

OLD ENGLISH SERIES • VOLUME 18

LIVES OF SAINTS

ÆLFRIC

Ælfric's Lives of Saints

Part One: Christmas to the Book of Kings

with a word-for-word interlinear English translation
preserving the original word order

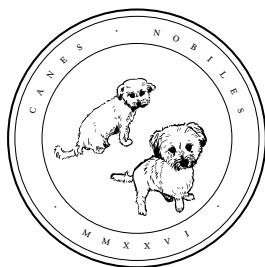


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Volume 18 of the Canes Nobiles Old English interlinear texts

The Old English text follows Walter W. Skeat's text,
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Set from page scans of that printing

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Artwork by Esther Steves

The text is Skeat's, from British Library MS Cotton Julius E. vii,
with the manuscript's accents, its letter forms, and its points;
his italic expansions are set in roman, and square brackets enclose what
he supplies. The manuscript's rubrics print as unnumbered paragraphs. The margin
gives Skeat's line number, counted within each item, where a paragraph begins.

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Praefatio

THE PREFACES

In Latin, Ælfric says he has turned this book into English as he did two before it, now with the saints whom monks rather than laymen honor. He leaves out the Lives of the Fathers as too subtle for the laity, sets one emperor where his sources have two, translates sense for sense, and shortens long passions. In English he greets Æthelweard, who asked for the work with Æthelmær, and says nothing in it is new. God is wonderful in his saints as a king is worthy through his thanes, and every copyist must correct the book by the exemplar and add nothing.

Hunc quoque codicem transtulimus de latinitate ad usitatam 1

This also book we-have-translated from latinity to usual

Anglicam sermocinationem, studentes aliis prodesse edificando

English speech striving to-others to-profit by-edifying

ad fidem lectione huius narrationis quibus-cumque placuerit

to faith by-reading of-this narrative to-whomsoever it-shall-have-pleased

huic operi operam dare, siue legendo, seu Audiendo; quia

to-this work effort to-give whether by-reading or By-hearing because

estimo non esse ingratum fidelibus. Nam memini me in

I-reckon not to-be unwelcome to-the-faithful For I-remember me in

duobus anterioribus libris posuisse passiones uel uitas sanctorum

two former books to-have-set passions or lives of-saints

ipsorum, quos gens ista caelebre colit cum ueneratione festi

themselves whom nation this solemnly honors with veneration of-festal

diei, et placuit nobis in isto codicello ordinare passiones

day and it-pleased to-us in this little-book to-arrange passions

etiam uel uitas sanctorum illorum quos non uulgos sed

also or lives of-saints those whom not the-common-people but

coenobite officiis uenerantur. Nec tamen plura promitto me

monks with-offices venerate Nor however more I-promise me

scripturum hac lingua, quia nec conuenit huic sermocinationi

about-to-write in-this tongue because nor it-befits to-this speech

plura inseri; ne forte despectui habeantur margarite christi.

more to-be-put-in lest perhaps for-contempt be-held pearls of-christ

Ideoque reticemus de libro uitæ patrum, in quo multa

And-therefore we-keep-silent about book of-life of-fathers in which many

subtilia habentur quæ non conueniunt aperiri laicis, nec

subtle-things are-held which not befit to-be-opened to-laymen nor

nos ipsi ea quimus implere. Illa uero que scripturus sum

we ourselves them can fulfill Those truly which about-to-write I-am

suspicio non offendere audientes, sed magis fide torpentes

I-suspect not to-offend hearers but rather in-faith sluggish

recreare hortationibus, quia martyrum passiones nimium

to-refresh with-exhortations because of-martyrs passions greatly

fidem erigant languentem. Unum cupio sciri hoc uolumen

faith raise languishing One-thing I-desire to-be-known this volume

legentibus, quod nollem alicubi ponere duos imperatores siue

to-those-reading that I-would-not anywhere to-set two emperors or

cesares in hac narratione simul, sicut in latinitate legimus; sed

caesars in this narrative together as in latinity we-read but

unum imperatorem in persecutione martyrum ponimus ubique;

one emperor in persecution of-martyrs we-set everywhere

20 Sicut gens nostra uni regi subditur, et usitata est de uno

Just-as nation our to-one king is-subject and accustomed is about one

rege non de duobus loqui. Nec potuimus in ista translatione

king not about two to-speak Nor could-we in this translation

semper uerbum ex uerbo transferre, sed tamen sensum

always word from word to-translate but yet sense

ex sensu, sicut inuenimus in sancta scriptura, diligenter

from sense as we-find in holy scripture diligently

curauimus uertere Simplici et aperta locutione quatinus

we-have-taken-care to-turn With-simple and open speech so-that

proficiat Audientibus. Hoc sciendum etiam quod prolixiores

it-may-profit To-hearers This to-be-known also that longer

passiones breuiamus uerbis, non adeo sensu, ne fastidiosis
passions we-shorten in-words not so-much in-sense lest to-the-fastidious
 ingeratur tedium si tanta prolixitas erit in propria lingua
be-brought-on weariness if so-great prolixity shall-be in own tongue
 quanta est in latina; et non semper breuitas sermonem deturpat
as-great-as is in latin and not always brevity speech disfigures
 sed multotiens honestiorem reddit. Non mihi inputetur
but many-times more-comely renders Not to-me let-it-be-imputed
 quod diuinam scripturam nostrae lingue infero, quia arguet
that divine scripture to-our tongue I-bring because will-acquit
 me praecatus multorum fidelium et maxime æþelwerdi ducis
me the-entreaty of-many faithful and most of-æthelweard ealdorman
 et æðelmeri nostri, qui ardentissime nostras interpretationes
and of-æthelmær our who most-ardently our translations
 Amplectuntur lectitando; sed decreui modo quiescere post
Embrace by-reading-often but I-have-resolved now to-rest after
 quartum librum A tali studio, ne superfluous iudicer.
fourth book From such study lest superfluous I-be-judged
 Ælfric gret eadmodlice æðelwerd ealdorman and ic secge þe 35
Ælfric greets humbly æthelweard ealdorman and I say to-thee
 leof. þæt ic hæbbe nu gegaderod on þyssere béc þæra halgena
dear that I have now gathered in this book of-the saints
 þrowunga þe me to onhagode on englisc to awendene.
passions which me to was-convenient into english to translate
 for þan þe ðu leof swiðost and æðelmær swylcera gewrita
for that that thou dear most and æthelmær such writings
 me bædon. and of handum gelæhton eowerne geleafan to
me asked and from hands took your faith to
 getrymmenne. mid þære gerecednysse. þe ge on eowrum
strengthen with the narrative which ye in your
 gereorde næfdon ár. Pu wast leof þæt we awendon on þam
language had-not before Thou knowest dear that we translated in the

twam ærrum bocum þæra halgena þrowunga and lif. þe
two former books of-the saints passions and life which
 angel-cynn mid freols-dagum wurþað. Nu ge-wearð us þæt
angel-kin with feast-days honors Now seemed-good to-us that
 we þas bók be þæra halgena ðrowungum and life. gedihton
we this book about of-the saints passions and life composed
 þe mynster-menn mid heora þenungum betwux him wurðiað.
which monastery-men with their services among them honor

- 46 Ne secge we nán þincg niwes on þissere gesetnysse. forþan
Not say we any thing new in this composition because
 ðe hit stod gefyrn awriten on ledenbocum þeah þe þa
that it stood long-ago written in latin-books though that the
 læwedan men þæt nyston. Nelle we eac mid leasungum
lay men that knew-not Will-not we also with lies
 þyllic liccetan. forþan þe geleafulle fæderas and halige
such feign because that faithful fathers and holy
 lareowas hit awriton on leden-spræce. to langum gemynde.
teachers it wrote in latin-speech for long memory
 and to trymmincge þam towerdum mannum.
and for strengthening to-the coming men

- 53 Sum witega clypode þurh þone halgan gast and cwæð.
A-certain prophet called through the holy spirit and said
 Mirabilis deus in sanctis suis. et cet. Wundorlic is god on
Wonderful god in saints his and the-rest Wonderful is god in
 his halgum. he sylf forgifð mihte and strengðe his folce.
his saints he self gives might and strength to-his people
 gebletsod is hé god. We awritað fela wundra on þissere
blessed is he god We write many wonders in this
 béc. forþan þe god is wundorlic on his halgum swa swa we
book because that god is wonderful in his saints so as we
 ær sædon. and his halgena wundra wurðiað hine. forþan
before said and of-his saints wonders honor him because

þe hé worhte þa wundra þurh hí. An woruld-cynincg hæfð
that he wrought the wonders through them A world-king has
 fela þegna and mislice wicneras. he ne mæg beon wurðful
many thanes and various stewards he not can be worthy
 cynincg buton he hæbbe þa geþincðe þe him gebyriað. and
king unless he have the dignities which him befit and
 swylce þening-men. þe þeawfæstnysse him gebeodon. Swa
such serving-men who obedience to-him offer So
 is eac þam ælmihtigan gode þe ealle þincg gesceop. him
is also with-the almighty god who all things created him
 gerisð þæt he hæbbe halige þenas þe his willan gefyllað. and
befits that he have holy servants who his will fulfill and
 þæra is fela on mannum anum þe he of middan-earde
of-them is many among men alone whom he from middle-earth
 geceas. þæt nan bocere ne mæg þeah he mycel cunne. heora
chose that no scribe — can though he much know their
 naman awriten. forþan þe hí nat nan man. Hi synd
names write because that them knows-not any man They are
 ungeryme swa swa hit gerisð gode. ac we woldon gesettan
countless so as it befits god but we wished to-set-down
 be sumum þas bók. mannum to getrymminge. and to
about some this book to-men for strengthening and for
 munde us sylfum. þæt hí us þingion to þam ælmihtigan
protection to-us selves that they for-us intercede to the almighty
 gode. swa swa we on worulde heora wundra cyðað.
god so as we in world their wonders make-known
 Ic bidde nu on godes naman gif hwa þas bók awritan
I pray now in of-god name if anyone this book copy
 wille. þæt he hí wél gerihte be þære bysne. and þær
will that he it well correct by the exemplar and there
 namare betwux ne sette þonne we awendon.
no-more between — set than we translated

Natiuitas domini nostri Iesu Christi

I · THE NATIVITY OF OUR LORD

A Christmas homily on God and the soul. Against heretics who say the Son was not always with the Father, Christ calls himself the beginning, and the Trinity is one beginning without beginning; a man who climbs beyond it falls like one who climbs past the top of a ladder. Beasts have a beginning and an end, angels and souls a beginning and no end, and God neither. The soul, made in God's likeness with memory, understanding, and will, rules the five senses as their lady. Love crowns her four virtues (prudence, justice, temperance, and fortitude), and her wisdom is to love God.

- 1 Men ða leofestan hwilon ær we sædon eow hú ure hælend
Men the dearest once before we said to-you how our savior
crist on þisum dæge on soðre menniscnysse acenned wæs
christ on this day in true humanity born was
of þæm halgan mædene marian. Nu wylle we swa þeah for
of the holy maiden mary Now will we so though for
ðyses dæges mærdæ eower mōd mid þære gastlican lare
of-this day glory your mind with the spiritual teaching
onbryrdan eow tō blisse þurh gōd. Sume gedwól-ménn
stir you to bliss through god Certain heresy-men
wæron þuruh deoful beswicane swa þæt hi cwædon þæt crist
were through devil deceived so that they said that christ
godes sunu nære æfre mid þam halgan fæder wuniende. ác
of-god son not-was ever with the holy father dwelling but
wære sūm tíma. ær þan þe he acenned wære. ac þæt
was a-certain time before that that he born was but the
halige godspéll hæfð oferswiðod swylcera gedwolena andgit
holy gospel has overcome of-such heretics understanding
for-oft. Ða iudeiscan axodon crist hwæt he wære. Ða
very-often The jews asked christ what he was Then

andwyrde he him þus. Ego sūm principium. qui et loquor
answered he them thus I am beginning who also speak
 uobis. Ic eom angínn. þe eow to spræce. Nu ge habbað
to-you I am beginning who you to spoke Now ye have
 gehered hu se hælend be him sylfum spræc. þæt hé is
heard how the savior about him self spoke that he is
 ordfruma. and angin ealra þinga. mid his heofonlican fæder.
origin and beginning of-all things with his heavenly father
 and mid þam halgan gaste. Se fæder is ángin. and se sunu
and with the holy spirit The father is beginning and the son
 ís angin. and se halga gást ís angin. ác hí ne synd na þreo
is beginning and the holy spirit is beginning but they not are — three
 anginnu. ác hí ealle þry synden án angin. and án ælmihtig
beginnings but they all three are one beginning and one almighty
 god æfre únbegunnen. and úngeændod. ac se man wét þe
god ever unbegun and unended but the man raves who
 wyle habban ænig þincg ár anginne. forþan ðe seo halige
will have any thing before beginning because that the holy
 þrynnes. is anginn. and án scyppend ealra gesceafta and nan
trinity is beginning and one creator of-all creatures and no
 þing næs ne nys wuniende þe se an wyrhta ne gesceope;
thing was nor is existing which the one maker not created
 Gif hwylc gedwola. oððe awoffod man. wyle furðor smeagen 19
If any heretic or raving man will further inquire
 and þæt anginn oferstígan. mid dysilicere dyrstignesne. þonne
and the beginning overclimb with foolish presumption then
 bið he þam men gelíc þe arærþ sume heage hlæddre. and
is he the man like who raises a-certain high ladder and
 stihð be þære hlæddre stapum. oðþæt he to ðæm ænde
climbs by of-the ladder steps until he to the end
 becume. and wylle þonne git stígan ufor. astihð þonne buton
come and will then yet climb higher climbs then without

stapum. oð þæt he stedeleas fylþ mid mycclum wyrsan fylle
steps until that he placeless falls with much worse fall
 swa he furðor stáh. Dreo þing synd on middanearde. án is
as he further climbed Three things are in middle-earth one is
 hwilwend-lic. þe hæfð ægðer ge ordfrumman ge ende. þæt
transitory which has each both origin and end that
 synd nytenu. and ealle sawul-leas þing þe on-gunnan þa
are beasts and all soulless things which began then
 þa hí god gesceop. and æft geændiað and to nahte
when them god created and afterward end and to nought
 gewurðað. Oðer þing is éce. swa þæt hit hæfð ordfruman.
become Second thing is eternal so that it has origin
 and næfð nenne ende. þæt synd ænglas and manna saula. þe
and has-not any end that are angels and of-men souls which
 ongunnen ða þa hí god gesceop. ác hí ne ge-endiað næfre.
began then when them god created but they not end ever
 Ðridde þing is ece. swá þæt hit næfð naðor ne ordfruman
Third thing is eternal so that it has neither — origin
 ne ende. þæt is se ána ælmihtiga god on þrynnesse. and ón
nor end that is the one almighty god in trinity and in
 annysse. æfre wuniende un-asmeagendlic. and un-asæcgendlic.
unity ever dwelling un-searchable and un-sayable
 33 Se fæder is angin. of nanum oðrum. and se sunu is angin.
The father is beginning from none other and the son is beginning
 æfre of þam fæder acenned. and se halga gast is angin.
ever from the father born and the holy spirit is beginning
 æfre of þam fæder. and of þam sunu. na acenned ác
ever from the father and from the son not born but
 forð-stæppende forðan þe se sunu is þæs fæder wisdom. of
forth-proceeding because that the son is of-the father wisdom from
 him. and mid him. and se halga gast is heora begra wylle.
him and with him and the holy spirit is of-them both will

and lufu. of him bam. and mid him bam. On ðisne enne
and love from them both and with them both In this one
 god wé sceolon geleafan. and hine mid weorcum wurðian.
god we must believe and him with works honor
 forðan. þe ealle þa halgan béc ægðer ge on þære ealdan. æ.
because that all the holy books each both in the old law
 ge on þære níwan soðlice sprecað be þere halgan ðrynnysse.
and in the new truly speak about the holy trinity
 and soðre annysse. Þæs án scyppend wát ealle þing. and
and true unity This one creator knows all things and
 gesihð ge þæt gedón ís. ge þæt þe nú ís. ge þæt ðe
sees both that done is and that which now is and that which
 to-weard ís. ne he nán þing ne for-gít. ne him nan þing
to-come is nor he any thing — forgets nor him any thing
 ætfeleon ne mæg. Ne ón-dret he him nanes þinges. forðan
escape — can Nor dreads he himself any thing because
 þe he næfð nenne riccran. ne furðon nanne him gelicne.
that he has-not any mightier nor even any him like
 Symble he bið gyfende. and he ne wanað swa-þá h nan þing 45
Ever he is giving and he not diminishes however any thing
 hís. ne him nanes þinges nis neod-þearf. Symble he bið
of-his nor to-him of-any thing is need Ever he is
 ælmihtig god. forðan ðe he symble wyle gód. and næfre nán
almighty god because that he ever wills good and never any
 yfel. ác he hatað þá yfelwyrccendan. and þá unriht-wisan. Ðá
evil but he hates the evil-workers and the un-righteous The
 gesceafta þe þæs án scyppend gescéop synden mænig-fealde.
creatures which this one creator created are manifold
 and mislices hiwes. and úngelíce farað. Sume sindon
and of-various form and unlike go Some are
 ungesewenlice gastas. butan lichoman swá swá synd ænglas
invisible spirits without body so as are angels

on heofonum. Sume syndan creopende on eorðan. mid eallum
in heavens Some are creeping on earth with all
 lichoman. swá swá wurmas doð. Sume gað on twam fotum.
body so as worms do Some go on two feet
 sume on feower fotum. Sume fleoð mid fyðerum. sume on
some on four feet Some fly with feathers some in
 flodum swimmað. and hí ealle swa-þæh alotene beoð to þære
floods swim and they all however bent-down are to the
 eorðan weard. and þider wilniað. oððe þæs þe him lyst.
earth -ward and thither desire either that which them pleases
 oððe þæs þe hí beþurfon. ác se mán ana gæð úprihte. þæt
or that which they need but the man alone goes upright that
 getacnað. þæt hé sceall má þæncan úpp. þonne nyðer. þelás þe
betokens that he must more think up than down lest that
 þæt mód sy neoðer. þonne se lichoma and he sceal smeagen
the mind be lower than the body and he must consider
 embe þæt æce lif. þe hé to gesceapen wæs. swiðor þonne
about the eternal life which he to created was more than
 embe þa eorðlican þing. swá swá his wæstm him gebicnað.
about the earthly things so as his stature to-him signifies
 61 Ealle þás gesceafta habbað anginn. and sume eac ende swá
All these creatures have beginning and some also end so
 swá we ár cwádon. ác se soða scyppend næfð nán angin.
as we before said but the true creator has-not any beginning
 forðan þe he is him sylf angin. na gesceapen. ne geworht. Se
because that he is him self beginning not created nor wrought He
 geworhte ealle þing. and wunað. á. ón ácnysse. Hine ne mihte
wrought all things and dwells ever in eternity Him not could
 nán þing gewyrcean. for ðon þe nán þing næs ær hé. and gif
any thing make for that that no thing was before he and if
 hé geworht wære ne wurde hé næfre ælmihtig god. Æft gif
he wrought was not would-become he ever almighty god Again if

hwylc gewytleas man. wendþ þæt he hine sylfne geworhte. þonne

any witless man thinks that he him self wrought then

axie wé hú hé mihte hine sylfne gewyrcean gif he ær nés.

let-ask we how he could him self make if he before not-was

He wás æfre úngeworht. and æfre wunað un-ge-endod. His we

He was ever unwrought and ever dwells un-ended Him we

magon wundrian. and wé ne magon. ne ne motan. ná furðor

can wonder and we not can nor — may — further

embe þis smeagen. gif we nellað us sylfe for-pæran. Seo sunne

about this consider if we will-not us selves destroy The sun

þe onliht ealne mid-eard is godes gesceaft. and we magon

which lights all middle-earth is of-god creature and we can

understandan þæt hyre leoht is of hyre. ná heo of þam leohte.

understand that her light is from her not she from the light

and seo hætu gæð of þære sunnan. and of hire leohte gelíce.

and the heat goes from the sun and from her light alike

Swá eac þæs ælmihtigan godes sunu is æfre of þam fæder 74

So also of-the almighty god son is ever from the father

acenned. soð leoht. and soð wisdom. and se halga gast is

born true light and true wisdom and the holy spirit is

æfre of him bam. na acenned. ác forðsteppende. and sé sunu

ever from them both not born but forth-proceeding and the son

ána. under-fæng menniscnysse and on þisum dege wearð to

alone received humanity and on this day was to

menn geboren. to þí þæt hé wolde ús to his ríce gefæccan.

man born to that that he would us to his kingdom fetch

Nis nanum menn on ðisum deadlican life libbendum nanes

Not-is to-any man in this deadly life living of-any

þinges. swa mycel neod. swa him biþ þæt he cunne þonne

thing so much need as to-him is that he know the

ælmihtigan god mid geleafan. and sibban his agene sawle:

almighty god with faith and afterward his own soul

We habbað eow oft gesæd eowerne geleafan be þære halgan
We have to-you often said your faith about the holy
 ðrynnysse. Nu wylle we eow sum þing be eowre sawle
trinity Now will we to-you some thing about your soul
 sæccgan. sceort-lice gif wé magon. Ealle þa geleaffullan fæderas
say shortly if we can All the faithful fathers
 þe godes lare awriton. sædon untwylice. and geþwærlehton
who of-god teaching wrote said undoubtingly and agreed
 on þam anum. þæt god gescypð ælces mannes sawle. and
on the one that god shapes of-each man soul and
 seo sawl nis na of godes agenum gecynde. Gif heo wære
the soul not-is — from of-god own nature If she were
 of godes gecynde genumen. witodlice ne mihte heo singian.
from of-god nature taken certainly not could she sin
 Ðam men is gecyndelic þæt hé lufige þæt þæt gód is.

