þæt þin broþor underfô  
 his feoh þe he wenð þæt him for-worpen sy .  
 Æfter þysum wordum he efste to þam cwearterne .  
 and ge-sohte þone apostol secgende mid wope . 152  
 Min broþor nyste leof þæt þu þæs lifigendan godes  
 apostol wære . and he hæfð healice agylt .  
 He un-band hine sona . and bæd þæt he under-fenge  
 deorwurðe gyrlan . þa cwæð drihtnes þegen . 156  
 Git þu nast þæt ne weriað wuldorfulle gyrlan  
 ne flæsclice frætewunga þa þe folgiað criste .  
<sup>1</sup> and gewilniað to hæbbenne þa heofonlican mihta .  
 Þes pallium þe ic werige wyle me gelæstan . 160  
 and min syric ne tosihð . ne mine sceos ne to-bærstað .  
 ær þan þe min sawl siðað of þam lichaman .  
 Efne þa þa hī ut-eodon of þam ealdan cwearterne .  
 þa gesohte gundoforus þone godes apostol 164  
 biddende miltsunge his mis-dæda georne .  
 þa cwæð thomas him to . Crist min drihten

136. U. *om.* soþlice.

139. U. ge-licnesse.

142. U. ge-bytlu.

144. U. wyscte.

145. U. *om.* huru ; U. duruward.150. A. K. forworpen ; U. for-  
worden.

153. U. léof ; godes halig.

<sup>1</sup> Leaf 224, back.



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hæfð micel getipod þurh his mildheortnysse eow .  
 þæt he wolde geswutelian swa his digelnysse eow . 168  
 Nu syndon eowre scira . and eowre ceastra .  
 afyllede mid halgum cyrcum . and þæs hælendes geleafan .  
 beoð eow sylfe nu gearwe to ge-wendenne to criste .  
 þæt ge beon gefullode fram fyrnlicum synnum . 172  
 and beon gehalgode on þam halwendum fante .  
 Þa cwæð sona gād to þam godes apostole .  
 Þa gebytlu ic sceawode þe þu minum breþer getimbrodest .  
 and englas me gearndodon to þam ælmihtigan hælende . 176  
 þæt ic hī gebicgan moste . Þa cwæð bliþelice thomas .  
 hit stent on þinum breþer gif þu hit (*sic*) gebicgan most .  
 Se cyning þa gundoforus cwæð to his breþer .  
 Nu hit me ge-worht is . ic wene þæt hit min beo . 180  
 wyrce se apostol þe oþer weorc þyllic .  
 gif he þonne ne mage macian þe oþer .  
 unc bam mæg helpen to hæbbenne ðis án .  
 Þa cwæð se halga apostol . Se hælend hæfð getimbrod 184  
 ungerime wununge . and widgylla gebytlu  
 fram middan-eardes frymðe mærllice on heofonum .  
 and þa beoð geceapode mid soþum geleafan .  
 Gif ge willað nu beon embe þa gebytlu swiðor . 188  
 and embe þa heofonlican speda sprecan on eornost .  
 þonne magon eowre æhta yrnan eow ætforan .  
 and hī ne magon folgian on forðsiðe eow .  
 Lætað nu eowre æhta wydewum fremian . 192  
<sup>1</sup> wædlum . and wan-halum and witað to soþan  
 þæt hi be hundfealdum eow gehealdene beoð  
 þær þær nan geendung eow on ecnysse ne becymð .  
 Þa asprang his blisa geond þæt land wīde 196  
 þæt to indian come cristes apostol  
 se þe mihte gehælan mid his handa hrepunge  
 deafe . and blinde . and þa deadan aræran .

168. U. digelnessa.

176. U. ge-ærdodon.

177. K. most.

178. A. K. hit ; U. hi.

179. K. kyning. U. om. þa ; Gundaforus.

hath of His mercy granted much to you,  
in that He hath thus willed to reveal to you His secrets. 168  
Now are your provinces and your towns  
filled with holy churches and with the Saviour's faith;  
be ye now yourselves ready to turn to Christ  
that ye may be baptized from former sins, 172  
and may be sanctified in the saving font.'  
Then said Gad straightway to God's apostle:  
I beheld the buildings which thou buildedst for my brother,  
and angels interceded for me to the Almighty Saviour 176  
that I might buy them.' Then said Thomas blithely:  
'It standeth with thy brother whether thou mayest buy them.'  
Then the king Gondophorus said to his brother:  
'Since it is made for me, I think that it is mine; 180  
let the apostle make for thee another work like it;  
if, however, he cannot make another,  
it may serve us both to possess this one.'  
Then said the holy apostle: 'The Saviour hath builded 184  
unnumbered dwellings and spacious palaces  
from the beginning of the world magnificently in heaven;  
and they can be purchased with true faith.  
If then ye will now rather be busy about those buildings, 188  
and wish to speak in earnest concerning the heavenly riches,  
then may your possessions run before you;  
and they cannot follow you at your death.  
Let now your goods profit the widows, 192  
the poor, and the sick; and know, of a truth,  
that they shall be kept for you, a hundred-fold,  
where no ending shall come to you for ever.'  
Then sprang his fame widely throughout the land, 196  
that to India had come Christ's apostle,  
one who could heal by the touch of his hands  
the deaf and the blind, and raise the dead.

182. U. ðanne.  
185. U. wununga; widgille.  
192. U. om. nu; wudewum fremi-  
gean.

193. U. wædlum; wann-halum.  
194. K. gehealdenne.  
195. U. ecncsse.

Ða wende þæt land-folc þæt he wære god sylf . 200  
 and brohton him kynehelmas . and budon him gyrlan  
 kynelice geworhte . and woldon him offrian .  
 hrypera . and rammás . swa swa ricum gode .  
 THOMAS þa gecwæð þæt hī comon ealle 204  
 to anum gemote þæt he mihte him secgan  
 hwæt him to donne wære . and hī dydon þa swá .  
 Hi comon þa feorran to anum felde eft .  
 and manega þider feredon mislice untrume . 208  
 þæt se halga thomas hī gehælan sceolde .  
 Ða hét se halga apostol ahebban þa seocan  
 on anre stowe ealle . and stod him to-middes .  
 up-astrehtum handum to heofonum and cwæð . 212  
 Eala þu halga god ungesewenlice wealdend  
 and un-awendend-lic þurh-wunigende æfre .  
 þu þe asendest us þinne sunu ælmihtigne .  
 se forgeaf us þa mihte þæt we mihton gehælan . 216  
 adlige and un-trume ealle on his naman .  
 and behét us to-eacan . þæt swa hwæs swa we bædon  
 on his halgan naman æt his heofonlican fæder  
 þæt he us getipode swa swa ælmihtig god . 220  
 Nu bidde we on his naman þæt þu gehæle þas untruman  
 þæt þis folc tocnawe mid fullum geleafan  
 þæt þu eart ana god mid þinum ancennedan suna .  
 and mid þam halgan gaste heofona wealdend . 224  
 Æfter þysre clypunge þa hi cwædon . amen .  
 Ða com þær swilc leoht . swilce þær liget brude  
 þæt hī ealle wendon þæt hī forwurðan sceoldon .  
 and lagon astræhte lange mid þam apostole . 228  
 Ða arás thomas up and hét hī arisan and cwæð .  
 Min drihten <sup>1</sup> sylf com hider swa swa scinende liget .  
 and hæfð eow gehæled ahebbað eowre heafda .

202. U. cynelice.

203. U. rice *vel* [ri]cum.

207. U. felda.

208. K. þidor. U. feredon ðider.

210. U. áhebban.

212. U. upp.

<sup>1</sup> Leaf 225, back.



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Þa arison þa wanhalan wundorlice gehælede 232  
 [wuldrigende] þone ælmihtigan . and his arwurþan apostol .  
 Hwæt þa thomas astah to anum stane and stód  
 þæt hī ealle mihton hine ænne geseon .  
 and clypode hlude . and cwæð to þam folce . 236  
 Gehyrað nu ealle . Se hælend me asende  
 to þysum earde hider and ic his þeowa eom  
 [mann] swa swa ge syndon . and he asende me to þy  
 þæt ic eow tæcan sceolde . hū ge þa sceandlican godas 240  
 mid ealle forlætan . and mid geleafan bugan  
 to eowrum scyppende . se þe soð god is ana .  
 and wile gehealdan þa þe on hine gelyfað .  
 He tæhte þa langlice geleafan þam folce . 244  
 and hu hi leahtres for-bugon . and bysmorlice dæda .  
 and hū hī on godum weorcum þurh-wunian sceoldon .  
 He cwæð eft to þære meniu þe on þam gemote wæron .  
 Ne eom ic na god . ac eom godes þeowa 248  
 nimað eowre sceattas þe ge me syllan woldon .  
 and dælað hī þearfum for drihtnes lufan .  
 and bið gearwe to fulluhte mid fullum geleafan .  
 Hi dydon sona swa . and on þone sunnan-dæg 252  
 wurdon feowertyne þusenda gefullode on criste .  
 butan wifum and cildum . þe ne wurdon ge-tealde .  
 Þa wearð se halga thomas gewissod eft þurh god  
 þæt he sceolde faran to þære fyrran indian . 256  
 and gewende þyder . and wundra ge-fremode .  
 He gehælde þær þurh god . healte and blinde  
 and ealle untrumnyssa . and þa egeslican hreoffian (*sic*)  
 and deofla adræfdon (*sic*) and þa deadan arærde . 260  
 Þæt land-folc þa ne mihte his lare wiðcweþan .  
 þonne he swilce wundra geworhte him ætforan .  
 Sum wif hatte sintice . seo wæs six gear blind .  
 and wearð þa gehæled æt þam halgan apostole . 264

232. U. arisan.

233. U. wuldrigende; A. K. wundrigende (!).

234. K. þa stah (*for* astah).239. U. mann; *which* A. K. omit.U. ði (*for* þy).

241. U. for-læton; bugon.

245. U. K. leahtras.

247. U. menigu.

250. U. om. lufan.

Then arose the sick wondrously healed, 232  
 glorifying the Almighty and His venerable apostle.  
 Lo, then Thomas mounted on a stone, and stood  
 that they might all of them see him at once,  
 and cried aloud, and said to the people: 236  
 ‘Hearken now, all; the Saviour sent me  
 hither to this country, and I am His servant,  
 a man even as ye are, and He sent me to the end  
 that I might teach you how ye should altogether 240  
 forsake the shameful gods, and turn with faith  
 to your Creator who alone is true God,  
 and will keep those who believe on Him.’  
 So for a long time he taught the people the faith, 244  
 and how they should eschew sins and disgraceful deeds,  
 and how they should continue in good works.  
 He said again to the multitude who were in the assembly:  
 ‘I am no God, but am God’s servant; 248  
 Take your money which ye desired to give me,  
 and deal it to the poor for the Lord’s love,  
 and be ready for baptism with full faith.’  
 Then they quickly did so, and on the Sunday 252  
 were baptized into Christ fourteen thousand,  
 besides women and children who were not counted.  
 Then was the holy Thomas again directed by God  
 that he should go to the farther India, 256  
 and went thither, and performed miracles.  
 He healed there with God’s help halt and blind,  
 and all infirmities and the horrible lepers,  
 and drave out devils, and raised the dead. 260  
 The country folk could not gainsay his teaching  
 when he wrought such wonders in their very presence.  
 There was a certain women called Syntyche, who had been  
 six years blind,  
 and was then healed by the holy apostle, 264

251. U. beoð.

259. A. K. hreoflian; U. hreofla.

257. U. and he gewende.

260. A. K. adræfdon; U. adræfde (*correctly*).



and com to hire magan migdonia gehaten  
 beorhte locigende . þe blind hire <sup>1</sup>fram eode .  
 þa cwæð migdonia . þes man is god sylf  
 oððe godes engel þe þine eagan onlihte 268  
 swa butan læcecræfte . and hī swa lange spræcon  
 oð-þæt hī eodon butu þær se apostol bodode .  
 Migdonia þa gelyfde on þone lifigendan god .  
 þurh þæs apostoles lare . and leng nolde cuman 272  
 to hire weres bedde . æfter þære bodunge .  
 Seo migdonia wæs þæs kyninges wifes swuster .  
 and hire wer þa gemacode wið migdeum þone kyning  
 þæt man sette on cweartern sona þone apostol . 276  
 Migdonia þa com to þam cwearterne dreorig .  
 and feoll to his fotum mid fyrhte cweðende .  
 Ic bidde þe leof þæs lifigendan godes apostol  
 þæt þu for me ne under-fó . swa fullicne teonan . 280  
 and godes yrre becume for þam intingan ofer me .  
 Se godes man hire cwæð to . Gang þe ham ongean .  
 and ic cume ham to þe þæt þu oncnawe þurh þæt .  
 þæt ic sylf-willes þrowige . for mines scippendes naman . 284  
 and hu micel se geleafa mæg þurh god gedón .  
 Heo dyde þa swa . and hire dura beleac  
 licgende on gebedum on hire bure astreht .  
 Efne þa se apostol on þære ylcan nihte com 288  
 to migdonian and cwæð . Swa swa þu becymst þurh me  
 to þam ecan life swa ic eac becume  
 þurh þe to criste . mid kynehelme martyrdome[s]  
 beo nu swiþe anræde . Heo andwyrde mid fyrhte . 292  
 La leof ic þe bidde þæt þu onlihte mine sawla .  
 þæt ic geseon mage þone soðfæstan weg  
 þæt ic ne befealle on þone fulan sæð .  
 Thomas hire cwæð to . cēp þæt þu fæste 296

266. U. lociende.

267. U. mann.

270. U. buta; bodade.

271, 279. U. lyfiendan.

286. U. beore.

288. U. niht.

<sup>1</sup> Leaf 226.



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seofon dagas georne . and ic syððan cume eft to þe .  
 and þe gefullige fram fyrnlicum synnum .  
 and ælcne þe gelyfð on þone lifigendan god .  
 Æfter þysum com hire wer to þam kyninge migdeum 300  
 and bæd georne þone kyning þæt seo cwén moste  
 gespræcan hire swuster cunnian <sup>1</sup> gif heo mihte  
 hire mod gebigan þæt heo his gebedda wære .  
 Ne mæg ic hī geolæcan . ne mid ege gedón 304  
 þæt heo ete mid me oþþe on me beseo .  
 Ða gepafode se cynincg þæt seo cwén þider eode .  
 and heo cwæð sona to hire swuster ðus .  
 Eala þu migdonia min leofe swustor . 308  
 hwī forsihst þu þinne wer . and geunwurðast þe sylfe .  
 Se kyning sylf hit bemænð . and his men ealle  
 þæt þu swa færlice forlure þin gewitt .  
 Migdonia hire andwyrde . Eala þu min swuster . 312  
 wistest þu þæt ic wát . þas word þu ne cwæde .  
 Se apostol wyrcð fela wundra on mannum .  
 and sægð us to soþan þæt sy oþer líf  
 undeadlic and ece . ælces yfeles bedæled . 316  
 Nu to niht eode se ealdorman him to .  
 forþan-þe his suna wæs færlice dead .  
 and lædde þone apostol to þam lífleasan cnapan .  
 and he sona arærde his suna of deaðe . 320  
 nu he sitt . and lærð þær geleafan on þam huse .  
 and gehældð þa untruman ealle þe him to cumað .  
 Triptia seo cwén cwæð hire to andsware .  
 Gif hit swa is . swa þu sægst . ic wille geseon þone man . 324  
 dyslic bið to forseonne soðlice þæt ece líf .  
 and heard-mod bið se man þe ne mage þysum gelyfan .  
 Hi eodon þa butu his bodunge to gehyrenne .

297. U. om. to þe.

298. U. fullige. K. fyrlicum.

299. U. lyfiendan.

301. U. cynincg; cwein.

302. U. ge-sprecan.

304. U. geolæcan.

305. U. æte.

306. U. cynincg; K. cynincg.

308. U. K. leofa. U. swuster.

309. U. ðine.

<sup>1</sup> Leaf 226, back.

for seven days earnestly, and afterward I will come again  
to thee,

and I will baptize thee from former sins,  
and each one who believeth on the living God.'

After this came her husband to the king Mazdai, 300  
and earnestly prayed the king that the queen might  
speak to her sister, and try if she could  
incline her mind that she might be his consort:

'I cannot entice her nor by fear compel her 304  
to eat with me, or even to look upon me.'

Then the king permitted the queen to go thither,  
and she spake straightway to her sister thus:

'Oh, thou Migdonia! my beloved sister, 308  
why despisest thou thy husband and dishonourest thyself?  
The king himself bemoaneth it, and all his men,  
that thou so suddenly hast lost thy wits.'

Migdonia answered her: 'Oh! thou my sister, 312  
knewest thou what I know, thou wouldest not have said these  
words;

the apostle worketh many wonders among men,  
and saith to us for a truth, that there is another life,  
immortal and eternal, freed from every evil. 316

Even to-night the prince went to visit him  
because his son had suddenly died,  
and led the apostle to the lifeless boy,  
and he immediately raised his son from death: 320  
now he sitteth and teacheth the faith in that house,  
and healeth the sick, all who come to him.'

Triptia the queen said to her in answer:  
'If it is so as thou sayest, I will see the man: 324  
it would be foolish to despise that eternal life,  
and stubborn is the man who cannot believe this.'

Then they both went to hear his preaching,

310. U. cyning; menn.

312. U. *andwerde*.

315. U. *seigð*.

317. U. *-mann*.

318, 320. U. *sunu*.

324. U. *segst*; *mann*.

325. U. *om. soðlice*; *éce*.

326. U. *mann*; *mæg*.

hi gemetton þa þone apostol micclum gebysgod 328  
 ofer þa untruman men þe he ealne dæg gehælde .  
 þurh his handa hrepunge on þæs hælendes naman .  
 Þa ða seo cwén geseah swilce wundra æt him .  
 þa cwæð heo ofwundrod . Awyrgede synd þa men 332  
 þe nellað gelyfan þyllicum weorcum .  
 Þa stóð þær an hreofla tohrorenum lichaman  
 atelic on hiwe . and hine gehælde thomas .  
 and hine gefullode ætforan þære cwene . 336  
 Heo feol þa to his fotum fulluhtes biddende .  
 and þæs ecan lifes mid geleafan gewilnode .  
 and cwæð þæt heo gelyfde <sup>1</sup> ou þone lifigendan god .  
 THOMAS þa bletsode blipelice þa cwéne . 340  
 and lærde hī georne to geleafan and cwæð .  
 Min drihten me clypode þæt ic cume to him .  
 and min tima is nu þæt ic of middan-earde fare .  
 underfoh nu forðy fulluht æt me hraðe . 344  
 He gefullode hī þa . and fela opre mid hire  
 wera and wifa . and þa unwittigan cild .  
 and lærde hī georne þæt hī lufodon heora cyrcan .  
 and sacerdas arwurðodon . and hī sipodon þa ham . 348  
 Þa com seo cwén on æfnunge to þam cyninge ham .  
 and he cwæð hire sona to . Swyðe lange þu wære .  
 Heo cwæð eft him to . Ge cwædon þæt min swuster .  
 and ic sylf eac wende þæt heo gewitleas wære . 352  
 ac heo soþlice becom to soþum wisdom  
 on þam heo me dyde dæl-nimend þæs ecan lifes .  
 Soðlice ic ge-seah þone sylfan apostol  
 se þe halwende ræd æghwylcum men forgifð . 356  
 Nu þu kyning miht macian þe undeadlicne  
 gif þu wilt gehyran þone halgan apostol .  
 ne swyltst þu on eccnesse . gif þu soðlice gelyfst .  
 þa forhtode se cyning . and hét feccan him to 360

328. U. miclum.

329, 332. U. menn.

337. U. feoll.

338. U. wilnode.

339. U. lyfiendan.

342. U. cume him to.

<sup>1</sup> Leaf 227.



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þone foresædan þegen þe hire swustor hæfde .  
 and clypode mid gehlyde . and cwæð him sona to .  
 Mid þam þe ic bogode helpan þinum wife .  
 mid þam ic forleas min . and heo is mycele wyrse me . 364  
 þonne migdonia þe . and hī motodon lange .  
 þa hét se kyning gebringan on bendum him thoman .  
 and axode mid graman . Hwæt is se eower god  
 þe awent þurh þe swa ure wif us fram? 368  
 THOMAS him cwæð to . þu kyning wilt habban  
 clænlice þenunga and gecwema þenas .  
 wenst þu þæt god nelle se ðe gewylt ealle þing .  
 habban clæna þenas and clænlice þenunga . 372  
 þa cwæð migdeus se kyning . Gemaca mid wordum eft .  
 þæt þa wif gecyrran sylf-willes to us .  
 THOMAS him *and*wyrde . <sup>1</sup> Ic worhte ænne stypel .  
 and þu cwyðst þæt ic sceolde . sylf hine to-wurpan . 376  
 ac ic secge him swyðor soðlice godes word .  
 þæt se þe lufað on eorþan his eorðlican fæder .  
 modor . oððe bearn . oþpe wif ofer god .  
 ne bið he gode wurð . and he cwæð eft him to . 380  
 þu kyning ne miht ofslean þa sawle mid wæpnum .  
 þeah ðe þu þone lichaman alecge on deaðe .  
 God se soðfæsta kyning mæg asendan ægðer  
 ge sawle ge lichaman to þam ecan fyre . 384  
 þæt wif moste þa swa hire wer forlætan  
 for-þan-þe he hæpen wæs . and hetol ehtere .  
 ac canones swa-þeah cweðap . and beodað þæt nan wif  
 ne sceole hire wer forlætan swilce for eawfæstnysse . 388  
 buton him þam swa gelicige . þa het se kyning  
 lecgan hate isena sona under his nacodum fotum .  
 þæt he lange swa þrowode . ac þæs arn wæter up  
 wundorlice sona and celde þa isena . 392

361. U. swuster.

364. U. micle.

366, 369, 381. U. cyning.