To-the man is natural that he love that which good is

- 89 Hwæt is gód butan gode anum se þe is healic godnisse.
What is good but god alone he who is high goodness
 butan þam ne mæg nan man nan þing godes habban. Ðas
without that not can any man any thing of-good have This
 godnysse we sceolan simble lufian þe ús ælc gód ofcymþ.
goodness we must ever love which to-us each good comes-from
 ac þissere godnysse lufu ne mæg beon butan on þære sawle.
but of-this goodness love not can be except in the soul
 and seo án sawul is æðelboren þe ðonne lufað þe heo fram
and the only soul is noble-born which then loves whom she from
 com. þe hí þyllice gescéop þæt heo on hire andgyte habban
came who her such-wise created that she in her understanding have
 mihte godes ánlícnesse and gelícnesse. and þæs wyrðe wære.
could of-god image and likeness and of-that worthy was
 þæt hyre gód on-wunode. Uþwytan sæcgað. þæt þære sawle
that in-her god dwelt Philosophers say that of-the soul

gecynd is ðryfeald. An dæl is on hire gewylnigend-lic. oðer
nature is threefold One part is in her desiring second
 yrsigend-lic. þrydde ge-sceadwislic. Twægen þissera dæla habbað
wrathful third rational Two of-these parts have
 deor and nytenu mid ús. þæt is gewylnunge and yrre. Se
beasts and cattle with us that is desire and anger The
 man ana hæfð gesceád. and ráð. and andgit. Gewylnung is
man alone has reason and counsel and understanding Desire is
 þam menn forgifen to gewilnienne þa ðing þe him fremiað
to-the man given to desire the things which him profit
 to nit-wyrðum þingum and to þære ecan hæle. Þonne gif seo
to useful things and to the eternal salvation Then if the
 gewylnung mis-went. þonne acenð he gyfernesse. and forlygr
desire mis-turns then brings-forth it gluttony and fornication
 and gitsunge. Yrre is ðære sawle forgifen. to ðy þæt heo yrsige
and avarice Anger is to-the soul given to that that she be-angry
 ongean leahtres. and ne beo na synnum under-þeodd. for þan
against vices and not be — to-sins subjected for that
 ðe crist cwæð. ælc þara þe synna wyrçð. is þæra synna ðeow.
that christ said each of-those who sins works is of-the sins slave
 Gif þæt yrre bið on yfel awend. þonne cymð of þam 106
If the anger is into evil turned then comes from that
 un-rotnisse. and æmylnysse. Gescead is ðære sawle forgifen
un-gladness and sloth Reason is to-the soul given
 to gewyssienne and tó styrenne hire agen lif. and ealle hire
to guide and to govern her own life and all her
 dæda. Of þam gesceade gif hit miswænt. cymð modignysse
deeds From the reason if it mis-turns comes pride
 and ydel gylp. Gescead wexð on cildrum na seo sawul. and
and idle boasting Reason grows in children not the soul and
 seo sawul þihþ on mægenum. and ne bið namare þonne heo
the soul thrives in virtues and — is no-more than she

æt fruman wæs ac bið betere ne heo ne underfæhð lichomlice
at beginning was but is better nor she — receives bodily
 mycelnysse. Seo sawul hæfð swa swa we ær cwædon on hire
greatness The soul has so as we before said in her
 gecynde. þære halgan þrynnysse anlicnysse. on þan þe heo
nature of-the holy trinity likeness in that that she
 hæfð gemynd. and andgit. and wyllan. An sawul is. and án
has memory and understanding and will One soul is and one
 lif. and án edwist. þe þas ðreo þing hæfð on hire. and þas
life and one substance which these three things has in her and these
 ðreo þing na synd na ðreo líf ac án. ne þreo ædwiste ac án.
three things not are — three lives but one nor three substances but one
 Seo sawul. oððe þæt lif. oððe seo edwist. synd gecwædene
The soul or the life or the substance are said
 to hyre sylfra. and þæt gemynd. oððe þæt andgit. oppe
to her self and the memory or the understanding or
 seo wylla. beoð gecwædene to sumum þinga. ed-lesendlice.
the will are said to some of-things relatively
 and þas ðreo þing habbað annysse him betwynan.
and these three things have unity them among

120 Ic undergyte. þæt ic wylle under-gytan and ge-munan. and ic
I understand that I will understand and remember and I
 wylle þæt ic under-gyte and gemune. þær þær þæt gemynd
will that I understand and remember there where the memory
 bið. þær bið þæt andgyt and se wylla. Uton nu behealden
is there is the understanding and the will Let-us now behold
 þá wundorlican swyftnysse þære sawle. heo hæfð swá mycele
the wonderful swiftness of-the soul she has so great
 swyftnysse þæt heo on ánre tíde gif heo swá wyle. be-sceawað
swiftness that she in one hour if she so will surveys
 heofonan and ofer sá flyhð. land. and burga geond-færð. and
heaven and over sea flies lands and cities through-goes and

ealle þas þing mid geþohte on hire sihðe gesæt. and swa
all these things with thought in her sight sets and as
 hraðe swa heo gehyrð þære burge naman. þe heo ær cuðe.
quickly as she hears of-the city name which she before knew
 swá hraðe heo mæg þa burh on hire geþohte gescyppan hwylc
so quickly she can the city in her thought shape what-like
 heo bið. Eal swá be gehwylcum oðrum þingum þe heo
it is All so about each other things which she
 ær cuðe. oððe ne cuðe. heo mæg on hire mode gescyppan.
before knew or not knew she can in her mind shape
 þonne heo gehyrð be þam spræcan. And swá styrigende is
when she hears about them speak And so stirring is
 seo sawul. þæt heo furðon ón slæpe ne gestylþ. ac ðonne hé
the soul that she even in sleep not stills but when he
 smeað be rome byrig ne mæg heo þá hwile smeagen be
considers about rome city not can she the while consider about
 hierusalém. oððe þonne heo smeað be anum þing. ne mæg
jerusalem or when she considers about one thing not can
 heo þa hwile be oðrum þinge smeagen. ac biþ gebysgod mid
she the while about other thing consider but is busied with
 þam anum ðinge oðþæt þæt geþoht ge-wyte. and oðer cume.
the one thing until the thought depart and another come
 Witodlice god ælmihtig wát ealle þing togædere. and ealle 136
Certainly god almighty knows all things together and all
 þing hæfð on his andwerdnysse. and hí æfre beoþ ón his
things has in his presence and they ever are in his
 gesihþe. and næfre him úncuþe. and þis is þæt gecwæden
sight and never to-him unknown and this is that said
 is þæt god is æghwær eall. forðan ðe ealle þing þe æfre
is that god is everywhere all because that all things which ever
 wæron oððe nú synd. oþþe ða þe towearde synd. ealle hí
were or now are or those which coming are all they

synd on godes gesihðe. an-wearde. na æne. ac æfre. Seo sawul
are in of-god sight present not once but ever The soul
 soðlice is þæs lichoman lif. and þære sawle lif is god. Gif seo
truly is of-the body life and of-the soul life is god If the
 sawul forlæt þonne lichoman þonne swælt seo lichoma. and
soul leaves the body then dies the body and
 gif god forlæt þa sawle for ormættum synnum. þonne swælt
if god leaves the soul for enormous sins then dies
 heo on þam sælran dæle swá þæt heo bið for-loren þam
she in the better part so that she is lost to-the
 ecan life. and swá þeah næfre ne ge-endað on þam ecum
eternal life and so though never — ends in the eternal
 wytum. Ðes dæð hire gelimpð. gif heo læt rixian on hire
torments This death her befalls if she lets reign in her
 þá gewilnunge and þæt yrre. swiðor þonne þæt gescead þe
the desire and the anger more than the reason which
 hí gewysigen sceall to wel-dædum. á. Ðuruh þæt gescead
her guide must to well-deeds ever Through the reason
 ána we synd sælran þonne þa unge-sceadwysan nytenu.
alone we are better than the un-reasoning cattle

150 Mid twam wurðscipum ge-glængde se ælmihtiga scyppend
With two honors adorned the almighty creator
 þæs mannes sawle. þæt is mid ecnysse. and eadignysse.
of-the man soul that is with eternity and blessedness
 Ac heo for-leas þa eadignysse þa ða hé agylte. and heo
But she lost the blessedness then when he sinned and she
 ne mihte þa ecnysse for-leosan forðan þe heo ne ge-endað
not could the eternity lose because that she not ends
 næfre. Ðære sawle wlyte is. þæt heo hæbbe mihte. swá
ever Of-the soul beauty is that she have powers so
 þæt heo leahtras forbúge. and heo bið atelic þurh leahtras
that she vices shun and she is hideous through vices

gif he him under-lið. Ðære sawle mihta syndon þas feower
if he them submits Of-the soul powers are these four
 fyrmestan. and sælestan. prudentia. þæt is snoternysse. þurh
foremost and best prudentia that is wisdom through
 þa heo sceal hyre scippend under-standan. and hine lufan.
which she must her creator understand and him love
 and tosceaden god fram yfele. Oðer mægen is. Iustitia. þæt
and distinguish good from evil Second virtue is Iustitia that
 is rihtwisnys. þurh þa heo sceal god wurðigan. and rihtlice
is righteousness through which she must god honor and rightly
 libban. Ðæt ðrydde mægen is. temperantia. þæt is gemetegung.
live The third virtue is temperantia that is moderation
 mid þære sceall seo sawul ealle þing gemætegian. þæt hit
with which must the soul all things moderate that it
 to swiþe ne sy. ne to hwonlice. forðan þe hit is awryten.
too much not be nor too little because that it is written
 Omnia nimia nocent. þæt is ealle ofer-done þing dæriað.
All excessive-things harm that is all over-done things harm
 Witodlice gemetegung is eallra mægena modor. Ðæt feorðe 163
Certainly moderation is of-all virtues mother The fourth
 mægen is. Fortitudo. þæt is strængð. oððe ánrednyss. þurh þa
virtue is Fortitudo that is strength or constancy through which
 sceal seo sawul for-bæran earfoðnysse mid ánrædum mode. for
must the soul endure hardships with resolute mind for
 godes lufan. and næfre þam deofle ne abúgan to forwyrd. Ðas
of-god love and never to-the devil — bow to ruin These
 feower mægenu habbað ænne kynehelm. þæt is seo soðe lufu.
four virtues have one king-helm that is the true love
 godes. and manna. forðan þe seo sawul is gesælig. ðe þonne
of-god and of-men because that the soul is blessed which the
 scyppend lufað þe hí gescéop. and hire gefæran. and him
creator loves who her created and her companions and them

fremian [wile] swa heo fyrmest mæge. Seo sawul is gesceadwis
profit will as she most can The soul is rational
 gast. æfre cucu and mæg under-fón ge godne wyllan. and
spirit ever alive and can receive both good will and
 yfelne. æfter agenum cyre. Se wél-willende scyppend læt
evil after own choice The well-willing creator let
 hí habben agenes cyres geweald. þá wearð heo be agenum
her have of-own choice power then was she by own
 wyllan gewæmmed þurh þæs deofles lare. Heo wærð æft
will defiled through of-the devil teaching She was afterward
 alysad þuruh godes gife. gif heo gode gehyrsumað. Heo is
redeemed through of-god grace if she god obeys She is
 unge-sæwenlic. and ún-lichomlic. butan hæfe and butan bleo.
in-visible and un-bodily without weight and without color
 mid þam lichaman befangen. and on callum limum wunigende.
with the body enclosed and in all limbs dwelling

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Ne heo ne mæg be hyre agenre mihte of þam lichoman
Nor she — can by her own might from the body
 gewytan. ne æft ongear cyrran. butan se wylle þe hi
depart nor afterward again turn unless he will who her
 geworhte. and ón þonne lichaman asænde. Heo is on bocum
wrought and into the body sent She is in books
 manegum naman gecyged. be hyre weorces þenungum. Hyre
by-many names called by of-her work services Her
 nama is anima þæt is sawul and seo nama gelympð to hire
name is anima that is soul and the name belongs to her
 life. And spiritus gast. belimpð to hire ymbwlátunge. Heo is
life And spiritus spirit belongs to her contemplation She is
 sensus. þæt is andgit. oððe fel-nyss. þonne heo gefret. Heo
sensus that is sense or feeling when she feels She
 is animus. þæt is mód. þonne heo wát. Heo is mens. Ðæt is
is animus that is mind when she knows She is mens That is

mód þonne heo under-stent. Heo is memoria. þæt is gemynd.

mind when she understands She is memoria that is memory

þonne heo gemanð. Heo is ratio. þæt is gesceád. þonne heo

when she remembers She is ratio that is reason when she

tó-scæt. Heo is uoluntas. þæt is wylla. þonne heo hwæt

distinguishes She is uoluntas that is will when she something

wyle. Ac swa þeah ealle þas naman syndon sawul. ælc sawul

wills But so though all these names are soul each soul

is gást. ác swá þeah nis na ælc gast sawul. Se apostol paulus

is spirit but so though not-is — each spirit soul The apostle paul

tó-twæmde þæs gastes naman. and þæs modes þus cwæðende.

separated of-the spirit name and of-the mind thus saying

Psallam spiritu psallam et mente. Þæt is ón ænglisc. Ic 190

I-will-sing with-spirit I-will-sing and with-mind That is in english I

singe mid gaste. and ic singe mid mode Se singð mid

sing with spirit and I sing with mind He sings with

gaste. se ðe clypað þa word mid muðe. and ne under-stænt

spirit he who calls the words with mouth and not understands

þæs andgites getacnunge. and se singð mid mode se ðe þæs

of-the meaning signification and he sings with mind he who of-the

andgites getacnunge under-stænt. Seo sawul is þæs lichoman

meaning signification understands The soul is of-the body

hlæfdige. and heo gewissað þa fíf andgitu þæs lichaman. swá

lady and she directs the five senses of-the body so

swá óf cyne-sætle. Þá andgitu sint gehatene þus. Uisus.

as from king-seat The senses are called thus Uisus

þæt is gesihð. auditus. hlyst. Gustus. swæc on þam muðe.

that is sight auditus hearing Gustus taste in the mouth

Odoratus. stænc. on þæra nosa. tactus. hrepung. oððe grapung.

Odoratus smell in the nostrils tactus touching or groping

on eallum limum. ác þeah gewunelicost on þam handum.

in all limbs but though most-usually in the hands

Ðas fif andgitu gewisseð seo sawul to hire wyllan. and hyre

These five senses directs the soul to her will and her

gedafnað þæt heo swá swá hlæfdige. geornlice foresceawige

befits that she so as lady eagerly foresee

hwæt heo gehwylcum lime bebeode to donne. oððe hwæt heo

what she to-each limb command to do or what she

gehwylcum lime gefafige on gewylnunge his gecyndes. þæt

to-each limb allow in desire of-its nature that

þær nan þing unþæslice ne gelympe on nanes limes þenunge.

there no thing unfittingly — happen in of-any limb service

205 Swá swá god ælmihtig oferstihð ealle gesceafta. swá oferstihð

So as god almighty surpasses all creatures so surpasses

seo sawul ealle lichamlice gesceafta mid wurðfulnysse hyre

the soul all bodily creatures with worthiness of-her

gecyndes. and nán lichamlic gesceaft ne mæg beon hyre

nature and no bodily creature — can be to-her

wið-meten. We cwæden ær þæt heo wære butan bleo. forþan

compared We said before that she was without color because

ðe heo nis na lichamlic. On lichaman bið bleoh. and seo

that she not-is — bodily In body is color and the

sawul bið swá ge-wlitegod. swa heo on worulde ge-earnode. Be

soul is so beautified as she in world earned About

þam cwæþ crist on his godspelle. Tunc iusti fulgebunt sicut

that said christ in his gospel Then the-just will-shine as

sol in regno patris eorum. Þæt ýs on ænglisc. þonne scinað þa

sun in kingdom of-father their That is in english then shine the

riht-wisan swá swá sunne on heora fæder rice. Witodlice þa

righteous so as sun in of-their father kingdom Certainly the

árleasan beoð heora yfelum weorcum gelíce. Nis seo orþung

impious are their evil works like Not-is the breath

þe wé ut blawap. and in ateoð oþþe ure sawul ác is seo lyft

which we out blow and in draw or our soul but is the air

þe ealle lichamlice þing on lybbað. butan fixum anum þe
which all bodily things on live except fishes alone which
 on flodum lybbað. Oft bið seo sawul ón anum þinge. oððe on
in floods live Often is the soul on one thing or on
 anum gepohte. swá bysig þæt heo ne gymð hwá hyre gehende
one thought so busy that she not heeds who her near
 bið. þeah ðe heo ón-locie. ne þeah heo sume stemne gehyre. heo
is though that she look-on nor though she some voice hear she
 hit ne understent. ne þeah hí hwá hreppes heo hit ne gefret.
it not understands nor though her anyone touch she it not feels
 Hwilon heo besargað hyre lichoman sarnissa. hwilon heo 220
Sometimes she laments of-her body pains sometimes she
 gladað on godum gelimpum. hwilon heo þæncð þa ðing þe
rejoices in good events sometimes she thinks the things which
 heo ár cuðe. hwilon heo wyle wytan þa ðing þe heo ár
she before knew sometimes she will know the things which she before
 ne cuðe. Sume þing heo wyle. sume ðing heo nele. and ealle
not knew Some things she wills some things she will-not and all
 lichamlicra þinga hiw heo mæg on hyre sylfre gehiwan. and
of-bodily things forms she can in her self form and
 swá gehiwode on hyre mode gehealden. Ðære sawle wlyte is
so formed in her mind hold Of-the soul beauty is
 þæt heo wisdom lufie. ná ðone eorðlican wisdom be þam þe
that she wisdom love not the earthly wisdom about that which
 þús awriten is. Sapientia huius mundi. stultitia est apud deum.
thus written is Wisdom of-this world foolishness is with god
 Ðysses middan-eardes wysdom. is stuntnis ætforan gode. Ác
Of-this middle-earth wisdom is folly before god But
 þonne wisdom heo sceal leornian. þæt heo lufie gód. and hine
the wisdom she must learn that she love god and him
 æfre wurðige on eallum hyre weorcum. and þa þing leornige
ever honor in all her works and the things learn

þe gode liciað. and þa þing forlæte þe him laðe syndon.
which god please and the things forsake which to-him hateful are

Þæs wisdom is awryten on halgum bocum. and be ðam is þus
Of-this wisdom is written in holy books and about that is thus
 gecwæden. Omnis sapientia a domino deo est. Ælc wisdom
said All wisdom from lord god is Each wisdom
 is of gode. Is nú forðy ælc man eadig and gesælig. se ðe for
is from god Is now therefore each man blessed and happy he who before
 gode wis bið. and gif heo his weorc mid wisdom gefadað.
god wise is and if she his work with wisdom arranges

235 Be þæm cwæð se ædiga iób. Þæs mannes wisdom is árfæstnys.
About that said the blessed job Of-the man wisdom is piety
 and soð ingehyd. þæt heo yfel forbúge. Witodlice þæt is soþ
and true understanding that she evil shun Certainly that is true
 wysdóm. þæt man gewylnige þæt soðe lif on þam þe he
wisdom that one desire the true life in that which he
 æfre lybban mæg mid gode on wuldre gif hé hit on þyssere
ever live can with god in glory if he it in this
 worulde ge-earnað. To þám us ge-læde seo leofa drihten crist.
world earns To which us let-lead the dear lord christ
 se ðe is soð wysdom. and sawla lif. se ðe mid his ecan fæder.
he who is true wisdom and of-souls life he who with his eternal father
 and mid þam halgan gaste. á on ecnysse leofað. AMEN.
and with the holy spirit ever in eternity lives AMEN

Natale sancte Eugenie uirginis

II · SAINT EUGENIA

Eugenia, daughter of Philip, prefect of Alexandria, reads Paul, cuts her hair, and enters a monastery as a man with her servants Protus and Hyacinthus, and she becomes its abbot. Melantia, whom she heals, tries to seduce her and, refused, accuses her of assault before Philip. Eugenia bares her breast in court and is known as his daughter, and her family is baptized. Philip becomes a bishop and is murdered. In Rome Basilla is martyred and Protus and Hyacinthus beheaded, and Eugenia, spared by the river and the furnace, is killed on Christmas Day and comforts her mother in a vision.

Mæg ge-hyran se ðe wyle be þam halgan mædene. eugenia 1

Can hear he who will about the holy maiden eugenia
philippus dæhter. hú heo ðurh mægðhád mærlíce þeah.
of-philip daughter how she through maidenhood gloriously thrived
and þurh martyr-dóm þisne middan-eard ofer-swað. Sum
and through martyrdom this middle-earth over-came A-certain
æþel-boren þægn wæs philippus gehaten. ðone asende se
noble-born thane was philip called whom sent the
casere commodus þe on ðam dagum rixode. fram rome byrig
emperor commodus who in those days reigned from rome city
to ðære byrig ðe ís gehaten alexandria. and he hine gesette
to the city which is called alexandria and he him set
to heah-gerefan ofer alexandrian. and ægyfto lande. and
as high-reeve over alexandria and of-egyptians land and
hét þæt he heolde þa romaniscan gesætnysse. Ðæs ðægn
commanded that he held the roman law This thane
philippus. næs na gefullod on gode. forþan þe cristendóm
philip not-was — baptized in god because that christendom
næs þagyt geond eall cuð. and seo reþe æhtnyss þágýt
not-was yet throughout all known and the fierce persecution yet

næs gestylled. His wíf wæs gecyged claudia be þære he
not-was stilled His wife was called claudia by whom he
 gestrynde twægen suna. auitum. and særgium. and ane
begot two sons auitus and sergius and one
 dohtor eugenian. þe wé embe spræcaþ. Ða befæste se
daughter eugenia whom we about speak Then committed the
 fæder philippus tó lare. þæt heo ón woruld-wysdome wære
father philip to teaching that she in world-wisdom was
 getogen. æfter greciscre uðwytegunge. and lædenre getingnysse.
brought-up after greek philosophy and latin eloquence
 Eugenia þa þæt æðele mæden. wel þeah ón wisdom. and ón
Eugenia then the noble maiden well thrived in wisdom and in
 uðwytegunge. Ða becom hyre on hand þæs halgan apostoles
philosophy Then came to-her in hand of-the holy apostle
 lár paules þæs mæran ealles mannccynnes lareowes.
teaching of-paul the great of-all mankind teacher

- 26 Ðá wearð hyre mód mycclum on-bryrd þuruh þá halgen lare.
Then was her mind greatly stirred through the holy teaching
 þeah ðe heo þá gyt hæðen wære. Heo bæd þa hyre fæder
though that she then yet heathen was She asked then her father
 þæt heo færen moste geond his hames on alexandiscre scyre.
that she travel might through his estates in alexandrian shire
 wolde swá cepan þære cristenra lare. forðan þe heo næfde
wished so to-see the of-christians teaching because that she had-not
 on ðære byrig nænne geleaffulne mann þe hí læren cuþe.
in the city any faithful man who her teach could
 forðan philippus aflygde þá cristenan óf alexandrian. ealle on
because philip drove-out the christians from alexandria all —
 ær. Hwæt þa eugenia ardlice færde. oð þæt heo becom þær
before Lo then eugenia quickly traveled until that she came where
 ða cristenan sunen mid mycelre blisse þus mærsigende gód.
the christians sang with great bliss thus glorifying god

Omnes dii gentium demonia. dominus autem cælos fecit. Ealle
All gods of-nations demons lord but heavens made All
 þære hæðenra godas syndon deofla. and dryhten soðlice heofonas
of-the heathens gods are devils and lord truly heavens
 geworhte. Eugenia þa mycclum wearð ónbryrd and mid wope
made Eugenia then greatly was stirred and with weeping
 gespræc hire twægen cnihtas. þære naman wæron. protus. et
spoke-to her two servants whose names were protus and
 iacinctus. þá wæron gelærede on leden. and on grecisc. mid
hyacinthus who were taught in latin and in greek with
 eugenian mid woruld-licra lare. and wæron eunuchi. þæt synt
eugenia with worldly teaching and were eunuchi that are
 belisnode. and wæron heora hlæfdige holde and ge-trywe. Ða
castrated and were to-their lady loyal and true Then
 nam eugenia hí on sundor-spræce. hét hí gebroðra. and bæd
took eugenia them in private-speech called them brothers and asked
 þæt hí hyre fæx forcurfon on wæpmonna wysan. and mid
that they her hair cut-off in of-males manner and with
 wædum gehiwodon. swylce heo cniht wære. wolde ðam cristenan
clothes disguised as-if she youth were would the christians
 genéalecan ón wærlicum híwe. þæt heo ne wurde améldod.
approach in male form that she not was betrayed
 Hí færdon ða þry. and heora gefæran forleton. oðþæt hí 54
They traveled the three and their companions left until they
 becóman to ðære cristenra wununge. Þær hí dæges and nihtes
came to the of-christians dwelling There they by-day and by-night
 heora drihten heroden. On ðam ylcan dæge com sum bisceop
their lord praised On the same day came a-certain bishop
 helenus gehaten. haliges lifes. mid mycelre meniu. án-modlice
helenus called of-boly life with great multitude with-one-mind
 singende. Uia iustorum recta facta est. et iter sanctorum
singing The-way of-the-just right made is and path of-saints

preparata est. Ðæt is þæra rihtwisra wæg. is geriht-læced. and
prepared is That is of-the righteous way is straightened and
 þæra halgena siðfæt is gegearcod. Ðes bisceop worhta fæla
of-the saints journey is prepared This bishop wrought many
 wundra þuruh god. and him wearð geswutelod ón swæfne be
wonders through god and to-him was revealed in dream about
 þy-sum. and eall þæs mædenes mód him wearð ameldod. Ðá
these and all of-the maiden mind to-him was disclosed Then
 gespræc þæt mæden sumne messe-preost. Eutropius gehaten
spoke-to the maiden a-certain mass-priest Eutropius called
 þæt he hyre ærende abude þam bisceope. þysum wordum
that he her errand announced to-the bishop with-these words
 geornlice. wé ðry gebroðra wyllað gecyrran fram þam fulan
eagerly we three brothers will turn from the foul
 hæðen-scype. tó hælende criste. and we nellað nátes hwon.
beathenship to savior christ and we will-not at all
 ús næfre tó-tweman. Ðá þæs ón mergen se mæsse-preost
us ever separate Then after-that in morning the mass-priest
 abead þæs mædenes word. þam mæron bisceope. Ða hét
announced of-the maiden words to-the great bishop Then commanded
 se bisceop hí gelangian. mycclum þanciende þam ælmihtigan
the bishop them summon greatly thanking the almighty
 gode. þæt hé wolde him onwreon þæs mædenes wyllan.
god that he would to-him reveal of-the maiden will

- 77 Hé genám hí þá onsundron. and sæde hyre gewislice. hwæt heo
He took her then apart and said to-her certainly that she
 man ne wás. and hwylcere mægþe. and þæt heo þurh mægð-hád
man not was and of-what family and that she through maidenhood
 mycclum gelicode. þam heofon-lican cyninge. þe heo gecoren
greatly pleased the heavenly king whom she chosen
 hæfde. and cwæð þæt heo sceolde swiðlice æht-nyssa. for
bad and said that she must severe persecutions for

mægð-hade ðrowian. and þeah beon gescyld þurh þone soðan
 maidenhood suffer and yet be shielded through the true
 drihten. þe ge-scyld his gecorenan. To hire twam cnihtum. he
 lord who shields his chosen To her two servants be
 cwæð þæt hí heoldan æpel-borennys on mode. þeah þe hí
 said that they held noble-birth in mind though that they
 mannum þeowdon. and cwæð þæt hí crist gespræce þysum
 men served and said that them christ spoke-to with-these
 godspellicum wordum. Ne hate ic eow na þeowan. ác gé synd
 gospel words Not call I you — servants but ye are
 mine freond. Ða be-bead se biscop þam gebógenan mædene.
 my friends Then commanded the bishop to-the humbled maiden
 þæt heo swá þurh-wunade. on þam wærlicum híwe. oþþæt
 that she so continued in the male form until
 hí on fante gefullode wurdon. and mynster-licre drohtnunge.
 they in font baptized were and to-monastic life
 dearnunge ge-þeodde. Eugenia þa wunode on þam mynstre mid
 secretly joined Eugenia then dwelt in the monastery with
 wærlicum mode. þeah þe heo mæden wære. mid hyre twam
 male mind though that she maiden was with her two
 cnihtum. úncuð gehwám. And heold on hyre þeawum halige
 servants unknown to-everyone And held in her manners holy
 drohtnunge. ðurh modes lifnesse. and mycelre eadmodnesse.
 life through of-mind gentleness and great humility
 and þurh halige mægnu. þam hælende ge-cwæmde.
 and through holy virtues the savior pleased
 Heo þeah on lare. þæs rihtan geleafan. and on godcundlicum 98
 She thrived in teaching of-the right faith and in divine
 gewrytum mid góðum wyllan. and wearð awend of wulfe
 writings with good will and was turned from wolf
 to sceape. Hyre ge-euenlæhton. eac hyre cnihtas. protus. et
 to sheep Her imitated also her servants protus and

iacinctus. on synderlicre drohtnunge. and hyre digol-nysse
hyacinthus in special life and her secrecy
 eallum be-dyrndon. Philippus ðá se fæder forwearð on mode.
from-all hid Philip then the father perished in mind
 and séo modor claudia. mid murcnunge wæs for-numen.
and the mother claudia with grieving was consumed
 and eall seo mægð on mode wearð astyred. and sohten þæt
and all the kin in mind was stirred and sought the
 mæden mid mycelre sarnysse. Hi axoden æt wyccum and æt
maiden with great sorrow They asked at witches and at
 wisum dryum. eac æt heora leasum godum. be þære godes
wise sorcerers also at their false gods about the of-god
 þinene. Him wearð þá gesæd to soþum þinge. þæt ðá
handmaid To-them was then said for true thing that the
 godes hí ge-gripon for hyre godnysse. Þá gelyfde se fæder
gods her seized for her goodness Then believed the father
 þære leasunga and hét asmiðigen. of smætum golde hyre
the lying and commanded forge of pure gold her
 anlycnysse. and þá wurðode swá swá halige gydenan. ac hit
likeness and then honored so as holy goddess but it
 wæs gold swá þeah. Þa æfter þrym gearum. þæs þe heo
was gold so though Then after three years after-that that she
 gecyrrred wæs gewát se abbod þe hyre ealdor wæs. and þá
converted was departed the abbot who her elder was and the
 gebroðra sona ceosan ongunnen. eugenian to abbude. for hyre
brothers at-once choose began eugenia as abbot for her
 árfæstan life. and nyston þæt heo wæs wimman swa þeah.
pious life and knew-not that she was woman so though
 121 Ða wearð þæt mæden mycclum hoh-ful. hú heo æfre wæras
Then was the maiden greatly anxious how she ever men
 wissian sceolde. Ne dorste swá þeah hí ealle gedréfan.
guide should Not dared so though them all trouble

and hyra geþeaht forseon. ác fæng to ðam hade. Hwæt ða
and their counsel despise but took to the office Lo then
eugenia hym eallum gebysnode mid goddre gedrohtnunge.
eugenia them all set-example with good conduct
tó godes þeowdome. and mid cárfulnysse. þonne hyred
to of-god service and with carefulness the household
gewissode. Hyre ge-uðe þá se ælmihtiga wealdend. þæt
guided To-her granted then the almighty ruler that
heo untrume menn mihte gehælan. swá hwylcne swá heo
she sick men could heal so whichever so she
geneosode licgende on sare. Heo aflygde eac swylce þá fulan
visited lying in sickness She drove-away also likewise the foul
deofla. fram ofsættum mannum. þurh soðne geleafan. Þa
devils from possessed men through true faith Then
wæs sum wíf wælig ón æhtum. melantia gecyged. swiðe
was a-certain woman wealthy in possessions melantia called very
pearle ge-dreht. mid lang-sumum feofore. and com tó ðære
severely afflicted with long fever and came to the
femnan. Eugenia þá hí gesmyrode. mid gehalgodum ele. and
maiden Eugenia then her anointed with hallowed oil and
eac gemearcode mid rode-tacne. and heo þæt reðe attor eall
also marked with rood-sign and she the fierce poison all
út aspáw. þe hyre dærede. and wearþ gehæled þurh þæt
out spewed which her harmed and was healed through the
halige mæden. þa bead seo wydewe þam mædene sceattas
holy maiden then offered the widow to-the maiden treasures
for hyre hæle. ác heo hí forsóc. and tihte ðá oþre þæt heo
for her healing but she them refused and urged the other that she
hí dælde. þearfum and wædlum for ðam gewissan eadlean. e.
them dealt to-needy and to-poor for the sure reward

144 Ðá gewænde seo wydewe ham to hyre agenum and com siððan
Then turned the widow home to her own and came afterward
 gelóme. mid leasum mode to þam wlytegan mædene. wende
often with false mind to the beautiful maiden thought
 þæt heo cniht wære. and mænig-fealde sceattas hyre unmæðlice
that she youth was and manifold treasures to-her immoderately
 bead. ác þa þa heo geseah. þæt seo soðfæste fæmne hyre
offered but then when she saw that the truthful maiden her
 laca ne rohte. ne hyre rununga. þá wearð heo mid yfele. eall
gifts not beeded nor her whisperings then was she with evil all
 afylled. and gebræd hí seoce mid bysmor-fullum gepance.
filled and feigned herself sick with shameful thought
 Heo bæd þá eugenian. þæt heo hí geneosode. and ongan
She asked then eugenia that she her visited and began
 hyre sæcgan hyre sweartan gepohtas. cwæð þæt heo wære
to-her say her dark thoughts said that she was
 wydewe on þam geare. and hyre wer læfde unlytle æhta
widow in the year and her husband left not-little possessions
 on lande. and on feo. and ón fore-wyrcendum. and unc
in land and in money and in servants and to-us-two
 næs gemæne. man on ðysum lyfe. Nu is mín mod awend
not-was common man in this life Now is my mind turned
 mycclum to ðe. þæt þu hlaford beo þæra æhta and mín. Ic
greatly to thee that thou lord be of-the possessions and of-me I
 wene þæt hit ne sy únrihtwisnyss. ætforan gode þeah ðe þú
think that it not be unrighteousness before god though that thou
 wifes brúce. and blysse on life. Ða andwyrde eugenia þyssere
woman enjoy and bliss in life Then answered eugenia this
 olecunge. and cwæð to þam wífe. mid þisum ingehyde. þæt ða
flattery and said to the woman with this meaning that the
 gewylnunga þissere andweardan worulde. synt swiðe swicole.
desires of-this present world are very deceitful

þeah þe hi geswæse beon. and þæs lichoman lustas gelóme
though that they pleasant be and of-the body lusts often
 be-pæceð. and tó sarnissum gelædað þa þe hi swiðost lufiað.
deceive and to sorrows lead those who them most love
 Æfter pissere tihtinge and on oðrum larum. beclypte seo 168
After this urging and in other teachings embraced the
 myltestre þæt clæne mæden. and wolde hi gebygan to
harlot the clean maiden and would her bend to
 bismorlicum hæmede. Hwæt ða eugenia. hi gebletsode.
shameful intercourse Lo then eugenia herself blessed
 and cwæð to ðære sceande. þæt heo soðlice wære galnysse
and said to the shameful-one that she truly was of-lust
 ontendnyss. and gramena mæge. þeostra gefæra. and mid
kindling and of-demons kinswoman of-darkness companion and with
 sweartnysse afylled. Deaðes dohtor and deofles fætels. Habban
blackness filled Of-death daughter and of-devil vessel Let-have
 þine æhta þine gelican. wé habbað ealle ðing mid þam
thy possessions thy likes we have all things with the
 ælmihtigan drihtne. Ða wearð melantia micclum of-sceamod.
almighty lord Then was melantia greatly ashamed
 wende þæt heo wolde hyre word ameldian. buton heo sylf
thought that she would her word disclose unless she self
 on ár hit openlice cydde. Færde þá ardlice tó alexandrian
— before it openly made-known Traveled then quickly to alexandria
 byrig. to þam heah-geræfan. þe wæs ge-haten philippus.
city to the high-reeve who was called philip
 eugenia fæder. þeah seo fule þæt nyste. and begann hi tó
of-eugenia father though the foul-one that knew-not and began her to
 wrægenne. and wolde forsæcgan. cwæð þæt heo eode to hyre
accuse and would slander said that she went to her
 licgendre. on læces hiwe. and hi wolde for-lycgan. gif heo
lying in of-physician form and her would violate if she

þæt bysmor forberan wolde. ác ic hrymde sona mid sarlicre
that shame endure would but I cried at-once with sorrowful
 stæmne oþþæt an minra wimmanna me wið hine ahredde.

voice until one of-my women me against him rescued

190 Ða gelyfde philippus þære facen-fvllan segene. and swiðe

Then believed philip the deceitful saying and very
 gehát-heort. hét hí ge-fæccan. and eac ða ge-broðra.

hot-hearted commanded her fetch and also the brothers

ealle gebundene. and heold hí on bendum. and on blindum
all bound and held them in bonds and in blind

cwearterne. oðþæt he mid wytum. þæt wíf gewræce. Þá
prison until he with torments the woman avenged Then

com se dæg þe se dema gesætte. and wæron gegeorcode
came the day which the judge appointed and were prepared

þá reðan wyta. and wurdon gefætte æt-foran þam deman. þa
the fierce torments and were fetched before the judge the

únschildigan cristenan. on swærtum racentægum. Ða cwæð.

innocent christians in heavy chains Then said

philippus. mid fullum graman. to eugenian his agenre dehter.

philip with full anger to eugenia his own daughter

Sege þu forscyldeguda hwí woldest ðu beswican þæt mære

Say thou guilty-one why wouldst thou deceive the noble

wíf melantian mid forligre and on læces híwe hí forlicgan

woman melantia with fornication and in of-physician form her violate

woldest. Ða cwæð eugenia. þæt heo eape mihte. þæs forlyres

wouldst Then said eugenia that she easily could of-the fornication

un-hlisan hí beladian. and melantian onsage mid soðe

infamy herself clear and of-melantia accusation with truth

ofer-drifan. gif philippus wolde gefæstnian mid aþe. þæt seo

refute if philip would confirm with oath that the

lease wrægistre ne wurde fordæmed. Ða swór philippus þæt

false accuser not was condemned Then swore philip that

he friðian wolde. þa leasan wudewan. ðeah þe heo gelignod
he protect would the false widow though that she proven-a-liar
 wurðe. Ða bæd eugenia þæt seo wyln sceolde sæcgan þam
become Then asked eugenia that the slave-woman should say to-the
 deman hú hit gedón wære. and hu heo hyre hlæfdian wið
judge how it done was and how she her lady against
 hyre lustas ahrædde. and se gerefa hét eac þá cnihtas.
her lusts rescued and the reeve commanded also the servants
 melantian hyredes. cyðan be ðison gif hí þis gehyrdon.
of-melantia household make-known about this if they this heard
 Ða cwæð seo wyln. þæt heo wyste. gefyrn. hú eugenia 216
Then said the slave-woman that she knew long-ago how eugenia
 ferde fracodlice on forlygre. and wolde þá æt nehstan. hyre
fared vilely in fornication and would then at last her
 hlæfdian gebysmrian. butan heo mid hream. hyre hræddinge
lady disgrace unless she with outcry her rescue
 ofclypode. þis witan þás hyred-men. þe ic þider clypode.
called-forth this know these household-men whom I thither called
 Ða sædon þa hyred-menn þæt hit soð wære. and ealle
Then said the household-men that it true was and all
 mid aðe eugenia forlutan. Ða wearð se geræfa. þearle
with oath eugenia belied Then was the reeve severely
 gebolgen. and axude eugenia. hu heo ana mihte. ealle þa
angered and asked eugenia how she alone could all the
 gewytan awægan mid aðe. oððe þurh ænige swutelunge hí
witnesses refute with oath or through any proof her
 sylfe aclænsian. Hwæt ðá eugenia seo æpele fæmne. cwæð
self cleanse Lo then eugenia the noble maiden said
 þæt heo wolde hi sylfe be-diglian. and criste anum hyre
that she would her self bide and for-christ alone her
 clænnysse healdan. on mægðhade wuniende. mannum uncuð.
chastity keep in maidenhood dwelling to-men unknown

and forðy underfænge æt fruman þa gyrlan. wær-lices hades.
and therefore received at first the garments of-male condition
 and wurde ge-efsod. Æfter þysum wordum heo to-tær hyre
and was shorn After these words she tore her
 gewædu. and æt-æwde hyre breost. þam breman philippe. and
garments and showed her breast to-the famous philip and
 cwæð him tó. þu eart mín fæder. and þin gebædda claudia.
said him to thou art my father and thy consort claudia
 gebær mé tó mannum. and ðás ðine gesætlan synd mine
bore me to men and these thy assessors are my
 gebroðra. auitus. and særgius. and ic soðlice eom eugenia
brothers auitus and sergius and I truly am eugenia
 gehaten. þin agen dohtor. and ic for cristes lufe. forlát
called thy own daughter and I for of-christ love left
 eow ealle. and middan-eardlice lustas swá swá meox forseah.
you all and middle-earthly lusts so as dung despised

242 Her synd eac þá cnihtas. þe ic cydde mine digolnysse.
Here are also the servants to-whom I made-known my secret
 protus. et iacinctus. þine fostercyld. mid ðam ic becóm to
protus and hyacinthus thy foster-children with whom I came to
 cristes scole. and þær ón drohtnode oð þisne andwærden dæg.
of-christ school and there in lived until this present day
 and ðam ic wylle æfre oð ende þeowian. Ðá oncneow philippus
and whom I will ever until end serve Then recognized philip
 swá swá fæder eugenia. and auitus. and særgius. hyra agene
so as father eugenia and auitus and sergius their own
 swyster. and hyra hyred-cnihtas. hí eadmodlice cyston. Þis wearð
sister and their household-servants her humbly kissed This was
 sona gecyð. claudian. þære mæder. and heo mid wundrunge
at-once made-known to-claudia the mother and she with wonder
 wearð befangen. and tó eugenia cóm mid ealre blysse. Hi þá
was seized and to eugenia came with all bliss They then

gefretewodon. þa fæmnan mid golde hyre un-þances. and up
adorned the maiden with gold against-her will and up
 gesætton to him. Þa clypode þæt folc. þæt crist wære soð god.
set to them Then called the people that christ was true god
 and hi ealle herodon þonne hælend mid wuldre. Eugenia hæfde
and they all praised the savior with glory Eugenia had
 ær geþingod. þære leasan melantian to hyre leofan fæder.
before interceded for-the false melantia to her dear father
 þæt heo mid wytum ne awræce hyre welhreowan ehtnyss.
that she with torments not avenged her cruel persecution
 ac crist sylf asende swægende fýr ufan of heofonum.
but christ self sent roaring fire from-above from heavens
 þæt menn onhawoden to melantian botle. and hit mid ealle
that men looked-on to of-melantia dwelling and it with all
 forbernde. swá þæt ðær næs to lafe nanðing þe hyre wæs.
burned-up so that there was as remnant nothing which hers was
 Þa wurdon gefullode. philippus. and claudia. and heora 264
Then were baptized philip and claudia and their
 twægen suna. mid soðum geleafan. and seo mæste mæniū.
two sons with true faith and the greatest multitude
 þæs mennisces gebeah. to cristes bigengum. and þá cristenan
of-the people bowed to of-christ worship and the christians
 gegododon. Ðá wurdon geædniwode on ðam eahteoðan
endowed Then were renewed in the eighth
 geare. þá for-lætanan cyrcan. and seo geleaffulnyss weox.
year the forsaken churches and the faithfulness grew
 Philippus þa asende to seuéro þam casere. and sæde þæt
Philip then sent to severus the emperor and said that
 þá cristenan swiðe fremoden. his cyneríce. and romaniscere
the christians greatly profited his kingdom and roman
 leode. and hi wæl wyrðe wæron. þæt hi wunodon butan
people and they well worthy were that they dwelt without

æhtnysse on ðære ylcan byrig. þe hé hí ær of adræfde.

persecution in the same city which he them before from drove

Þa gefafode se casere þæt ðam geræfan. and alexandria seo

Then allowed the emperor that to-the reeve and alexandria the

burh sona wearð afylled mid mycclum cristen-dome. and

city at-once was filled with great christendom and

manegum cyrcum. and ón ge-hwylcum burgum. blissoden

many churches and in various cities rejoiced

þá cristenan. and mid wurðfulnysse. god wurðodon. Eac for

the christians and with worship god honored Also for

þysum intingan. þæt ægyptisce folc. for-lætenum gedwylde.

this cause the egyptian people forsaken error

gelyfde ón drihten. And philippus forgeaf fæla eahta þam

believed in lord And philip gave many possessions to-the

cristenum. him to gemænan brice. and hí gemundode.

christians them for common use and them protected

284 Æfter þisum gelamp. þæt ða leasan hæðenan. wrægdon

After this happened that the false heathens accused

philippum. to ðam fore-sæden casere sædon þæt hé forlète þa

philip to the aforesaid emperor said that he forsook the

lifiendan godas. and ealle þa burh-waræ ge-bigde to criste. þá

living gods and all the city-folk turned to christ then

wearð se casere sona ge-ysod. and bebead philippe. þæt he

was the emperor at-once angered and commanded to-philip that he

buge to his godum. oððe wære be-næmed. wurð-scipes. and

bowed to his gods or was deprived honor and

æhta. þá dælde philippus digollice his æhta. geond ealle

possessions then dealt philip secretly his possessions throughout all

þa scyre cyrcum. and þearfum. and þurh mycelne geleafan.

the shire to-churches and to-needly and through great faith

manega oðre getrymode. swá þæt ða cristenan hine gecuron tó

many others strenghtened so that the christians him chose as

biscope. Ðá æfter twælf monðum gemunde se casere hwæt
bishop Then after twelve months remembered the emperor what
 him gesæd wæs. and sænde fram rome. oðerne gerefan. mid
to-him said was and sent from rome another reeve with
 reðum bebode. swá þæt hé hét acwellan þone cristenan
fierce command so that he commanded kill the christian
 philippum. gif hit soð wære. swá him gesæd wæs. Ða
philip if it true were as to-him said was Then
 com se geréfa. and hine acwællan ne dorste. on þæs folces
came the reeve and him kill not dared in of-the people
 gewytnysse for heora freond-rædene. ác asende sume. þe sædon
witness for their friendship but sent some who said
 þæt hí wæran on criste ge-lyfede. ác hí lugon swá þeah.
that they were in christ believing but they lied so though
 Ðá eoden tó cyrcean mid swiðlicum facne. and ðone mæran 304
Then went to church with great deceit and the great
 biscop. on his ge-bædum ofslogan. ác hé wunade swá ðeah on
bishop in his prayers slew but he dwelt so though in
 þam wundum cucu. geond þreora daga fæc. and gefrefrode þa
the wounds alive through of-three days space and comforted the
 cristenan. and swá mid martyr-dome. siþþan gewát. to ðam
christians and so with martyrdom afterward departed to the
 lifigendan drihtne þe he on life wurðode. Eugenia hæfde. ær
living lord whom he in life honored Eugenia had before
 þán asteald mynecena mynster. mid mycelre gehealdsumnyse.
that established of-nuns monastery with great observance
 and seo modor claudia. hit micclum gegodode. and hí þær
and the mother claudia it greatly endowed and they there
 be-byrgdon þone bisceop philippum. and hí siþþan ealle
buried the bishop philip and they afterward all
 endemes færdon. seo modor. and seo dohtor to ðære mæran
together traveled the mother and the daughter to the great

rome byrig. and ðá gebroðru samod. særgius. and auitus. and
rome city and the brothers together sergius and auitus and
 þa romaniscan wytan. hí wél under-fængon. and for þære
the roman councilors them well received and for the
 ealdan cyððe þæs æðelan philippes. Ða gesætton þá wytan
old acquaintance of-the noble philip Then set the councilors
 sona þa cnihtas. on twam heafod-burgum. on healicum
at-once the youths in two head-cities in high
 wurð-mynte. ænne on affrican. and oðerne on cartagine.
honor one in africa and other in cartbage
 Eugenia þá wunode ón rome. and hire coman to gehwylce
Eugenia then dwelt in rome and her came to various
 mæðenu. and heo hí gebegde mid hyre gebysnunge tó criste.
maidens and she them turned with her example to christ
 and hí ón mægð-hade wunodon. þurh hyre mynegunge.
and they in maidenhood dwelt through her exhortation
 326 Ða wás on rome byrig sum cyne-boren mæden. basilla
Then was in rome city a-certain king-born maiden basilla
 gehaten. on hæðen-scype wunigende. seo wolde gehyran þá
called in heathenship dwelling who wished hear the
 halgan lare. of eugenian muþe. ác heo ne mihte hire
boly teaching from of-eugenia mouth but she not could her
 genealecean. forðan þe cristen-dóm wás. þær ónscunigend-lic.
approach because that christendom was there abhorrent
 Ða sende eugenia þa twægen halgan. protum. and iacinctum.
Then sent eugenia the two saints protus and hyacinthus
 to ðam hæðenen mædene. Hwæt þá basilla mid blysse. hí
to the heathen maiden Lo then basilla with bliss them
 under-fæng. and deges. and nihtes mid þam deorwurðum
received and by-day and by-night with the precious
 halgum godes lare be-eode. and hyre gebæda ne ge-swác.
saints of-god teaching practiced and her prayers not ceased

oððæt cornelius. þara cristenra biscop hi dearnunga gefullode.
until cornelius of-the christians bishop her secretly baptized
 fram eallum fulnyssum. Pa wurdon gelome þa leofan mædenu.
from all foulnesses Then were often the dear maidens
 Eugenia. and basilla. and eac se biscop. on sunder-spræce. swiðe
Eugenia and basilla and also the bishop in private-speech greatly
 gebysgode. and digel-lice on nihtum. hi symble. geneosodon
busied and secretly by nights them ever visited
 and hæfdon heora gerihtu. mid þam halgen biscope. Ðurh ðas
and had their rites with the holy bishop Through these
 twá mædena. manega oðre becoman to cristes geleafan. and tó
two maidens many others came to of-christ faith and to
 clænre drohtnunge. Ðurh claudian becoman eac clæne wudewan.
clean life Through claudia came also clean widows
 mid godum wyllan. to godes geleafan. and fæla cnihta on
with good will to of-god faith and many youths in
 crist gelyfden. þurh ðá twægen halgan. protum. et iacinctum.
christ believed through the two saints protus and hyacinthus
 Basilla hæfde enne hæðene wogere. pompeius gecýged. swiðe 349
Basilla had a heathen wooer pompeius called very
 æðel-boren. þam ge-uðe sé casere. þæt kyneborene mæden.
noble-born to-whom granted the emperor the king-born maiden
 ác heo hæfde gecoren crist hyre tó bryd-guman. and þone
but she had chosen christ for-her as bride-groom and the
 hæðenan wogere forþi habban nolde. Ðá gesohte se cniht
heathen wooer therefore have would-not Then sought the youth
 þæs kaseres fétt. and þa romaniscan wytan mid wop-licre
of-the emperor feet and the roman councilors with weeping
 ceorunge him mid spræcon. and ðá mædena wregdon.
complaint him with spoke and the maidens accused
 eugenian. and basillan. biddende his fultumes. Hwæt þá se
eugenia and basilla asking his help Lo then the