367. U. grame.

368. U. *om.* swa.

370. U. ge-cweme.

<sup>1</sup> Leaf 227, back.

the aforesaid thane who had her sister to wife,  
and cried vociferously, and said to him immediately:  
‘While I was thinking how to help thy wife,  
I lost mine thereby, and she is much worse to me 364  
than Migdonia is to thee.’ And they consulted long.  
Then the king commanded men to bring to him Thomas in bonds,  
and asked with anger: ‘What is He, your God,  
who thus turneth, through thee, our wives from us?’ 368  
Thomas said to him: ‘Thou, king, wilt have  
cleanly attendance and fit servants;  
thinkest thou that God will not, He who ruleth all things,  
have fit servants and cleanly attendance?’ 372  
Then said Mazdai the king: ‘Cause by thy words again  
that the women return to us of their own will.’  
Thomas answered him: ‘I have built a steeple,  
and thou sayest that I should myself overthrow it; 376  
but I say verily to them God’s word rather,  
that he who loveth on earth his earthly father,  
mother, or bairns, or wife above God,  
he is not worthy of God.’ And he said again to him: 380  
‘Thou, king, canst not slay the soul with weapons,  
although thou lay low the body in death.  
God the righteous King can send alike  
both soul and body to everlasting fire. 384  
The wife should therefore leave her husband,  
because he was a heathen and a hateful persecutor;  
but the canons nevertheless say and command that no woman  
shall leave her husband on the plea of religion 388  
unless it so please them both.’ Then the king immediately ordered  
to lay hot irons under his naked feet,  
that he might long thus suffer torture, but anon there ran water  
wondrously up, and cooled the irons. 392

371. U. ealle þing ge-wylt.

372. U. clæne; þenunge.

376. U. cwyst; scolde.

380. U. wyrð; him eft.

381. U. saule.

386. U. hétol.

389. U. cyning.

391. U. upp.

392. U. acelde.



þa cwæð thomas him to . Ne dyde god þis for me . ac for þe swiþor  
 þæt þu swa huru gelyfde on þone lifigendan god  
 Witodlice he mæg þa mihte me syllan  
 þæt ic butan wætere þin wite me ne ondræde . 396  
 Þa hét migdeus se kyning þone godes man gedōn  
 on weallende wæter . þa wearð hit acolod .  
 and nan brand nolde byrnan under þam wætere .  
 He wearð þa gelæd to þam lifleasum godum 400  
 þæt he his lác sceolde lecgan . him on offrunga .  
 and his cueowa gebigan þam bysmorfullum anlicnyssum .  
 Þa gebæd hine thomas bealdlice to his drihtne .  
 and het þone succan þe on þam scincræfte wunode 404  
 þæt he ut eode of þære anlicnyse him to .  
 and hét hine on godes naman þæt he towende þa anlicnyssa .  
 and þæt deofles templ . swa þæt hit ne derode nanum .  
 Þa eode se deofol of þære anlicnyse ut . 408  
 and towende hī sona swa swa wex <sup>1</sup>formylt .  
 swa þæt ne beláf hire an lim ge-sund .  
 Þa clypodon þa hæpen-gildan . and hetelice grimetodon .  
 and heora an sona ofsloh þone apostol 412  
 mid atogenum swurde . sæde þæt he wolde  
 his godes teonan wrecan . and se cyning gewende þanon .  
 for-þan-þe þæt folc wolde wrecan þone apostol .  
 Hi feredon þa his lic mid geleafan to cyrcan . 416  
 and wurðlice bebyrigdon . to wuldre þam ælmihtigan .  
 þær wurdon gelome wundra gefremode .  
 wode men þær wæron on gewitte gebrohte .  
 and gehwilce untrumnyssa hwil-tidum þær wurdon 420  
 gehælede þurh god . and se godes apostol  
 wearð syððan geferod to syrian lande  
 mid micelre arwurðnyse . þam ælmihtigan to lofe  
 se þe on ecnyse rixað riclice mihtig . AMEN . 424

394. U. ge-lyfe; lyfiendan.

396. U. wætere.

397. U. cyning; mann.

399. U. wætere.

401. U. offrunge.

404. U. hét.

406. U. anlicnesse.

407. U. he (*for* hit).<sup>1</sup> Leaf 228.



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# APPENDIX.



## XXXVII.

### XI. KAL. FEBR. PASSIO SANCTI VINCENTII MARTYRIS.

From MS. U. = MS. Camb. Univ. Lib. Ii. 1. 33. Unique copy.

<sup>1</sup> **O**N ispánian lánde þære spéoniscan léode ..  
wæs se halga martir þe hatte uincencius  
to menn geboren . & mid his mágum afedd .  
on mycclum cristen-dóme . & he on cristes láre 4  
wel þéonde wæs . oððæt he wearð ge-hádod  
to halgum diácone . þam helende þeowiende  
mid þam mæran bisceope ualérium .  
se wæs þa mære láreow on ispánian lánde . 8  
swá swá seo gerecednysse us segð on lédenum geréorde .  
þa árás seo ehtnys þæra arleasra cwelleræ  
wíde geond þas world wódlíce swiðe  
on-géan cristes geléafan . & on-géan þa cristenan menn 12  
forþan þe se deofol wolde adwæscan þone geleáfan  
mid þam mycelam (*sic*) ehtnessum . & þam ormétum wítum .  
ac swa man má of-slóh þara martira þá .  
swá þær má ge-lyfdon þyrh þa mycclan wundra 16  
þe þa halgan geworhtan . þurh þæs hélendes mihte .  
forþam þe soða geléafa þæs soðfestan godes  
ne byð næfre adwæsced . þurh þa deofollican ehtnysse .  
ac byð swiðor ge-éacnod swa swa us segað béc . 20

3. MS. mágum (fægere); where fægere is inserted by a later hand; there are many such insertions, indi-

cated in these notes by marks of parenthesis.

4. MS. mycclum (þeawum); see

<sup>1</sup> p. 252.

# APPENDIX.

## XXXVII.

### JAN. 22. THE MARTYRDOM OF ST. VINCENT.

In the Hispanian land of the Spanish people,  
was the holy martyr, who was named Vincentius,  
born among men, and by his kinsmen nourished  
in much Christianity; and he in Christ's lore 4  
was greatly advancing, until he became ordained  
as a holy deacon, serving the Saviour  
with the illustrious bishop Valerius,  
who was the illustrious teacher in the Hispanian land, 8  
as the narrative tells us in the Latin tongue.  
Then arose the persecution of impious tormentors  
wide throughout the world, very madly,  
against belief in Christ, and against Christian men; 12  
because that the devil would quench that belief  
with great persecutions and unmeasured torments;  
but the more one slew of the martyrs then,  
so the more believed, through the great wonders 16  
which the saints wrought through the Saviour's might;  
because that the true belief in the very God  
shall never be quenched through devilish persecution,  
but shall be rather increased, as books tell us. 20

*note 1.* MS. cristen cristen dôme,  
*with cristen struck through, and & on*  
*written opposite it in the margin.*  
MS. he (cac).

6. MS. (ercan) diácone.  
12. MS. menn (ðe god lufedon).  
20. MS. us segað (ure) béc.

Ou þam dagum wæs þa sum hēretoga wælhreow  
 datianus ge-hátan swiðe hetol éhtere  
 on anre heafod-byrig on þam fore-sædan lánde .  
 þe begeat <sup>1</sup>æt þam cásere þæt hē acwellan moste 24  
 þa halgan cristenan menn mid mislícum wítum .  
 Him geúpe þa se cásere swa swa us cyþað bec .  
 þæt se wælhreowa ehtere þone anweald hæfde .  
 þæt he moste acwellan þa cristenan mid wítum . 28  
 for-þam-þe hī begen wæron mid bealowe afyllede .  
 criste wiðer-winnan mid wóðlicre reðnysse .  
 Hwæt þa datianus se deofollica cwellere  
 on þam anwealde þe he under-fangen hæfde . 32  
 ge-cydde his wóðnysse ofer þa cristenan menn .  
 & began to dreccenne mid dyrstigum anginne  
 þa halgum bisceopas . & þa ge-hádodan preostas .  
 Wolde ærest þa heafod-men þæs halgan geleafan 36  
 mid wítum ofer-swíðan . þæt he syððan mihte  
 þa læssan ofer-cuman & fram heora geléafan gebígan .  
 þa éfste se bisceop & se eadiga  
 uincentius to þam æðelan martir-dóme . 40  
 þóhtan þæt hī wúrdon wítodlice gesælige .  
 gif hī mid est-fulnesse éardlice under-féngon  
 þone wuldor-fullan cyne-helm . heora martyr-dómcs  
 þurh þa ándætnysse þæs hælendes ge-leáfan . 44  
 Datianus þa se deofollica éhtere  
 hét gebringan þa halgan gebúndene mid rácenteagum  
 into ánre burig . & hī begen be-lucan  
 on leoht-léasum cweárterne . Lét hī liggan swa 48  
 on mete-leaste micclum ge-héfegode  
 mid þam héardan ísene . hópode þæt hi scéolde  
 þurh þa wíta abúgan fram godes ge-leafan .  
 Æfter langsumum fyrste he lét hī gebringan him to . 52  
 wende þæt hī wæron mid þam wítum for-numene .  
 & mid þære mete-leaste <sup>2</sup> miht-lease gedóne .

28. MS. cristenan (men).

<sup>1</sup> p. 253.

30. MS. (&amp;) criste(s).

<sup>2</sup> p. 254.



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wolde hi gewītnian mid mārūm wītūm .  
 þæt hī swa eaðelice ge-éndian ne scéoldan . 56  
 Hi cōmon þa begen mid bliðūm andwlitūm  
 & ansundūm lichamūm . to þam geleafleasan dēman .  
 & he wearð of-wundrod þæt hī wæron ansunde  
 & fægeres hīwæs on fulre mihte . 60  
 & axode þa weard-men hu-meta hī dorston  
 hī swa wel fēdan mid wistūm & drēncūm .  
 He ne mihte na to-cnāwæn þæt crist sylf hī afedde .  
 & be-fran þa mid graman þone fore-sædan bisceop . 64  
 Eala þu ualerius ic þe be-frine nu .  
 hwæt dest þu mid þam þæt þu durre winne  
 ongēan þone cāsere swilce þurh éawfæstrnysse .  
 ac þe bisceop ne ge-andwearde þam wælhreowūm swa hraðe 68  
 forþan þe god wólde þæt he wúrde ofer-swiðed  
 þurh þone diacon on þam martir-dóme  
 þe þa gearo wæs to þam wuldorfullan sige .  
 & þæt se man-fulla mihte eac to-cnawan 72  
 þæt se bisceop mihte mid gebyldūm geléafan  
 his wīta for-seon . þa ða he wearð ofer-swiðed  
 þurh þone diacon mid his drihtnes ge-leafan.  
 þa cwæð uincentius to þam árwyrdam (*sic*) bisceope . 76  
 andweard þam árleasan mid anrædūm geléafan .  
 þæt his wódnys swa wurðe to-brut .  
 mid ealdor-dome ures drihtnes mihte .  
 Seo ylce nædre spēcð nu þurh þises arleasan muð . 80  
 þe þa frum-sceapenan men gefūrn for-lærde .  
 & mid niðfullūm ándan him be-næmde þæs wuldres  
 þe him god forgeaf gif hi him gehýrsumodon .  
 He ne ge-earnode nānes wuldres . 84  
 ne he ne wunode on soðfæstnesse .  
 ac þone deað þe he scencte þam frum-sceapenum mannum .

55. MS. mārūm, altered to mārān.

57. MS. bliðūm (mode &amp; mid fægerum) andwlitūm.

62. After drēncūm is an interpolated line: hī cwædon þæt hī hym on

naþor ne dydon.

64. MS. bisceop. (þus axian).

67. MS. cāsere (oððe ongein us).

68. MS. ac, altered to Ac. MS. ne, altered to nolde.

He would torment them with greater torments  
that they should not so easily end (their life). 56  
Then came they both with blithe faces  
and wholly-sound bodies, to the unbelieving judge;  
and he was astonished that they were wholly-sound,  
and of fair hue, in full strength; 60  
and he asked the warders however they dared  
so well feed them, with victuals and drinks.  
He could not perceive that Christ himself fed them;  
and he asked then with anger the aforesaid bishop, 64  
‘Ha! thou Valerius, I ask thee now,  
what dost thou, inasmuch as thou darest contend  
against the emperor, as if for religion?’  
But the bishop answered not the cruel one so readily, 68  
because that God would that he should be overcome  
by the deacon in the martyrdom,  
who was then ready for the glorious victory.  
And that the wicked one might also perceive 72  
that the bishop could with bold faith  
despise his torments, since he was (even) overcome  
by the deacon, through his belief in the Lord.  
Then quoth Vincentius to the venerable bishop— 76  
‘Answer the profane one with prompt faith,  
that his madness may thus be brought to naught,  
by the authority of our Lord’s might.  
The very serpent speaketh now by the mouth of this profane one, 80  
he who formerly seduced the first-created men,  
and with envious malice robbed them of the glory  
which God would have given them, if they had obeyed him.  
He deserved no glory, 84  
neither did he remain in truthfulness;  
but that death which he proffered to the first-created men,

70. MS. diacon (*vincentius*).  
73. MS. *gebyldum* (& *godum*).  
75. MS. his (leofan) drihtnes ge-  
leafan (*altered to mihte*).  
76. MS. *bisceope* (*pus*).

77. MS. (la leof ealdor ge)and-  
weard.  
79. MS. (*soðlice*) *mihte*.  
81. MS. men (*Adam & éuan*).  
83. MS. *forgeaf* (*on neorxna wange*).



þone he drānc ærest him sylfum to bealowe .  
 Winne he wiþ me on þisum ge-winne nū . 88  
 & he wið me feohte on his feondlicum trúwan .  
 & he ge-syhð soðlice þæt <sup>1</sup>ic swyþor mæg .  
 þone ic beo ge-witnod þonne he þe wit-naþ .  
 Forþan þe he sylf sceal swærran witu þrowian . 92  
 & he byð ofer-swiðed on minre geswéncednyse .  
 þa geangsumode sona se árleasa datianus .  
 & cwæð to his gingrum & to his witnerum þus .  
 For-læteð þysne bisceop & ge-bringað on wítum 96  
 uincentium þone wiðer-coran þe us mid wórdum swa tynð .  
 ahóð hine on þære hēngene . & hētelice astreccað  
 ealle his lima . þæt þa lípa him to-gaan .  
 þa ge-fæstnodon þa cwelleras þone cristes þegn 100  
 on þære héardan hēngene . & hine hetelice tilhton  
 swa swa man web tiht . & se wæl-hreowa him cwæð to .  
 Hwæt segst þu nu uincentius . hwæt þing þe be þe sylfum  
 & be þinum earman lichaman on þysum laþum wítum . 104  
 Se halga wér þa cwæþ to þam wælhreowan þus .  
 Þises ic ge-wilnode & gewiscte æfre .  
 nis me nan þing leofre þæt me on mínum life getimode .  
 & þu swiðost ge-þwærlæcst mínes sylfes gewilnunge . 108  
 nelle ic þæt þu ge-swíce . Forþan þe ic sylf gearo eom  
 witu to ðrowienne . for þam wuldor-fullan drihtne .  
 nelle ic þæt ðu wanige mín wuldor for gode .  
 & þonne þú me witnast . þu bist sylf ge-witnod . 112  
 Datianus þa deofollice yrsode  
 & be-gan to sleanne swiðe mid gyrdum  
 his agene witneras þe þone halgan witnodon  
 þæt hi swiðor sceolde hine ge-swæncan . 116  
 Se halga wer þa cwæþ . Nu þu ge-wrecst on him  
 ða witu þe ic þrowige for þinre wælhreownysse .  
 swilce þu sylf wille ge-wrecen me on him .

94. *Over the word geangsumode is written* bealh hine. 98. MS. hine (ic háte).



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He hrymde þa swiðor & mid reðnysse grymetode . 120  
 & gyt swiðor wedde sleande his cwelleras  
 mid saglum & mid gyrðum . het hi swiðor witnian  
<sup>1</sup>þone halgan wer on þære hengene .  
 þohte þæt he mihte his mod ahnexian 124  
 þurh þa ormætan wíta . ac he wann on idel .  
 forþan þe hi ateorodon on þære tintregunge .  
 þæt hi leng ne mihton þone martir gewitnian .  
 & he anræde þurh-wunode on þam wítum swa þeah . 128  
 Datianus þa axode mid æblæcum andwlitan  
 his reðan cwelleras . þus cweðende him to .  
 Hwar is nú eower miht & eower mægen becumen .  
 ne on-cnáwe ic eowere hánda þe æfre hétole wæran . 132  
 swa oft swa ge ge-witnodon þa ðe wæron for-scyldegode .  
 oppe þurh man-slihte oððe þurh morþ-dæda .  
 oððe þurh dry-cræft . oððe dyrne forliger .  
 æfre ge ge-wyldon mid wítum hi ealle . 136  
 & hi heore díglan dæda éow bedýrnan ne mihton .  
 Ac ge nu ne magon þusne mann ofer-swiðan  
 þæt he húru súwige on þysum scearpum wítum .  
 Þa smércode se halga wer & to þam hetolan cwæð . 140  
 þis is þæt awriten is witodlice on godes æ .  
 þæt ða ge-seondan ne geseoþ ne þa gehýrendan ne ge-hýrað .  
 Drihten crist ic andette þæs ælmihtigan fæder sunu  
 mid þam halgan gáste anne soðne god . 144  
 Ac wítna me gyt swiðor for þissere soðan andetnysse  
 þæt ðu on callum þingum þe ofer-swiðedne on-cnáwe .  
 Datianus þa cwæþ . to þam drihtnes cyþere  
 ge-milsa þe sylfum & ne a-myr þine geoguþe 148  
 & þin lif ne ge-scyrt . on þisum suslum þus .  
 þæt þu húre æt-berste þisum heardum wítum  
 huru nu æt ende þeah þu ær noldest .  
 Uincentius him cwæþ to mid cénnum ge-leafum þus . 152  
 ne ondræde ic þine wítu ne þine wælhreowan tintrego .

120. MS. grymetode (swa leo).

130. *After reðan is a small space.*<sup>1</sup> p. 256.

He cried out then the louder, and with fierceness raged, 120  
and yet more he raved, striking his torturers  
with rods and sticks, (and) commanded them torment the more  
the holy man in the rack.

He thought that he might soften his mood 124  
by the immeasurable torments; but he strove in vain,  
because that they became tired in the tormenting,  
so that they could no longer torment the martyr;  
and he constantly endured the torments nevertheless. 128

Datianus then asked, with pale face,  
his fierce torturers, thus speaking to them:—

‘Where is now your might and your strength gone? 132  
I perceive not your hands, that were ever severe  
as often as ye tormented those that were condemned  
either for homicide or for murders,  
either for sorcery or for secret adultery.

Ever ye subdued them all with torments, 136  
and they could not hide from you their secret deeds.  
But now ye cannot overcome this man  
so that he may at least be silent in these sharp torments.’

Then smiled the holy man and to the savage one spake:— 140  
‘This is verily that which is written in God’s law,  
that the seeing ones see not, nor the hearing ones hear.  
Lord Christ I confess, the Almighty Father’s Son,  
with the Holy Ghost, one true God. 144

But torment me yet more for this true confession  
that thou in all respects mayst confess thyself overcome.’

Datianus then saith to the Lord’s witness,  
‘Pity thyself, and mar not thy youth, 148  
and shorten not thy life thus in these torments,  
that thou mayest at least escape these hard tortures,  
at least now at last, though before thou wouldst not.’