casere cwæð him tó andsware. þæt basilla sceolde gebúgan
emperor said to-him as answer that basilla must bow
 to ðam cnihte. opþe hí mán to-heowe. mid heardum
to the youth or her one bewed-apart with hard
 swurde on twá. And eugenian hé hét his godum
sword in two And eugenia he commanded to-his gods
 geoffrian. oððe hí man mid wýtum wélreowlice acwealde.
sacrifice or her one with torments cruelly killed
 He hét eac acwællan. ealle þa cristenan. gif hí noldon
He commanded also kill all the christians if they would-not
 búgan to ðam bysmorfullum hæðen-scype. Þa nolde basilla.
bow to the shameful beathenship Then would-not basilla
 brydguman geceosan. nænne butan crist þe heo gecoren
bridegroom choose any except christ whom she chosen
 hæfde. and wearð þa gemartyrod. for hyre mægðhade. æt
had and was then martyred for her maidenhood at
 háam on hire huse. mid heardum sweorde. Æfter þysum
home in her house with hard sword After these
 wordum. þa twægen godes halgan. protus. and iacinctus.
words the two of-god saints protus and hyacinthus
 wurdon sona gelæhte. and hí sceoldon geoffrian. heora lác
were at-once seized and they must offer their gift
 þam godum. oððe hí sylfe sceoldon. him beon geoffrode.
to-the gods or they selves must to-them be offered
 373 Hi wurdon þa gelædde. tó þære laðan ánlícnysse. ác heo
They were then led to the hateful image but it
 to-feol sona tó heora fotum for-molsnod. swá raðe swá
fell-apart at-once to their feet crumbled as quickly as
 þa halgan hi to gode gebædon. Þa cwæþ se dēma.
the saints themselves to god prayed Then said the judge
 þæt hí mid dry-cræfte. þa anlicnyssa tó-wurpon. and wearð
that they with sorcery the images overthrew and was

ge-bolgen. Hét þá be-hæfdian ða halgan cyðeras. and
 angered Commanded then behead the holy witnesses and
 hí swá ferdon. mid síge tó criste. Ðás martyras næron
 they so went with victory to christ These martyrs not-were
 næfre on life þurh wíf besmytene. ác hí wunedon on
 ever in life through woman defiled but they dwelt in
 clænnysse. oð heora lifes ænde. mid mycclum geleafan.
 cleanness until of-their life end with great faith
 Æfter þysum wearð ge-leaht seo geleaffulla eugenia. and to
 After this was seized the faithful eugenia and to
 þam hæðenan temple getogen mid ge-ðreate. þæt heo þære
 the heathen temple dragged with threat that she to-the
 gydenan diane. godes wurðmynt gebude. Ðá gebæd eugenia.
 goddess diana of-god honor offered Then prayed eugenia
 hi to ðam ælmihtigan gode. and þæt deofles tempel.
 herself to the almighty god and the of-devil temple
 grund-lunga to-feoll. and on eorðan besanc. mid eallum his
 utterly fell-apart and into earth sank with all its
 anlicnyssum. Ðá hét se casere. ahón anne weorc-stán. on
 images Then commanded the emperor hang a work-stone on
 hyre halgan swúran. and hí bescufan on ða ea. Eac sé stán
 her holy neck and her shove into the river Also the stone
 to-bærst. and heo sæt up on þam wætere. þæt ðá cristenan
 burst and she sat up on the water that the christians
 tócnæowan þæt crist wæs mid hyre. seðe hwilon ár þone
 recognized that christ was with her who once before the
 halgan petrum. be ðære handa gelædde. úpp on þam heagan
 holy peter by the hand led up on the high
 brymme. þæt þæt ða sælican yða hine forswelgan ne mihton.
 sea so that the sea waves him swallow not could

396 Ðá hét se casere hí siððan bescufan ón byrnende ofen.
Then commanded the emperor her afterward shove into burning oven
 þær þær hate baðu wæron. ac þæt fyr wearð acwænced. and
there where hot baths were but the fire was quenched and
 pá baðu acolode. and ealle ða ontendnyssa. mid hyre to-cyme
the baths cooled and all the kindlings with her coming
 adwæscte. Heo wearð pá gebroht. into blindum cwearterne.
extinguished She was then brought into blind prison
 and geond twæntig daga. hyre næs getyðod æniges big-leofan
and through twenty days to-her not-was granted any food
 binnan ðam þeostrum. ác se hælend com mid heofonlicum
within the darkness but the savior came with heavenly
 leohte. and brohte ðam mædene. mærne big-leofon. snaw-hwitne
light and brought to-the maiden glorious food snow-white
 hláf. and on-lihte ðæt cweartern. Ða cwæð se hælend to ðam
loaf and lit the prison Then said the savior to the
 halgan mædene. Eala ðú eugenia. ne beo þú afyrht. Ic eom þin
holy maiden O thou eugenia not be thou afraid I am thy
 hælend. þe þu healice wurðost. and mid eallum mode. and
savior whom thou highly honorest and with all mind and
 mægne lufast. On þam dæge þa scealt cuman to me. þe ic com
strength lovest On the day thou shalt come to me which I came
 tó mannum. and on minre gebyrd-tide. ðú bíst on heofonum
to men and on my birth-tide thou shalt-be into heavens
 gebroht. Ða cóm se cwællere. on cristes akenned-nysse dæge.
brought Then came the killer on of-christ birth day
 ásend fram þam casere. and he þæt mæden acwealde. Heo
sent from the emperor and he the maiden killed She
 wearð þa gemartyrod. and cristene menn hí bebyrgdon.
was then martyred and christian men her buried

Ða weop seo modor. mid mycelre sarnysse. æt hyre byrgene. 415

Then wept the mother with great sorrow at her tomb

oþ þæt heo hi geseah. on gastlicre gesihðe. mid golde

until that she her saw in spiritual vision with gold

gefrætewode mid ðam heofonlicum werode. þus hi frefrigende.

adorned with the heavenly host thus her comforting

Mín modor claudia. me hæfð gebroht min hælend crist.

My mother claudia me has brought my savior christ

to his halgena blysse. and minne fæder gelogode on þære

to of-his saints bliss and my father placed in the

heah-fædera getele. and þu cymst tó ús. nú on sunnan-dæg.

of-high-fathers number and thou comest to us now on sun-day

Seo modor gewát ða of worulde to heofonum on ðam

The mother departed then from world to heavens on the

sunnan-dæge. and þa suna hi be-stodon. Sergius. and Auitus.

sun-day and the sons her stood-by Sergius and Auitus

and hi siððan þurh-wunodon. on ðam soðan geleafan. oð

and they afterward continued in the true faith until

heora lifes ende. Sy wuldor. and lóf. þam wel-wyllendan

of-their life end Let-be glory and praise to-the well-willing

drihtne. on ealra worulda woruld. ealra his wel-dæda. AMEN.

lord in of-all worlds world of-all his well-deeds AMEN

Depositio sancti Basilii episcopi

III · SAINT BASIL

Basil studies fifteen years at Athens beside Julian and Gregory, learns the Scriptures in Egypt, and converts his teacher Eubulus; at his baptism in the Jordan fire and a dove come down. Made bishop of Caesarea, he receives the mass from Christ at the altar and writes the liturgy and a monks' rule. Mercurius, sent by Mary, kills the apostate Julian. Basil wins a church at Nicaea from the heretics, frees a youth who signed himself to the devil, and on his last day converts his Jewish physician by outliving his forecast; a sinful widow's last sin is blotted out on his bier.

- 1 Basilus wes ge-haten sum halig biscop. se wæs fram
Basil was called a-certain holy bishop who was from
cyld-hade. swiðe ge-healdsum. þeah þe he to langum fyrste.
childhood very continent though that he for long time
ún-ge-fullod wære. His fæder. and his frynd hine be-fæstan
un-baptized were His father and his friends him committed
tó lare to woruld-wis-dome. ða þa he syfon wyntre wæs.
to teaching for world-wisdom then when he seven winters was
forþan þe on þam tíman ne teah nan æðel-borennysse.
because that in the time — drew no nobility
nænne man to wurð-scype. butan he wisdom. ær ðam lange
any man to honor unless he wisdom before that long
leornode æt gelæredum uðwytum. Ða wunode se cnæplingc
learned from learned philosophers Then dwelt the boy
on cappadoniscre byrig. fif geár on lare. and færde to
in cappadocian city five years in teaching and went to
grecum. tó atheniscre byrig. seo wæs þá bremost on lare.
greeks to athenian city which was then most-famous in teaching
and eubolus se uð-wyta. þe þær yldost wæs on wysdome.
and eubulus the philosopher who there eldest was in wisdom
underfæng þonne cnapan. swá swá he frymdig wæs. tó larlicre
received the boy so as he desirous was to learned

scole. and he leornode þá swá þæt ða uðwytan. his andgytes
school and he learned then so that the philosophers his understanding
 wundrodon. On þære ylcan scole wæs seo wæltreowa iulianus.
wondered In the same school was the cruel julian
 cristen fram cyld-hade. se wearð casere siððan. and awearp his
christian from childhood who became emperor afterward and cast-away his
 ge-leafan. and ge-wende to deofle. Eac þær leornode. on þære
faith and turned to devil Also there learned in the
 ylcan scole. se æðela Gregorius se ðe eft wearð biscop.
same school the noble Gregory he who afterward became bishop
 and fæla wundra worhta. swá swá wyrd-wryteres secgað.
and many wonders wrought so as history-writers say

Basilius ða wunode mid þam up-wytan on lare ealles fiftyne 22
Basil then dwelt with the philosopher in teaching in-all fifteen
 gær. and eallne þone wysdom wundorlice asmeade. þe grecisce
years and all the wisdom wonderfully searched-out which greek
 larewas him læran cuðan. Ac seo lár ne mihte. þe butan
teachers him teach could But the teaching not could which without
 ge-leafan wæs. þam cneorð-læcendum cnihte cyðan be his
faith was to-the diligent youth make-known about his
 scyppende. þonne þe he sohte. þeah þe heo him secgan ne
creator that which he sought though that it him say not
 cuðe. Him becom þá on mód þurh mynegunge godes. þæt
could Him came then into mind through admonition of-god that
 heo sceolde secan þa soðan lare. on cristenum bocum. be
he should seek the true teaching in christian books about
 his scyppende. Hwæt þá basilius. bliðlice ferde. to egypta
his creator Lo then basil blithely went to of-egyptians
 lande. and þær leornode twelf monað. on halgum bocum. be
land and there learned twelve months in holy books about
 þæs hælendes fære. hu he þisne middan-eard mid him sylfum
of-the savior course how he this middle-earth with him self

alysde. Æfter geares fyrste. ferde him eft ongean: to his ealdan
redeemed After of-year space went him again back to his old
 lareowe. and lærde hine be criste hú mild-heort-lice he alysde
teacher and taught him about christ how mercifully he redeemed
 mancynn on rode. and hú hé of deaðe arás. on ðam þriddan
mankind on rood and how he from death arose on the third
 dæge: and to heofonum astáh. to his halgan fæder. Eubolus
day and to heavens ascended to his holy father Eubulus
 se uðwyta þá wearð swá mycclum of-lyst. basilies lare. þæt
the philosopher then was so greatly desirous of-basil teaching that
 him ne hlyste nanes metes. ác hí smeadon. ðry dagas. swiðe
him not pleased any food but they considered three days very
 smea-þancollice. ymbe þæt éce líf. and ætes ne gymdon.
thoughtfully about the eternal life and food not heeded

46 Þá gelyfde se uðwyta. on þonne ælmihtigan gód. and
Then believed the philosopher in the almighty god and
 be-tæhte his æhta. ealle basilie. cwæð þæt hé æfre wolde
committed his possessions all to-basil said that he ever would
 wunian mid him. Basilius þá herede þone hælend mid
dwelt with him Basil then praised the savior with
 wordum. and cwæð to eubole his ealdan lareowe. Uton nú
words and said to eubulus his old teacher Let-us now
 aspendan. úre spéda on þearfum. and swá mid ge-bylde bugan
spend our riches on needy and so with courage turn
 tó fulluhte. alysde fram bendum. þissere leasan worulde. Ðá
to baptism released from bonds of-this false world Then
 dydon ða wytan. swá swá him bam ge-wearð. dældon heora
did the wise-men so as them both agreed dealt their
 æhta. ealle þearfum. and ferdon to hierusalem. fulluht
possessions all to-needy and went to jerusalem baptism
 secende. and manega hæðena manna. þurh hí ge-bugan. to
seeking and many heathen men through them turned to

drihtne. mid ge-leafan on-bryrde. Hi coman ða siððan to
lord with faith stirred They came then afterward to
 ðære fore-sædan byrig hierusalem. þær se hælend ðrowade. and
the aforesaid city jerusalem where the savior suffered and
 ge-sohtan þone biscop. þe ða burh bewyste. bædon fulluhtes.
sought the bishop who the city governed asked baptism
 æt his fotum licgende. Se biscop wæs halig wær. ge-haten
at his feet lying The bishop was holy man called
 maximinus. and wel-wyllend-lice hym ge-tyðode. þæs ðe hí
maximinus and benevolently to-them granted that which they
 ge-wynnodon. and sona hym mid ferde. to þære [flowendan]
desired and at-once them with went to the flowing
 éá iordanis ge-haten. on þære wæs seo hælend ge-fullod.

river jordan called in which was the savior baptized
 Hwæt ða basilius hine to eorþan astræhte. and mid wope 67
Lo then basil himself to earth stretched and with weeping
 gewynnode. sum gewis tacen æt gode. his geleafan to
desired some sure sign from god his faith for
 trymminge. and alede his ráf. on þæra éá ofre. & eode
strengthening and laid-down his garment on of-the river bank and went
 in nacod. Þá ge-nealæhte seo biscop. and mid bletsunge
in naked Then approached the bishop and with blessing
 hine gefullode. Efne þa færlice. com fyr of heofonum.
him baptized Even then suddenly came fire from heavens
 and án scinende culfre. scæt of þam fyre. into ðære
and a shining dove shot from the fire into the
 éá. and astyrede ðæt wæter. fleah siþþan úpp. forðrihte
river and stirred the water flew afterward up straightway
 to heofonum. and basilius eode. of þæm fant-baðe sona.
to heavens and basil went from the font-bath at-once
 and seo biscop hine be-wæfde. wundriende þæs tacnes. He
and the bishop him clothed wondering the sign He

gefullode eac siððan. þonne fore-sædan eubolum. and hí
baptized also afterward the aforesaid eubulus and them
 begen gesmyrode mid gehalgudum ele. and eac gehuslode.
both anointed with hallowed oil and also houseled
 mid þæs hælendes gerynum. Hí wunodon þá begen mid
with of-the savior mysteries They dwelt then both with
 þæm biscope ofer gear. and siðan gewendon to anre
the bishop over year and afterward went to a
 wid-gyllan byrig. antiochia geciged. seo soðlice wæs mid
wide city antioch called which truly was with
 cristendóme. afylled. gefyrn on eald-dagum. Þa gehadode
christendom filled long-ago in old-days Then ordained
 seo biscop. basilium to diacone. and hé æfter fyrste. ferde
the bishop basil as deacon and he after time went
 mid eubole. to his agenum æþele. þe he on ge-boren wæs.
with eubulus to his own homeland which he in born was
 88 Ðá mid þam þe hí cóman to cappadoniscre scyre and eodon
Then with that that they came to cappadocian shire and went
 into þære byrig þá wearð þam biscope geswutelod. on gastlicre
into the city then was to-the bishop revealed in spiritual
 gesihðe. be ðam godes mannum. and þæt basilus sceolde
vision about the of-god men and that basil should
 beon biscop æfter him. Ðá awóc eusebius. þære ceastra biscoep.
be bishop after him Then awoke eusebius of-the city bishop
 and asende his preostas. sona him to-geanes. hét him
and sent his priests at-once them toward commanded him
 gelangian. þa gelyfeden men to. and sæde his ceaster-ge-warum.
summon the believing men to and said to-his city-dwellers
 hwæt hé geseah be him. Hi wurdon ðá under-fangene mid
what he saw about them They were then received with
 fulre estfulnessse. and seo halga biscoep. hí heold arwurðlice.
full devotion and the holy bishop them held honorably

þearle wundriende heora. wysdomes deopnysse. Þá æfter lytlum
greatly wondering of-their wisdom depth Then after little
 fyrste. forð-ferde seo bisceop. and basilius sé bylewitta wearð
time died the bishop and basil the innocent was
 to bisceope gehalgod. and ón his setle ahafen. swá swá hé
as bishop hallowed and on his seat raised so as he
 geséah on áx. þurh godes awrygennysse þa þa hí wið his
saw — before through of-god revelation then when they toward him
 werd wæron. Hwæt ðá basilius his bisceop-dom ge-heold. mid
-ward were Lo then basil his bishopric held with
 mycelre arwurð-nysse. þurh þæs ælmihtigan wissunge. and godes
great honor through of-the almighty guidance and of-god
 gelapunge. mid lare ge-trymde. Hé bæd þonne ælmihtigan
church with teaching strenghtened He asked the almighty
 god. þæt hé him ge-wissode. þæt hé mid agenre spræce. him
god that he him guided that he with own speech to-him
 offrian mihte. ðá lyflican on-sægednisse. mid soð-fæstre þenunge.
offer could the living sacrifice with truthful service
 Æfter þam gebede. he wearð swiðe on-bryrd. þurh þone 109
After the prayer he was greatly stirred through the
 halgan gast. & se hælend him com tó on sumere nihte. mid
holy spirit and the savior him came to on a-certain night with
 his apostolum. and awrehte basiliū. cwæð þæt he his bena
his apostles and awoke basil said that he his prayers
 ge-hyrde. þa stód se hælend sylf. æt þam halgan weofode.
heard then stood the savior self at the holy altar
 and mid his halgum handum. husel senode. and þam bisceope
and with his holy hands housel blessed and to-the bishop
 tæhte. þæs þe hé biddende wás. He cwæð to basilie. beo þín
taught that which he asking was He said to basil let-be thy
 muð afylled mid haligre herunga. æfter þínre béna. þæt ðu
mouth filled with holy praise after thy prayer that thou

mid agenre spræce geoffrian mæge. þá liflican onsægednysse.

with own speech offer can the living sacrifice

mid soðre þenunge. þa wearð se bisceop mycclum ablicged.

with true service then was the bishop greatly amazed

and genam þæt husel þe se hælend ge-bletsode. tó-bræc on

and took the housel which the savior blessed broke into

þreo. and ón-byrgede anes dæles. Þone oðerne dæl hé dyde

three and tasted one part The second part he had

gehealden mid him tó be-byrgenne. æfter his forð-siðe. þone

kept with him to bury after his departure the

ðryddan dæl he dyde on-sundor. and het him smiðian

third part he put apart and commanded for-him forge

on smætum golde. anre culfran anlicnysse. and þá úp-ahéng.

in pure gold of-a dove likeness and then hung-up

bufan þam altare. and þær ón ge-dyde. þone ðryddan dæl.

above the altar and there in put the third part

þæs deorwurðan husles. and seo culfra siþþan. simle hí

of-the precious housel and the dove afterward ever itself

astyrede. æt basilies messan þriwa mid þam húsle.

stirred at of-basil mass thrice with the housel

132 Eubolus se uðwyta. and þá yldostan preostas. stoden æt þæra

Eubulus the philosopher and the eldest priests stood at the

dura. stariende on þæt leoht. and be-heolden þa apostolas. þe

doors staring on the light and beheld the apostles who

mid þam hælende coman. mid wuldre ge-frætewode. and hí

with the savior came with glory adorned and they

wurdon áfyrhte. Hi ge-hyrdon þa stemne þæs halgan sanges.

were afraid They heard the voice of-the holy song

and basilium gesawon. binnan æt þæm weofode. and feollan

and basil saw within at the altar and fell

tó his fotum mid fyrhte fornumene. þa ða hé út-eode.

to his feet with fear overcome then when he out-went

and him eall sædon. hwæt hí þær gesawon. Se bisceop
and to-him all said what they there saw The bishop
 þæs ðancode. mid blyðum mode. and þam folce sæde siððan
that thanked with blithe mind and to-the people said afterward
 lár-spell. Witodlice basilus. ge-byld þurh his drihten be
sermon Certainly basil emboldened through his lord by
 ende-byrdnyss awrát. ealle ða þenunga þæra halgan mæssan.
order wrote all the services of-the holy mass
 swá swá hit healdað grecas. He awrát eac munuc-regol.
so as it keep greeks He wrote also monk-rule
 mid mycelre gehealdsumnysse. þone þe ðá easternan. and
with great strictness which — the easterns and
 eac swylce grecas ánmodlice healdað. þeah þe he hefegra
also likewise greeks unanimously keep though that it heavier
 sy. þonne se ðe benedictus siþþan ús gebysnode. swylce
be than that which benedict afterward to-us exemplified as-if
 tó anginne. agenre ge-cyrrednysse. ác he tihte us. on
for beginning of-own conversion but he urged us at
 æftewearðan þæs ylcan regoles. to geðungenra lareowa. lifes
end of-the same rule to of-excellent teachers of-life
 drohtnungum. and tymde to þam regole. þe basilus gesette.
observances and referred to the rule which basil set
 Sum Iudeisc man wolde. ge-wytan to soþan be ðære halgan 153
A-certain Jewish man would know for true about the holy
 mæssan. hwylce mihte heo hæfde. and be ðam halgan husle.
mass what power it had and about the holy housel
 þeah þe he hæðen wære. Eode þá to mæssan mid oðrum
though that he beathen were Went then to mass with other
 mannun. and hlosnode georne be ðære liflican onsægednysse.
men and listened eagerly about the living sacrifice
 Þá mid ðam þe basilus. to-brác þæt husel. þa þuhte þam
Then with that that basil broke the housel then seemed to-the

Iudeiscan. swylce he tó-dælde án cyld. eode swá þeah mid
Jew as-if he divided a child went so though with
 oðrum mannum earhlice tó husle. and him wearð ge-seald
other men timidly to housel and to-him was given
 an snæd flæsces. and he sǣp of ðæm calice eac swylce blód.
a morsel of-flesh and he sipped from the chalice also likewise blood
 Heold swá þeah sumne dæl hám to berenne mid him. and
Kept so though some part home to bear with him and
 æt-æwode his wife. and ge-wis-lice sæde. hwæt hé sylf ge-seah.
showed to-his wife and certainly said what he self saw
 and siððan þæs on mergen. com tó basilie biddende
and afterward after-that in morning came to basil asking
 fulluhtes. Hwæt þá se biscop hine blipelice gefullode. and ealle
baptism Lo then the bishop him blitbely baptized and all
 his hiwan on þæs hælendes naman. He eode æfter mæssan
his household in of-the savior name He went after mass
 út. of þam temple. and efne þa sona hine ge-sohte an wíf
out of the temple and even then at-once him sought a woman
 biddende his þingunge to anum ge-þunenum ealdor-men.
asking his intercession to a distinguished ealdorman

172 Basilus þá awrát þa earman wífe án ge-wryt to þam
Basil then wrote for-the poor woman a writ to the
 ealdormenn on þisum andgite. Þis earne wíf me ge-sohte.
ealdorman in this sense This poor woman me sought
 sæde þæt ic mihte hyre to ðe ge-þingian. þonne cyð þu nu ic
said that I could for-her to thee intercede then show thou now I
 bidde gif ic swá wél wið þe mæg. swá þæt wíf truwað. Þa
pray if I so well with thee can as the woman trusts Then
 rædde se aldorman þæt ærend-gewrit. and sende him ongear
read the ealdorman the letter and sent him back
 sona on gewryte. cwæð þæt hé wolde þam wífe gemylltsian.
at-once in writing said that he would the woman pity

for his þingunge. ac hé swá þeah ne mihte þæt gafol alecgan.

for his intercession but he so though not could the tribute remit

þe heo ge-læstan sceolde. Ða asende se biscoep to þam

which she pay should Then sent the bishop to the

foresædon ealdormenn. eft oðer gewryt. mid þysum andgyte.

aforesaid ealdorman again another writ with this sense

Gif þú woldest myltsian. and swá þeah ne mihtest. þær is

If thou wouldest pity and so though not couldst there is

sum beladung on þære sægne. Gif þu þonne mihtest myltsian.

some excuse in the saying If thou then couldst pity

and noldest. ge-bringe þe se hælend to hyre hafen-leaste.

and wouldest-not let-bring thee the savior to her poverty

þæt þu ne mæge myltsian þeah þú wylle. Ða æfter sumum

that thou not can pity though thou will Then after some

fyrste him wearð swiðe gram se healica casera. and hét

time to-him became very angry the high emperor and commanded

hine ge-bindan. and him to ge-bringan bysmorlice on hæfte.

him bind and him to bring shamefully in bondage

Ða asende se ealdorman sona to basilie. biddende earmlice. 192

Then sent the ealdorman at-once to basil asking wretchedly

þæt he þone geysodon casere þurh his ge-bedu ge-liðgode.

that he the angered emperor through his prayers softened

and hit gelamp swá. Ða ymbe syx dagas. se casere het

and it happened so Then after six days the emperor commanded

sendan ongear þone ge-swæncten ealdorman. of þam

send back the afflicted ealdorman from the

nearwum bendum. and him þá bliðe wæs. Ða com se

narrow bonds and to-him then blithe was Then came the

ealdorman to þam arwurðan biscope. þancode his þingunge.

ealdorman to the venerable bishop thanked his intercession

and þam earmum wife be twifealdum forgeald. þæs þe he

and to-the poor woman by twofold repaid that which he

hyre benam. Þes ylca bisceop. þe we ymbe sprecað sæde
from-her took This same bishop whom we about speak said
 be him sylfum on sumne timan. þæt hé næfre on his life
about him self on a-certain time that he never in his life
 ne come neah wífe. þurh hæmed-þing. ác heold his clænnysse.
— came near woman through intercourse but held his cleanness

On sumum dege ferde. seo fore-sæda bisceop. þa rád Iulianus
On a-certain day went the aforesaid bishop then rode Julian
 se arlease casere. mid mycelra fyrdinge. swiðe fús to wíge.
the impious emperor with great army very eager for war
 and ge-cneow basilium. and cwæð him sóna tó. Ic hæbbe
and recognized basil and said him at-once to I have
 þe ofer-þogen. on ge-þungenre lare. and on uðwytegunge.
thee surpassed in excellent learning and in philosophy

Him and-wyrde se bisceop. Forgeafe god ælmihtig. þæt ðu
Him answered the bishop Let-grant god almighty that thou
 fyligdest wysdome. and bead him mid þam worde þry
followedst wisdom and offered to-him with the word three
 berene hlafes. swylce for bletsunge. þæs þe he sylf brác.
barley loaves as-if for blessing of-that which he self broke

214 Ða hét se arleasa onfón þæra hlafa. and syllan þam
Then commanded the impious-one receive the loaves and give to-the
 godes menn. gærs to-geanes. and cwæð mid hospe. horse mete
of-god man grass in-return and said with scorn of-horse food
 is bere. þæt hé ús forgeaf. underfó hé gærs. Ða underfæng se
is barley that he to-us gave let-receive he grass Then received the
 halga. þa handfulle and cwæð. We budon þé casere. þes þe
saint the handful and said We offered to-the emperor that which
 wé sylfa brucað. and þú sealdest ús to-geanes. þæt þæt ðe
we selves enjoy and thou gavest to-us in-return that which the
 unge-sceadwyse nytena habbað him to big-leofan. gebysmriende
un-rational cattle have for-them as food mocking

ús. Ða ge-bealh hine se casere. and cwæð. mid ge-beote. þonne
us Then angered himself the emperor and said with threat when
 ic eft ge-cyrre. sigefæste fram fyrde. Ic aweste þinne buruh.
I again return victorious from army I lay-waste thy city
 and gewyrce tó yrð-lande. Ic wát þine dystignysse. and þine
and make into plow-land I know thy presumption and thy
 burh-wara. þe tó-bræcon þa anlicnysse. þi ic sylf arærde. and
city-folk who broke the image which I self raised and
 mé to þære gebáð ge-bygdum cneowum. Æfter þysum worde
myself to it prayed with-bent knees After this word
 hé gewende to persum. and basilus cydde. his burh-warum
he went to persians and basil made-known to-his city-folk
 þís. and nam him to ræde þæt hí þone reðan casere
this and took for-himself as counsel that they the fierce emperor
 mid sceattum gegladodon. þonne he of þam siðe come.
with treasure gladdened when he from the journey came
 Hwæt þa seo burh-ware bliðelice ge-gaderode un-gerim feos. 232
Lo then the city-folk blithely gathered countless of-money
 æt-foran þam biscope. Ða bead he þam folce þreora daga
before the bishop Then bade he to-the people of-three days
 fæsten. and hét hí astigan úp to anre sticolre dune. on
fast and commanded them climb up to a steep hill on
 þære wæs gefyrn. fore-mære tæmpl. sancte marian ge-halgod.
which was long-ago very-famous temple to-saint mary hallowed
 mid healicum wurð-mynte. and hí æt þære halgan stowe
with high honor and they at the holy place
 þone hælend bædon. þæt he hraðe to-wurpe þæs wæl-reowan
the savior asked that he quickly overthrew of-the cruel-one
 andgyt. and hí ahrædde wip ðone reðan casere. Ða
intention and them rescued against the fierce emperor Then
 ge-seah se biscop. þá þá hí swiðost bædon. on sumere
saw the bishop then when they most prayed on a-certain

nihte. sancta marian cuman. mid heofonlicum werode to þære
night saint mary come with heavenly host to the
 halgan stowe. and cwæð. to ðam halgum. þe hyre gehendost
holy place and said to the saints who her nearest
 stodan. Clypiað þone martyr mercurium to mé. þæt hé
stood Call the martyr mercurius to me that he
 ardlice fare. to þam arleasan Iuliane. and hine acwelle. for
quickly go to the impious Julian and him kill for
 þan þe he criste wið-sóc. and be minum sunu. þam soðan
that that he christ renounced and about my son the true
 gode. tæl-lice sprecþ. mid to-þundenum mode. Ða com
god slanderously speaks with swollen mind Then came
 mercurius. to ðære mæran cwene. mid his ge-wæpnunge. and
mercurius to the famous queen with his armor and
 wearð sona asend. fram cristes meder. to þæs caseres slæge.
was at-once sent from of-christ mother to of-the emperor slaughter

253 Ða wearð basilus. þearle afyrht. and eode mid eubole
Then was basil greatly afraid and went with eubulus
 eft to ðære byrig. and siþþan to ðan sancte. þe on ðæra
again to the city and afterward to the saint who in the
 cyrcean læg. mercurius. se martyr mid mycclum wurð-mynte.
church lay mercurius the martyr with great honor
 and sohte his wæpnu. ác hé ne ge-seah hí na hwær. Ðá
and sought his weapons but he not saw them any where Then
 axode hé þone cyrcweard. be þæs sanctes wæpnum. and hé
asked be the church-warden about of-the saint weapons and he
 swór þæt hí wæron ge-wyslice. þær on æfen. Ðá on-cneow
swore that they were certainly there in evening Then understood
 se bisceop. cuðlice his ge-sihðe. and eode eft to ðam
the bishop clearly his vision and went again to the
 munte. mid mycelre blysse. Kydde þam folce þæt se casere
mountain with great bliss Made-known to-the people that the emperor

wæs of-slegen. on þære ilcan nihte. swá swá him æt-ewod
was slain in the same night so as to-him shown

wæs. He eode eft ongear to þam arwurðan sancte. wolde
was He went again back to the venerable saint would

ge-wytan. gif his wæpnu coman. Ðá stód his franca þær.
know if his weapons came Then stood his spear there

fula be-gleddod. mid Iulianes blode. binnan þam gesceote.
fouly smeared with of-Julian blood within the chest

Efne þæs ymbe seofan niht. com to þære ylcan ceastre.
Even after-that about seven nights came to the same city

án þæs caseres þegna. and cydde þære burh-ware þis.
one of-the emperor thanes and made-known to-the city-folk this

Iulianus wycode wið þá éá eufraten. and him ofer-wacedon
Julian camped by the river euphrates and him over-watched

syfan-fealde weardes. þa com sum cempa. uncuð us
seven-fold guards then came a-certain soldier unknown to-us

eallum. swiþe ge-wæpnod. and hyne sona þurh-þydde. mid
all very armed and him at-once pierced with

egeslicum onhræse. and ne æteowde siððan. þa hrymde
dreadful onrush and not appeared afterward then cried

Iulianus mid hospe. and earmlice ge-wát. on ure ge-wyt-nysse.
Julian with scorn and wretchedly departed in our witness

Ðus cydde se cempa. and ge-cneowode to þam bisceope 277
Thus made-known the soldier and knelt to the bishop

fulluhtes biddende. and se bisceop him þæs ge-tyðode þa
baptism asking and the bishop to-him that granted then

bead basilius þære burh-wara heora feoh. ac hí ealle cwædon
offered basil to-the city-folk their money but they all said

mid anre stemne. gif we þam dædlicam þas cyste ge-uðan.
with one voice if we to-the mortal this treasure granted

þæt hé ne tó-wurpe ure wynsuman burh. myccle swiðor we
that he not overthrew our pleasant city much more we

sceolan þam soðfæstan gode. þas lac ge-offrian. þe us alysde
must to-the truthful god this gift offer who us redeemed
 fram deaðe. Þu hæfst þæt feoh mid þé. ge-fada embe loca hu
from death Thou hast the money with thee arrange about look how
 þu wylle Ðá nydde se bisceop þæt hí namon þæne þryddan
thou will Then compelled the bishop that they took the third
 dæl. and þa twegen dælas. he dyde to þære cyrcean. and to
part and the two parts he put to the church and to
 þæs mynstræs neode. mid mænig-fealdum cræftum. Twa gear
of-the monastery need with manifold crafts Two years
 ríxode þæs reða Iulianus. and nolde ge-healdan his preost-had
reigned the fierce Julian and would-not keep his priesthood
 on riht. ác truwode on þone hæðen-scepe. þe hine to helle
in right but trusted in the heathenship which him to hell
 ge-brohte. Eft on sumne tíman. wearð se arfæsta wér for ðan
brought Again on a-certain time was the pious man for the
 soðan ge-leafan. leaslice ge-wreged. to ualens þam casere. þe ða
true faith falsely accused to valens the emperor who then
 cyne-domes geweold. Se wæs on criste gefullod. ác he ne cupe
kingdom ruled He was in christ baptized but he not knew
 his geleafan. ac folgode gedwylde. þurh gedwolmanna tihtinge.
his faith but followed error through of-heretics urging

297 Ða hét se casere þone halgan ge-feccan. tó antiochia þære
Then commanded the emperor the saint fetch to antioch the
 ænlican byrig. Ða mid þam þe se gedwola. embe his deað
peerless city Then with that that the heretic about his death
 smæda. þa wearð his agen sunu yfele geuntrumed. and orwena
considered then was his own son evilly sickened and despairing
 lifes. lág at forð-siðe. Ðá eode seo cwén to ðam casere and
of-life lay at departure Then went the queen to the emperor and
 cwæð. yfela þu gefadast for gode þinne ræd nu swelt uncer
said evilly thou arranst before god thy counsel now dies our-two

sunu for ðan soð-fæstan men. Þá clypode se casere. and cwæð
son for the truthful man Then called the emperor and said
 to basilie. gif þin lar is soð. and heo gode gelicað. gebide
to basil if thy teaching is true and it god pleases pray
 for mine sunu. þæt his yfel beo aflíged. Ða cwæð basilus.
for my son that his evil be put-to-flight Then said basil
 beald-lice to þam casere. gif þu wylt onriht gelyfan. þonne
boldly to the emperor if thou wilt rightly believe then
 lifað þin sunu. He be-hét þæt hé wolde. and se halga ge-bæd.
lives thy son He promised that he would and the saint prayed
 for þæt seoce cyld. and him wæs sona bet. þa cwædon þa
for the sick child and to-him was at-once better then said the
 ge-dwól-men. þe dwelodon þone casere. þæt hé ne sceolde
heretics who misled the emperor that he not should
 búgan. for basilies lare. of his agenum andgyte fram heora
turn for of-basil teaching from his own understanding from their
 æwfæst-nysse. and sædon þæt his sunu wære gesundful þurh hí.
religion and said that his son were sound through them
 Mid þam þe þa dwól-men. hine bedydronon þus. þa 316
With that that the heretics him deluded thus then
 forð-ferde þæt cyld. færlíce on heora handum. Eft on oðrum
died the child suddenly in their bands Again on other
 timan. se únge-lyfeda ualens. genam godes circean. of þam
time the unbelieving valens took of-god church from the
 godes þeowum. and for-geaf þam gedwól-mannum. þe hine
of-god servants and gave to-the heretics who him
 bedydronon. Ða ferde basilus. to ðam fore-sædan casere. and
deluded Then went basil to the aforesaid emperor and
 mende þæt unriht. þe ða yfelan hine ongebrohton. swá þæt
lamented the wrong which the evil-ones him brought-on so that
 se casere æt nextan. betæhte to his dome. Hwæt þa basilus.
the emperor at last committed to his judgment Lo then basil

to þære byrig ferde. nicea ge-haten. on þæra wæs gehæfd
to the city went nicaea called in which was held
 þæt fore-sæde mynster. þe ða manfullan abædon. æt þam
the aforesaid monastery which the wicked obtained from the
 unriht-wisan casere. and þa cristenan to-dræfdon. þa cwæp
unrighteous emperor and the christians scattered then said
 basilius. Uton be-lucan þas circan. and þæt loc ge-inseglian.
basil Let-us lock this church and the lock seal
 and ge ealle siðþan waciað þreo niht wunigende on gebedum.
and ye all afterward watch three nights dwelling in prayers
 and gif seo cyrce bið geopenad. þurh eowre ge-bena. habbað hi
and if the church is opened through your prayers have it
 eow æfre siððan. and ne sæcgað us nenne þanc. Gif þone
for-yourselves ever afterward and not say to-us any thanks If then
 se ælmihtiga god nelle hi eow geopenian. þonne wacie wé
the almighty god will-not it to-you open then let-watch we
 ane niht. þone ælmihtigan biddende. þæt he us geopenige þa
one night the almighty asking that he to-us open the
 ge-insæglodan cyrcan. and gif heo bið swa geopenad. heo bið
sealed church and if it is so opened it is
 siðþan ure. and gif heo þonné ne biþ. ne bidde we hyre næfre.
afterward ours and if it then not is not ask we for-it ever
 338 Ða ge-licode þam gedwolum. þæs biscoopes dóm. and wacodon
Then pleased the heretics of-the bishop judgment and watched
 þa þreo niht. and on þam þridan dege stodon æt þæra cyrcan
the three nights and on the third day stood at of-the church
 dura. singende ealle fram ærne mærien. oð ofer midne dæg. Ac
door singing all from early morning until over mid day But
 hi crist ne gehyrde. for þan þe hi ne cupon hine. Ða wacode
them christ not heard for that that they not knew him Then watched
 basilius. on ge-bedum ane niht mid þam geleaffullan folce.
basil in prayers one night with the faithful people

and fængon on ærne mærgen ealle to clypienne. Kyrrieleyson.

and began in early morning all to call Kyrie-eleison

mid hluddre stemne. to ðam leofan hælende. Þá com færlíce

with loud voice to the dear savior Then came suddenly

mycel wynd. and wearp upp þa duru. þæt ðá scytelses to

great wind and threw up the door that the bolts asunder

burston. and heo slóh on þone weall. Hi eodon þa in. þone

burst and it struck on the wall They went then in the

ælmihtigan herigende. and se bisceop messode. and bletsode þa

almighty praising and the bishop said-mass and blessed the

ge-leaffullan. and fæla þæra gedwól-manna. fengon to geleafan.

faithful and many of-the heretics took to faith

Ðá ne mihte se casere. wið-cweþan þam dome. ac lét þa

Then not could the emperor gainsay the judgment but let the

godas þeowas. þæt godes templ bugian. and þæra áre brucan

of-god servants the of-god temple inhabit and the property enjoy

þe him ge-ahnod wæs. þá fore-sædan gedwól-men. wæron

which to-them owned was The aforesaid heretics were

gefullode on gode. ac hí ne gelyfdan onriht. on þone lifigendan

baptized in god but they not believed rightly in the living

crist. ac mid manegum gedwyldum dwelodan þá cristenan.

christ but with many errors misled the christians

Sum arwurpe þegn hæfde ane dohter. þá he wolde gebringan. 358

A-certain venerable thane had a daughter whom he would bring

binnan sumum mynstre. and criste be-tæcan. to his clænan

within a-certain monastery and to-christ commit to his clean

þeowdome. þa wearð an his cnapena. to cuð þam mædene.

service then became one of-his boys too familiar to-the maiden

and þurh deofles tihtinge. hí digollice lufode. ac hé ne dorste

and through of-devil urging her secretly loved but he not dared

ameldian his ungemetegodan lufe. Eode þá to anum drymen

disclose his immoderate love Went then to a sorcerer

þe deofles cræft cuðe. and behét him sceattes. gif hé mid
who of-devil craft knew and promised to-him money if he with
 his scyn-cræfte him þæt mæden mihte ge-macian to wífe. Ða
his magic for-him the maiden could make as wife Then
 ge-brohte se dry-man. þone cnapan. to his deofle. and se deofol
brought the sorcerer the boy to his devil and the devil
 befrán. þone dweligendan cnapan. gif hé wolde ón hine gelyfan.
asked the erring boy if he would in him believe
 and his hælende wiðsacen. wið þam þe he gefremode
and his savior renounce in-return-for that that he performed
 his fulan galnysse. Ða stod se earming. æt-foran þam arleasan
his foul lust Then stood the wretch before the impious
 deofle. þær hé healice sät mid his hel-cnihtum. and cwæð he
devil where he highly sat with his hell-servants and said he
 wolde wið-sacan his criste. and gelyfan on hine gif he his lust
would renounce his christ and believe in him if he his lust
 gefremode. Ða cwæð se sceocca eft. Ge synd swiðe ungetreowa.
performed Then said the demon again Ye are very untrue
 þonne ge mín be-hofiað. þonne ic helpe eow. and gé wiðsacað
when ye me need then I help you and ye renounce
 me eft. and cyrrað to eowrum criste seþe is swiðe myld-heart.
me again and turn to your christ who is very mild-bearted
 and myldelice eow under-fehþ. ac wryt me nú sylf wylles.
and mildly you receives but write for-me now self willingly
 þæt þú wið-saca criste. and þinum fullluhte. and ic ge-fremme
that thou renounce christ and thy baptism and I perform
 ðinne lust. and þu beo on domes dæge. forðemed mid me.
thy lust and thou be on of-doom day condemned with me
 382 Ða awrát se earming mid his agenra hande swá swa se
Then wrote the wretch with his own hand so as the
 deofol. him gedihte þone pistol. and se deofol sona sände
devil to-him dictated the letter and the devil at-once sent

to ðam mædene. his fulan gastas. þe galnysses styriað. and
to the maiden his foul spirits who lust stir and
 ontendan þæt mæden. to þæs mannes lustum. Heo wearð þa
kindled the maiden to of-the man lusts She was then
 geangsumod mid þæra ormætan ontendnysses. and feoll adūne
vexed with the enormous burning and fell down
 færlisce hrymende. Eala þú min fæder. gemyłtsa þinre dehter.
suddenly crying O thou my father pity thy daughter
 and for-gif me þam men. þe min mōd me to spend. elles
and give me to-the man whom my mind me to urges else
 ic mōt sweltan. sarlicum deaðe. Ða weop se fæder. wolde hi
I must die with-sore death Then wept the father would her
 ge-fræfrīan. and cwæð mid mycelre sarnysse. to þære seocan
comfort and said with great sorrow to the sick
 dehter. Ic wolde mid clænnysse. criste þe be-weddian to
daughter I would with cleanness to-christ thee betroth to
 engla gefærredena. to frofre minre sawle. and þu þus wodlice
of-angels fellowship for comfort of-my soul and thou thus madly
 wilnast ceorles. Heo ne rohte his worda for þæra wodlican
desirest husband She not recked his words for the mad
 ontendnysses. and cwæð þæt heo sceolde sweltan for-raðe. gif
burning and said that she should die very-soon if
 se fæder nolde ge-fremman hyre wyllan. Se fæder þa æt
the father would-not perform her will The father then at
 nextan. be his freonda ræde. forgeaf þa earman dohter þam
last by of-his friends counsel gave the poor daughter to-the
 deofles cnihte. mid mycclum æhtam. and his mán nyste.
of-devil servant with great possessions and his crime knew-not
 Ða nolde se deofles cniht. cuman næfre to circan. ne godes
Then would-not the of-devil servant come ever to church nor of-god
 word ge-hyran. ne þa halgan messan. Wearð þa ge-openad
word hear nor the holy mass Was then revealed

his earman wife. his manfullan be-hát. þam hetolan deofle.

to-his poor wife his wicked promise to-the hateful devil

and heo mid mycelre angsumnysse. arn to basilie. and

and she with great anguish ran to basil and

cydde him be ende-byrdnysse hyre cnihtes wíper-sæc. Ða

made-known to-him by order of-her youth apostasy Then

hét se halga wer. hine to him gefeccan. and be-frán gif

commanded the holy man him to him fetch and asked if

hit swá wære. swa his wif him sæde. and he sæde mid wope

it so were as his wife to-him said and he said with weeping

hú hé beswican wearð. Ða axode se bisceop. wylt þú bugan

how he deceived was Then asked the bishop wilt thou turn

eft to christe. Se wyþersaca cwæð. ic wylle georne leof. ác

again to christ The apostate said I will eagerly dear but

ic ne mæg. þeah ic wylle. forþan þe ic wið-sóc criste. and

I not can though I will because that I renounced christ and

on ge-wryte afæstnode þæt ic wære þæs deofles. Se halga wer

in writing fastened that I were of-the devil The holy man

him cwæð tó. Ne hoga þu embe þæt. ure hælend is swiþe

him said to Not take-thought thou about that our savior is very

wel-wyllende. and wyle þe eft under-fon. gif þu mid soðre

well-willing and will thee again receive if thou with true

dædbote gecyrst eft to him. Hwæt þa basilius gebletsode

penance turnest again to him Lo then basil blessed

þone cniht. and be-leac hine on-sundron. on sumere digelre

the youth and locked him apart in a-certain secret

stowe. and tæhta him bota. and ge-bæd for hine.

place and taught to-him remedies and prayed for him

422 Com eft ymbe ðry dagas. axode hú hé mihte. Ða cwæð se

Came again after three days asked how he could Then said the

dæd-beta. þa deoflu cumað to me. and me swiðe ge-egsiað.