Vincentius saith to him thus with keen faith:— 152  
‘I dread not thy torments nor thy cruel tortures;

131. MS. *repeats* & eower.

140. MS. *hetolan* (*datianus* þus).

134. MS. *man slihtes, the s being added above.*

153. MS. *ic* (me).

ac ic swiðor ondræde þæt þu ge-swican wylle  
 þinre reðnusse & swa me gemiltsian .  
 Dacianus þa hêt hine gedon of þære hēngene . 156  
 & hine <sup>1</sup> eft ahôn on heardum gealgan sona  
 & hine man þa swāng & mid saglum béot .  
 & mid blysum ontende his bare líc eall  
 astrehtum limum . ac his geleafa swa-þeah 160  
 on his drihtenes andetnysse æfre þurh-wunede .  
 Man ledde to his breostum brade ísene clútas  
 swiðe glowende þæt hit sang ongean .  
 & hi þa téartan wíta mid wítum ge-éacnodon . 164  
 & his ærran wúnda mid wúndum of-settan .  
 & into his innoðum hine gewúndodon .  
 swa þæt on his lichaman nan dæl ne be-láf  
 þe nære ge-wundod on ðære wítununge . 168  
 Him fleów þa þæt blod ofer ealne þone lichaman .  
 & him se innop eac geopenode ongean .  
 & his lipa to-slupon on þam laðum tintregum .  
 Ac he eall þis for-bær mid bliþum andwlitan 172  
 & mid strangum gaste on godes andetnysse  
 to þam hēlende clypiende þe he on gelyfde .  
 Wala wá cwæþ datianus we synd ofer-swiðede .  
 Ac secap nu ic bidde an blind cweartærn 176  
 þær nan leoht ne mage inn . & on þam myclum þeostrum  
 strewiað geond eall tobrocene tigelan  
 scēarpe ge-écgode . & þær-on astreccap  
 þysne wiðer-coran . þæt he hine bewendan 180  
 fram wite to wíte & symble gearewe hadde .  
 Belúcað hine þonne fæste þæt he licge þær āna  
 leohtes bedæled on þam laðum bedde .  
 secgað me swa sona swa ge on-cnawaþ 184  
 þæt he cucu ne byð . & þa cwelleras swa dydon .  
 ge-brohton þone halgan wer on þam blindan cwearterne .  
 & be-sæton hine syððan . wakigende .

160. MS. swa þeah (ne atéorode).

162. MS. (fewer) brade.

<sup>1</sup> p. 257.



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Mid þam ðe þa weard-men wurdon on slæpe . 188  
 Þa com þær heofonlic leoht in-to þam halgan wére  
 on þam blindan cweartearne swilce beorht sunbéam .  
 & him wearð gebed<sup>1</sup>dod mid hnescre beddinge .  
 & he sylf þa sang his sealmes bliðe 192  
 his drihten heriende mid incundre heortan .  
 Þa wundrode þa weard-men þæs wynsuman leohtes  
 swiðe afyrhte for þam færlican táce.  
 þa cwæp se halga wer of þam heofonlican leohte . 196  
 ne beo ge afyrhte . ic heom nu gefréfrod  
 mid engellicre þenunge . gað in & sceawiað  
 ge gebrohten me on þrystum . & ic blissige nu on leohte .  
 mine bendas sund to-lýsede . & ic blissige mid sange . 200  
 Ic eom nu gestrangod & hnesce under-streowod .  
 wundriað þises þæt se þe wurðap god  
 mid soþre andetnesse . þæt he sige-fæst byþ æfre .  
 Cyþap nu ardllice eowerum arleasan hlaforde 204  
 hwilces leohtes ic brúce . & hwilcere beddinge .  
 þæt he gyt mage asmeagan sum syllic wíte  
 to mínum wuldre ne wanige he nán þing  
 þæs þe mínum martirdóme mage to wuldre becuman . 208  
 his mildheortednesse ane ic me ondræde swiðost  
 þæt he beo awend swilce he wille mildscian .  
 Hi cyddon þa þis þam hétolan cwellere .  
 & he wearð geangsumod [se árleasa datianus] 212  
 & æblæce on nebbe cwæp him to andsware .  
 Hwæt mage we him mare dón nu we synd ofer-swiðede .  
 Berað hine nu ic bidde of þam blindan cwærterne  
 to suman softan bedde þæt he swa hine reste . 216  
 nelle ic hine wýrcan wuldor-fulran gyt .  
 gif he on þam wítum gewitnod ateorað .  
 Hí hine þa bæran blipelice on æarmun (*sic*)

190. MS. swilce (an).

191. MS. beddinge (swiðe ænlice).

194. (þa ða weardmen awocan) þa.

198. MS. sceawiað (hu me is).

206. MS. sum (þing) syllic.

207. MS. wuldre (ic bidde).

208. MS. þe (he).

210. MS. wille (me ge).

Whilst that the warders were asleep, 188  
 then came there heavenly light to the holy man,  
 into the blind prison, as it were a bright sunbeam.  
 And a bed was prepared for him with soft bedding,  
 and he himself then sang his blithe psalms, 192  
 praising his Lord with his inward heart.  
 Then wondered the warders at the winsome light,  
 being very affrighted at the sudden miracle.  
 Then saith the holy man, 'Of the heavenly light 196  
 be ye not affrighted. I am now comforted  
 with angelic ministration. Come in and behold.  
 Ye brought me into darkness, and I rejoice now in light;  
 my bands are loosened, and I rejoice with a song. 200  
 I am now strengthened, and softly underlaid.  
 Wonder at this—that he who worshippeth God  
 with a true confession, that he shall be victorious ever.  
 Tell now quickly your profane lord, 204  
 what light I enjoy, and what (soft) bedding;  
 that he may yet bethink him of some worthy torture;  
 may he diminish nothing from my glory,  
 that may turn to the glory of my martyrdom. 208  
 His mercy alone I dread the most,  
 lest he be turned away so as to take pity.'  
 They told this then to the fierce tormentor,  
 and he became vexed, [the profane Datianus], 212  
 and, pallid in face, spake in answer to them:—  
 'What may we do more to him, we are now overcome!  
 Bear him now, I bid you, from that blind prison  
 to some soft bed, that so he may rest him. 216  
 I desire not to make him more glorious still,  
 (as he will be) if, tormented in the torments, he fails (dies).'  
 They then bare him blithely in their arms

212. MS. geangsumod (on his mode). *But a half-line seems to be lost; see l. 94.*

214. MS. ofer-swiðede, *altered to ofer-cumene; see l. 175.*

215. MS. bidde (ut).

216. MS. he (mage) swa hine (ge)reste.

219. MS. hine (namon &).



þe hine ær witnodon on þam wælhreowum tintregum . 220  
 & hī his fét cystun . & his flōwende blōd  
 geornlice gaderoden him sylfum to hāle .  
 & geleddon hine <sup>1</sup>swā on þam softan bedde  
 swa swa se arlesa hét & for-léetan (*sic*) hine swa . 224  
 Hit gelámp þa sona æfter litlum fyrstum .  
 þæt se halga gewát of worlde to gode  
 mid sige-fæstum martirdóme ofer-swiðdum deofle  
 to þam ecan wuldre mid þam wel-willendan drihtene . 228  
 þæt þæt he þam be-het eallum þe hine lufiað  
 & þam þe his ge-leafan healdap oð ende .  
 Datianus þa cwæp se deofollica cwelleræ  
 of-sceamod swa-þeah . gif ic ofer-swiðan ne mihte 232  
 hine ær cucene . ic hine witnige deadne .  
 Awyrpað nu his líc on anum widgillum felda .  
 fugelum to æse . & fúlum hundum to mete .  
 & þam wildeorum . & his wælhreowan þegnas swa dydon . 236  
 sona ge-feredan þæt lic to þam feldan middan .  
 & hit þar awurpon wildeorum to mete .  
 Hit gelamp þa sona þur[h] godes fore-sceawunge  
 þæt an sweart hrém þær fleah sona to . 240  
 & be-werode þæt lic wið þa wildan fugelas  
 & hi ealle afigde mid his fiðerum aweg .  
 & eac þa reðan deor mid his on-ræsum .  
 Se ælmihtiga god þe þe Eliam his witegan 244  
 þurh þone sweartan hrém asende hwilon mete .  
 & hine þa afedde þur þæs fugelas þenunge  
 swa swa on cyninga bocum fulcuð is be þam .  
 þe ylca ge-heold nú þæs halgan weres lic 248  
 þurh þæs hremmes weardunge wið þa oðre fugelas .  
 Þis wearð eft gecydd þam arleasan datiane .  
 & he þa ge-angsumod þus cwæp .  
 ne mæg ic hine ofer-swiðan forðon swa deadne . 252

226. MS. halga (diacon).

232. MS. ofer-swiðan, *altered to*  
ofer-cumcn.

233. MS. witnige (þus).

236. MS. wild(e)d(eorum).

238. MS. (&amp; fugelum) to mete.



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swa ic his swiðor ehte mid swiðlicre ehtnysse .  
 swa ic hine swiðor wyrce wuldor-fulran symle .  
 Ac gif þeorðe (*sic*) ne mæg þone mann forniman .  
 be hé besenced on <sup>1</sup>sælicum yðum . 256  
 þæt ús swa oft ne sceamige for his anes sige  
 on manna gesihþum . þe hit eall geseoð .  
 beo he huru be-diglod on þære deopen sǣ .  
 Be he be-siwod on anum sæcce mid hefegum stanum . 260  
 & awurpað hine on þære widgillan sǣ .  
 þam fixum to mete þeah þe þa fugelas noldon .  
 Ða reþan cwelleras þa raþe swa dydon  
 awurpan þæs halgan lic on þære widgillan sǣ . 264  
 mid þam hefegum stanum . swa swa hi hét þe déma  
 þæt he huru ne sc olde þære sǣ æt-berstan .  
 þeah þe hé þære eorðan æror æt-burste .  
 & reowan him hamweard mid healice blisse . 268  
 Ac þæs halgan weres lic þurh þes hælendes mihte .  
 to þam strande be-com ærþam þe hi stopon on land .  
 & on þam ceosole ge-læg . oð þæt sum geleafful wudewa  
 swutele gebicnunge be þam under-feng 272  
 hwær se halga lichama læg on þam strande  
 be-worpen mid þam ceosole þurh þa sǣlican yþa . .  
 swilce he be-byrged wære þurh godes wissunge .  
 His lic wearð þa geferod to geleaffulre cyrcan 276  
 mid mycelre arwyrðnesse . & þar on innan bebyriged .  
 & his halgan ban wúrdon wíde to-dælede .  
 & mid mycelre lufe hi man wyrðap ge-hwær  
 swa swa us secgað béc for his soðan geleafan 280  
 þam hælende to lofe þe leofað á on ecnesse . amen.

258. MS. geseoð. (&amp; witon).

260, 265. hefegum, altered to hefiegun.

<sup>1</sup> p. 260.

As I persecute him more with greater persecution,  
 so I make him always the more glorious.  
 But if the earth may not destroy the man,  
 let him be sunk in the waves of the sea, 256  
 that I may not so oft be ashamed at the victory of him alone  
 in the sight of men, who behold it all;  
 let him at least be hidden in the deep sea.  
 Let him be sewn in a sack, with heavy stones, 260  
 and cast him away into the spacious sea,  
 as meat for the fishes, though the fowls would not have him.  
 The fierce persecutors then quickly did so.  
 They cast the saint's body into the spacious sea, 264  
 with heavy stones, as the judge commanded them,  
 that at least he should not escape from the sea,  
 though he formerly escaped from the earth;  
 and they rowed homeward in high glee. 268  
 But the holy man's body, by the Saviour's might,  
 arrived at the strand before they stepped ashore,  
 and lay on the shingle, till a believing widow  
 received a clear indication concerning it, 272  
 where the holy body lay on the strand,  
 cast amid the shingle by the sea-waves,  
 as if he should be buried by God's command.  
 His body was then borne to a holy church 276  
 with much veneration, and therein buried;  
 and his holy bones were widely distributed,  
 and with much love men revere them everywhere,  
 as the books tell us, for his true faith, 280  
 to the praise of the Saviour, who liveth aye in eternity. Amen.

267. *After æt-burste is inserted* ða hig  
 swa gedon hæfdon. swa ðe déma hi hét.

269. MS. Ac (soðlice).

274. MS. (sand) ceosole.





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## HOMILY XXIII B: ST. MARY OF EGYPT.

This Homily does not really belong to the set. It will be observed that it is not recognized in the Table of Contents, printed in vol. i. (p. 8), where Homily XXIII is "De Septem Dormientium" (*sic*), and Hom. XXIV is "De Abdone et Senne." Moreover, the style varies so much from that of the other Homilies, that it clearly was not written by Ælfric. Nevertheless, it is printed here because, though it does not belong to the set, it belongs to the MS., into which it was thrust by the scribe who wrote it. The back of fol. 120 of the MS. begins with the words "to ephese ferde," in XXIII. 814, vol. i. p. 538), and the remainder of Homily XXIII is crowded into the same page. After this 14 extra leaves have been inserted, in order to introduce this Homily, affording more than sufficient space for it; hence the lower part of fol. 134, and the back of the same folio, are left blank, and Homily XXIV begins on fol. 135.

The Homily is in many places very corrupt, and no complete copy of it is known. At l. 246 (p. 16), the MS. has:—*Ða arisan hí butu of þære eorþan. þa ðincg þe be me synd, &c.* Here, after the word "eorþan," there is a considerable gap in the story, since the words "þa ðincg þe be me synd" belong to l. 318 (p. 22). This gap I have endeavoured to supply, partly from MS. G., down to l. 292 (p. 20); and, where *both* MSS. fail, from the original Latin text. In ll. 248–292, MS. G. is frequently imperfect and illegible, so that the missing words have been inserted by guess in *italic* letters (p. 16, footnote 4), though the Latin text gives some help.

Of this Homily there are three copies, viz. in A. (Jul. E. 7), G. (Gloucester), and O. (Otho B. 10). As explained above, even the copy in A. is imperfect, the gap in it extending from l. 246 to l. 317. MS. G. consists of three disconnected leaves, containing respectively ll. 219–292, 428–496, and 771 to the end. The first of these leaves is particularly useful, as it supplies a part of the missing text. MS. O. is so imperfect as to be nearly useless; however, it supplies some various readings in ll. 318–401, and 484–527; and it is worth notice that these readings are frequently more correct than those in A. Thus, in l. 365, it corrects *gerenyssse* to *gerecednyssse*; in l. 367, it has *spinle* for *swingle*, where the Latin text has *colum*; and so on. Another remarkable fact about this text is that MS. A. actually *repeats* one passage (ll. 671–682, pp. 44–46), and there are slight variations between the two versions, as duly noted; the second version being called B.

The edition by Prof. Earle of the "Gloucester Fragments" has already been alluded to in vol. i. p. 552, with reference to the Life of St. Swithun. The same edition also contains a facsimile of the fifth of the six pages of the Life of St. Mary of Egypt, beginning with the words "wæs genyrwed" in l. 770, and ending with "urum drihtne" in l. 805, within a couple of lines of the end of the piece. The sixth page completes the homily, and adds a piece containing moral precepts, of no great interest, beginning "Ærest mon sceal god lufian of ealre heortan"; which is written in a later hand. "The language," says Prof. Earle, with reference to this piece, "is about parallel to that of the Chronicle under 1102. We may compare the "Anglo-Saxon Apothegms," as Kemble calls them, printed in Salomon and Saturn, ed. Kemble, pp. 258–268.

In the Introduction (l. 4), the English writer refers us to "Paul, the

venerable deacon of the church of holy Neapolis," who translated the Life "from the Greek language into Latin." The Latin original is given in *Vitæ Patrum* (ed. Rosweyd). The Latin title is "Vita S. Mariæ Ægyptiacæ quæ Peccatrix appellatur, auctore Sophronio Ierosolymæ Episcopo: interprete Paulo Diacono Sanctæ Neapoleos ecclesiæ." It is printed in *Patrologiæ Cursus Completus*, ed. Migne, vol. 73, col. 671, under the date April 2; also in *De Vitis Sanctorum*, ab A. Lipomano, under April 8. The Greek Life is entitled: *Βίος Μαρίας Αἰγυπτίας τῆς ἀπὸ ἐταιρίδων ὁσίως ἀσκησάσης κατὰ τὴν ἔρημον τοῦ Ἰορδάνου* (Earle). See also Alban Butler's *Lives of the Saints*, under April 9; the *South-English Legendary*, ed. Horstmann (E. E. T. S.), p. 260; *Barbour's Legendensammlung*, ed. Horstmann, p. 143; *Legenda Aurea*, ed. Grässe, 2nd ed., p. 247; and *Caxton's Golden Legend* (p. 440 of the reprint by W. Morris). The date assigned to the death of St. Mary is about A.D. 430.

22. The Greek form of the monk's name was *Zωσιμᾶς* (Earle).

228. "Underwreðed] propped up, supported, and so *authorised*. In the *Vita*, 'tu enim presbyterii honore *fultus es*.' In Exod. xvii. 12, where Aaron and Hur stayed up the hands of Moses, it is in the Saxon version: 'Aaron and Ur underwriþedon Moises handa.'"—Earle.

235. Lat. version: "manifesta jam quidem es ex ipsa visione."

236-8. Note the variation in G., where *of þam strengran dæle* refers to the Latin "et fortiori parte mortua es." The version in the text hardly makes sense.

240. Lat. version: "gratia non ex dignitate cognoscitur, sed ex animarum actibus significari consueta est; benedic propter Deum, et orationem tribue indulgentiæ tuæ perfectionis. Stabilitati autem senis sancti compassa," &c. Hence *onemn-prowigan* is equivalent to Lat. *compati*.

245. *tiligende*: "qui salutem procurat animarum."

250. Lat. version: "Tamen quoniam quidem te gratia Spiritus sancti direxit ut aliquod ministerium exhibeas meæ exiguitatis corpori congruum." Cf. *gehyððo* in l. 492; and see l. 783.

274. *swa swa mannes elne*: "quasi cubitum unum"; the length of a man's fore-arm.

275. Earle takes *ongan* to be put for *ongān*, i.e. he saw her, while hanging in the air, continue to pray. This avoids the awkward change to "she began."

283. In Matt. xi. 6, the Lat. "qui non fuerit scandalizatus" is translated by *sé þe ne swīcað*.

*syriwende gebedu fremme*: "fictam orationem facio."

291. Earle prints "anbringellan," remarking that it is but a guess, as no such word is known. The MS. has "anbr" at the end of one line, and "gellan" at the beginning of the next. For *onbring*, i.e. instigation, see Bosworth and Toller. But the form is too risky to be quoted.

293. The gap in the A. S. version is treated very briefly in the *South-English Legendary*, where the corresponding passage is as follows (ll. 201-8):—

"'Moder, thin ore,' the monek seide: and feol a-doun a-kne,  
'To schewi ore swete louerdes miȝte; thi lijf tel thou me!  
This guode womman nam him up: 'leoue fader,' heo sede,  
'Schame it is to beore telle: of mine sunful dede.



Ake for thou me i-seiþe naked er : and that mi bodi was al bar,  
That was for schendnesse of mine foule dedes : of sunne beo euere i-war.  
So foule beth mine sunfole dedes : that, bote god the giue is grace,  
þwane thou i-heorst me hem telle : fleo thou wolt out of this place.'”

431. unforbugendlice : Lat. “ indeclinanter attendens.”

435. Lat. version : “ me sic horridam adorare imaginem tuam vel contemplari oculis, tantis sordibus pollutis, quæ esse virgo dignosceris et casta.”

449. *mundbyrdnesse*, protector; but more exactly, protection, as in l. 454 below, and again in l. 479.

451. *bysmer-gleow*, disgraceful pleasure; not recorded by Bosworth.

479. *licwurðan*, not “ favourable,” as at p. 33, but rather “ acceptable,” as in Bosworth and Toller.

492. Lat. version : “ hos accepi benedictioni mei itineris congruos.” *geblæd-fastnysse*, provision, sustenance; see Sweet's A. S. Dictionary.

557. There is no other version of the text, which is hereabouts very corrupt. The Latin text does not always help us.

661. *caricum*; not an A. S. word. It represents Lat. *cārica* (sc. *ficus*), a dried fig, lit. a Carian fig.

771. Earle suggests that *ofergoten* should be supplied after *swāte*, as the Lat. text has *madefactus*.

783. ne naht gehyðes hæbbe : “ nec congruum quid habeo.” Cf. note to l. 250.

793. *bewæfde*, wrapped round. Prof. Earle notes the equivalent use of the Gothic pp. *biwaibiths*, Mk. xiv. 51, xvi. 5.

#### HOMILY XXIV: ABDON AND SENNES.

There are but two copies extant, viz. in A. and U. The third, in V., has entirely perished, owing to the burnt condition of the MS. The copy in U. has been collated throughout.

Abdon and Sennes (also spelt Sennen) were Persian kings or princes, taken captive by Decius and carried away to Cordova in Spain, where they were martyred about A.D. 250; according to the legend. For the Latin account, see *Acta Sanctorum* (July 30), with the title “Acta auctore anonymo,” p. 137; also *De Vitis Sanctorum*, ab Aloysio Lipomano episcopo Veronæ (Venetiis, 1581), vol. iv. fol. 179 *b*, under the date Aug. 10. For a short account, see *Aurea Legenda*, ed. Grässe, 2nd ed. p. 447; Caxton's *Golden Legend*, as reprinted by W. Morris, p. 664; and Alban Butler's *Lives of the Saints*, under the date July 30. Cf. *The Shrine*, ed. Cockayne, p. 110.

#### THE LETTER OF CHRIST TO ABGARUS.

It is not clear why this Letter is introduced at this place, as it belongs rather to the Life of St. Thomas. Compare the account of St. Thomas, near the end, in *Legenda Aurea*, ed. Grässe, Caxton's *Golden Legend*, and Alban Butler's *Lives of the Saints*. See the English translation of the Letter in the *Apocryphal Gospels*, by B. H. Cowper, where it is sufficiently discussed. The letter of Abgarus, with Christ's reply, first appeared in Eusebius, *Hist.* i. 13. Abgarus was reputed to be king of Edessa.



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to tend cattle, to trade, lend money, and cultivate the land. See also my note to P. Plowman, C. ix. 26.

At l. 833 an anecdote is introduced about Julian the apostate, who was so mistaken as to expect holy monks to fight.

#### HOMILY XXVI: ST. OSWALD, KING AND MARTYR.

Of this Homily, there is a copy in U., which has been collated. I have also given readings from the very imperfect copy in V., extending from l. 155 to l. 236.

The story of St. Oswald, king of Northumbria, slain by Penda, A.D. 642, is from Beda, *Hist. Eccl.* iii. 1-13; who is mentioned at ll. 33, 272. The account of him in Ælfred's Book of Martyrs extends but to twelve lines; see *The Shrine*, ed. Cockayne, p. 113. Cf. *Acta Sanctorum*, under Aug. 5, at p. 94; and the *South-English Legendary*, ed. Horstmann, p. 45.

This Homily was first printed, from MS. A., by Mr. Sweet in his *A. S. Reader*. His copy agrees very closely with mine, though it has been slightly emended in a few places. Thus, in l. 4, Mr. Sweet inserts *his* after *fram*; and in l. 51, *him* after *and*. In l. 147, he omits *þæt*; and in l. 221, *eac*. In l. 202, he puts *wætere* for *wæter*.

#### HOMILY XXVII: THE EXALTATION OF THE CROSS.

There are but two good copies, viz. in A. and U. A fragment exists in V., beginning at l. 66; but much of it is illegible. Hence the various readings from this MS. are very few.

This Homily was first printed, from MS. A., by Dr. Morris, in his *Legends of the Holy Rood* (E. E. T. S., 1871), pp. 98-107.

The Latin version of the story is in the *Legenda Aurea*, ed. Grässe, 2nd ed. p. 605; of which there is a translation in *Caxton's Golden Legend*, as reprinted by W. Morris, p. 831<sup>1</sup>. Another translation, in English verse, is printed in *Altenglische Legenden* (Neue Folge), ed. Horstmann, p. 128; cf. *Legends of the Holy Rood*, ed. Morris, pp. 49, 122.

The story of the exaltation of the Holy Cross is the sequel to that of the Invention of the Holy Cross by St. Helena, celebrated on May 3<sup>2</sup>. This legend is commoner and much better known. See *Legends of the Holy Rood*, ed. Morris; *Cynewulf's Elene*; *King Ælfred's Book of Martyrs*, ed. Cockayne, p. 79; *Ælfric's Homilies*, ed. Thorpe, ii. 303; *Altenglische Legenden* (as above), p. 56; *Caxton's Golden Legend*, &c. For the Latin text, see *Acta Sanctorum*, May 3, p. 361; *Legenda Aurea*, p. 303.

22. *Cosdrue*, i.e. Chosroes II, king of Persia, who invaded the Roman empire in 603. See *Gibbon's Hist.* ch. 46.

186. The Legend of St. Longinus is in the *Legenda Aurea*, ed. Grässe, 2nd ed. p. 202; and in *Caxton's translation*.

<sup>1</sup> Also printed in *Legends of the Holy Rood*, ed. Morris, p. 161.

<sup>2</sup> The two legends are given together in the *South-English Legendary*, ed. Horstmann, pp. 1-19.

## HOMILY XXVIII: ST. MAURICE.

The copy in MS. A. is unique, that in V. being burnt.

The story is given in Alban Butler's Lives of the Saints, under the date Sept. 22 (A. D. 286).

The Latin version occurs in the Acta Sanctorum, Sept. 22, p. 342. It is entitled "Passio SS. Mauritii et Thebæorum MM., Auctore S. Eucherio, Lugdunensis episcopo; edita à Petro Francisco Chiffletio, S.J., et à Ruinartio cum aliis MSS. collata." Also in De Vitis Sanctorum, by Lipomanus (Venet. 1581), vol. 5, fol. 108, back; with the title: "Martyrium Fortissimorum martyrum Mauricii et sociorum eius, ab Eucherio Lugdunensi episcopo conscriptum." Also in the Aurea Legenda, ed. Grässe, 2nd ed. p. 628; with which Caxton's translation may be compared. In Ælfred's Book of Martyrs, the story is summarized in ten lines; see The Shrine, ed. Cockayne, p. 132. The legend is referred to in Gibbon, Decline and Fall of the Roman Empire, ch. xvi; who refers to Eusebius, Hist. viii. 4, 17. Gibbon's note is as follows: "He [Eusebius] limits the number of military martyrs by a remarkable expression (*σπανίως τούτων εἰς πού καὶ δεύτερος*), of which neither his Latin nor his French translator have rendered the energy. Notwithstanding the authority of Eusebius and the silence of Lactantius, Ambrose, Sulpicius, Orosius, &c., it has long been believed that the Thebæan legion, consisting of 6000 Christians, suffered martyrdom, by the order of Maximian, in the valley of the Penine Alps. The story was first published about the middle of the fifth century, by Eucherius, bishop of Lyons [as said above], who received it from certain persons, who received it from Isaac, bishop of Geneva, who is said to have received it from Theodore, bishop of Octodurum. The abbey of St. Maurice still subsists, a rich monument of the credulity of Sigismond, king of Burgundy. See an excellent dissertation in the 36th volume of the Bibliothèque Raisonnée, pp. 247-454."

The Golden Legend assigns the year 280 as the date of the martyrdom of the Thebæan legion.

## HOMILY XXIX: ST. DENIS.

From MS. A., collated with U. The copy in V. is burnt. This is the Legend of St. Dionysius the Areopagite, who was converted by St. Paul (Acts xvii. 34). It is given in the Acta Sanctorum, under Oct. 9, at p. 792; with the title—"Acta Fabulosa, S. Dionysio Areopagitico afficta, auctore anonymo." It also occurs in the Legenda Aurea, and in Caxton's Golden Legend. In the collection De Vitis Sanctorum, by Lipomanus, vol. 5, fol. 226, back, it is entitled—"Martyrium Sancti Martyris Dionysii Areopagitici et sociorum eius, authore Simeone Metaphraste. Citatur autem hæc historia in Synodo Florentina." Cf. The Shrine, ed. Cockayne, p. 137.

The English version follows the fuller account in Lipomanus rather than the abbreviated one in the Legenda Aurea.

## HOMILY XXX: ST. EUSTACE.

From MS. A.; the copy in V. is nearly all burnt, but a few readings are given where they are legible, beginning at l. 121, and ending at l. 228.

The legend is given under the date Sept. 20 in the Acta Sanctorum, p. 107;

but under Nov. 2 in the *De Vitis Sanctorum* of Lipomanus, in vol. 6, fol. 8, back. It occurs also in the *Legenda Aurea*, ed. Grässe, 2nd ed. p. 712, and in Caxton's *Golden Legend*. See also Horstmann's *South-English Legendary*, pp. ix, 393; and his *Altenglische Legenden, Neue Folge*, pp. 211, 472.

This Legend differs remarkably from the rest, and Ælfric has done well to present it in prose, without alliterative embellishment. It has a peculiar interest in being, practically, a secular and romantic story, as far as l. 414; after which it is turned into "a saint's life" by the addition of the hero's martyrdom. Even this continuation contains allusions to the well-known stories of Androcles and the lion (l. 444) and the brazen bull of Perillus (l. 448). It is, in fact, the story of the knight Placidus, appearing as Tale CX in the *Gesta Romanorum*, ed. Swan, which gives the story in full, with the sequel about martyrdom. But in the English version of the *Gesta Romanorum*, ed. Herrtage (E. E. T. S., Extra Series, 1879), pp. 87-91, it appears in what was perhaps its original form, *without* that sequel; so that the story there ends happily, as it was clearly meant to do. "Tho went he ayen to his lond, with his wif, and with his children, *and endid faire his lif.*" For it is clear that the story of Placidus is founded on the story of Job (see l. 126). Swan draws attention to a resemblance between the story of Placidus and the romance of Sir Isumbras; see the *Thornton Romances*, ed. Halliwell (Camden Soc.), pp. xviii, 88, 267. And see "The hystorie of the moste noble knight Plasidas," edited for the Roxburghe Club in 1873.

#### HOMILY XXXI: ST. MARTIN.

This long Legend, extending to 1495 lines, is printed from MS. A., collated with B. and K. where practicable.

MS. K. is imperfect at the beginning; it begins at l. 374, with the words—"and þa bærmenn sona"; fol. 125 of the MS. This is a very good copy, and agrees with A. so closely as to be almost a duplicate of it; for which reason it presents but few variants. It should be added that, at some later date, some "corrector" has altered forms which originally agreed with A. to forms that differ from it; to such variations I have paid no heed, as they only create confusion. A large number of them are covered by the statement that, in many places where æ was originally written, the æ has been altered to *a* by a partial erasure. Similarly, *y* is often altered to *v*.

MS. B. is imperfect for a different reason. The scribe has deliberately rejected parts of the story, as will be presently shown. In the parts retained, the variations are numerous, as the copy is of later date, and presents later grammatical forms.

The Legend is divided, in A., into 55 chapters, which are duly numbered. The scribe of B. has shortened the story by cutting out whole chapters. The chapters omitted are the following: IV, VII, VIII, X, XIII, XVI, XVII, XIX-XXII, XXIV, XXV, XXVII-XXXIII, XXXV-XXXIX, XLI-XLVII; amounting to more than half of the story.

St. Martin, bishop of Tours from 371 to 397, died in the latter year.

For the original Latin, see *De Vitis Sanctorum*, by Lipomanus, under Nov. 11; vol. 5, fol. 79, back. The title is: "Vita beatissimi Martini Turonensis episcopi, ab eius discipulo Severo Sulpitio conscripta." It will be observed that Ælfric mentions Sulpicius by name (l. 1). The *Aurea Legenda*



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where MS. O. (originally a much better copy) can be partially deciphered. This has enabled me to mend the text, especially at p. 340.

The Homily is out of place, as the day of St. Euphrosyne (*not* Euphrasia) is Feb. 11, according to Ælfric; as he marks it "III. Id. Feb." It is entered under Jan. 1 in Migne's *Patrologiæ Cursus Completus*, vol. 73, col. 643, where it is entitled, *Vita Sanctæ Euphrosynæ virginis, auctore incerto*; and under the same date in *De Vitis Sanctorum*, by Lipomanus (vol. 1. fol. 14), where it is entitled, *Vita Sanctæ Euphrosynæ Alexandrinæ, auctore Simeone Metaphraste*. Her father Paphnutius was commemorated on Sept. 25, according to a note in Migne.

There is an English translation of "Eufrosyne" in the Vernon MS., fol. 103, printed in *Sammlung altenglischer Legenden*, ed. C. Horstmann, Heilbronn, 1878; p. 174.

92. Here MS. A. is very awkwardly expressed. It really reads: "pafnuntius þa wearð geblissod swiðe, and mid him ferde to mynstre. Ongemang þisun sende eufrosina anne cniht swiðe getrywne hire. to þam mynstre and hæd þæt swa hwilcne munuc swa he funde innan cyrcan bring hine to me." MS. O. is here of some service.

#### HOMILY XXXIV: ST. CECILIA.

From A.; collated with a very imperfect copy in V., which is partially legible from l. 230 to l. 301.

The Life of St. Cecilia, in Latin, occurs in *De Vitis Sanctorum*, ed. Lipomanus, vol. 6, fol. 161, under the date Nov. 22. Also, with variations, in the *Legenda Aurea*, ed. Grässe, 2nd ed. p. 771; with which compare the translation in Caxton's *Golden Legend*. See also *Altenglische Legenden, Neue Folge*, ed. Horstmann, p. 159; *The South-English Legendary*, pp. ix, 490; and, in particular, Chaucer's *Second Nun's Tale*, concerning the sources of which see Chaucer's *Works*, ed. Skeat, vol. iii. p. 485.

25. Quoted from the account given in the *Legenda Aurea*.

32. Cf. "angelum Dei habeo amatorem"; *Leg. Aurea*. "I have an aungel that loueth me"; Caxton.

52. Pope Urban I; pope from 223 to 230.

#### HOMILY XXXV: CHRYSANTHUS AND DARIA.

From the unique copy in A.

For the Latin life, see *De Vitis Sanctorum*, ed. Lipomanus, vol. 5, fol. 335, back, under the date Oct. 25 (not Nov. 29). The title is, "Sanctorum Chrysanthi et Dariæ historia, scripta à Varino et Armenio. Habetur in Metaphraste; consentiuntque antiqui MS. codices Latini." The account in the *Aurea Legenda* is very brief, and of little service. King Ælfred's *Book of Martyrs* alludes to them under Nov. 28; see *The Shrine*, ed. Cockayne, p. 152. See also the *Acta Sanctorum*, under the date Oct. 25 (as above).

#### HOMILY XXXVI: ST. THOMAS.

From MS. A., collated with U. and K. MS. U. omits the Latin introduction (ll. 1-12). The copy in V. is burnt.

There is a short life of St. Thomas, under the date Dec. 22, in *De Vitis*

Sanctorum, vol. 6, fol. 300; entitled—"Commentarius rerum gestarum sancti et gloriosi apostoli Thomæ, authore Simeone Metaphraste." Another life is in the *Legenda Aurea*, ed. Grässe, 2nd ed. p. 32. The latter agrees with Ælfric's version very closely, and gives the name of the Indian king as Gundoferus (cf. l. 18). It also explains the allusion in the Latin introduction as to the story concerning a "pincerna" (l. 3), to which St. Augustine and Ælfric very properly took objection, as it is of a highly unchristian character, and displays a shockingly revolting vindictiveness, such as would disgrace a heathen. Caxton's version of the incident is as follows:—

"And they departed and saylled til they cam in a cyte, where the kyng made a weddyng of hys doughter, and had do crye that all the people shold come to this feste of this mariage, or ellis he wold be angry. And it so happed that the prouost [Abbanes] and Thomas wente thyder, and an Hebrewe mayde had a pype in her hande, and preysed euerich with somme lawde or preysyng. And whan she sawe the appostle, she knewe that he was an Hebrewe by cause he ete not, but had alwey his eyen ferme toward heuen. And as the mayde songe to-fore hym in Hebrewe, she said, The god of heuen is one only god, the whiche created all thynges and founded the sees. And thapostle made her to saye thyse wordes agayn. And the botyller behelde hym, and sawe that Thomas ete not ne dranke not, but alway loked vpward to heuen. And he cam to thapostle and smote hym on the cheke, and thapostle said to hym, that in tyme to come it be pardoned to the, and that now a wounde transitorye be gyuen to the, and said, *I shal not aryse fro this place tyl the honde that hath smeton me be eten with dogges.* And anon after, the boteler wente for to fetch water at a welle, and there a lyon cam and slewe hym and dranke his blood, and the houndes drewe his body vnto pieces in suche wise that *a black dogge brought the right arme in-to the halle in the myddle of the dyner.* And whan they sawe this, alle the companye was abashed, and the mayde remembred the wordes, and threwe doun her pype or floyte, and fylle doun atte feet of thapostle. And this vengeance blameth Saynt Austyn in his book of Faustyn<sup>1</sup>, and saith that this was sette in of somme fals prophetes<sup>2</sup>, for thys thyng might be suspecyonnus vnto many thynges."

Other writers have shown less taste than Ælfric. There are at least three Middle-English versions of the story. See *Altenglische Legenden, Neue Folge*, ed. Horstmann, p. 19; *Barbour's Legendensammlung* (same editor), p. 62; and the *South-English Legendary* (same editor), p. 376.

The brief account in Ælfric's *Book of Martyrs* (in *The Shrine*, ed. Cockayne, p. 155) gives an outline of the story about Gundoforus, but omits all mention of the fate of the butler.

#### HOMILY XXXVII: ST. VINCENT.

On fol. 283 of the same MS. (li. i. 33) is the "Passion of St. George," for which see the present edition, vol. i. pp. 306-319; and p. 549. There is a good deal of similarity between the two poems.

The story of St. Vincent's martyrdom, in English rimed verse, occurs in MS. Land. 108, fol. 91-93; see the *South-English Legendary*, p. 184.

<sup>1</sup> "In libro contra Faustum."

<sup>2</sup> "Manichæi."



The legend of St. Vincent is given, in various forms, in the *Acta Sanctorum*, under Jan. 22. See also the “*Passio Sti Vincentii*” at p. 125 of *Monumenta Sacra et Profana*, &c., tom. 1, fascic. ii; Mediolani, 1866. The latter is printed from a MS. at Milan. Hence I add a few notes.

98. Cf. “*in eculeo suspendite et torquite*” (*sic*), *Mon. Sacra*, &c.

162. Cf. “*ardentes ferri laminas*,” &c. ; *id.*

178. Cf. “*Fragmenta testarum jubet*,” &c. ; Prudentius, *Peri Stephanon liber*, Hymnus V (which relates wholly to the passion of St. Vincent).

217, 218. The parallel passage is, “*Nolo enim gloriosorem facere, si inter tormenta defecerit.*”—*Acta SS.*, p. 396, col. 2 of vol. 2 for Jannary. Cf. “*si inter tormenta deficerit (sic), plus eum facimus gloriosum.*”—*Mon. Sacra*, &c.

271. The widow's name was Ionica, or Ionice. “*Passus est beatus uincentius leuita in ciuitate ualentina [Valentia in Spain], die undecimo Kal. febru. sub datiano preside.*”—*Mon. Sacra*.



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

VOL. II.—CHAPTERS XXIIIB—XXXVII.

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# PREFACE TO VOLUME II.

---

IN the 'Preliminary Notice,' prefixed to vol. i, I explained that the present series of Homilies, on the Lives of the Saints, is supplementary to the two Series of Homilies which were edited by Thorpe, in 1844-6.

## § 1. ACCOUNT OF THE MANUSCRIPTS.

Some account of the MSS. consulted is given in the Notes to vol. i, at p. 543; and again, in the Notes near the end of the present volume, at p. 445. I here give a somewhat fuller account of them.

1. The MS. adopted as the basis of the text throughout is the Cotton MS. Julius, E. 7; usually denoted by 'A.', but occasionally by 'Jul.'

This MS. is fully described by Wanley, in the third volume of Hickes' Thesaurus, at p. 186. Wanley quotes the Latin and A.S. Prefaces (as printed in vol. i. pp. 2, 4); and then gives a summary of the book, under 48 headings. The numbering of these headings is somewhat misleading, as the real number of independent articles is only 39<sup>1</sup>, exclusive of one Homily (no. 23 *b*), which did not originally belong to the set; see vol. ii. p. 446. The reason for the discrepancy is that Ælfric has sometimes treated two or three subjects in the course of a single Chapter, as we learn from the Table of

<sup>1</sup> The thirty-ninth article is only inferred from the MS. Table of Chapters; the MS. is incomplete at the end, having lost art. 39 and a part of art. 38.

Chapters given in the MS. itself, and printed in vol. i. pp. 8–10. The scribe who compiled this Table made a curious double mistake, as explained in the footnotes 1 and 2 on p. 8. He counted Chapters VIII and IX as *one*, but afterwards missed counting in Chapter XVIII, so that the numbering comes right again with Chapter XIX. We must therefore ignore this double error, and treat the Chapters as if he had numbered them correctly.

It is then easy to collate Wanley's headings with the Chapters in the MS.; with the following results:—

I. The Nativity (Wanl. I). II. St. Eugenia (Wanl. II).  
 III. St. Basil (Wanl. III). IV. St. Julian (Wanl. IV).  
 V. St. Sebastian (Wanl. V). VI. St. Maurus (Wanl. VI).  
 VII. St. Agnes, with an Appendix entitled *Alia Sententia quam scripsit Terentianus* (Wanl. VII, VIII). VIII. St. Agatha (Wanl. IX). IX. St. Lucy (Wanl. X). X. St. Peter (Wanl. XI). XI. Forty Soldiers (Wanl. XII). XII. Beginning of the Fast (Wanl. XIII). XIII. The Prayer of Moses (Wanl. XIV). XIV. St. George (Wanl. XV). XV. St. Mark, with an Appendix entitled *Item Alia* (Wanl. XVI, XVII). XVI. Memory of the Saints (Wanl. XVIII). XVII. Of Auguries (Wanl. XIX). XVIII. Book of Kings (Wanl. XX). XIX. St. Alban, with an Appendix entitled *Item Alia* (Wanl. XXI, XXII). XX. St. Æthelthryth (Wanl. XXIII). XXI. St. Swithhun, with an Appendix entitled *Item Alia* (Wanl. XXIV, XXV). XXII. St. Apollinaris (Wanl. XXVI). XXIII. Seven Sleepers (Wanl. XXVII). XXIII<sub>B</sub> (not by Ælfric, and not belonging to the set, but inserted into the MS. by the scribe): St. Mary of Egypt, with two very brief Prefaces, the latter referring to the archangel Raphael (Wanl. XXVIII, XXIX, XXX). XXIV. Abdon and Sennes, with an Appendix entitled *Item Alia* (Wanl. XXXI, XXXII). XXV. The Maccabees; which Wanley divides into two Parts, the former consisting of Section 1 only (vol. ii. pp. 66–80), and the latter consisting of Sections 2 to 11 (vol. ii. pp. 80–120); with an Appendix, entitled *Qui sunt Oratores, Labora-*



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exhibits several examples of somewhat late spellings, and the inflexions are often confused and uncertain <sup>1</sup>.