penitent the devils come to me and me greatly terrify

and eac swylce torfnað. and habbað him on hande min agen
and also likewise pelt and have them in hand my own
 hand-ge-wryt. cweðað þæt ic come to him and na hí to me.
hand-writ say that I came to them and not they to me
 Basilius him cwæð to. ne beo ðú afyrht. gelyf soðlice on god.
Basil him said to not be thou afraid believe truly in god
 and sénode hine eft. be-leac eft þá duru. and lede him his
and signed him again locked again the door and laid for-him his
 mete. He com eft ymbe feawa daga. and cunnode þæs mannes.
food He came again after few days and tested the man
 Se cniht cwæð to ðam halgan were. ic ge-hyra þa deoflu feorran.
The youth said to the holy man I hear the devils from-afar
 and hyra egslican þiwracan. ac ic hí ne ge-seo. He beleac hine
and their dreadful threats but I them not see He locked him
 eft on þa ylcan wysan. oð þone feower-teoðogan dæg. and
again in the same manner until the fourteenth day and
 fandode his siððan. Ða sæde se cnapa. þæt he swiðe wél mihte.
tested him afterward Then said the boy that he very well could
 nu to dæg ic seah. hú ðu ofer-swiðdest þone deofol. Basilius þa
now to day I saw how thou overcamest the devil Basil then
 on mergen. gebrohte þone cnapan Into godes húse. and hét
in morning brought the boy Into of-god house and commanded
 gegaderian þæt folc. and bæd hí ealle wacian. þær on niht mid
gather the people and asked them all watch there in night with
 him. and ðingian þam earman men. to þam ælmihtigan gode.
him and intercede for-the poor man to the almighty god
 Mid þam þe hí swiðost bædon. binnan þæra cyrcan. Ða com 441
With that that they most prayed within the church Then came
 se wæl-reowa deofol. wolde geniman þone cnapan. of basilius
the cruel devil would take the boy from of-basil
 handum. hetolice teonde. and cwæð to ðam halgan. þæt he
bands hatefully dragging and said to the saint that he

hine be-rypte. ne sohte ic na hine. ac hé sylf com to me. her
him robbed not sought I — him but he self came to me here
 ic habbe his hand-ge-wryt. þæt ic hit ge-healde mid me to þam
I have his hand-writ that I it keep with me to the
 ge-mænelican dome. on þam mycclum dæge. Ða cwæð se halga
common judgment on the great day Then said the holy
 wer. we clypiað to ðam hælende. up-ahafenum handum oð þæt
man we call to the savior with-up-raised hands until that
 þu þæt hand-ge-wryt agife. Ða clypodon hí ealle. kyrrieleyson.
thou the hand-writ give-up Then called they all kyrie-eleison
 up ahafenum handum. wið heofonas weard. and efne þa
with-up raised hands to heavens -ward and even then
 æfter fyrste. feol þæt ylce gewryt. ufon of þære lyfte. to ðam
after a-while fell the same writ from-above from the air to the
 geleaffullan biscope. He þancode þa gode. mid gast-licra blysse.
faithful bishop He thanked then god with spiritual bliss
 and axode þone cnapan gif hé on-cneowe þæt ge-wryt. He cwæð
and asked the boy if he recognized the writ He said
 ic on-cnawe þas cartan fulgeare. þis ic sylf awrát. þam awyrgeðan
I recognize this charter full-well this I self wrote to-the cursed
 deofla. Hwæt þa basilius. hí sona totær. and gehuslode þone
devil Lo then basil it at-once tore and houseled the
 cnapan. and þam hælende betæhte. and lærde hine georne.
boy and to-the savior committed and taught him eagerly
 hú hé lybban sceolde. on cristes geleafan. oð his lifes ende.
how he live should in of-christ faith until of-his life end
 462 Basilius se mæra. wearð mycclum on-bryrd. and mid godcundre
Basil the famous was greatly stirred and with divine
 beorhtnysse ge-blyssod. for-pearle. eode þa ardlice to anes
brightness gladdened exceedingly went then quickly to of-a
 preostes huse. and het his gebroðra beon his geferan.
priest house and commanded his brothers be his companions

Anastasius wæs gehaten se arwurþa mæsse-preost þe se
Anastasius was called the venerable mass-priest whom the
 bisceop to fundode swá færlíce mid gange. Mid þam wunode án
bishop to hastened so suddenly with going With him dwelt a
 mæden mærlíce drohtnigende. geond feowertig geara fec fægrec
maiden gloriously living through forty years space fairly
 gehealden. Heo wæs mannum geþuht swylce heo his gemæcca
kept She was to-men seemed as-if she his mate
 wære. Wytodlice se messe-preost wyste his to-cyme. þurh þone
were Certainly the mass-priest knew his coming through the
 halgan gast. and wolde hine be-hydan. ac se bisceop wyste hwær
holy spirit and would himself hide but the bishop knew where
 he wæs ful geara. and hét hine mæssian for his mærlícan
he was full well and commanded him say-mass for his glorious
 drohtnunga. Ða æt þære messan. wearð his mærd geswutelod.
life Then at the mass was his glory revealed
 swá þæt se halga gast hine ealne befeng. on fyres gelycnyse. þær
so that the holy spirit him all enveloped in of-fire likeness where
 hí onlocoden. Se messe-preost leofode be hláfe and be wætere.
they looked-on The mass-priest lived by bread and by water
 and symle he fæste buton on freols-dagum. He hæfde ænne
and ever he fasted except on feast-days He had a
 lic-ðrowere. be-locen on anum clyfan egeslice to-swollen. and
leper locked in a chamber dreadfully swollen and
 un-sprecende fornean. and hine ðær afedde un-afunden oð þæt.
speechless nearly and him there fed undiscovered until that
 Ða eode basilus. to ðam clyfan. ac se preost nolde undón þá 483
Then went basil to the chamber but the priest would-not undo the
 duru mid cæge. ac se bisceop hi ge-openade. eaðelice mid his
door with key but the bishop it opened easily with his
 worde. and wacode ealle þa niht. mid þam wædlian hreoflian.
word and watched all the night with the poor leper

biddende þone hælend. þæt he hine gehæleda. and gelædde hine
asking the savior that he him healed and led him
 on mergen forð. swiðe fægres híwes. buton ælcum womme. and
in morning forth very of-fair form without any blemish and
 wél sprecande. Þus wearð geopenad sé árwurðe mæsse-preost.
well speaking Thus was revealed the venerable mass-priest
 and þæt halige mæden. þe his huses gymde. and se bisceop
and the holy maiden who his house kept and the bishop
 gewende mid his ge-broðrum hám. Effrem wæs gehaten
went with his brothers home Ephrem was called
 sum swiðe halig abbod. on wæstene wunigende. fela wundra
a-certain very holy abbot in desert dwelling many wonders
 wyrcente. and manegum oðrum ge-bysnode. þa þe bugan to
working and to-many others set-example those who turned to
 lare. Ða ge-hyrde hé be þam wundrum þe basilius worhte.
teaching Then heard he about the wonders which basil wrought
 and bæd gelóme æt gode. þæt he him geswutelode hwylc
and asked often from god that he to-him revealed what-like
 basilius wære on wurð-scype mid him. Þa wearð þam abbode
basil were in honor with him Then was to-the abbot
 æt-cowed. án fyren swer. se stód úp aþenod. oð þá steapan
shown a fiery pillar which stood up stretched to the lofty
 heofonan. and him com stemn ufan þus clypiende hlude.
heaven and to-him came voice from-above thus calling loudly
 502 Eala þu effrem eall swylc is basilius swylce þes fyrena swér.
O thou ephrem all such is basil as this fiery pillar
 þe þu ge-syht hér standan. Ða gewende effrem of þam
which thou seest here stand Then went ephrem from the
 westene sona to ðam halgan bisceope þæt hé hine ge-spræce.
desert at-once to the holy bishop that he him spoke-to
 and basilius sende sona him to-geanes. and hine wylcumode.
and basil sent at-once him toward and him welcomed

swá swá hé wyrðe wæs. and þa halgan him betweonan embe
so as he worthy was and the saints them among about
 þæt heofonlice líf. geornlice smeadon. swyðe smeapancollice.
the heavenly life eagerly considered very thoughtfully
 Æfter þæra halgan messan. mid þam þe hí gereordodon cwæð
After the holy mass with that that they dined said
 se halga effrem. to þam arwurðan biscope. Ic bidde þe arwurða
the holy ephrem to the venerable bishop I pray thee venerable
 fæder þæt þu me anes þinges tyðige. ic wát þæt þu byst
father that thou to-me one thing grant I know that thou art
 tyða. swa hwæs swa þu bytst æt gode. Bide nú æt gode.
granted so whatever so thou askest from god Ask now from god
 þæt ic grecisc cunne. Ða cwæð se biscop him tó. Ðú bæde
that I greek know Then said the bishop him to Thou askedst
 ofer mine mæðe. ac uton swa þeah biddan þas bena æt gode.
beyond my measure but let-us so though ask this prayer from god
 Hí feollan þa on gebedum. and basilus cwæð. Hwi nelt
They fell then in prayers and basil said Why will-not
 þu lá effrem. nu ðu swá arwurðe eart. beon mæsse-preost
thou O ephrem now thou so venerable art be mass-priest
 and se oðer him cwæð tó. forðan þe ic eom synful.
and the other him said to because that I am sinful
 Ða sæde se biscop. eala gif ic hæfde þine synna ana. Hi 520
Then said the bishop O if I had thy sins alone They
 cneowdon þa æft. and æffrem þa spræc mid greciscum
knelt then again and ephrem then spoke with greek
 gereorde. god herigende. and se halga biscop hine hadode to
language god praising and the holy bishop him ordained as
 messe-preoste. and his wealh-stód to diacone. and hí wendon
mass-priest and his interpreter as deacon and they went
 eft on-gean to þam wid-gyllan westene. wuldrigende gód.
again back to the vast desert glorifying god

Sum swiðe welig wíf wæs. swylce on wudewan hade ac heo
A-certain very wealthy woman was as-if in of-widow state but she
 lyfde sceand-lice. swá swá swín on meoxe. and mid healicum
lived shamefully so as swine in dung and with high
 synnum hí sylfe fordyde. Heo wearð swa þeah æt nehstan
sins her self destroyed She was so though at last
 wundorlice onbryrd. þurh godes mynegunge. and ealle hyre
wonderfully stirred through of-god admonition and all her
 manlican dæda. awrát on anre cartan. and be-worhte mid leade.
wicked deeds wrote on a charter and sealed with lead
 gesohte þá basilium biddende and cweðende. Eale þu godes
sought then basil asking and saying O thou of-god
 halga be-seoh me to are. Ealla mine synna. ic synfulle awrát.
saint look me for mercy All my sins I sinful wrote
 on þissere cartan. and ic com to þe leof. and ic bidde þe for
on this charter and I came to thee dear and I pray thee for
 godes lufan þæt þú mé unlyse þa insæglunge. ac adylega
of-god love that thou for-me not-loose the seal but blot-out
 þa synna. to dryhtne me þingiende. se god þe me forgeaf
the sins to lord for-me interceding the god who to-me gave
 þis gode geþanc. sé wyle þe ge-hyran me þingiende to him.
this good thought he will thee hear for-me interceding to him
 541 Ða genam basilus se biscop þa cartan. and be-seah to
Then took basil the bishop the charter and looked to
 heofonum. and cwæð to þam hælende. Ðin agen dæd is
heavens and said to the savior Thy own deed is
 drihten. þæt þú adylegie synna. þu þe middan-eardes synna
lord that thou blot-out sins thou who of-middle-earth sins
 myld-heort-lice æt-brytst. eaðelice þu miht þyssere anre sawle
mercifully takest-away easily thou canst of-this one soul
 synna. adylegian. þu soðfæsta drihten. Ealle ure synna synd
sins blot-out thou true lord All our sins are

mid þe awrytene. ac þín myld-heortnys is swiðe mycel.
with thee written but thy mercy is very great
 and ún-asmægendlic. Git þa basiliuus gebæd for þæt wíf.
and un-searchable Yet then basil prayed for the woman
 waciende þa niht. and þæt ge-wryt ageaf þam fore-sædan
watching the night and the writ gave-back to-the aforesaid
 wífe. and þá wæron þa synna ealle adilegode butan anre
woman and then were the sins all blotted-out except one
 synna. Seo wæs seo mæste. and heo wearð þa æmod.
sin That was the greatest and she was then dismayed
 biddende mid wope þone halgan wer. þæt he þa mycclan
asking with weeping the holy man that he the great
 synne mild-heort-lice adilegode. swá swá he dide þa oðre.
sin mercifully blotted-out so as he did the others
 þurh his drihtnes unnan. þa cwæð se erce-biscop. Ic eom
through of-his lord grant then said the arch-bishop I am
 eac synful. and myltse behofige. þæs heofonlican dryhtnes.
also sinful and mercy need of-the heavenly lord
 Ac far þe to westene. and þú fintst anne wer haliges lifes.
But go thee to desert and thou findest a man of-holy life
 se hatte effrem. agif him þas cartan. and cyþ him
who was-called ephrem give to-him this charter and make-known to-him
 ymbe þe. and he mid gebedum gegladaþ god ælmihtigne.
about thee and he with prayers appeases god almighty
 þæt wíf gewende þa to ðam westene swiðe. and basilus
The woman went then to the desert quickly and basil
 wearð gebroht on legere to his forðsiðe. fore-wittig swa þeah.
was brought in bed to his departure fore-knowing so though
 An æpele læce wæs wunigende on þære byrig. iosep gehaten. 566
A noble physician was dwelling in the city joseph called
 hæðen and Iudeisc. se cuðe to-cnawan gif he cunnode þæs
heathen and Jewish who could know if he tested the

mannes. be his ædrena hrepunge. hweðer he hraðe swulte.
man by of-his veins touching whether he soon died
 and basilius wiste þurh godes onwrigennysse. þæt hé sceolde
and basil knew through of-god revelation that he should
 þone læce to ge-leafan bringan and on fante fullian. ær
the physician to faith bring and in font baptize before
 his forð-siðe. þa lufode he hine forði. and gelome hine
his departure then loved he him therefore and often him
 ge-spræc. tihtende to ge-leafan. þeah þe he lange wið-soce.
addressed urging to faith though that he long refused
 Ða on sumum dæge sende basilius. æfter ðam ylcan læce
Then on a-certain day sent basil for the same physician
 swylce he his lacnunga gyrnde. and het hine sceawian
as-if he his healing desired and commanded him examine
 be his seocnysse. axude þa hu him þuhte. and se oðer him
about his sickness asked then how him seemed and the other him
 andwyrde. Gearciað þa þing. þe eow gewunelice synd. to
answered Prepare the things which to-you customary are for
 bebyrigunge. þes biscop gewit hraðe. Ða cwæð se erce-biscop.
burial this bishop departs soon Then said the arch-bishop
 to ðam æðelan læce. nastu hwæt þu sægst. þeah
to the noble physician knowest-not-thou what thou sayest though
 þu swá ne wene. Se læce him cwæð to. Ne lyfastu oð
thou so not think The physician him said to Not livest-thou until
 æfen. þa cwæð basilius. hwæt gif ic bide merigenes.
evening then said basil what if I await morning
 585 Se ebreisca cwæþ eft. Ne bið hit swa langsum. Ane tíð ic
The hebrew said again Not is it so long One hour I
 wene. þæt þin sawul wunige on þe. ac gefada þine þing. for
think that thy soul dwell in thee but arrange thy things for
 þan þe ic þe sæcge. þæt þes dæg ne ge-endað ofer ðe cucena.
that that I to-thee say that this day not ends over thee alive

Ða cwæð basilius mid blyðum mode him to. Hwæt destu gif
Then said basil with blithe mind him to What doest-thou if
 ic to mergen mid-deges gebīde. Se ebreisca cwæð. sylf ic swelte
I to morrow mid-day await The hebrew said self I die
 þonne. Se halga wer sæde. þu scealt sweltan synna. and criste
then The holy man said thou shalt die to-sins and to-christ
 lybban. þurh geleafan awend. Se læce him andwyrde. and
live through faith turned The physician him answered and
 cwæð. þæt he gelyfan wolde. and his wyllan gefreman. gif he
said that he believe would and his will perform if he
 wunode of mid-dæg. He be-hét þa mid aðe þæt he to þam
lived until mid-day He promised then with oath that he to the
 hælende gebuge. and fulluht under-fenge. gif se halga fæder
savior bowed and baptism received if the holy father
 leofode. Hwæt ða basilius bæd þone ælmihtigan god þæt he his
lived Lo then basil asked the almighty god that he his
 lif gelengde þam læce to hæle. Se biscop þa leofode swa swa
life lengthened for-the physician for health The bishop then lived so as
 he bæd æt gode. and on mergen ge-langode þone læce him to.
he asked from god and in morning summoned the physician him to
 Se iudeisca þa com. and cwæð mid wundrunge mid ealre
The jew then came and said with wonder with all
 heortan. Ic sæcge þæt crist is soð god. and heonan-forð wið-sace
heart I say that christ is true god and henceforth renounce
 mid soðum ge-leafan þam hatigend-licum bigengum. þe ða
with true faith the hateful rites which the
 Iudeiscan healdað. Hat me nu fullian. and mine hiwan
Jews hold Command me now baptize and my household
 ealle on þæs hælendes naman. buton elcunge. Se ærce-biscop
all in of-the savior name without delay The arch-bishop
 cwæð. Ic eow ealle fullige. mid minum agenum handum. ðine
said I you all baptize with my own hands thy

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hiwan. and þe. þa grapode se læce his lima eft. and cwæð.

household and thee then felt the physician his limbs again and said

Ðin mægn is aterod. and þa mihte þu næfst. Basilius him

Thy power is failed and the might thou hast-not Basil him

cwæð to. We habbað þone scyppend. þe þæt gecynd gescéop.

said to We have the creator who the nature created

and se us ge-strangað. He arás ða mid þam worde. and eode

and he us strengthen He arose then with the word and went

to cyrcean. and ætforan þam folce gefullode þone Ioseph. mid

to church and before the people baptized the Ioseph with

eallum his hiwum. and ge-huslode hí siððan. and lærde hí

all his household and houseled them afterward and taught them

georne. be ðam ecan life. Siþþan he messode mannum to

eagerly about the eternal life Afterward he said-mass for-men until

nones. and lærde hi georne. and luflice hí cyste. and genam

nones and taught them eagerly and lovingly them kissed and took

ðone dæl þæs deorwurðan husles. þe se hælend gehalgode.

the part of-the precious housel which the savior hallowed

þe he heold oð þæt. and æfter þære huslunge. mid herunga

which he held until that and after the houseling with praises

ge-wát. to þam lifigendan gode. þe he mid geleafan wurðode.

departed to the living god whom he with faith honored

mid þam he wunað on blysse. á butan ende. AMEN.

with whom he dwells in bliss ever without end AMEN

625 Hwæt þa se læce þe ðær gelyfed wæs. feoll uppon his

Lo then the physician who there believing was fell upon his

breost. mid flowendum tearum. and cwæð mid wope. wella

breast with flowing tears and said with weeping well

basilius. gif ðu sylf noldest. nære þu git forð-faran. þa

basil if thou self wouldest-not not-wert thou yet departed then

com mycel meniu on mergen to ðam lice. and Gregorius

came great multitude in morning to the body and Gregory

bisceop. þe mid basilie leornode. and oðre fela bisceopas. and
bishop who with basil learned and others many bishops and
 gebrohten þæt lic. mid gastlicum sangum. Into godes cyrcean.
brought the body with spiritual songs Into of-god church
 We wyllað nu ful sæcgan be ðam synfullan wífe. þe
We will now fully say about the sinful woman whom
 basilius sende. mid þære anre synne to effremme þam abbude.
basil sent with the one sin to ephrem the abbot
 þæt he ða án adylogode. Þæt wíf becom æt nextan þurh
that he that one blotted-out The woman came at last through
 þæt widgylle westen. to ðam halgan effrem. and he wiste hyre
the vast desert to the holy ephrem and he knew her
 fár. ðuruh godes onwrigennysse. and hwæt heo wolde þær.
journey through of-god revelation and what she would there
 and cwæð hire sona to. ic eom synful mann. Heo awearp þa
and said her at-once to I am sinful man She threw the
 cartan ða. and cwæð to effremme. Se ærce-biscop me sende
charter then and said to ephrem The arch-bishop me sent
 soðlice to ðe. þæt þu ðas ane synne. þe on þyssere ymlan
truly to thee that thou this one sin which on this roll
 stent. þurh þine ge-bedu adilige. swa swa he dyde þa oðre.
stands through thy prayers blot-out so as he did the others
 Se halga effrem cwæð. nese nese dohtor. ac se ðé þa manega 644
The holy ephrem said no no daughter but he who the many
 synne mihte adilegian. þurh his þing-rædene ða þa ðu hine
sins could blot-out through his intercession then when thou him
 bæde se mæg bet þone ic biddan for ðære anre. Gang ongean
asked he can better than I ask for the one Go back
 hraðe to ðam godes menn. þæt ðu hine befó ær his forðsiðe.
quickly to the of-god man that thou him catch before his departure
 þa arn þæt earme wíf ofer þæt westen swiðe. oð þæt heo
then ran the poor woman over the desert quickly until that she

to þære byrig be-com. þær man bær basilium. and feoll ða
to the city came where one bore basil and fell then
 to eorðan. flitende wið þone halgan. þæt he hi asende. fram
to earth quarreling with the saint that he her sent from
 him sylfum to westene. on swa mycelne weg. and ne wearð
him self to desert on so great way and not was
 gefrefrod. Heo wearp þa mid þam þæt gewryt on ða bære.
comforted She threw then with that the writ on the bier
 and cydde þam mannum be hyre misdædum. Ða wolde
and made-known to-the men about her misdeeds Then would
 an ðæra preosta. wytan þa synne. and sceawode þa cartan.
one of-the priests know the sin and looked-at the charter
 and clypode to ðam wífe. To hwi swincst þu la wíf. þeos
and called to the woman For what toolest thou O woman this
 carte is adilegod. Seo syn wearð þa adilegod. þurh drihtnes
charter is blotted-out The sin was then blotted-out through of-lord
 mildsunge. swa swa basilius wolde. þe ða wuldrode mid gode.
mercy so as basil would who then gloried with god
 662 Ða fægnode þæt wíf. and þæt folc wuldrode. þone lifigendan
Then rejoiced the woman and the people glorified the living
 god. þe lyfað on ecnysse. His líc wearð be-byrged on
god who lives in eternity His body was buried in
 cessariam byrig cappadoniscre scyre. þær þær he sylf biscop
caesarea city of-cappadocian shire there where he self bishop
 wæs. manegum fremiende. mid mycelre lare. and he sylf
was to-many profiting with great teaching and he self
 wolde sweltan for rihte ær ðam þe he for-suwode þone soðan
would die for right before that that he kept-silent the true
 gelyfan. betwux þam gedwol-mannum þe hine drehton for-oft.
faith among the heretics who him afflicted very-often
 for ði he wuldrað nú. á. to worulde mid gode. AMEN.
for that he glories now ever to world with god AMEN

Passio sancti Iuliani et sponse eius Basilisse

IV · SAINTS JULIAN AND BASILISSA

Julian of Antioch marries Basilissa, and on their wedding night they vow virginity amid a vision of Christ and Mary. They found a monastery and a convent, and Basilissa and her nuns die before the persecution. Under Martianus, Julian's monks are burned, a torturer's eye is healed, and the idols fall. Martianus's son Celsus and twenty guards are converted, seven Christian brothers join them in prison, and Julian raises a dead man. The saints come unharmed out of the fire, convert Celsus's mother, and sink a temple, and beasts will not touch them. They are beheaded, and Martianus dies eaten by worms.