Chapter XXXVII is entitled, in the Table of Contents, 'De Interrogationibus Sigewulfi Presbyteri.' It was first printed, from the MS. here described, at p. 17 of a publication entitled 'Screadunga,' i. e. Fragments, edited by K. W. Bouterwek, Elberfeldæ, 1858; and was reprinted, together with the Latin original of Alcuin, by G. E. Mac Lean, in Anglia, vol. vii. pp. 1-59. A full description of both Texts and of the various MSS., also by G. E. Mac Lean, is given in Anglia, vol. vi. pp. 425-473; to which the reader is particularly referred. See also Wülker's Grundriss zur Geschichte der angelsächsischen Litteratur, pp. 464-5.

Chapter XXXVIII is entitled 'De Falsis Diis,' and is incomplete, as noted above. A considerable portion of the latter part of it is printed (from the MS. here described) in Kemble's Solomon and Saturn, pp. 120-125; and the whole of the fragment was printed (in 1846) by C. R. Unger, in Annaler for nordisk Oldkyndighed, udgivne af det kongelige nordiske Oldskrift Selskab; Kjöbenhavn. See Wülker (as above), p. 462. It is somewhat differently worded from the Homily with the same title printed by Napier, in his edition of Wulfstan's Homilies <sup>2</sup>, pp. 104-107; but both versions seem to have been made from the same original. Kemble's extract begins with l. 32, p. 105, of Wulfstan (Napier's ed.); and the two versions run parallel as far as l. 108 in Kemble, within 10 lines of the close of the piece.

Chapter XXXIX, entitled 'De xii Abusiis,' is lost from the MS.; but its contents can be inferred by reference to the Homily 'De Octo Uitiis et de Duodecim Abusiis,' printed in Appendix II to Morris's Old English Homilies, First Series, pp. 296-304, from MS. Corp. Christi Coll. Camb. S. 6 (now no. 178),

<sup>1</sup> The nature of such inflexions is easily understood by comparing the spellings of Homily XXXII (St. Edmund) with the normalized text in Sweet's A. S. Primer.

<sup>2</sup> Napier duly notes (Pref. p. viii) that this Homily, though found amongst Wulfstan's, is really Ælfric's.

p. 73; which is our MS. H. (no. 8 below). Dr. Morris also printed a later version of the same, pp. 101-118. The 'De Duodecim Abusiuis' is only a *portion* of the Homily, omitting the 'De Octo Uitiis.' This portion begins with the words 'Nu synd twelf abusiua' (see Morris, Old Eng. Hom., as above, p. 299, line 1), and occurs separately from the other portion in at least three MSS., viz. in Junius 23 (fol. 116), MS. Corp. Chr. Coll. Camb. S. 17 (p. 296), Cotton, Vesp. D. 14 (fol. 17). Indeed, the last of these MSS. contains *both* portions of the Homily, but in the reverse order, the latter portion coming first.

It will thus be seen that the present work contains Chapters I-XXXVI only, which form the whole of the third set of Ælfric's Homilies, and is here entitled Ælfric's Lives of the Saints. Most of these are now printed for the first time, though a few of them have been previously printed from single copies, without collation. These I now proceed to indicate; cf. Wülker's Grundriss, p. 462.

Of Chapter XIII, the Prayer of Moses, portions were printed in Wheloc's edition of Beda's Eccl. History (Cambridge, 1643), pp. 309-10, from MS. W. (Camb. Ii. 4. 6). These portions correspond to ll. 28-68, 87-90, and 216-8.

Homily XIX (St. Alban) was printed by Wheloc in the same volume, pp. 36-40, from MS. U. (Ii. 1. 33); and reprinted by Ettmüller (following Wheloc) in his Engla and Seaxna Scôpas and Bôceras, Leipzig, 1850, pp. 61-3.

Homily XXVI (St. Oswald) was printed in Sweet's A. S. Primer (of which the first edition appeared in 1882) from MS. A.

Homily XXVII (The Holy Rood) first appeared in Morris's Legends of the Holy Rood (E. E. T. S., 1871), pp. 98-107, and was printed from MS. A. It was accompanied by a translation, which (with a few slight alterations) I have adopted.

Homily XXXII (St. Edmund) was printed in Thorpe's Analecta Anglo-Saxonica, London, 1834 (2nd ed. 1846), from MS. B. (Bodley 343). Thorpe remarks, at p. ix of ed. 1846 that 'manuscripts of the homily are extant in pure Anglo-



Saxon ; but the present text is given as an interesting specimen of the dialect of East Anglia. It is from MS. Bodley N. E. F. 4. 12 [= Bodley 343], and was apparently written at Bury ; see p. 125. It is alliterative.' And he adds in a footnote : 'Of the East Anglian dialect the most remarkable deviations are : *b* for *f*, as *ob* for *of*, *libgende* for *lifigende*, *hiabenlic* for *heofonlic* ; *e* for *æ*, as *þet* for *þæt* ; *æ* for *e*, as *wæl* for *wel* ; *u* for *w* and *b*, as *suin* for *swin*, *uene ualete* for *bene valete* ; *i* for *e* and *a* for *o*, as *sia* for *seo*, *wiarald* for *weorold* ; *l* for *hl*, as *laford* for *hlaford* ; *i* for *ge*, prefix.' The reference to 'p. 125,' as proving that the MS. was written at Bury, is somewhat extraordinary. His p. 125 simply contains lines 228–270 of the Homily, and we must suppose that he refers, in particular, to lines 247–258. But as these lines stand in the same words in all four copies (A., U., V., and B.), the inference is, either that all four copies were written at Bury, or that there is no real reason for supposing that any of them were especially connected with that place ; and the latter of these alternatives is doubtless the correct one. Thorpe seems to have looked upon spellings as 'East-Anglian' which were, in fact, only due to lateness of date. Such changes as the putting of *e* for *æ*, as *þet* for *þæt*, *l* for *hl*, and *i-* for *ge-* (prefix), are common enough in the twelfth century, and need no illustration. Some of the other changes are more remarkable, but it may greatly be doubted if there is anything to connect them with East Anglia ; particularly when it is remembered that similar changes occur in other parts of the Bodley MS., as may be seen from the footnotes to the long life of St. Martin. But the most bewildering and extraordinary part of the matter is that many of his alleged examples *do not occur in his own text!* I can neither find *b* for *f*, nor *suin* for *swin*, nor *uene ualete* for *bene valete*. On the contrary, I only find *of* (as in l. 21), not *ob* ; only *lyfigenden* (as in l. 272, footnote), not *libgende* ; only *eo*, as in *leofode* (l. 25), *deofel* (l. 30, footnote), not *liafode*, *diafel* ; and still less *liabode*, *diabel*. In fact, the principal tests which are thus supposed to prove that



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of which 44 belong to the two other series, and 7 to the Saints' Lives. Three more, nos. 64, 66, and 67, correspond to Chapters XXXVII-XXXIX of MS. A.; and the remaining 20 are nos. 3, 8, 10, 14, 16, 17, 22, 23, 26, 27, 35, 40-2, 44-6, 65, 70, 74. It is a well-written MS.; but, according to Wanley, written after the Conquest.

5. MS. E.—MS. Corpus Chr. Coll. Camb. S. 9 (now no. 302); see Wanley, p. 128. Collated for Hom. XII, XVII. It contains 34 articles, of which 20 belong to the two other series, and 2 to the Saints' Lives. The remaining 12 are nos. 1, 5, 9-12, 14, 21, 24, 27, 31, 33. No. 33 is a Homily by Wulfstan, viz. no. XLIX in Napier's edition. Written after the Conquest.

6. MS. F.—MS. Corpus Chr. Coll. Camb. S. 5 (now no. 162); see Wanley, p. 116. Collated for Hom. XIII. It contains 56 articles, of which 31 belong to the two other series, and 1 to this. The remaining 24 are nos. 4, 5, 11, 13, 16, 18-20, 22-4, 26, 28, 30-4, 37-40, 53, 56; of which no. 11 contains the Interrogationes Sigewulfi. Written before the Conquest.

7. MS. G.—The Gloucester fragments, edited by Professor Earle. They contain a part of Hom. XXI, and a part of Hom. XXIII B; the latter of which was not written by Ælfrie. See further in vol. i. p. 552.

8. MS. H.—MS. Corp. Chr. Coll, Camb. S. 6 (now no. 178). This contains Homilies XVII and XXV (last part only, ll. 812 to the end). I have collated the latter. It also contains the Homilies De Falsis Diis, and on the Twelve Abuses, and fifteen of the Homilies in the first and second series.

9. MS. J.—MS. Junius 23, in the Bodleian Library; see Wanley, p. 36. Collated for Hom. XVIII and XIX (latter part). It also contains Hom. XVII, and the concluding lines (812-862) of Hom. XXV; but I omitted to collate it, having already sufficient MSS. from which to form the text. It contains 39 articles; of which no. 3 corresponds with Hom. XX in the first series, whilst 7-10 and 19-24 correspond to 10

Homilies in the second series. No. 15 is a homily by Ælfric, printed as no. VIII in Napier's edition of Wulfstan. The remaining 23 are nos. 1, 2, 4, 6, 12-4, 16, 17, 25-30, 32-9. Written soon after the Conquest.

10. MS. K.—MS. Cotton, Caligula A. 14. This MS. is fragmentary; it contains a part of St. Martin (Hom. XXXI), beginning at l. 374, and Hom. XXXVI on St. Thomas; see Wanley, p. 190. The only other piece in the MS. is an imperfect life of St. Mildred, of which there appears to be no other copy. The readings given from this MS. are very few in number, on account of the extreme closeness with which it agrees with MS. A., of which it is, practically, a duplicate, as far as it goes. It is very neatly and regularly written, somewhat earlier than the Conquest. See further at p. 452 below.

11. MS. O.—MS. Cotton, Otho B. 10; see Wanley, p. 190. Once a valuable MS., but now much burnt and partially destroyed. Such various readings as can be made out are duly given, and they are often of considerable service, especially in the corrupt passages in Hom. XXIII B and XXXIII. When perfect, it contained Hom. II-VII, XIV, XX, XXI, XXIII, XXIII B, XXXII, XXXIII. It should be noticed that St. Julian (vol. i. p. 90) is Hom. no. 5 in this MS.; but Wanley accidentally gives the same no. (viz. 5) to the next Homily also, viz. St. Sebastian, after which he divides the Homily following this—which happens to be St. Agnes (vol. i. p. 170)—into two parts, corresponding to ll. 1-295, and ll. 296-429. Further, the Life of St. Æthelthryth formerly occupied sections 18 and 32 of the MS., owing to a misplacement of the leaves. Four of the articles belong to the first and second series of the Homilies.

Since the MS. was burnt, some of the leaves have been collected and bound up, but are much out of order and partially destroyed; and most of those that can be partly read are much charred and blackened. The leaves have been renumbered in their present hap-hazard order, as this is the best that can now be done; hence all my references

are to the present numbering, the old numbering, as partly preserved in Wanley, being no longer of use. I have made a few notes as to the present state of the MS., and possess some that were made by Mr. Cockayne. These I throw together, as well as I can.

Leaf 1. From the A. S. Hexameron, capp. XIII–XV; ed. Norman, p. 22, l. 1, beginning—*þurh god*.

Leaf 3–Leaf 6. Parts of St. Basil (Hom. III). Collated where practicable; see vol. i. pp. 50–62, 70–74. As noted at p. 70, one of the leaves in this MS. (leaf 50) does not belong to the MS. at all, so that the collations are here marked with the symbol O<sub>2</sub>. It is easy to see whence the leaf came, viz. from the *other* much burnt Cotton MS. with similar contents, i. e. from MS. V. (Vitellius D. 17).

Leaf 7. Part of St. Julian (Hom. IV). See vol. i. pp. 92, 94; lines 28–86.

Leaves 8, 9. From St. Agnes (Hom. VII); see vol. i. pp. 170, 172, and 190–194.

Leaves 10, 11. From St. Eugenia (Hom. II). See vol. i. pp. 32–40; lines 117–260.

Leaf 12. From St. Euphrosyne (Hom. XXXIII). See vol. ii. pp. 338–343.

Leaf 13 (inside out) ends St. Eugenia, and begins St. Euphrosyne.

Leaf 15. From St. Mary of Egypt (Hom. XXIII B); beginning with *gehyrde*, vol. ii. p. 32, l. 484, and ending at l. 528.

Leaf 16. From the same, but earlier; beginning with *fram me on þy gemete*, vol. ii. p. 22, l. 318, and ending at l. 360.

Leaf 17. Continues the same, from l. 360 to l. 401.

Leaves 18–22. From the Seven Sleepers (Hom. XXIII); see vol. i. pp. 516–539; lines 470–647, 773–818. Cf. note to l. 560 (p. 532), and see the remark at p. 553, that the correct order of the leaves is 21, 19, 20, 22, 18.

Leaves 37–41. Part of St. Swithun (Hom. XXI), lines 17–440, not collated; see a remark to this effect, in vol. i. p. 552.



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are thus accounted for. It also contains 9 articles belonging to the first series, and 9 articles belonging to the second, which brings the whole number of articles belonging to the three series up to 34; the whole number of articles in the MS. being (according to Wanley) 44. Of the remaining 10 articles, one is the Homily De Falsis Deis, which follows the Interrogations of Sigewulf in MS. A. The 9 remaining articles are nos. 1, 8, 22, 37, 40-44. No. 22 is the unique Homily on St. Vincent, privately printed by myself several years ago; and, as it has never been published, I take the opportunity of reprinting it now, as an Appendix to the present collection; see p. 426. It will be observed that it is in Ælfric's alliterative manner, and seems to have been written by him<sup>1</sup>.

This is rather a late MS., written, according to Wanley, long after the Conquest; but it is nevertheless a fairly good one, and of considerable service.

13. MS. V.—MS. Cotton, Vitellius D. 17; see Wanley, p. 206. It is much burnt, and partially destroyed; and the leaves that remain are misplaced. It once contained 59 articles, which Wanley counts as 60, as he accidentally omits to insert a no. 45. It is an early MS., and, if preserved, would have been of great value; its injury is much to be deplored. I here add some notes as to its present state, because it is very difficult to find one's place in it. I give the numbering of the leaves as now renumbered.

Leaves 1, 2, 3 are in Latin, and belong to articles 1-3 in Wanley. Leaf 2 was, originally, fol. 10.

Leaves 5 and 6 are illegible and uncertain.

Leaf 7, back, has—'an blac þrostle flicorode ymbe his neb.' This leaf, which has been reversed, contains an extract from the Hom. on St. Benedict; see Hom. ed. Thorpe, ii. 156, ll. 11-158, l. 32.

<sup>1</sup> Collation of this Homily with others would soon prove the point. Thus l. 31—Hwæt þa datianus se deofellica cwellere—is parallel to V. 447 (vol. i. p. 144)—þa beseah dioclitianus se deofollica cwellere.

Leaf 8 contains nearly the whole of the Invention of the Holy Cross; see Thorpe (as above), ii. 302-6.

Leaf 9 (back) has—'ancran to his swuran'; see Hom. on St. Clement, in Thorpe, i. 562 (l. 29)-566 (l. 13). The leaf is reversed.

Leaf 10 belongs to St. Oswald. This is our homily no. XXVI; ll. 155-236.

Leaf 11 belongs to St. Cecilia. This is our homily no. XXXIV; ll. 230-301. And we see that a leaf holds from 70 to 80 lines.

Leaves 13 and 12 belong to St. Apollinaris. This is our homily no. XXII; lines 13-80 and 154-188.

Leaf 14 (reversed) is from the Assumption of St. Mary, near the end. Cf. Thorpe, as above, i. 448 (13)-452 (9).

Leaf 15 has—'mid snode mid ealle,' from St. Stephen. See Thorpe, ii. 28 (22)-30 (34).

Leaf 16 has—'seo cwaciende swustor'; from the same. See Thorpe, ii. 30 (35)-34 (11).

Leaf 17 belongs to St. Peter and St. Paul. See Thorpe, i. 374 (10)-378 (3).

Leaf 18 belongs to St. Philip and St. James; Thorpe, ii. 294 (14)-298 (8). Leaf 19 to St. James; id. ii. 298 (8)-300 (33).

Leaves 20 and 21 end St. James and begin St. Bartholomew; Thorpe, ii. 302 and i. 454 (10)-456 (14).

Leaves 22 and 23 end St. Simon (Thorpe, ii. 498) and begin St. Mark. This is our homily no. XV; ll. 1-96. And Leaves 24 and 25 belong to the concluding portion of the same; ll. 97-213.

Leaves 26-35 contain two portions of the Nativity of St. Stephen, Thorpe, ii. 24-26 (8), and ii. 34 (12)-36 (17); the Passion of St. Stephen, Thorpe, i. 44 (7)-end of 56; and two portions of the Holy Innocents, Thorpe, i. 76-78 (24), and 82 (8)-88 (26).

Leaves 36-40 belong to St. Sebastian, which is our homily no. V, and really begins on Leaf 35, back. See vol. i. p. 116; ll. 1-333, and 459 to the end.



Leaves 41-49 belong to St. Pantaleon. This is a unique copy, but injured and imperfect, ending on Leaf 50.

The rest of Leaf 50 and Leaves 51-53 belong to St. Matthew, which ends on Leaf 54. See Thorpe, ii. 468-480.

Leaves 54-57 belong to St. Benedict, like Leaf 7 above and Leaf 64 below. The order of leaves is 54, 7, 57, 55, (gap), 64, (gap), 56, 58 (on which it ends).

Leaves 58-63 belong to St. Martin; see Thorpe, ii. 498-518. It is not the same as our homily no. XXXI, though there is a good deal of similarity between the two accounts. The order of leaves is 58, 59, 60, 62 (reversed), 61, 63.

Leaf 64 has—'swa swa ic eow on swefne dihte.' From St. Benedict; Thorpe, ii. 172 (16)-176 (3).

Leaf 65 is from St. Gregory; Thorpe, ii. 130 (14). It is from the end of that homily, as St. Michael (Thorpe, i. 502) begins on Leaf 65, back.

Leaves 66 and 67 are from Sts. Alexander and others; Thorpe, ii. 308-312; with part of St. Andrew, i. 586 (28)-588 (16).

Leaves 68-70 are from St. Lawrence; Thorpe, i. 416, &c.

Leaf 71 belongs to St. Clement, like Leaf 9 above.

Leaves 72 and 92 belong to St. Eustace. This is our homily no. XXX; see ll. 121-167, and 226-8.

Leaf 73 mentions Hermogenes and Philetus; from St. James; Thorpe, ii. 416 (13)-418 (33).

Leaves 74 and 75 belong to the Exaltation of the Cross. This is our homily no. XXVII; see ll. 66-205.

Leaf 76; from the Nativity of Many Apostles; Thorpe, ii. 528-530 (20).

Leaf 77; from the Nativity of One Confessor; see Wanley, p. 207, art. 42. [Not as in Thorpe, ii. 548, &c.]

Leaf 78, back; Dedication of a Temple begins; Thorpe, ii. 574.

Leaf 79; St. Edmund. This is our homily no. XXXII; see from l. 249 to the end.

Leaves 80-82. From St. Basil, which begins on Leaf 79, back. This is our homily no. III; from l. 1 to l. 309.



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16. MS. Cotton, Faustina A. 9 ; see Wanley, p. 199. The 18th article is our Hom. XIII (The Prayer of Moses) ; but I have not collated it, having three other good MSS. at hand in Cambridge. It also contains 11 Homilies of the first series, and 12 Homilies of the second series. The remaining articles are nos. 3-6, 8, 14, 20, 23, 24, 31, 33, 34, 36, 38.

17. MS. Junius 22, in the Bodleian Library ; see Wanley, p. 31. This contains our Hom. XIII (The Prayer of Moses) ; which I have not collated ; see just above. It also contains 25 articles belonging to the first and second series, and three homilies by Wulfstan ; see Napier's edition. There are 12 other articles, nos. 8, 9, 13, 16-18, 33, 34, 38-40, 42.

18. MS. Junius 24, in the Bodleian Library ; see Wanley, p. 40. This MS. contains yet another copy of Hom. XVII, which occurs so frequently. It also contains all three of the additional articles following Hom. XXXVI, viz. the Interrogations of Sigewulf, De Falsis Diis, and the Twelve Abuses ; and 14 of the articles in the first series. Art. 1 is the Life of St. Chad, printed by Prof. Napier in *Anglia*, x. 141. The remaining 9 articles are nos. 10, 11, 18, 19, 24-28. MS. Junius 104, in the Bodleian Library (see Wanley, p. 98), is merely a transcript of the Interrogations of Sigewulf, from an older MS.

There are also copies of the homily on the Twelve Abuses in MS. Cotton, Vesp. D. 14, and in the Lambeth MS. 487 ; the latter is printed in Morris's *O. Eng. Homilies*, i. 100.

## § 2. SOME ACCOUNT OF ÆLFRIC.

With regard to the personality of Ælfric several writers have recorded notions that are now known to be erroneous. An excellent summary of his life and works is given in Wülker, *Grundriss zur Geschichte der angelsächsischen Literatur* ; Leipzig, 1885, pp. 452-481 ; to which the reader is specially referred. A similar account is given, in English, by Prof. A. S. Cook, *Biblical Quotations in Old English Prose Writers*, pp. lxiv-lxxv. Both accounts are from the same source, viz. the excellent, careful, and exhaustive article

by Dr. E. Dietrich, of Marburg, who has left little more to be said upon the subject. This article is divided into 4 sections, which discuss, respectively, (1) Ælfric's Writings; (2) The Teaching (according to Ælfric) of the Anglo-Saxon Church; (3) Ælfric's acquirements and character; (4) his Life. Sections I and II appeared in Niedner's *Zeitschrift für historische Theologie*, vol. xxv, for the year 1855, pp. 487-594; and Sections III and IV in the same, vol. xxvi, for the year 1856, pp. 163-256.

Dietrich proves, conclusively, that Ælfric was a distinct personage from Ælfric, archbishop of Canterbury, who died in 1005<sup>1</sup>, whereas Ælfric's Life of Æthelwold is dedicated to bishop Cenwulf, who became bishop of Winchester when his predecessor Ælfheah succeeded Ælfric of Canterbury in the archiepiscopal see (p. xxxv). Neither is he to be confounded with Ælfric Putta, archbishop of York from 1023 to 1051, who had no reputation for learning, and is described by William of Malmesbury (*Gesta Pontificum*, l. iii. p. 270, ed. 1601) as a man of fierce and violent character<sup>2</sup>.

Among later writers, the theory which identified our author with 'Alfric of Canterbury' was adopted by Thomas Wright, in his *Biographia Britannica Litteraria* (Anglo-Saxon Period), 1842, p. 480; whilst Thorpe identified him with Ælfric Putta (though our Ælfric had no such surname) on the strength of an article to that effect in Henry Wharton's *Anglia Sacra* (London, 1691), i. 125-134, which was contradicted by E. R. Mores in a book published posthumously by Thorkelin in 1789. As Wright and Thorpe wrote before the publication of Dietrich's article, they were unaware of the cogency of the

<sup>1</sup> This identification appears in Bale, who was followed by Pits, Camden, Usher, Junius, Wanley, Elstob, and others. It has been erroneously stated that there is MS. evidence for this view; but this merely means that, when Junius made a transcript (now MS. Jun. 45 in the Bodleian Library) from MS. Corp. Chr. Coll. Cam. S. 18 (now no. 201), he added a rubric *on his own account*, beginning—'Insigne fragmentum Epistolæ ab Ælfrico Episcopo scriptæ,' &c.; which is of no authority.

<sup>2</sup> There is nothing to show that our Ælfric survived the year 1020; and in 1051 he would have been about 96 years old.

producibile evidence ; but the account of Ælfric in the Dictionary of National Biography is likewise hesitant, so that the writer cannot have seen Dietrich's article. Indeed, Niedner's *Zeitschrift* is not a very obvious book to consult for an account of an Old English author.

It is worth notice that Mr. Cockayne, in the Preface to vol. iii. of his *Leechdoms*, pp. xiv-xxix, published in 1866, seems likewise to have overlooked Dietrich's article. This is important, as it shows that he had arrived, independently, at the same results in several noteworthy particulars. He observes, for example, that the Ælfricus Abbas, who wrote the *Life of Æthelwold* in 1006, could not have been the archbishop of Canterbury who died in 1005 ; and adds—'there never was any passable authority for the misstatement.' Again, he says (p. xxv) that 'some people want to make him archbishop of York, who was known for Ælfric Puttuc or Putta, as much as to say, quite a different Ælfric' ; &c. Other points as to which Cockayne is in perfect accord with Dietrich are such as these : that his first book was a collection of Homilies (as published by Thorpe), of which the first volume was finished about 994, and that he was then a priest and had taken the monastic vows ; that the *Lives of the Saints* were written soon afterwards ; that he became abbot before 1006 ; that he was probably 'the first abbot of Eynesham on the Thames (now Isis) near Oxford' ; that he wrote the treatise on the Old and New Testament after his rise to an abbacy ; that he strongly advocated the celibacy of the clergy ; that he wrote a piece addressed to Wulfgeat, and another addressed to Wulfstan, archbishop of York ; and that he certainly was never bishop of Peterborough, according to a wild suggestion put forward by the anonymous author, in 1830, of *Ancient History, English and French, exemplified in a Regular Dissection of the A. S. Chronicle*.

In order to make more sure of his results, Dietrich goes over some of the ground twice ; that is, by way of analysis and by way of synthesis. He first draws up a rather long



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Haymo; that the collection contains forty distinct sermons; and that he proposes to write a second set of a similar kind. In the latter (I cite Thorpe's translation) he says—'I, Ælfric, monk and mass-priest, although more weakly than for such orders is fitting, was sent, in king Æthelred's day, from bishop Ælf[h]eah, Æthelwold's successor, to a minster which is called Cernel [Cerne in Dorsetshire], at the prayer of Æthelmær the thane, whose birth and goodness are known everywhere. Then it occurred to my mind, I trust through God's grace, that I would turn this book from the Latin language into the English tongue; not from confidence of great learning, but because I have seen and heard of much error in many English books, which unlearned men, through their simplicity, have esteemed as great wisdom: and I regretted that they knew not nor had not the evangelical doctrines among their writings, those men only excepted who knew Latin, and those books excepted which King Ælfred wisely turned from Latin into English, which are to be had. . . . It appeared to me that I should not be guiltless before God if I would not declare to other men, by tongue or by writings, the evangelical truth which he himself spake, and afterwards to holy teachers revealed. Very many I know in this country more learned than I am, but God manifests his wonders through whom he will.'

The allusions to Æthelwold and others will be considered below, in the account of his life; it is only necessary to remark here that the apologetic tone of the Prefaces suggests that this was his first work; and that, as *both* volumes are dedicated to Sigeric, who was archbishop only from September, 989, to 995, and was absent on a visit to Rome till about the end of 989, Ælfric must have been at work upon these two large volumes during the period from 990 to 995. We may confidently date this first work as being completed about 994 or 995. This is confirmed by the Latin Preface to the second volume, where we read—'Ælfricus, humilis servulus Christi, honorabili et amando Archiepiscopo Sigerico perpetuam sospi-

tatem optat in Domino'; and adds, with reference to his former volume—'licet multis injuriis infestium piratarum concutiebamur, postquam præfatum libellum tuæ Sanctitati transmisiimus, tamen nolentes repperiri falsidici promissores, dolente animo hoc opus perfecimus.' This obviously refers to the Danish occupation of Southampton in 994, as mentioned in the A. S. Chronicle; which must have been sufficiently disturbing to Ælfric, as he was then resident at Winchester, where he had been brought up.

II. ÆLFRIC'S GRAMMAR AND GLOSSARY. The best edition is that by Zupitza, Berlin, 1880. The Grammar and Glossary were first printed at the end of Somner's A. S. Dictionary; and the Glossary appeared alone in Wright's Volume of Vocabularies, 1857, and in Wright's A. S. and Old English Vocabularies, ed. Wülker, 2 vols., London, 1884.

In the A. S. Preface to the Grammar, Ælfric expressly says that he translated it from Latin soon after he had completed his two books of Homilies. Our busy author lost no time, and we can hardly be far wrong, judging from the works that follow, in dating this work about 995.

III. ÆLFRIC'S LIVES OF SAINTS; as now first edited. The first volume was issued in two parts, in 1881 and 1886; and the second likewise in two parts, in 1890 and 1898.

In the Latin Preface, vol. i. p. 2, he refers to his two former books of Passions or Lives of Saints, i. e. to the two volumes of Homilies which formed his first work; and he apologizes for translating sacred narratives into the vulgar tongue, saying that he did so at the express desire of Æthelweard and Æthelmær. In the last sentence he says—'I have resolved at last to desist from such labour after completing the fourth book [i. e. the fourth of which he was author, the Homilies being counted as *two*], that I may not be regarded as too tedious.'

The probable date of this work is 996 or 997. It was not dedicated to Sigeric, like the former collection, because he had died in 995. Again, this work was not written earlier than 996, because (according to Dietrich, in Niedner's Zeitschrift, vol.



xxvi, p. 231) that was the year when Æthelwold was canonized, and Ælfric here speaks of him as 'the holy bishop, who now worketh miracles'; see vol. i. p. 265, l. 65. Neither could it have been later than 997, as it was soon followed by other works, as shown below.—We should particularly note the allusions to bishop Ælfstan (Hom. xii. 41) and to Æthelwold, bishop of Winchester from 963 to 984 (Hom. xii. 65; xxi. 16, 28, 37, 83, 223, 460); the life of St. Swithun of Winchester (Hom. xxi), wherein Ælfric, then resident at Winchester, sometimes speaks from personal knowledge (see l. 456); the lives of St. Alban, St. Æthelthryth, and St. Oswald (Hom. xix, xx, xxvi); and the life of St. Edmund (Hom. xxxii), in the Preface to which Ælfric says that he translated it, 'within a few years' of the time of its appearance, from Abbo of Fleury, who wrote it in 985, three years before the death of St. Dunstan. Cf. p. 315 below.

III B. THE INTERROGATIONS OF SIGEWULF; ON FALSE GODS; AND THE TWELVE ABUSES. Appended to these Lives of the Saints are the three Homilies numbered XXXVII, XXXVIII, and XXXIX in the Table of Contents in vol. i. p. 10. These are also probably by Ælfric, and have been discussed above, at p. x.

IV. THE PENTATEUCH AND JOSHUA. A translation of selected portions of the Pentateuch and the Book of Joshua. First printed by Thwaites, who added Ælfric's translation of part of the Book of Judges and of the Book of Job. The title is, 'Heptateuchus, Liber Job, et Evangelium Nicodemi, Anglo-Saxonice; Historiæ Judith Fragmentum, Dano-Saxonice. Edidit nunc primum ex MSS. codicibus Edwardus Thwaites, e Collegio Reginae. Oxoniæ, e Theatro Sheldoniano. An. Dom. MDCXCVIII.' The 'Heptateuch' was a title invented by Thwaites, to express the Pentateuch together with Joshua and Judges. Another edition is that of Grein, published at Cassel and Göttingen, 1872.

The A. S. Preface to the Book of Genesis begins with the words—'Ælfric the monk humbly greets Æthelwærd the



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by Dietrich (in Niedner's Zeitschrift, vol. xxv. p. 496). It is printed as prose by Thwaites and Grein; but the latter afterwards arranged it as verse, in which form it was printed, after his death, by Prof. Wülker, in Anglia, vol. ii. pp. 142-152. The number of lines in this piece is 480. It is clearly a companion piece to the 'Sermo Exceptus de Libro Regum,' which appears as Homily XVIII in the present collection, and, curiously enough, likewise runs to just 481 lines; and to Homily XXV, taken from the two Books of Maccabees.

IV c. JOB, ESTHER, AND JUDITH. A translation of the Books of Job, Esther, and Judith. The Book of Job is only given in an epitome. That it is Ælfric's is clear from the fact that it coincides, almost word for word, with the Homily entitled 'Dominica Prima in Mense Septembri, quando legitur Job,' as printed in Thorpe's Homilies, vol. ii. pp. 446 to 460, beginning with l. 7 (Sum wer wæs geseten), and ending at p. 460, l. 3 (heahfædere). The variations are due to the fact that Thwaites and Grein follow a transcript made by W. L'isle, whereas Thorpe follows MS. Gg. 3. 28 in the Camb. Univ. Library. It seems to me to be quite a mistake to regard this Homily (for such it really is) as being anything *new*. It was one of the first things that our author ever wrote<sup>1</sup>.

<sup>1</sup> [I leave this remark (with the following note) as I wrote it. But Prof. Napier points out that the same observation has already been made by Max Förster; see Anglia, xv. 473-7.]

Dietrich seems to regard W. L'isle's transcript as representing 'a second edition' of the Homily on Job. And here I think he is, for once, mistaken. Ten Brink follows suit, and says that 'it much resembles the homily on Job.' But collation shows that the *sole differences* are due to the fact that L'isle omitted just a few sentences, one of the omissions being due to accident, whilst the rest were probably intentional, and are almost justifiable. The omissions are these:—

1. The first six lines of Preface (Thorpe, ii. 446).
2. A Latin note:—'Una translatio dicit *fili Dei*, et altera dicit *angeli Dei*'; id. 446. And this note is retained in L'isle's transcript!
3. A needless remark:—'We have said to you, and will yet say, that we cannot recount to you all this narrative in detail, because the book is very great, and its hidden sense is above our capacity to investigate'; Thorpe's translation, p. 457.
4. A needless note:—'It was usual in old days, that men offered such

The same remark does not apply, however, to the Books of Esther and Judith. Concerning these Prof. Cook says (Biblical Quotations, p. lxxiii): 'The Esther and Judith are published in Assmann's *Angelsächsische Homilien und Heiligenleben* (*Bibliothek der Angelsächsischen Prosa*, iii), Kassel, 1889; the Esther occupying pp. 92—101, and the Judith pp. 102—116. . . . The Esther is edited by Assmann from L'isle's copy, no original MS. being known to exist. This copy is MS. Bodley, Laud E. 381. The Judith is edited by Assmann from MS. Corp. Chr. Coll. Cam. 303, formerly S. 17 (see Wanley, p. 137), and MS. Cotton, Otho B. 10 (see Wanley, p. 192). In the former the end of the Judith is lost: of the latter, which suffered in the fire of 1731, only two leaves are preserved, containing ll. 62—123 and 384—445 of Assmann's edition.' The article on Esther had previously appeared in *Anglia*, ix. 25; and that on Judith in the same, x. 76.

V. ÆLFRIC'S CANONS. Edited by Spelman, in his *Concilia*, 1639; and by Wilkins, in his *Leges Anglo-Saxonicae*, 1721. The best edition is that in Thorpe's *Ancient Laws and Institutes of England*, vol. ii. 342—363.

The short Latin Preface begins with the words 'Ælfricus humilis frater venerabili episcopo Wulfsino salutem in Domino.' It ends—'Nos vero scriptitamus hanc epistolam, quæ Anglice sequitur, quasi ex tuo ore dictata sit, et locutus esses ad clericos tibi subditos, hoc modo incipiens.'

gifts to God of living cattle, and then slew them; but that offering is now unallowable after Christ's passion'; id. p. 457.

5. A remark that is not called for:—'Though Job's countenance was horribly swollen, and all his body swarmed with worms, it is nevertheless written, that the Almighty accepted his countenance, when he prayed for his friends'; id. p. 459. To omit this was in accordance with good taste.

6. A moral remark:—'By this is to be understood, that he who prays for others profits himself greatly, so as the holy writ says, that when Job prayed for his friends, God turned to pity on him, and as easily healed him again, as he had before with disease afflicted him'; id. p. 459. The latter part of this sentence is a repetition of a preceding paragraph.

7. A necessary sentence, omitted by mere accident, owing to the repetition of 'eft he cwæð':—'Again he said, Have mercy on me, Lord; my days are not naught'; p. 457.

The person addressed is Wulfsige, bishop of Sherborne from 993 to 1001. Ælfric is still only 'humilis frater,' not 'abbas.' Dietrich suggests, as a probable date, the year 998; in any case, it was before 1001. Ælfric was certainly abbot in 1005; but can hardly have been appointed much earlier, as we shall see hereafter. It is worth notice, that the arbitrary date 1000 fairly divides the works of Ælfric when a monk from those which he wrote when an abbot.

VI. ABRIDGEMENT FROM ÆTHELWOLD. An Abridgement (in Latin) from the work 'De Consuetudine Monachorum' of bp. Æthelwold of Winchester, who died in 984<sup>1</sup>.

This is contained in MS. Corp. Chr. Coll. Cam. K. 2 (now 265). Wanley has printed the Latin Preface, which is of much interest:—

'Ælfricus Abbas Egneshamensibus fratribus salutem in Christo. Ecce uideo, *uobiscum degens*, uos necesse habere, quia nuper rogatu Æpelmeri ad Monachicum habitum ordinati estis, instrui ad mores Monachiles dictis aut scriptis. Ideoque hæc pauca de libro Consuetudinum, quem Sanctus Æpelwoldus Uintoniensis Episcopus cum Coepiscopis et Abbatibus tempore Eadgari felicissimi Regis Anglorum undique collegit ac Monachis instituit obseruandum, scriptitando demonstro . . . . nec audeo omnia uobis intimare quæ *in scola eius degens multis annis* de moribus seu consuetudinibus didici;' &c.

Ælfric was now an abbot, and writing to the monks of Eynesham or Ensham (near Oxford), amongst whom he was then living. In fact, he was Abbot of Eynesham, as we shall see below, having been elected abbot in the year 1005 or in the year before it. The date of this work is clearly 1005, or very near it.

Observe (remarks Dietrich) that Æthelwold is called *Sanctus*, and that he was not canonized till 996; so that Mr. T. Wright is obviously incorrect when dating this work before 995, and in making Ælfric archbishop of Canterbury in 995. In fact, it

<sup>1</sup> Printed, together with an A. S. version, in *Anglia*, xiii. 365.



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According to Domesday Book, there is an Esthale in Oxfordshire. I suspect that this is the modern Asthal, situate hardly more than twenty miles from Abingdon, and only about twelve miles from Ensham. Sigeweard is a common name; but the person here meant was probably one of the two thanes named Siward who signed the Ensham charter in 1005 (Kemble's Cod. Dipl. iii. 345), in which the names of Æthelweard and Æthelmær are so conspicuous; especially as 'Ælfric abbas' and 'Wulfgeat minister' are also found among the witnesses.

The date of this piece is of course later than 1005, but probably not much later; say, 1008. It is further interesting as containing allusions to some of his previous works; as, for example, his translation of a part (at least) of the Pentateuch (see Grein's ed., p. 5, l. 43); of Joshua, which he translated at the request of Æthelweard the alderman (id. p. 6, l. 8); of Judges (id. p. 6, l. 27); of stories from the Books of Kings (id. p. 8, l. 4); of Job, 'concerning whom I formerly translated into English a certain Homily' (*sumne cwide*, id. p. 11, l. 1); of Esther (p. 11, l. 14); of Judith (p. 11, l. 17); and of the Maccabees, viz. in his Lives of Saints (p. 12, l. 1). In his Introduction to the New Testament (p. 13, l. 45), he says that he had written forty homilies, and more too, taken from passages out of the four Gospels; whence we may safely conclude that he was *not* the author of the literal translation of the four Gospels which was made, about the same time, by another hand. In fact, when we compare his quotations with those in the complete version, we usually find a wide difference.

In a curious passage, just at the end, he reminds his friend Sigeweard how he had tried to make him (Ælfric) drink more than was his wont, for the sake of conviviality; and he reminds him that whoever constrains another to do this is wholly responsible for any mischief that may come of it.

It should also be observed, that this work is almost wholly alliterative, though printed by Grein as prose. Thus it begins:—

'Ic seege þē to sōðan—

þæt sē bið swīðe wīs, se þe mid weorcum spriedð,

and sē hæfð forðgang, for gode and for worulde,  
 sē þe mid gōdum weorcum hine sylfne geglengð;  
 and þæt is swiðe geswutelod on hālgum gesetnissum,  
 þæt þā hālgan weras þe gōde weorc be-ēodon,  
 þæt hī wurðfulle wæron on þissere worulde,  
 and nū hālige sindon on heofenan rīces mirhðe,  
 and heora gemynd þurhwunað nū ā tō worulde  
 for heora ānrædnisse and heora trywðe wið god.'

IX. ÆLFRIC'S LIFE OF ST. ÆTHELWOLD; written in Latin. Printed in the *Chronicon Monasterii de Abingdon*, ed. Stevenson, ii. 255-266. Mabillon, in his *Acta Sanctorum ordinis S. Benedicti*, sæc. v. p. 606, quotes the Preface only. Mabillon also printed a Latin Life by Wolstan [Wulfstan], in the same volume; see T. Wright, *Biographia Britannica Literaria*, A. S. Period, pp. 471-4. The latter seems to be little more than a copy from Ælfric's work, with several additions.

The preface begins: 'Ælfricus Abbas, Wintoniensis alumnus, honorabili Episcopo Kenulfo et Fratibus Wintoniensibus salutem in Christo.' See Dietrich, in Niedner's *Zeitschrift*, xxv. 524.