Iulianus wæs gehaten. sum æðele godes ðegn. on egypta 1
Julian was called a-certain noble of-god thane in of-egyptians
lande. on antiochian þære byrig. Se wæs æðel-boren of
land in antioch the city He was noble-born of
æwfestum magum. and on cristes lare ge-læred. fram
pious kinsmen and in of-christ teaching taught from
geogope. Ða wolde his fæder. and his frynd ealle. þæt he
youth Then would his father and his friends all that be
wifian sceolde þa ða he eahtetyne gæra wæs. ac iulianus
wife should then when he eighteen years was but julian
cwæð þæt he cunnian wolde his drihtnes wyllan hu he
said that he test would of-his lord will how he
wolde be him. He wearð þa ge-bysgod on his ge-bedum
would about him He was then busied in his prayers
seofan niht. bæd þone ælmihtigan crist þæt he his clænnysse
seven nights asked the almighty christ that he his cleanness
geheolde. Ða æt-eowde se hælend hine sylfne on swefne þam
kept Then showed the savior him self in dream to-the
æpelan cnihte on ðære eahteodan nihte. and cwæð þæt he
noble youth on the eighth night and said that be

sceolde soðlice underfon mæden him to gemacan. þe hine ne
 should truly receive maiden for-him as mate who him not
 moste ascyrian fram his clænan lufe þe he gecoren hæfde.
 might separate from his clean love which he chosen had
 Se hælend him cwæð to. Ic beo sylf mid þe. and on þe
 The savior him said to I am self with thee and in thee
 adwesce ealle ontendnysse. and þæt mæden ic ge-bige. eac to
 quench all burning and the maiden I turn also to
 minre lufe. and on eowrum bryd-bedde. ic beo eow æt-eowed.
 my love and in your bride-bed I am to-you shown
 and þurh eow me bið ge-halgod manegra oðre clenness
 and through you to-me is hallowed of-many other cleanness
 and ic þe under-fo mid ðinum mædene to heofonum.
 and I thee receive with thy maiden to heavens

- 22 Ða awóc Iulianus gewyssod þurh his drihten. cwæð to his
 Then awoke Julian guided through his lord said to his
 freondum. þæt he on-fon wolde. mæden him to gemacan.
 friends that he receive would maiden for-him as mate
 and hi mycclum þæs fægnodon. Ða fundon his magas sum
 and they greatly that rejoiced Then found his kinsmen a-certain
 æðel-boren mæden basilissa gehaten. and him þa begeaten.
 noble-born maiden basilissa called and for-him then got
 Ða wurdon gegearcode þa gyftu æfter gewunan. and hí butu
 Then were prepared the nuptials after custom and they both
 coman on anum bedde to-somne. Hwæt ða iulianus hine
 came in one bed together Lo then julian himself
 georne ge-bæd. to ðam hælende criste. þæt he hine geheolde.
 eagerly prayed to the savior christ that he him kept
 wið ealla ontendnysse. and yfele costnunga. Ða wearð þæt
 against all burning and evil temptations Then was the
 bryd-bed mid bræðe afylled. swylce þær lægon. lilie and
 bride-bed with fragrance filled as-if there lay lily and

rose. Ða cwæð basilissa to þam clænan brydguman. Hit is
rose Then said basilissa to the clean bridegroom It is
 winter-tid nu and ic wundrie þearle hwanon þes wurt-bræð
winter-tide now and I wonder greatly whence this herb-fragrance
 þus wynsumlice steme. and me nu ne lyst. nanes synscipes.
thus pleasantly steam and me now not pleases any wedlock
 ac þæs hælendes geþeodnysse mid ge-healdenre clennisse.
but of-the savior union with kept cleanness
 Iulianus andwyrde þam æðelan mædene. þes wynsuman
Julian answered the noble maiden this pleasant
 bræð þe ðu wundrast þearle. næfð nan angin. ne eac
fragrance which thou wonderest greatly has-not any beginning nor also
 nænne ænde. Þes bræð is of criste seðe is clænnysse
any end This fragrance is from christ who is of-cleanness
 lufigend. gif wit þurh-wuniað on ansundum mægð-hade.
lover if we-two continue in whole maidenhood
 and hine clænlice lufiað. þonne cume wit to his rice.
and him cleanly love then come we-two to his kingdom
 and wit ne beoð to-twæmede. ác á to worulde blyssiað.
and we-two not are separated but ever to world rejoice
 Basilissa cwæð. þæt heo on clænum mægð-hade þurh-wunian 46
Basilissa said that she in clean maidenhood continue
 wolde. for ðam wynsuman behate. and habban þæt ece lif.
would for the pleasant promise and have the eternal life
 and ðone hælend to bryd-guman. Ða clypode iulianus on
and the savior as bride-groom Then called julian in
 cneow-gebedum ðus. Confirma hoc deus. quod operatus es
knee-prayers thus Confirm this god which wrought thou-hast
 in nobis. et reliqua. Gefæstna þis hælend. þæt þæt ðu on ús
in us and the-rest Fasten this savior that which thou in us
 gewyrcst. and basilissa sona swa ge-lice dyde. Ða astyrede þæt
workest and basilissa at-once so likewise did Then stirred the

bryd-bed. and beorht leoht þær scéan. and crist wearð gesewen
bride-bed and bright light there shone and christ was seen
 mid scinendum werode. and his modur maria mid hyre
with shining host and his mother mary with her
 mædenlicum heape. Crist clypode þa to ðam clænan cnihte.
maidenly band Christ called then to the clean youth
 and cwæð þæt he hæfde oferswiðod woruldlice gælsan. and
and said that he had overcome worldly lust and
 þone gramlican feond. Of marian werode wæs þus geclypod.
the fierce fiend From of-mary host was thus called
 Eadig eart þu basilissa. forþan þe þu gebygdest þin mod to
Blessed art thou basilissa because that thou turnedst thy mind to
 halwendum mynegungum. and middan-eardlice swæsnysse mid
healing admonitions and middle-earthly pleasure with
 ealle forsiht. and þe sylfe gearcost to wuldre. Þa com to ðam
all despisest and thee self preparest for glory Then came to the
 bedde boc fram þam hælende. and twegen his halgan mid twam
bed book from the savior and two his saints with two
 cynehelmum. arærdan hi þa úpp. and heton hí rædan.
king-helms raised them then up and commanded them read
 67 Ða rædde iulianus þas word on þære béc. Se þe for minre
Then read julian these words in the book He who for my
 lufe middan-eard forsihð. he bið soðlice geteald to þam
love middle-earth despises he is truly counted to the
 unbesmitenum halgum. þe næran on heora life besmitene
undefiled saints who not-were in their life defiled
 mid wifum. Basilissa bið geteald to þæra mædena getæle þe
with women Basilissa is counted to of-the maidens number who
 marian folgiað þæs hælendes meder. Æfter þissere rædinge.
mary follow of-the savior mother After this reading
 and oðrum tihtingum. ge-wendon þa halgan to þam hælende
and other urgings went the saints to the savior

úpp. Hwæt þa iulianus ungewæmmede heold his bryde. and
 up Lo then julian unstained kept his bride and
 hi wæron geðeodde mid soðre clænnysse gastlice þeonde
 they were joined with true cleanness spiritually thriving
 on godes gewytnysse. Heora fæderas wæron gefyrn cristene.
 in of-god witness Their fathers were long-ago christian
 Hit gelamp þa raðe. þæt hi of life gewytan. and læfdon
 It happened then soon that they from life departed and left
 heora æhta þam æðelum mannum. Iulianus þa dælde. be
 their possessions to-the noble people Julian then dealt by
 his drihtnes wyssunga heora land are. þe him læfed
 of-his lord guidance their land property which to-him left
 wæs. and arærde him mynster and his mædene oðer.
 was and raised for-himself monastery and for-his maiden another
 He wearð þa fæder ofer fæla muneca. and basilissa modor
 He became then father over many monks and basilissa mother
 ofer manega mynecena. and hī þa gastlican werod under
 over many nuns and they the spiritual troops under
 gode gewyssodon. on dæg-hwamlicre lare to heora dryhtnes
 god guided in daily teaching to of-their lord
 wyllan. op þæt se reðe æhtnysse on egypta lande becom.
 will until that the fierce persecution in of-egyptians land came
 fram þam wel-hreowan casere þe wæs geciged dioclytianus.
 from the cruel emperor who was called diocletian
 Ða gebædon. þa halgan hī to þam hælende. and he him 90
 Then prayed the saints themselves to the savior and he to-them
 asende þisne frofer þus cwæðende. Eala þu basilissa þine
 sent this comfort thus saying O thou basilissa thy
 gebedu synd gefyllede þæt ealle þine mædenu of middan-earde
 prayers are fulfilled that all thy maidens from middle-earth
 gewitað ær ðan þe seo arlease ehtnys. ofer eow be-cume.
 depart before that that the impious persecution over you come

þæt ge ne beon ge-wem-mede. þurh ða wodan ehteras. Hit
that ye not be defiled through the mad persecutors It
 wearð þa gefylled. swa swa him fore-sæde god. þæt ealle ða
was then fulfilled so as to-them aforesaid god that all the
 femnan þe folgodon basilissan gewytan of worulde to þam
maidens who followed basilissa departed from world to the
 wuldor-fullan hælende. and basilissa siððan soðlice gelaðod.
glorious savior and basilissa afterward truly invited
 gewat on mægðhade of middan-earde to criste. and iulianus
departed in maidenhood from middle-earth to christ and julian
 mid blisse hī bebyrgde mid his munecum. And he abád on
with bliss her buried with his monks And he remained in
 life mid his leofan gebroðrum tihtende hī geornlice. to ðam
life with his dear brothers urging them eagerly to the
 to-werdan gecampe. Ða com martianus se man-fulla cwællere.
coming battle Then came martianus the wicked killer
 Into antiochian þære egyptiscan byrig. mid ormettre ehtnysse.
Into antioch the egyptian city with enormous persecution
 fram þam arleasan casere. He sette ða gebann þæt nan mann
from the impious emperor He set then decree that no man
 bicgan ne moste. oððe ænig þing syllan buton he onsæged-nysse.
buy — might or any thing sell unless he sacrifice
 geoffrode þam leasum deofol-gyldum. and his drihten wið-soce.
offered to-the false devil-idols and his lord renounced
 110 Him wearð þa ge-sæd. be ðam soðan geleafan. þe Iulianus
To-him was then said about the true faith which julian
 heold mid his halgum gebroðrum. and sende to ðam heape
beld with his holy brothers and sent to the band
 het hi gebugan to his deofolgyldum. þe læs þe hī
commanded them bow to his idols the less that they
 for-demed wurdon. Ac Iulianus ne rohte þæs reðan þywrace.
condemned became But julian not recked the fierce threat

ne nan his gefeƿena forht næs on mode. ac wæron lust-bære
nor any of-his companions afraid was in mind but were joyful
 for þone leofan drihten wita to þrowienne. and eac
for the dear lord torments to suffer and also
 wælhreowne deað. Ða ge-cyrde se ærendraca. and þis sæde
cruel death Then returned the messenger and this said
 þam deman. Martianus þa het þone halgan Iulianum
to-the judge Martianus then commanded the holy Julian
 him to ge-langian to langsumum wytum. and het siððan
him to summon to long torments and commanded afterward
 for-bernan ealle his gebroðra. samod binnan þam ylcan huse.
burn-up all his brothers together within the same house
 þe hi heora beda be-eoden. Ða wearð se halga heap þam
which they their prayers performed Then was the holy band to-the
 hælende ge-offrod. and þurh þæt hate fýr to heofonan rice
savior offered and through the hot fire to of-heaven kingdom
 becóm. On ðere stowe beoð gehælede. gehwilce untrume. þurh
came In the place are healed various sick through
 þæra martyra ge-earnunga. þe on þære stowe ðrowodon. Hwæt
of-the martyrs merits who in the place suffered Lo
 ða martianus se manfulla cwellere. hæfde langsum gewinn.
then martianus the wicked killer had long struggle
 wið þone æðelan Iulianum. and cwæð þæt he geara wiste his
with the noble Julian and said that he well knew his
 æðelborennysse. and ic þe for-ði tihte. þæt ðu þam godum
nobility and I thee therefore urge that thou to-the gods
 ge-offrige. æfter þinre gebyrde. þæt hi þe blyðe beon.
offer after thy birth that they to-thee blithe be
 Iulianus him sæde. þu eart soðlice ablend mid þinre
Julian to-him said thou art truly blinded with thy
 yfelnyssse. and for-þi me þus olæcst. Ge habbað manega godas.
evil and therefore me thus flatterest Ye have many gods

and manega gydena. we soðlice wurðian ænne soðne god.
and many goddesses we truly honor one true god
 Eower godas synd agotene. oððe agrafene. hu magon hi beon
Your gods are cast or carved how can they be
 ge-gladode. þurh ænige bigencgas. oþþe þam gemyłtsian. þe hí
gladdened through any worships or those pity who them
 mid ge-dwylde wurðiað. Þeos race is swiðe lang-sum fullice
with error honor This narrative is very long fully
 to gereccenne. ac we hit sæcgað eow on þa scortostan wisan.
to recount but we it say to-you in the shortest manner
 Hwæt þa martianus. het his manfullan cwelleras. þone
Lo then martianus commanded his wicked killers the
 halgan beatan mid heardum saglum. Þa bærst sum sagol
saint beat with hard clubs Then burst a-certain club
 into anes beateres eagan. swa þæt his eage wand út mid þam
into of-a beater eye so that his eye flew out with the
 slæge. Se man wæs þam deman þearle nyd-behefe. and cuð
blow The man was to-the judge very necessary and known
 þam casere. and him eallum ge-cweme. Ða cwæð martianus
to-the emperor and to-them all pleasing Then said martianus
 mid mycclum graman. swa micel is þin dry-cræft. þæt ðu þas
with great anger so great is thy sorcery that thou these
 dyntas naht ne gefretst. and þærto eacan ablendst. þone þe þe
blows naught — feelest and there-to besides blindest him who thee
 beaton sceolde. Iulianus þa cwæð. to þam wel-hreowan þus.
beat should Julian then said to the cruel-one thus
 150 Clypiað to eowrum godum. and to eallum gydenum. þæt
Call to your gods and to all goddesses that
 hí nu gehælan. þises hæðenan eage. and gif hí ne magon.
they now heal of-this heathen eye and if they not can
 ic hine gehæle þurh crist. Þa eoden þa hæðen-gyldan. into
I him heal through christ Then went the heathen-priests into

heora temple. clypigende hlude. to ðam leasan gode. Ða
their temple calling loudly to the false god Then
 andwerdan þa deofla. of þam dædan anlicnyssum. Gewitað
answered the devils from the dead images Depart
 fram us. we synd wraðe ge-swæncte and mid fyre for-numene.
from us we are grievously afflicted and with fire consumed
 for Iulianes intingan. æfre fram ðam dæge þe ge hine ærest
for of-Julian sake ever from the day that ye him first
 dræhton. Hú mage wé blinde þone blindan ge-hælan. Ða
afflicted How can we blind the blind heal Then
 cwæð Iulianus þe þæt eal wyste. to martiane. mid micelre
said Julian who that all knew to martianus with great
 blisse. Gang into þinum godum þe hí clypiað to him. Ða
bliss Go into thy gods who them call to them Then
 eode se ehtere into ðam temple. and ge-seah þa anlicnyssa
went the persecutor into the temple and saw the images
 ealle to-cwysede gyldena and sylfrena. and sume of smyltinga.
all crused golden and silver and some of amber
 Sume of cristallan to-brytte mid ealle. Ða sæde martianus þæt
Some of crystal broken with all Then said martianus that
 ða soðfæstan godes mid geylde for-bæron. þone bysmorfullan
the true gods with patience endured the shameful
 teonan. þæt hí swa Iulianum to him ge-bigan mihton.
injury that they so Julian to them turn could
 He bæd swa þeah Iulianum. þæt he his ge-beot gelæste. 170
He asked so though Julian that he his promise performed
 and þæs cnihtes eage þurh his crist ge-hælde. Ða mærcode
and of-the youth eye through his christ healed Then marked
 Iulianus þæs mannes eage. mid cristes rode-tacne. and se cniht
Julian of-the man eye with of-christ rood-sign and the youth
 wearð ge-hæled. swylce his eage nære næfre ær gederod.
was healed as-if his eye not-were ever before harmed

Ða clypode se cniht. and cwæð to martiane. Se god is to
Then called the youth and said to martianus The god is to
 gelyfanne. þe ða cristenan ongelyfað. and þine godas synd
believe in-whom the christians believe and thy gods are
 soðlice deofflu. Martianus þa hét hine be-heafðian. forðan
truly devils Martianus then commanded him behead because
 þe he gelyfde. on þone lyfigendan god. þe his eage onlihte.
that he believed in the living god who his eye lit
 and eac his heortan. He het eac geswencean mid swarum
and also his heart He commanded also afflict with heavy
 witum. þone halgan Iulianum. and het hine lædan geond
torments the holy Julian and commanded him lead throughout
 ealle þa burh gebundene mid racen-teagum. Martianus hæfde
all the city bound with chains Martianus had
 his sunu ær befæst. to woruld-licre lare. and to uðwiteginge.
his son before committed to worldly teaching and to philosophy
 on þære ylcan byrig. þe se gebundene eode. His nama wæs
in the same city which the bound-one went His name was
 celsus. and se ge-seah þone halgan. and hu godes ænglas him
celsus and he saw the saint and how of-god angels him
 mid flugon. awarep þa his lár-bóc. and mid geleafan arn to
with flew cast-away then his teaching-book and with faith ran to
 þam halgan were. and his fét gesohte. cwæð þæt he wiðsoce
the holy man and his feet sought said that he renounced
 þam sceand-licum godum. and crist andette mid ealre heortan.
the shameful gods and christ confessed with all heart
 193 Ne mihte hine nan man of þam geleafan gebringan. ne
Not could him any man from the faith bring nor
 fram Iuliane. þurh ænig þing ateon. Ða wærð martianus
from Julian through any thing draw Then was martianus
 and eac seo modor dreorige on mode. and heora men ealle.
and also the mother sad in mind and their men all

and martianus befrán þone mæran Iulianum. hwi woldest þu
and martianus asked the famous Julian why wouldest thou
 amyrran min ancennedan sunu. þurh þinne dry-cræft. and
mar my only-begotten son through thy sorcery and
 to þinum criste geweman. Beheald ure sarnysse. and urne
to thy christ lure Behold our sorrow and our
 sunu forlæt. and ic ðe gepingie to urum kasere. Celsus
son release and I for-thee intercede to our emperor Celsus
 se sunu sæde þam swicolan fæder þus. Ic wiðsace þe fæder
the son said to-the deceitful father thus I renounce thee father
 for þinum gedwylde. and ic gelyfa on crist þe me gecoren
for thy error and I believe in christ who me chosen
 hæfð. witna gif þu wylle. mid wæl-hreowum tintregum þinne
has torture if thou will with cruel torments thy
 agenre sunu. for þinra goda bigencge. Gif þu nelle me
own son for of-thy gods worship If thou will-not me
 of-slean. asend me to þam casere. þæt ic þær deað þrowige
slay send me to the emperor that I there death suffer
 for minum drihtne criste. Þa halgan wurdon gebrohte on
for my lord christ The saints were brought into
 blindum cwearterne syððan be martianes háse þær manna
blind prison afterward by of-martianus command where of-men
 lic lagon. þe wæran ær acwealde on ðam cwearterne
bodies lay who were before killed in the prison
 gefyrn. þa weollon eall maðon. and egeslice stuncon.
long-ago which swarmed all with-maggots and dreadfully stank
 Þa fore-sceawode godes gifu. þæt þær scean mycel leoht. 213
Then provided of-god grace that there shone great light
 and se stenc wearð awend. to wynsumum bræðe. and eall se
and the stench was turned to pleasant fragrance and all the
 unwynsumnyss him wearð to blysse. Þa cwædon þa cempa
unpleasantness to-them became to bliss Then said the soldiers

þe se cwellere gesette. þam halgum to weard-mannum.
whom the killer set for-the saints as guards
 þæra wæron twentig. Unrihtlic us bið. þæt we æft
of-whom were twenty Wrong for-us is that we again
 gecyrron. fram þysum beorhtan leohte. to blindum þystrum.
turn from this bright light to blind darknesses
 fram life to deaðe. fram soðe to leasunga. Hi feollon þa
from life to death from truth to lies They fell then
 ealle to Iulianes fotum. mid ge-leafan herigende þæs hælendes
all to of-Julian feet with faith praising of-the savior
 naman. Iulianus þa bæd mid onbryrdnyse his drihten.
name Julian then asked with devotion his lord
 þæt he fore-sceawode hu hi ge-fullode wurdon. þær wæron
that he provided how they baptized were There were
 binnan þære byrig. seofan gebroðra cristena. þæs caseres
within the city seven brothers christian of-the emperor
 cynnes. and heora fæder wæs cristen. þam alyfde se casere
kin and their father was christian to-whom allowed the emperor
 heora cristen-dom to healdenne. butan ælcere eht-nyse. for
their christendom to hold without any persecution for
 ðam arwurðan cynne. Hi hæfdon ænne mæsse-preost swiðe
the venerable kin They had a mass-priest very
 mæres lifes. antonius gehaten. þe him mæssan gesang. Þas
of-famous life antonius called who for-them mass sang These
 geneosode se hælend. and hét hí gan to þam cwearterne.
visited the savior and commanded them go to the prison
 mid heora mæsse-preoste. þæt þa men wurdon gefullode.
with their mass-priest that the men were baptized
 233 Hi eoden þa on niht. and godes ængel hí lædde. and þæt
They went then in night and of-god angel them led and the
 cweartern geopenade. mid his handa hrepunge. Þa sædon þa
prison opened with his hand touch Then said the

gebroðra. þæt se hælend hi asende. mid heora mæsse-preostæ.

brothers that the savior them sent with their mass-priest

þa men to fullienne. Iulianus þa sona þæs þancode gode. and

the men to baptize Julian then at-once that thanked god and

wearð þa ge-fulloð se fore-sæda cnapa. and his fæder ceman.

was then baptized the aforesaid boy and of-his father soldiers

on cristes naman endemes. Þis wæarð þa ge-cyð. þam cwellere

in of-christ name together This was then made-known to-the killer

martiane. þæt þa seofan gebroðra. butan ælcere ehtnysse. woldan

martianus that the seven brothers without any persecution would

for cristes naman on þam cwearterne þrowian. Þa het se

for of-christ name in the prison suffer Then commanded the

cwellere hi. of þam cwearterne gelædan. and axode hwi hi

killer them from the prison lead and asked why they

woldan butan ehtnysse þrowian. Þa cwæð se yldesta broðor.

would without persecution suffer Then said the eldest brother

to þam arleasan deman. Andsæte bið þæt treow. þe æfre

to the impious judge Hateful is the tree which ever

grewð. on leafum. and næfre nænne wæstm. his scyppende.

grows in leaves and never any fruit to-its creator

ne bringð. swa synd we cristene. gif ure cristen-dóm. ne bið

— brings so are we christians if our christendom not is

acunnod. Þa het se cwellere hi to þam cwearterne

tested Then commanded the killer them to the prison

gelædan. and sende his gewrit to þam wælhreowan casere.

lead and sent his writ to the cruel emperor

Gehelp urum godum. and hát to þe gefeccan. þisne dry. 251

Help our gods and command to thee fetch this sorcerer

Iulianum. þe ure góða anlicnysse. mid ealle to-brytte. and

Julian who of-our gods images with all broke and

minne sunu gebygde. fram me to his criste. and þa seofan

my son turned from me to his christ and the seven

cnihtas. þe be þinre leafa lyfedan buton ehtnysses on þyssere
youths who by thy leave lived without persecution in this
 byrig for hyra mycclum gebyrde. þa asende se casere þisne
city for their great birth then sent the emperor this
 cwide ongean. gif Iulianus þurh-wunað mid his geferum on
sentence back if Julian continues with his companions in
 þysum. nim fela tunnan and do hí þær on innan. on-ælc hi
this take many casks and put them there in within kindle them
 siððan ealle oðrum mannum to bysne. And gif he þurh his
afterward all to-other men as example And if he through his
 dry-cræft þæt fyr adwescan mæg. gewitna hi ealle loca hu þu
socery the fire quench can punish them all look how thou
 wylle. Ða het martianus þa godes menn gefeccan. and
will Then commanded martianus the of-god men fetch and
 axode Iulianum hweðer hí aht smeaddon. ymbe hyre agene
asked Julian whether they ought considered about their own
 þearfe. on þære hwile oðþæt. Iulianus sæde. ure geþanc is. swa
need in the while until Julian said our thought is so
 swa hit wæs. gif þu ænig wite beþohtest. we synd gearwe
as it was if thou any torment devisedst we are ready
 to þam. Ða mid þyssere spræce. bæron menn on ðære stræt
for that Then with this speech bore men on the street
 anes hæðenes mannes lic. and se heard-heorta dema. het
of-a beaten man body and the hard-hearted judge commanded
 beran þone deadan. to his dom-setle. cwæð þa to Iuliane.
bear the dead to his judgment-seat said then to Julian

271 Eower crist arærde. þa deadan to life. lét nu geswutelian. gif
Your christ raised the dead to life let now reveal if
 he soð god sy. and ge þisne aræran. Ða and-wyrde iulianus.
be true god be and ye this raise Then answered julian
 þam arleasan deman. Hwæt fremað þam blindan seo beorhta
the impious judge What profits the blind the bright

sun-beam. Is swa þeah tima þæt godes miht beo geswutelod.

sun-beam Is so though time that of-god might be revealed

Iulianus ða hóf to heofonum his eagan. biddende his

Julian then raised to heavens his eyes asking his

drihten. þæt he þone deadan arærde. Ða æfter anre tida. arás

lord that he the dead raised Then after one hour arose

se deade. and clypode ofer eall. Eala hu andfæncge gebed.

the dead-one and called over all O how acceptable prayer

and hu clæne mægð-hád. is on þisum mæran iuliane. Eala

and how clean maidenhood is in this famous julian O

hwider ic wæs gelæd. and hwanon ic eom nu gebroht. Ða

whither I was led and whence I am now brought Then

het martianus mid his hosp-wordum. þæt he ful sæde

commanded martianus with his scorn-words that he fully said

his sið him eallum. Ða cwæþ se geeadcucoda. me coman

his journey to-them all Then said the revived-one me came

to sil-hearwan. atelices hiwes swa heage swa entes. mid

to ethiopians of-hideous form as high as giants with

byrnendum eagum. and egeslicum toðum. Heora earmes wæron

burning eyes and dreadful teeth Their arms were

swylce ormæte beames. heora clawa scearpe. and hi sylfa

as-if enormous beams their claws sharp and they selves

un-mild-heorta. Ðas þyllice me tugon to þære sweartan helle.

un-mild-hearted These such me dragged to the black hell

Ða mid þam þe iulianus his drihten gebæd. þæt he me eft 291

Then with that that julian his lord prayed that he me again

arærde. þa unrotsodon helware and of godes þrym-setle.

raised then grieved hell-dwellers and from of-god throne

wearð þus geclypod. Beo se man ongean gelæd. for minum

was thus called Let-be the man back led for my

leofan iuliane. nelle ic hine ge-unrotian on ænigum þincge.

dear julian will-not I him sadden in any thing

Ða coman twegen englas. and me of ðam deoflum genamon.