This dedication to Kenwulf, bishop of Winchester, settles the date as being 1006. For Kenwulf died in that year (see the *A. S. Chron.*), not many months after his election.

For a short life of St. Æthelwold, see Alban Butler's *Lives of the Saints*. He was a native of Winchester, and was brought up under St. Dunstan. He was made abbot of Abingdon in 947, and bishop of Winchester in 963. He died Aug. 1, 984, and was canonized in 996. There are numerous allusions to him in the present work, in the Homily on St. Swithun (vol. i. p. 440); see p. xxviii above, line 7.

X. A Homily on the text Matt. xxv. 13 (*Vigilate ergo*); entitled *SERMO IN NATALE UNIUS CONFESSORIS*. Distinct from the Homily *In Natale Unius Confessoris*, as printed in Thorpe's edition of Ælfric's Homilies, ii. 548. It occurs in MS. Corp. Chr. Coll. S. 7 (now 188), p. 451; and begins: 'Matheus se godspellere us sæde on ðysum godspelle þæt ure hælend crist' (Wanley, p. 125). It was added to the set of Homilies at a much later date, as appears from a note in the MS. emanating from Ælfric himself: 'Hunc sermonem nuper rogatu venerandi



Episcopi Athelwoldi, scilicet iunioris, Anglice transtulimus, quem huius libelli calci inscribi fecimus; ne nobis desit, cum ipse habeat.' On which Wanley remarks, that this particular MS. must once have been in Ælfric's own possession.

The date is to be inferred from the fact that it was written for Æthelwold II, bishop of Winchester from 1006 to 1013; probably not far from the year 1008. It was obviously written after Nov. 16, 1005, the date of the death of Ælfric, archbishop of Canterbury. This homily is printed in Assmann's *Angelsächsische Homilien und Heiligenleben* (Kassel, 1889), p. 49.

X B. A HOMILY ON THE BIRTHDAY OF ST. MARY. This Homily occurs in MS. Corp. Chr. Coll. Cam. S. 7 (now 188), p. 357; and in other MSS. (This is the same MS. as that mentioned just above, as containing the Homily on the text Matt. xxv. 13.) It is in two parts, as is more clearly shown in MS. Corp. Chr. Coll. Cam. S. 17 (now 303), p. 132; the latter part being headed — *De Sancta Virginitate*. It is in Ælfric's alliterative style, and there can be little doubt as to its authenticity. It has been printed by Assmann (as above).

There are probably a few more Homilies of the like kind, also by Ælfric, some of which are mentioned below. A complete list of Ælfric's genuine Homilies will be given hereafter by Professor Napier.

XI. PASTORAL LETTER, WRITTEN FOR WULFSTAN; with an epistle entitled *QUANDO DIVIDIS CHRISMA*. Printed in Wilkins, *Leges Anglo-Saxonicae*, 1721, p. 171; and in Thorpe, *Ancient Laws and Institutes*, ii. 364-393.

The Latin Prologue begins: 'Ælfricus Abbas Vulstano venerabili Archiepiscopo salutem in Christo. Ecce paruimus vestrae Almitatis iussionibus, transferentes Anglice duas Epistolas quas, Latino eloquio descriptas, ante annum vobis destinavimus'; &c.

Wulfstan was archbishop of York from 1002 to 1023, and during part of the time he was also bishop of Worcester, viz. from 1002 to 1016. In the latter capacity he would sometimes be in the neighbourhood of Ælfric, who was resident at



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Dietrich points out that a passage in Ch. 6 (De Equinoctiis) discusses the Lenten equinox, saying that 'it belongs rightly to the eighth day before the kalends of April, i. e. the mass-day of Mary [March 25]; but all the Easterns and Egyptians, who are best acquainted with arithmetic, reckoned that the Lenten equinox is certainly on the twelfth day before the kalends of April, i. e. on the mass-day of St. Benedict' [March 21]. This is repeated in Ælfric's Homilies, ed. Thorpe, i. 100, where we read: 'Now the Hebrews begin their year on the day when all the seasons were appointed, that is, on the fourth day of the world's creation, and *the doctor Beda* reckons, with great discretion, that that day is the twenty-first of March, the day which we celebrate in honour of the holy man Benedict.' Observe the direct reference to Beda. It is a fair inference that, when Ælfric wrote his Homilies, he was already well acquainted with Beda's treatise.

Many other arguments are adduced to show that this treatise is really Ælfric's. For example, it is worth notice that, if Thorpe had only printed the MS. which he followed throughout the Homilies (MS. Camb. Univ. Library, Gg. 3. 28) without any omission, we should have had before us the text of this treatise. He follows the MS. exactly as far as vol. ii. p. 594, corresponding to p. 492 of the MS., but then proceeds (on p. 596) to p. 505 of the same, silently omitting the intervening pages, on which the A. S. version of Beda's De Temporibus occurs. As far as this MS. is concerned, there is another omission at the end of the book; for the last piece printed by Thorpe is there immediately followed by a copy of Ælfric's Canons. In fact, the whole of the MS. contains writings by Ælfric, and nothing else.

There is plenty of internal evidence tending to the same result. I will give one instance which I have observed for myself. In the sixth sentence in this treatise occurs the statement that the heaven, i. e. the firmament, *belycð on hyre bosme ealne middan-eard, and heo æfre tyrnð on-butan us, swiftre þonne ænig mylun-hweol, eall swa deop under þyssre eorðan swa heo is*

*bufan.* But in the A. S. version of the Hexameron, ch. v (ed. Norman, p. 8), we read that the same firmament *belycð on his bosme ealle eorðan bradnyse . . . and he æfre gæð abutan swa swa yrnende hweowol . . . se gæð under ðas eorðan ealswa deop swa bufan.*

XV. ÆLFRIC'S COLLOQUY. This Latin Colloquy was composed by Ælfric for the purpose of assisting boys in learning Latin, and was afterwards augmented (to what extent is uncertain<sup>1</sup>) by a pupil of his named Ælfric Bata. This we learn from the title in MS. Cotton, Tib. A. 3. In another copy in St. John's College, Oxford, is a similar title, in these words: 'Hanc sententiam Latini sermonis olim Ælfricus abbas composuit, qui meus fuit magister, sed tamen ego Ælfric Bata multas postea huic addidi appendices.' The use of the word *olim*, and the fact that the pupil added to the master's treatise, suggest that he did so after his master's death; and further, that our Ælfric never acquired a higher title than that of *Abbas*.

This favourite piece has been often printed; as, e. g. in Thorpe's *Analecta Anglo-Saxonica*, 2nd ed., 1846, pp. 18-36; and in Wülker's edition of T. Wright's *Vocabularies*, 1884, vol. i. pp. 89-103. The copy in MS. Tib. A. 3 is accompanied with an Anglo-Saxon gloss, added at a later date. The original copy was 'sententia *Latini* sermonis'; and the fragment in MS. Addit. 32246 (Brit. Mus.) is not glossed.

XVI. A treatise concerning Purity (EMB CLÆNNYSSE). Not printed. This is an alliterative Homily, beginning with the words: 'Ure Hælend Crist cydde þæt he lufode . þa halgan clænnysse on his þeowum swutelice'; see Wanley, pp. 128, 199, 202, 210, 239. In MS. Cotton, Vesp. D. 16, at fol. 3,

<sup>1</sup> At the same time, there seems to be a distinct break, and an alteration both in manner and plan at the end of the Counsellor's speech (Wülker's ed. of Wright's *Vocabularies*, p. 100, l. 30); which closes with a moral sentiment, completing the piece. Then Ælfric Bata speaks in his *own* person: 'O pueri, quomodo uobis placet *ista locutio*?' And the pupils reply that it is too difficult for them, and they want something easier. They are then asked how they spend the day, and what they eat and drink.

back, it is entitled: 'Emb Clænnysse þe gehadede mæn healden scylen'; and it is preceded by a dedication to one Sigeferth, of whom nothing is known: 'Ælfric Abbod gret Sigeferð freondlice' (quoted *in full* in Wanley, p. 199, col. 2). It was therefore written after Ælfric became abbot.

XVII. PRAYERS AND CREEDS IN ENGLISH; and A HOMILY ON PENITENCE. These are printed at the end of Thorpe's edition of Ælfric's Homilies, vol. ii. pp. 596-608. They are found in the same contemporary MS., viz. MS. Cam. Univ. Library, Gg. 3. 28. They are in Ælfric's manner, and there is no reason for doubting their genuineness. The translation of the Lord's Prayer agrees verbally with that in the Homilies, vol. i. p. 258, except in two trivial points, viz. the use of *gecume* for *cume*, and the use of the expression *swa swa on heofenum swa eac on eorðan* instead of *on eorðan swa swa on heofenum*. In the Homily on Penitence occurs one of Ælfric's most characteristic remarks: 'Of this we have written in another place; let him read it who will' (p. 605).

XVIII. A HOMILY ON THE SEVENFOLD GIFTS OF THE HOLY SPIRIT. In Ælfric's usual alliterative manner. Printed in Napier's edition of Wulfstan's Homilies, pp. 56-60; with a note in the Preface (p. viii) that it is by Ælfric. Indeed, Ælfric expressly claims it, in his Introduction to the Old Testament, where he says: 'Moreover, he gives sevenfold gifts to mankind, concerning which I formerly wrote in another writing in English, even as Isaias the prophet set it in a book in his prophecy' (*swa swa Isaias se witega hit on bec sette on his witegunge*). He is here quoting the very words he had used, as the Homily begins with—'Isaias se witega awrat on his witegunge.' Cf. Isaias xi. 2.

In Napier's edition of Wulfstan's Homilies, pp. 50-56, there is a similar homily, evidently of later date, expressed in similar terms and obviously founded upon it; but with several interpolations and an additional passage at the end. The writer has disregarded Ælfric's alliterative arrangement, and turned it into prose by the method of amplification. In Ælfric's



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his Life of St. Swithun (Hom. XXI. 28, 89, 118; vol. i. pp. 443, 447, 449). Many of the allusions in this Life were doubtless derived from personal knowledge; on which account it has a peculiar interest. He had no very high opinion of the master who undertook to teach him Latin; see his Preface to Genesis, l. 13 (ed. Grein, p. 22). He was already a priest, and therefore over 30 years of age, when he was sent by bishop Ælfheah, Æthelwold's successor, to Cerne Abbas in Dorsetshire: probably at the time of its endowment by the thane Æthelmær in 987, or soon after; see Homilies, i. 3. He frequently alludes to Æthelmær as his patron, by whom he was evidently much esteemed. It was during his residence there (as he tells us) that he planned his first book, a great collection of forty Homilies. It is not probable that he remained at Cerne Abbas very long; it is supposed that he soon returned to Winchester, and there completed his first set of Homilies about 993, and the second set about 995. Being now desirous of a change of work, he compiled his Latin Grammar and Glossary, which he completed without loss of time; and then again returned to his Homilies, producing the third series, or Lives of Saints, about 996 or 997.

Next followed, without intermission, his versions of extracts from the Pentateuch and the Book of Joshua. The alliterative Homily containing stories from the Book of Judges was written somewhat later.

Soon after this he wrote his Canons, with a letter to Wulfsige, bishop of Sherborne (993-1001). The date of this work must be about 998-1000. In it he still describes himself as *frater*, i.e. monk; but he speaks with some authority, seeing that he was now well known as being an experienced writer.

The most important event in Ælfric's life was his appointment as abbot of Eynesham, in 1005. That he was made abbot of Eynesham (Ensham) is easily inferred from his address to the monks of Eynesham, prefixed to the extracts from St. Æthelwold's *De Consuetudine Monachorum*, in which

he describes himself as living amongst them. His promotion was doubtless due to his patron Æthelmær, who in the year 1005 established a fraternity of monks under the Benedictine rule at Eynesham, as he had previously done at Cerne Abbas in 987.

By good fortune, the very charter, granted by king Æthelred in 1005, is still extant; and is printed in Kemble's *Codex Diplomaticus*, iii. 339. In this the king, at the request of his most faithful and beloved Æthelmær, grants full privileges to the new monastery near the Thames, at the place vulgarly called 'Egnesham.' It is expressly stated (p. 340) that Æthelmær proposed to reside with the monks of Eynesham himself, and that he had appointed the first abbot; and (at p. 344) that the monks are to be under the Benedictine rule; to which he adds: 'And I desire that the elder (i.e. abbot) who is now there shall preside over them as long as his life shall last.' Among the witnesses are the names of Wulfstan, archbishop of York, Ælfheah, bishop of Winchester, the thane Æthelmær and his son-in-law Æthelweard, all of whom were well known to Ælfric. We also find, twice over, the signature 'Ego Ælfric abbas'; and it cannot be doubted that one of these refers to our author.

This elevation of Ælfric to the dignity of abbot was accompanied by another great change in his life, viz. his removal from the familiar and famous city of Winchester to an obscure village beyond the boundary of Wessex, in the province of Mercia. It is a curious reflexion that the famous author, speaking the Wessex dialect in its most elegant and polished form, must have had frequent intercourse with some peasant who could only address him in the comparatively rude dialect of Mercia. Great would have been the astonishment of the two interlocutors in such a conversation if it could have been revealed to them that a time would come when the Mercian dialect would be familiar all over the world, whilst the polished Wessex would be regarded as a comparatively negligible form of speech.



Ælfric's promotion to the abbacy still left him some leisure for authorship, and we possess several writings in which 'Ælfricus abbas' is conspicuous at the commencement. Among these may be specially mentioned his Letter to Wulfgeat at Ylmandun (about 1006); his Introduction to the Old and New Testaments (about 1008); his Latin Life of St. Æthelwold, dedicated to Kenwulf, bishop of Winchester, in 1006; and his Pastoral Letter or Wulfstan, archbishop of York, which may have been written as late as 1015. In a charter of Æthelred, dated 1012, which relates to Whitchurch in Oxfordshire, not 30 miles from Eynesham, we again find the names of Wulfstan, archbishop of York, of the thanes Æthelmær and Æthelweard, and of Ælfricus Abbas (Kemble, Cod. Dipl. vi. 165). It is not improbable that this relates to the abbot of Eynesham, who was then hardly 60 years old. The name of 'Ælfric abbot' occurs still later, in the will of Æpelflæd (id. iv. 304), which is to be dated about 1020, as it contains also the names of Æthelnoth, archbishop in 1020, and of Ælfun, apparently an error for Ælfwine, bishop of London. If this also refers to our abbot, he may have lived till 1020, when he was probably about 65 years old.

#### § 5. ÆLFRIC'S ACCOMPLISHMENTS AND SOURCES.

Dietrich gives an excellent summary of Ælfric's accomplishments and merits, for which the reader must consult his pages; from which I here throw together a few notes.

He was educated in the usual learning of the age, in the *trivium* and *quadrivium*; and was fairly skilled in grammar and rhetoric. As to the former of these, his treatise on Latin Grammar deserves especial notice. His Latin is not classical, neither is it barbarous; it is simple and clear. He was ignorant of Hebrew and of Greek. Thus, in his Homilies (ed. Thorpe, i. 492), he follows Beda in explaining Nain (or Naim) as meaning 'inundation' or 'agitation'; and further (i. 390) explains Ananias as meaning 'sheep.' In another passage



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his Ecclesiastical History in the Latin version by Rufinus, and with St. Jerome's translation of the Chronicon. He knew some of the works of St. Gregory the Great, whence he took many of his Homilies. He twice cites the name of the Doctor Haymo, or, in the A. S. form, Hægmon (Hom. i. 120, 510)<sup>1</sup>. He gives a short account of St. Jerome's translation of the Bible, at the head of his Homily on the Assumption of the Virgin Mary, which is taken from that author (Hom. i. 436); and the same father is his authority for a story about 'a certain faithful woman' and for an account of the Four Evangelists (Lives of the Saints, vol. i. pp. 274, 326). He quotes a treatise attributed to St. Hilarius (Hom. i. 304), by whom (says Dietrich) is meant Hilary of Poitiers; see also the Lives of the Saints, vol. ii. p. 229, l. 133; p. 233, l. 190. The views expressed in his famous Paschal Homily (Hom. ii. 262) are properly taken from Ratramnus. In the Latin Preface to his Homilies he mentions Smaragdus, by whom he probably meant the abbot of a Benedictine monastery in Lorraine<sup>2</sup>, who wrote a treatise on Virtues and Vices. Severus Sulpicius is the authority for his long Life of St. Martin; cf. p. 452 below. To the Life of St. Agnes (see vol. i. 186) he appends 'alia sententia quam scripsit Terentianus'; this must refer to the Terentianus who was converted by beholding the constancy of Saints John and Paul during their persecution by Julian the Apostate (see vol. i. p. 195, ll. 409, 417, 428). Alban Butler briefly gives the story under the date of June 26, and refers us to Rondininus.

In Hom. i. 545-7, Ælfric gives some account of the book entitled *Vitæ Patrum*. Of this work there are many varying forms, so that it is not easy to say which of these came into our author's hands. Dietrich considers this question, and concludes that his copy differed somewhat from the best-known

<sup>1</sup> 'Haymo was bishop of Halberstadt, about the middle of the ninth century; he compiled, from the works of the fathers, commentaries on almost every part of the scriptures'; Thorpe, pref. to Hom. p. vi.

<sup>2</sup> Thorpe describes him as 'abbot of St. Mihiel, a monastery in the diocese of Verdun, in the eighth century'; Hom. i. pref. p. vi.

edition, as printed by Rosweyd in 1615. Dietrich further tells us that he found nearly all of Ælfric's extracts from this work in an undated copy in the library of the university of Marburg, which begins thus: 'Incipit Prologus in vitas Sanctorum patrum: Benedictus deus qui vult omnes homines salvos fieri.' This copy is in five books; and Ælfric's extracts are, nearly all of them, taken from the first book and the last. The problem of determining the precise form of the *Vitæ Patrum* to which Ælfric had access still awaits solution.

Much more recent than Dietrich's Essay are the two following works, to which the reader is referred for more minute particulars:—

(1) Ueber die Quellen der Heiligenleben in Ælfric's Lives of Saints, [vol.] I. Inaugural-Dissertation, &c. Vorgelegt von J. H. Ott, aus Watertown, Wisc. Halle-a.-S., C. A. Kaemmerer & Co., 1892.

(2) Ueber die Quellen von Ælfric's Homiliae Catholicae. I. Legenden. Inaugural-Dissertation, &c. Von Max Förster, aus Danzig. Berlin, C. Vogt [1892]<sup>1</sup>.

I here add the names of the principal works which, according to Ott, should be consulted for comparison with Ælfric's Lives of the Saints (in vol. i. only); and I subjoin, in each case, the number of the Homily which each one illustrates.

Mombritius, Sanctuarium sive Vitæ Sanctorum, Milan, ab. 1480.—II, IV, V, VII b (p. 186), IX, XV, XXII.

Vitæ Patrum; in Migne's *Cursus Patrologiæ*, vol. lxxiii.—II, XXI b (p. 470).

Surius, *De probatis sanctorum historiis*; Col. Agrip. 1570.—III, V, VI, VII, IX, XXII.

<sup>1</sup>In the former of these dissertations, p. 38, the author points out an unlucky error of mine in vol. i. p. 252, l. 242. I have here altered the MS. reading *we* to *he*; wrongly. The Latin text, in the *Acta Sanctorum* (March 10, p. 21), has *Vidimus*. For the phrase *gesawe we*, compare Sievers, *A. S. Grammar*, 2nd ed., 1887, § 360. 2.

In vol. i. p. 420, l. 92, he points out that *ðenunge* does not mean 'meal'; and he proposes to translate it by 'attendants.' I would rather translate it by 'attendance.'

Acta Sanctorum, as edited by the Bollandists. — III–VII, VII b (p. 186), VIII, X, XI, XV, XXI–XXIII.

Acta Sanctorum ordinis Sancti Benedicti, ed. Mabillon, 1733. — VI, XXI.

Vincentius Bellovacensis, Speculum Historiale; ii. 13. 131. —XIV.

Lipsius, Die apokryphen Apostelgeschichten und Apostellegenden; ii. 2. 321. —XV.

Lazius, Abdias; Parisiis, 1560; fol. 132. —XV.

Hieronymus, Liber de viris illustribus. —XV b (p. 326).

Hieronymus, Preface to St. Matthew. —XV b (p. 326).

Isidore, De veteri et novo Testamentis; 88. —XV b (p. 326).

Gregorius, Homilia in Ezech. i. 4. —XV b (p. 326).

Beda, in Natale sancti Matthæi apostoli; in Migne's *Cursus Patrologiæ*, vol. xciv. col. 249. —XV b (p. 326).

Beda, *Historia Ecclesiastica*, lib. i. c. 6; and lib. iv. c. 19. —XIX, XX.

Rufinus; as in Migne's *Cursus Patrol.* vol. xxi. 451. —XXI b (p. 470).

Ambrose; as in Migne's *Cursus Patrol.* vol. xvii. 813. —VII.

This list, together with the few imperfect notes at the end of the present volume (pp. 446–456), will give some idea of the probable sources of the Lives numbered XXIII B–XXXVII.

Besides the above works, Max Förster mentions Fabricius, *Codex apocryphus novi Testamenti* (cf. *Hom.* ed. Thorpe, i. 58); Messingham, *Florilegium Insulæ Sanctorum*, Paris, 1624, fol. 379 (cf. *Hom.* i. 416); Hieronymus, *Epistola ad Paulum et Eustochium* (cf. *Hom.* i. 436); Augustinus, *De Civitate Dei*, lib. xxiii. c. 8. § 8 (cf. *Hom.* ii. 24); Gregory of Tours, *Historia Francorum*, lib. x. c. 1 (cf. *Hom.* ii. 116); Eusebius, *Ecclesiastica Historia*, in the Latin version by Rufinus (cf. *Hom.* ii. 304). At p. 41 of the same dissertation, Förster discusses the various sources of the Life of St. Martin, which Ælfric gives twice over, but not quite in the same form, viz. in his *Homilies* (ii. 498), and in the present volume (p. 220).

From the discussion of Ælfric's acquaintance with Latin



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Anglorum, which king Ælfred turned from Latin into English. This book speaks manifestly enough of this holy man. We will now briefly relate to you something concerning him, because the aforesaid book is not known to you all, although it is turned into English.' Elsewhere (Hom. ii. 359) he says of pope Gregory's book of Dialogues, that it 'is turned into English.'

### § 6. ÆLFRIC'S ALLITERATION.

It is remarkable how large a quantity of Ælfric's work is in an alliterative verse, of a kind which he seems to have constructed according to rules of his own. Except in the present edition, this fact has been but little noticed by the editors, who do not seem to have been sufficiently aware of the fact. Even in his Homilies, as printed by Thorpe, there are several that are alliterative to a large extent. I can find no clear examples in the first set of Homilies; Dietrich refers to pp. 330, 356, 506, but it is difficult to see in any of these examples even three or four consecutive lines of an alliterative character. But in the second set of Homilies there are at least six Homilies that are alliterative throughout a great part of the narrative. These are: The Deposition of St. Cuthberht (pp. 138-154); Midlent Sunday, second part (212-224); De Passione Domini (240-262); Saints Alexander, Eventius, and Theodulus (308-312); On the Greater Litany (314-332); and St. Martin (498-518). The following extract from the last of these (p. 502) will illustrate this statement, and may profitably be compared with the Life of St. Martin in the present volume, pp. 228, 230, lines 151-160:—

‘ þa ða hé com to munton,    þa gemetton hine sceačan,  
and heora án hine slóh    mid æxe on his heafod.  
He wearð þa gebundon    and heora ánum betæht.  
Ða befrán so sceaða    þe hine on-sundron heold,  
hwæt hé manna wære,    oððe wære ofdræd?  
Martinus him to cwæð    þæt hé cristen wære,  
and on eallum his life    næfre swa orsorh.’

From which it appears that, in the later version, seven lines have been expanded into ten.

There are many alliterative passages in his translation of the Pentateuch, though the lines are not always consecutive, but are used by way of embellishment; see, for example, Genesis, xiv. 12-16, xvi. 10-12, xx. 1-4, 7-14, xxi. 7-11, 14-21; xxii. 3-5, 7-19; Numbers, xiii-xxxi. So also Joshua, ii. 1-6, and several other passages. The Book of Judges is really an alliterative Homily, as has been already noted; and other examples have been given above.

It is easily seen that Ælfric's alliterative lines are rather loosely constructed, and that the alliteration is by no means regular. The usual number of *strong* accents in a line is four; but there are many lines in which there are five or six. The alliteration often falls on the wrong syllable, and sometimes it is difficult to find any at all. Sometimes a piece contains a large number of alliterative lines, joined together by passages that are really prose. In such cases, I have divided the matter into lines as well as I could, usually following the guidance of the points introduced into the MS. itself; these usually occur at the end of what is meant to be a line, and frequently also at the pause in the middle. If any reader thinks that in many places I have adopted a wrong division, I should not be disposed to dispute the point. I would only urge, in defence, that it is a great convenience to have the lines numbered as if they were verses; and further, that in a considerable number of instances the lines are fairly good ones. There is usually a certain cadence in them that satisfies the ear. It is sufficient to note here a few characteristic lines:—

1. The *first* and *third* accented syllables are alliterated:—  
and an scínende cúlfrē . scǣt of þam fýre; iii. 73.
2. The *first* and *fourth* accented syllables are alliterated:—  
gebúgan to drihtne . mid geléafan onbrýrde; iii. 58.
3. The *second* and *third* accented syllables are alliterated:—  
and genám þæt húsel . þe se hælend geblétsode; iii. 121.
4. The *second* and *fourth* accented syllables are alliterated:—  
þa wéarð se bísceop . mýcclum ablicgod; iii. 120.



5. The *first*, *second*, and *third* accented syllables are alliterated :—

sæde be him sýlfum . on súmne timan ; iii. 202.

6. Or the *second*, *third*, and *fourth* :—

ac ic hrýmde sóna . mid sárlicre stæmne ; ii. 188.

7. Or *all four* accented syllables :—

on wæstene wúnigende . fela wúndra wýrcende ; iii. 494.

8. Or none of them :—

and hi bégon gesmýrode . mid gehálgudum éle ; iii. 79.

In many cases the alliteration is only discoverable by reading the line a second time. In the following example two lines are taken together, and the *h* and *s* in the former answer to the *s* and *h* in the latter :—

9. Eálle þære hæðenra gódas . sýndon déofla  
and drýhten sóðlice héofenas gewórhte ; ii. 39.

Great licence is taken when proper names have to be introduced ; thus there are two consecutive lines in ii. 41, 42, without alliteration (except that *w* occurs in both), because the names *Protus* and *Iacinctus* have to be mentioned ; and similar liberties are taken when Latin quotations are inserted, of which it is desirable that the translation shall be literal. In some cases an initial *h* appears to alliterate with a vowel.

If it be urged that Ælfric's lines can hardly be called poetry, it is easy to reply that they constitute excellent and flowing prose. The very fact that he does not go much out of his way to drag in alliteration renders his style easy and pleasing. 'The English of these Homilies is splendid ; indeed, we may confidently say that here English appears fully qualified to be the medium of the highest learning<sup>1</sup>.' In this connexion we may well remember Ælfric's own words as to the object of his labours : 'non garrula verbositate, aut ignotis sermonibus, sed puris et apertis verbis linguæ huius gentis, cupientes plus prodesse auditoribus simplici locutione quam laudari artificiosi sermonis

<sup>1</sup> Earle, *A. S. Literature*, p. 222. See the whole of ch. x (pp. 207-224). Cf. Ten Brink, *Early Eng. Literature*, bk. i. c. 9.



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members of the Early English Text Society some words of explanation for the prolonged period over which the work has been extended, as it is now seventeen years since the first Part was published in 1881. Much delay has been caused by the peculiar nature of the work. Each Homily is distinct from the other, in the sense that it is founded on a different set of MSS.; there is only one—that is to say, that taken as the text—which remains the same throughout. Hence the collation required much travelling from place to place, and it was usually necessary to treat each piece separately. Perhaps I may be permitted to plead that I have had much other literary work in hand at the same time, including two Dictionaries, two works on English Etymology, two editions of Chaucer, and some other books; whilst the Early English Text Society has meanwhile received from me Part IV (sect. ii) of the Notes to Piers Plowman, The Wars of Alexander, and Part IV of The Bruce. But the chief delay arose from a misfortune which caused much discouragement and a long delay, and nearly put an end to the work altogether. This was the loss of a considerable part of the transcript of the principal MS., after it had been already prepared for press; so that most of the text in the present volume had to be transcribed all over again, and, in default of other help, I made the transcript of sections 33–36 myself. I derived some assistance from the possession of a transcript of a large portion of the work made by my late friend, Mr. Oswald Cockayne, which was partly collated with other MSS.; but it has two drawbacks. The first is, that it is copied out in the ‘Anglo-Saxon’ characters; and the second, that the marks of contraction have not been regarded. Otherwise, it is extremely correct; as might have been expected.

I have now only to acknowledge, with sincere thanks, the great help and encouragement I have received from many. Amongst these my chief thanks are due to Miss Gunning, of Cambridge, and the late Miss Wilkinson, for the preparation of the greater part of the English translation which accompanies the old text. With great perseverance and care, they

translated nearly the whole of both volumes ; the chief exceptions being the Lives of St. Eugenia, St. Julian, St. Lucy, and St. Vincent, and the Homily on the Holy Rood. I afterwards revised the whole of it before sending it to press ; but the alterations made were, on the whole, inconsiderable.

I am especially indebted to Professor Napier, who has an unrivalled knowledge of our Anglo-Saxon Homilies, for much valuable advice and generous assistance. Also to the editors who have previously published some of the Lives ; viz. to the late Rev. C. Hardwick, editor of *St. George* ; to my late friend Dr. Morris, who edited the Homily on the Holy Cross (with an English translation) for the Early English Text Society in 1871 ; to the Rev. Professor Earle, who published the Gloucester fragments of the Lives of St. Swithun and of St. Mary of Egypt ; and to Dr. Sweet, who printed the Life of St. Oswald in his well-known and most helpful Anglo-Saxon Reader, and the Life of St. Edmund in his Anglo-Saxon Primer. The Rev. W. M. Snell, formerly fellow and librarian of Corpus Christi College, Cambridge, most kindly lent me his carefully prepared transcripts of the copies of the Homily on the Maccabees preserved in the famous library of his college. My thanks are also due, for facilities afforded me, to the authorities of the British Museum ; to the late Mr. S. S. Lewis, and his successors in the office of librarian to Corpus Christi College, Cambridge ; to Mr. E. B. Nicholson, Bodley's Librarian ; to Mr. F. J. Jenkinson, of the Cambridge University Library ; and last, but most of all, to his predecessor, the late Henry Bradshaw, for many years my unfailing teacher and guide. Many have mourned his loss ; few more than I.

CAMBRIDGE,

*March 5, 1898.*





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Gg. 3. 28. (I.)	NE. F. 4. 11.	NE. F. 4. 10.	NE. F. 4. 12.	Jun. 22.	Jun. 24.	C. C. C. S. 5.	C. C. C. S. 6.	C. C. C. S. 7.	C. C. C. S. 8.	C. C. C. S. 9.	C. C. C. S. 13.	C. C. C. S. 17.	Camb. li. 4. 6.	Camb. li. 1. 33.	Trin. Coll. Camb.	Bib. Reg. 7. C. 12.
1	1		5			1	1		66							1
2			33				19	2		6				3		2
3		2						3	2	7				20		3
4		3						4	3	8				10		4
5		4						5	4					21		5
6		5	47	1			20	6	5							6
7		6		2				7	6							7
8		9	20			10		8	9			1	1			8
9		10	35	3			22	9	10							9
10		18	26	5		15		10	18	16		5	6			10
11				6		17		11	56	18		6	8			11
12				10		25		12		22		9	12			12
13		14	22	4			18	13	14			28				13
14			37					14		25		13	18			14
15		28	38	14			26	15	30			15	19		1	15
16		29		15		35	27	16	31				23		4	16
17		30	3			36		17	32	29			24		5	17
18	2		39					18		30	13	43	29		9	18
19	4		12			2	4	19		32	14		36		10	19
20	8		46			3		20		34	15				11	20
21	10		40	20			29		43		16	49	30		12	21
22	11		41	21		41	30	21	44		2	50	32		14	22
23	12		48			42		23	45			51			19	23
24	15		49			45		24				54		21		23
25	16		42	27	2			25	47			18				24
26	19		43	28	3			26	50			19				25
27	20		44	29	4			27	51			20				26
28	21		45	30	5			28	52			21		7		27
29	24					48		29				57			28	28
30			13		6			30	62			24		23		29
31			54	31	7			31								30
32			14	32	8			32	59					13		31
33					9			33				25				32
34	29		51			51		36				61				33
35			73	35	12			37	65			29				34
36	30		52			52		38				62				35
37	37		55	36	13			39				30				36
38	38		56	37	14			40				31				
39	39				15			41				32		32		37
40	45		29		16			42				33				38
41	46				17			43				34		9		39
42	40		31			54		44		2						40
43	41		32			55		45		3						41

NOTE.—Thorpe reduces the number of pieces in MS. Gg 3. 28 (Part I) to 40. His 26 comprises 26 and 27; his 36 comprises 37 and 38; and his 38 comprises 40 and 41.

Gg. 3. 28. (I.)	Faust. A. 9.	Vesp. D. 14.	Vitel. D. 17.	Vitel. C. 5.	Stray copies.	Remarks.
1		3		2	A	A. Otho B. 10; 1—Cleop. B. 13; 3 (pp. 190, 201).
2				3	B	B. Lambeth 35; 1 ( <i>Wanley</i> , p. 266).
3			14	5	C	C. Jun. 99; 30 ( <i>Wanley</i> , p. 30).
4			6	6	D	D. Jun. 99; 31 ( <i>Wanley</i> , p. 30).
5			15	8	E	E. Jun. 99; 32 ( <i>Wanley</i> , p. 30).
6				9		
7				10		
8	2			11		
9				12		
10	10			13		
11	11			14		
12	15			17		
13			40	18		
14	21			19		
15	25			20	F	F. Lambeth 35; 2 ( <i>Wanley</i> , p. 266).
16	29			21		
17	30			22		
18				23	G	G. See also Bodl. NE. F. 4. 11; 2
19				24	H	H. Jun. 99; 27. Lambeth 35; 5
20	32			25	I	I. Jun. 23; 3 ( <i>Wanley</i> , p. 36). See also Gg. 3.
21	35			26		28 (2); 55.
22	37*			27	K	K. Lambeth 185; 9 ( <i>Wanley</i> , p. 267).
23				28		
24				29		
25		11		37	L	L. Otho B. 10; 19 ( <i>Wanley</i> , p. 192).
26		12		38		
27			4	39		
28			49	40		
29		16		41		
30			27	42	M	M. Otho A. 18; 1 ( <i>Wanley</i> , p. 234).
31		18	39	46		
32			9	49		
33		21		50		
34				51		
35			23	52		
36				54		
37				55	N	N. Lambeth 35; 3 ( <i>Wanley</i> , p. 266).
38		31		56		
39			28	57		
40				58		
41			26	59		
42				60	O	O. Jun. 121 (last part); 6 ( <i>Wanley</i> , p. 58).
43		30		61	P	P. Jun. 121 (last part); 7 ( <i>Wanley</i> , p. 59).

\* *Misprinted 30.*



	Gg. 3. 28. (II.)	NE. F. 4. 11.	NE. F. 4. 10.	NE. F. 4. 12.	Jun. 22 & 23.	C. C. C. S. 5.	C. C. C. S. 6.	C. C. C. S. 8.	C. C. C. S. 9.	C. C. U. S. 17.	Camb. li. 4. 6.	Camb. li. 1. 33.	Trin. Coll. Camb.	Faust. A. 9.	Vesp. D. 14.	Vitel. D. 17.	Stray copies.
1																	A
2																	
3				34			21										
4				74		9		8						1			
5	44	15		24		12		15	13	2	3			7			
6		17		25		14		17	15	4	5			9			
7		19						19	19		9			12			B
8						21		24	20	7	10			13			C
9		11			22			11				24				22	D
10		12						12									
11		13						13				5				20	
12						7					13			16			
13						8					14			17			
14						27		25	23	11	16	2		19			E
15					12	29	24		26	12	17			22			F
16								37	28		20			26			
17								38			21		2	27			
18								39			22		3	28			
19		31			23			33				11				7	
20		32			24			34				12				8	
21		33			25			35								24	G
22		34			26			36								25	H
23					<del>26</del>						27						
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28	9						28			47							I
29	13					43		45		52			20				
30	14					44		46		53	2						
31	17							48							15		
32	18			57				49									K
33	22			1		46				55			25				
34	23			2		47				56			26				
35	25			58				53				14				5	
36	26														14		
37	27			18		49	9			58				17			
38				19										19			
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47	32				19			70		36						21	M
48	33				20					37						43	N
49	34			59	21			40		38						44	O
50	35			61	22			41		39						44	P
51	36			62	23			42								46	Q
				72	24												

\*Jun. 23 begins at Hom. 23. E—Tib. A. 3; 34. L.—C. C. C. S. 13; 3.  
A—Jun. 99; 29. F.—Sec *Wanley*, p. 305. M.—C. C. C. L. 12; 4.  
B.—Jun. 85; 5. G.H.—Otho. B. 10; 13 and 14. N.O.P.—C. C. C. S. 13; 4-6.



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1	1	75									See vol. i. p. 544.
2	2							8			
3	3							3	48		
4	4							5			
5	5			55				5 <sup>a</sup>	16		a. So misnumbered.
6	6							4			
7	7							6	52		
8	8							7	53		
9	9								54		
10	10								55		
11	11	21					6		56		
12	12										Unique.
13	13				68	7				A	A. See C. C. C. S. 9 ; 17.
14	14				69	15				B	B. See Jun. 22 ; 11. C.C.C.S. 5 ; 6. Faust. A. 9 ; 18.
15	15						25	31	34		b. Misprinted XV.
16	16			54			18		11 <sup>b</sup>		
17	17			54			18		12		
18	18				63		19				
19	19		5		48		38			C	C. See C. C. C. S. 6 ; 7. S. 9 ; 4. S. 14 ; 12. Jun. 24 ; 22.
20	20		31								
21	21						26		57		
22	22		18		71		27		58		
23	23						4	32	59		c. Cf. hom. 18 (same MS.). Gloucester MS.
24	24							29			Unique.
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26	26								30		
27	27							12			
28	28							11			Gloucester MS.
29	29							11			" "
30	30							11			" "
31	31						36		31		
32	32						36		32		
33	33			60	72		34		50		
34	34			60	72		34		51		
35	35		11	61	73		35			D	D. See C. C. C. S. 6 ; 13.
36	36						30		35		
37	37						39		41		
38	38								37		
39	39						31		38		
40	40								33		
41	41	17								E	E. See Calig. A. 14 ; 1.
42	42	30					28	30	47		
43	43							9			
44	44								29		
45	45										Unique.
46	46						17		36	F	F. See Calig. A. 14 ; 2.

47	30	67		G	G. See C. C. C. S. 5 ; 11.
48		66	33	H	Jun. 24 ; 20. Jun. 104.
49	29	64		I	Lost in Jul. E. 7.

H. See C. C. C. S. 6 ; 17. Jun. 24 ; 23.  
 I. See C. C. C. S. 6 ; 6. Jun. 24 ; 21. Also Wanley, pp. 90, 132, 202, 267.

## ERRATA IN VOLUME I.

- P. 26, l. 34. *For óf read of.*
- P. 62, ll. 207–258. *For some more various readings, see vol. ii. p. xvii.*
- P. 163, footnote. *Read See lines 264, 348, 353.*
- P. 165, l. 275. *For large-sized read small-sized.*
- P. 194, Hom. VIII. l. 1. *For GEÍCGED read GECÍGED.*
- P. 218, last footnote. *For <sup>4</sup>U. menn. read <sup>5</sup>U. menn.*
- P. 222, l. 52. *For saroniscan<sup>38</sup> read saroniscan<sup>13</sup>.*
- P. 232, last footnote. *For <sup>3</sup>B. read <sup>13</sup>B.*
- P. 243, footnote. *For gaderod read gæderod.*
- P. 246, note 2. *For looks like ei, read looks like ie.*
- P. 250, l. 206. *For martyru read martyrum.*
- P. 252, l. 242. *For he<sup>1</sup> read we ; and delete the footnote.*
- P. 253, l. 242. *Read then we saw the light, and he immediately believed.*
- P. 269, note to l. 111. *Read W.E. ún-ateorendlican ; &c.*
- P. 282, l. 5. *For feohtend read feohtende.*
- P. 294, l. 157. *For beho'da read bebo'da.*
- P. 345, note to l. 114. *Read U. ge-eaðmette.*
- P. 368, title to l. 67. *For SANCTO read SANCTI.*
- P. 381, note to l. 247. *For thrice read twice ; and for twice read thrice.*
- P. 394, l. 180. *For cwæ read cwæð.*
- P. 398, l. 229. *For ferdeswa read ferde swa.*
- P. 421, l. 92. *For meal read attendance (cf. vol. ii. p. xlvii, footnote).*
- P. 34, l. 29. *For þurh-wuna read þurh-wunað.*
- P. 543. Description of MS. O. l. 3. *For XV read XIV.*
- "          "          "          U. l. 2. *Insert XIV after X.*
- P. 551, l. 5. *For XVII read XVIII.*

## ERRATA IN VOLUME II.

- P. 37, l. 561. *For song read songs.*
- P. 219, l. 496. *'The Kalends' refers to Nov. 1 ; but the usual date is Nov. 2.*
- P. 268, l. 792. *The second word is hatte.*
- P. 282, l. 1030. *For cnapan read cnapan.*
- P. 296, l. 1246. *For onstod read on stod.*
- P. 389, l. 192. *The translation of hostige by 'rough' is fairly correct. It is clear that hostige is an error for ostige, i.e. knotty, rough. See ōst, ōstig in the A. S. Dictionary.*