Then came two angels and me from the devils took

and me gebrohtan to life. þæt ic nu on god gelyfe. æfter

and me brought to life that I now in god believe after

minum deaðe. þone þe ic ær wiðsóc. Ða wearð martianus

my death him whom I before renounced Then was martianus

mycclum gedrefed. and het hi ealle gebringan binnan

greatly troubled and commanded them all bring within

þam cwearterne eft. and het gearcian ða tunnan to heora

the prison again and commanded prepare the casks for their

bærnette. swa swa se kasere hét. þurh his ærend-gewrit.

burning so as the emperor commanded through his letter

Ða wearð se edcucode man be-twux þysum gefvllod. binnan

Then was the revived man between this baptized within

þam cwearterne. and gebád mid þam cristenum. oð þæt

the prison and waited with the christians until that

martianus hí to þam martyrdome gefette. Hi wurdon þa

martianus them to the martyrdom fetched They were then

gebrohte gebundene on racen-teagum ealle to þam tunnum

brought bound in chains all to the casks

and to þære ontendnysse. Ða cwæð martianus mid mycelre

and to the burning Then said martianus with great

angsumnysse to þam halgum werum. and to his agenum suna.

anguish to the holy men and to his own son

310 Eala hwilc anwilnys and ge-ortruwad wylla. þurh ða þeos

O what obstinacy and despairing will through which this

fægre geogað. nu forwurðan sceall. Eala þu iuliane. þe

fair youth now perish shall O thou julian who

awendest minne sunu. swa þæt hé mín ne ræcð ne eac þære

turnedst my son so that he me not recks nor also the

meder. Ða com seo modor mid mycelre sarnysse. and ealle

mother Then came the mother with great sorrow and all

hyre hyred-men to þære heofunga. and manega oðre menn
her household-men to the lamentation and many other men
 to þære mycclan wæfer-syne Ða cwæð þæs deman sunu.
to the great spectacle Then said of-the judge son
 to his dreorigan fæder. Ne þurfe ge us bemænan. ne urne
to his sad father Not need ye us bemoan nor our
 siþ bewepan. bewepaþ eow sylfe. we siðiaþ to heofonum.
journey bewail bewail you selves we journey to heavens
 we farað ðurh þæt fyr unforhte þurh god. and we ansunde
we go through the fire unafraid through god and we whole
 becumað. eft to eowrum gesihþum. Ðonne þu me eft
come again to your sights When thou me again
 gesihst gesundne of þam fyre. Gepafa þæt min modor me
seest sound from the fire Allow that my mother me
 gespræcan. and sume þreo niht on minum ræde beon. ic
speak-with and some three nights in my counsel be I
 wene þæt þu ne forleosa naðor ne hí ne me. Ða wearð seo
think that thou — lose neither — her nor me Then was the
 modor on mode geblissod. and se fæder cwæð. þæt he þæs
mother in mind gladdened and the father said that he of-the
 cnapan willan wolde gefremman. gif he of þam fyre come.
boy will would perform if he from the fire came
 Ða hét se dema his gingran þis dón. and eode mid his
Then commanded the judge his deputy this do and went with his
 wife. aweg to his huse. for þan þe hé ne mihte geseon hu his
wife away to his house for that that he not could see how his
 sunu forburne. Ða hét se under-gerefa hí ealle ge-bringan
son burned Then commanded the under-reeve them all bring
 into ðam tunnum. and ontendan hí mid acuman. and mid
into the casks and kindle them with tow and with
 wuda belecgan. swa þæt se lig astah má þone ðryttig fæðma.
wood surround so that the flame rose more than thirty fathoms

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on þæs folces gesihþe. oðþæt þæt áð wæs for-burnen. and ealle
in of-the people sight until the pyre was burned-up and all
 þa tunnan. Ða stodon þa halgan. hale of þam fyre glitiniende
the casks Then stood the saints whole from the fire glittering
 swa swa gold. þus herigende god. Transiuimus per ignem et
so as gold thus praising god We-passed through fire and
 aquam. et eduxisti nos in refrigerium. We ferdon þurh fyr and
water and thou-leddest us into refreshment We went through fire and
 wæter. and þu us læddeð on celincge. Þis ge-axode se dema.
water and thou us leddest into cooling This learned the judge
 and þyder efste mid his wife. and æfter langsumre spræce. let
and thither hastened with his wife and after long speech let
 þa modor to þam suna. on synderlicre clysincge. þæt heo þone
the mother to the son in private enclosure that she the
 sunu gebigde. Ða gebædon þa halgan. binnan þam cwearterne.
son turned Then prayed the saints within the prison
 for þæt hæðene wif. þæt se hælend hire gemiltsode.
for the heathen woman that the savior her pitied

346 Ða wearð þær eorð-styrung. and eall seo stow byfode. and þær
Then was there earth-quake and all the place trembled and there
 scean mycel leoht. and mære bræð þær stanc. swa þæt þæt wif
shone great light and glorious fragrance there smelled so that the woman
 wundrode. þæs wynsuman bræþes. and cwæð þæt heo næfre
wondered the pleasant fragrance and said that she never
 ær naht swilces ne gestunce. Ða gelyfde heo sona on þone
before aught such — smelled Then believed she at-once in the
 lifigendan god. and wearð gefullod æt þam fore-sædan preoste.
living god and was baptized by the aforesaid priest
 and fullice ge-cyrred. to ðam soðan geleafan. Ða ge-axode se
and fully turned to the true faith Then learned the
 dema þis þus gedon. and het hi ealle gelædan. to his
judge this thus done and commanded them all lead to his

laðan andweardnysse. and cwæð to his suna celse mid graman.

hateful presence and said to his son celsus with anger

Bæde þu forþi þinre modor spræce. þæt þu hí gebigdest to

Askedst thou therefore of-thy mother speech that thou her turnedst to

þinum bigenge fram me. Se cnapa þancode gode. þe hí swa

thy worship from me The boy thanked god who her so

gebigde to his soðan geleafan. þæt heo ne losode mid him.

turned to his true faith that she not perished with him

Þa hét martianus þæt man hi gelæhte. ac hí wurdon

Then commanded martianus that one them seized but they were

ablende þe þæt bebod begunnon. Æfter þisum hét se

blinded who the command undertook After this commanded the

heard-heorta dema. beheafðian þa cempa. þe on crist gelyfdan.

hard-hearted judge behead the soldiers who in christ believed

and þa seofon gebroðra. he hét ealle forbernā. and heold

and the seven brothers he commanded all burn-up and kept

gyt þa feower mid þam fore-sædan wife. wolde hi gelædan

yet the four with the aforesaid woman would them lead

to his leofestan godum þe him to lafe wæron. þa ða

to his dearest gods which to-him as remnant were when the

oðre losodon. þæt hi huru þam godum heora lác geoffrodon.

others perished that they at-least to-the gods their gift offered

He het þa gedæftan. þæt deofles templ. and þa halgan 369

He commanded then prepare the of-devil temple and the saints

coman þider on bendum. and ealle þa hæðen-gildan. þe þæs

came thither in bonds and all the heathen-worshippers who the

huses gimdon. coman to þam temple. togeanes þam cristenum.

house kept came to the temple against the christians

Þa bed Iulianus gebigedum cneowum. mid his ge-ferum.

Then prayed Julian with-bent knees with his companions

þone heofonlican god. Þæt he his mihte geswutelode.

the heavenly god That he his might revealed

mannum to geleafan. and þæt templ to-wurpe. mid his
to-men for faith and the temple overthrew with its
 awyrigedum godum. Æfter þære bene to-bærst seo eorðe.
cursed gods After the prayer burst the earth
 and þæt templ asanc. mid eallum his sacerдум. and fela
and the temple sank with all its priests and many
 þære hæðenra forferdon samod. Ða cwæð Iulianus. to þam
of-the heathens perished together Then said Julian to the
 cwellere þus. Hwær is nu seo fægernys. þines gefrætowodan
killer thus Where is now the fairness of-thy adorned
 temples. hwær synd þa anlicnyssa. þe þu onwuldrodest. Swa
temple where are the images which thou gloriedst-in So
 swa hí besuncon on ðone sweartan grund. swa sceole ge
as they sank into the black abyss so shall ye
 hæðene on helle grund besincan. þær bið æfre éce fýr. and
heathens into of-hell abyss sink where is ever eternal fire and
 undeadlic wyrм. þe eowre lichaman cywð. and ge þeah ne
undying worm which your bodies chews and ye though not
 sweltað. ac bið æfre se lichama ge-edniwod to ðam witum.
die but is ever the body renewed for the torments
 388 Ðær ge biddað mildsunga. ac eow biþ forwyrned. Git þa
There ye ask mercies but to-you is refused Yet then
 martianus for his manful-nysse. nolde on god gelyfan. ac wearð
martianus for his wickedness would-not in god believe but was
 mid graman afylled. and cwæð þæt hé wolde wrecan his godas.
with anger filled and said that he would avenge his gods
 Het þa bewindan heora handa. and fét. mid gesmyredum
Commanded then wind their hands and feet with smeared
 flexe. and fýr under-betan. Ða barn þæt fyr. and þa bendas
flax and fire under-kindle Then burned the fire and the bonds
 samod. and þære halgena lichaman. belifon. unge-derode.
together and of-the saints bodies remained un-harmed

Ða wolde se man-fulla hi mislice getintregian. ac god hi
Then would the wicked-one them variously torture but god them
 ahredde. fram þam reðum witum. and sume eac ablende. of
rescued from the fierce tortments and some also blinded of
 þam bysmor-fullum þenum. Ða geseah se arleasa aidlian
the shameful servants Then saw the impious-one come-to-naught
 his smeagunge. and wolde þagyt cunnian anes cynnes wite.
his scheming and would yet try of-one kind torment
 þurh reþe deor. þa þa his reðnyss ne mihte. þurh manna
through fierce beasts then when his fierceness not could through of-men
 dæda. gedón swa he wolde. He hét þa gelædan leon. and
deeds do as he would He commanded then lead lions and
 beran manega and mycele. to þam halgum martyrum. ac þa
bears many and great to the holy martyrs but the
 reðan deor. ne dorston hi reppan. ac bigdon heora heafda to
fierce beasts not dared them touch but bowed their heads to
 ðære halgena fotum. and heora liða liccodon. mid liðra tungan.
of-the saints feet and their limbs licked with gentle tongue
 Ða hét martianus his manfullan cwelleras. þa halgan 408
Then commanded martianus his wicked killers the saints
 beheafðian. and hí þæs fæghodon. þanciende gode. ealra his
behead and they that rejoiced thanking god all his
 godnyssa. Iulianus þa and se geonga cniht martianes sunu. and
goodnesses Julian then and the young youth of-martianus son and
 his modor samod. antonius se preost. and se ge-edcucode man.
his mother together antonius the priest and the revived man
 wurdon to-somne. of-slagene for criste. and ferdon mid wuldre.
were together slain for christ and went with glory
 to þam welwillendan hælende and to heora geferum þe him
to the well-willing savior and to their companions who them
 fore-stopon. þæt is basilissa. mid hyre beorhtum mædenum.
fore-stepped that is basilissa with her bright maidens

and se halga heap. þe on ðam huse for-barn. and þa twentig
and the holy band which in the house burned and the twenty
 weard-menn. þe se wælhreowa be-heafdode. and þa seofan
guard-men whom the cruel-one beheaded and the seven
 gebroðra. þe he for-bernan hét. and hi ealle nu mid gode
brothers whom he burn-up commanded and they all now with god
 on ecnysse blyssiað. Hit gelamp þa sona. swa hí ofslagene
in eternity rejoice It happened then as-soon as they slain
 wæron. þæt mycel líget cóm. ofer þa manfullan hæðenan. and
were that great lightning came over the wicked heathens and
 swiðlic eorð-styrung. and egeslic þunor. swa þæt þæra manfulra
great earth-quake and dreadful thunder so that of-the wicked
 mycel dæl. for-wearð. and nan stow ne æt-stód. mid þam
great part perished and no place — stood with the
 stænenum godum. ne nan hæðen-gyld se hagol ne belæfde.
stone gods nor any heathen-idol the hail — left

428 Ða fleah martianus for nean adyd. and he wearð fornumen.
Then fled martianus very nearly killed and he was consumed
 æfter feawum dagum. swa þæt wurmas crupon cuce of
after few days so that worms crept alive from
 his lice. and se arleasa ge-wát mid wite to helle. Ðæra
his body and the impious-one departed with torment to hell Of-the
 halgan líc. þurh geleaf-fulle menn. wurdon gebyrigde sona
saints bodies through faithful men were buried at-once
 mid blisse. binnan godes cyrcan. Sy him á wuldor on
with bliss within of-god church Let-be to-him ever glory in
 ecere worulde. we cweþað. AMEN.
eternal world we say AMEN

Passio sancti Sebastiani martyris

V · SAINT SEBASTIAN

Sebastian, a Christian officer of Diocletian's, hides his faith to strengthen the martyrs. When Marcus and Marcellian waver before their weeping families, he rallies them and heals Zoe, the dumb wife of their keeper Nicostratus. Her household, the brothers' father Tranquillinus, and the prefect Chromatius are converted, and Chromatius's idols are broken. The converts who stay in Rome are martyred one by one. Sebastian, shot full of arrows and left for dead, recovers, rebukes the emperor from the palace stair, and is clubbed to death, and Lucina buries him at the apostles' feet.

Sebastianus hatte sum halig godes ðegn. se wæs lange on 1
Sebastian was-called a-certain holy of-god thane who was long in
lare on mediolana byrig. and wearð on criste gefullod. mid
teaching in milan city and was in christ baptized with
fullum geleafan. He wæs swiðe snotor wer. and soðfæst on
full faith He was very wise man and truthful in
spræce. rihtwis on dome. and on ræde fore-gleaw getreowe
speech righteous in judgment and in counsel fore-sighted faithful
on neode. and strang fore-þingere on godnysse scinende. and
in need and strong intercessor in goodness shining and
on eallum þeawum arwurðful. Dæghwamlice hé gefylde his
in all virtues honorable Daily he fulfilled of-bis
drihtnes þenunge geornlice. ac he bediglode swa þeah. his
lord service eagerly but he hid so though his
dæda þam casere dioclitianæ se wæs deofles big-gengca. He
deeds from-the emperor diocletian who was of-devil worshiper He
lufode swa þeah ðone halgan wær. nyste þæt he gelyfde.
loved so though the holy man knew-not that he believed
on þone lifigendan god. He ge-sette hine to ealdre. ofer an
in the living god He set him as chief over a

werod. and hét hine symble beon ætforan his gesihðe.
troop and commanded him ever be before his sight
 and ealle þa hyred-menn hine hæfdon for fæder. and mid
and all the household-men him had for father and with
 lufe wurðodon. forðon þe god hine lufode. He folgode
love honored because that god him loved He followed
 þam kasere uncuð him swa þeah. na swylce he ne dorste
the emperor unknown to-him so though not as-if he not dared
 for his drihtne ðrowian. ac he wolde gehyrta. ða þe se
for his lord suffer but he would hearten those whom the
 hæðena casere. dæghwamlice acwealde. for cristes geleafan.
heathen emperor daily killed for of-christ faith

- 21 Þa geseah sebastianus hú sume þa cristenan. woldon awácian.
Then saw sebastian how some the christians would weaken
 for ðam ormætum witum. and gehyrte heora mod. to þæs
for the enormous torments and heartened their mind to of-the
 hælendes geleafan. and þa gode gebrohte. þe se deofol
savior faith and those to-god brought whom the devil
 æt-bredan wolde. Þa wæron twegen gebroðra æpelborene
snatch-away would Then were two brothers noble-born
 for worulde. marcus. and marcellianus. mycclum geswencte.
for world marcus and marcellian greatly afflicted
 on bendum and on swingelum. for ðam soþan geleafan.
in bonds and in scourgings for the true faith
 Hi sceoldon þa under-hnigan. nacodum swurde. ac heora
They must then under-bow to-naked sword but their
 frynd abædon fyrst. æt þam gerefan ðrittigra nihta. þæt hi
friends obtained respite from the reeve of-thirty nights that they
 hi gebigdon to ðam hæden-gylde. þe hí sylfe wurðodon.
them turned to the heathen-worship which they selves honored
 Þa be-tæhte chromatius. se heah-gerefa þa cnihtas. sumum
Then entrusted chromatius the high-reeve the youths to-a-certain

þegne to ge-healdenne. se hatte nicostratus. Tranquillinus
thane to keep who was-called nicostratus Tranquillinus
 hatte þyssera halgena fæder. and heora modor wæs martia
was-called of-these saints father and their mother was martia
 gecyged. hæðena þa gyt. and hi þyder comon mid mycelre
called heathens then yet and they thither came with great
 sarnyssa. þær heora suna wæron gehæfte. and mid mycclum
sorrow where their sons were imprisoned and with great
 heofungum heora geleafan woldon awendan. and þa wita
lamentations their faith would turn and the torments
 gestillan. Þær comon eac heora magas. and mid manegum
still There came also their kinsmen and with many
 tihtingum þæra cnihta mod fram cristes geleafan. woldon
urgings of-the youths mind from of-christ faith would
 aweccgan. swylce hí wislice dydon. heora wif eac bæron.
move as-if they wisely did their wives also bore
 heora bearn him on handum. and axodon mid woþe. hwi
their children them in hands and asked with weeping why
 hi swá wælhreowlice dydon. þæt hi freonda ne rohton. ne
they so cruelly did that they friends not beeded nor
 fæder oððe meder. and heora wif awurpon. and wiðsocon
father or mother and their wives cast-away and renounced
 heora bearn. and heora swuran gearcodon sylfwylles to slege.
their children and their necks prepared self-willingly for slaughter
 Hwæt ða lá ongunnon þa godes cempan hnexian and heora 48
Lo then O began the of-god warriors soften and their
 mod awendon to hyre maga sarnysse. Ða geseah sona
mind turned to of-their kinsmen sorrow Then saw at-once
 sebastianus þæt. hu þa godes cempan. ongunnon hnexian. for
sebastian that how the of-god warriors began soften for
 þam mycclan gewynne. and wearð him þa tomiddes. and cwæð
the great struggle and came them then amidst and said

to þam cnihtum. mid cenum geleafan. Eala ge godes ceman.
to the youths with bold faith O ye of-god warriors
 ge be-comon to sige. and nu ge awurpað eowerne cyne-helm.
ye came to victory and now ye cast-away your king-helm
 for þam earmlican swæsnyssum. þissera heofiendra Ne awurpe
for the wretched blandishments of-these lamenters Not cast-away
 ge ic bidde eowerne beorhtan sige. for wifa swæsnyssum.
ye I pray your bright victory for of-wives blandishments
 oððe for cyldra tearum. Arærað eower sige-becn. fram
or for of-children tears Raise your victory-sign from
 eorð-licum ge-wilnungum. and onginnað eower gefeoht. ongan
earthly desires and begin your battle against
 ða unge-sewenlican fynd. Þas þe hér nú wepað. woldon mid
the in-visible fiends These who here now weep would with
 eow blissian. gif hi geara wiston. þæt þæt ge nu witon. hi
you rejoice if they well knew that which ye now know they
 wenað to soþum. þæt þis lif ana sy. and ne cunnon þæt oðer.
think for true that this life alone be and not know the other
 þe æfre endeless bið. Þis lif is swa swicol þæt hit symble
which ever endless is This life is so deceitful that it ever
 bepæcð. þa ðe hit swiþost lufiaþ. and geleafan him to habbað.
deceives those who it most love and trust it to have

67 Ðises lifes gewilnung. ge-læt þa unstæððian to manegum
Of-this life desire leads the unsteady to many
 leahtrum. and to mislicum frecenyssum He cwæð þa to
vices and to various perils He said then to
 þam magum. ðe þa martyras mis-tihton. Gif nu þas gebroðra.
the kinsmen who the martyrs mis-urged If now these brothers
 be eowrum benum gebugað. fram heora hælende to eowrum
by your prayers bow from their savior to your
 hæðenscype. ðonne beoð hí mid eow on sceortere blysse. and
heathenship then are they with you in short bliss and

beon siððan ascyrede. swa þæt ge hí næfre ne geseoð. buton on
be afterward separated so that ye them never — see except in
 reðum witum. on þam widgyllan fyre. þær dracon and næddran.
fierce torments in the vast fire where dragons and adders
 mid deofollicum toðum. þæra hæðenra breost. bitterlice ceowað.
with devilish teeth of-the heathens breasts bitterly chew
 Þær is wóp. and wanung. and þæs ne wurð nan ende. Gefaþiað
There is weeping and wailing and of-that not becomes any end Allow
 ic bidde þisum gebroþrum nú. þæt hí þas witu for-bugan. and
I pray to-these brothers now that they these torments avoid and
 beo ge embe þæt ylce. lætað hí nu faran. to ðam forestihtan
be ye about the same let them now go to the fore-ordained
 kynhelme. and ne beo ge ofdrædde. ne beoð hí fram eow
king-helm and not be ye afraid not are they from you
 ascyrede. ac hí farað to heofonum. to hælende criste. and
separated but they go to heavens to savior christ and
 rodorlice wununga witodlice under-foð. on þam ge sylfa moton
heavenly dwellings certainly receive in which ye selves may
 mid him æfre wunian. ælces yfeles orsorge on ecere blysse.
with them ever dwell each evil free-from-care in eternal bliss
 Æfter þissere lare. and oðrum langsumum spræcum. com 86
After this teaching and other long speeches came
 leoht of heofonum. to ðam halgan wære. and mid þam
light from heavens to the holy man and with the
 leohte æt-eowde. an engel wið hine. Þa wurdon hí ealle.
light appeared an angel beside him Then were they all
 þurh þæt wundor ablicgede. and þæs þægnes ge-bedda.
through the wonder amazed and of-the thane consort
 ðe þa ge-broþra heold. wæs for six gearum. for swiðlicre
who the brothers held was for six years for severe
 untrummysse. hire spræce be-næmed. and heo hnáh adune to
sickness her speech deprived and she bowed down to

sebastianes fotum mid fullum geleafan. Ða cwæð sebastianus.

of-sebastian feet with full faith Then said sebastian

gif ic soð godes þeow eom. and gif þæt is soð þæt ic eow

if I true of-god servant am and if that is true which I to-you

sæde. ge-openie þonne se ælmihtiga hælend þises wifes muð.

said let-open then the almighty savior of-this woman mouth

þæt heo mæge spræcan seðe Zacharian muð his mæran

that she can speak who of-Zacharias mouth his great

witegan. mid witegunge geopenade þa ða he awrat Iohannes.

prophet with prophecy opened then when he wrote John

Ða spræc þæt dumbe wif. hire nama wæs Zoe. and

Then spoke the dumb woman her name was Zoe and

cwæð þæt heo gesawe. þone scinendan æncgel. cumende of

said that she saw the shining angel coming from

heofenum. to þam halgan wære. and heold ane bók. æt-foran

heavens to the holy man and held a book before

his eagum. and be þære béc. sæde sebastianus þa lare.

his eyes and by the book said sebastian the teaching

105 Ða cwæð Zoe to sebastiane eft. Eadige synd þa þe þinum

Then said Zoe to sebastian again Blessed are those who thy

wordum gelyfað. and þa beoð awyrigde þe þises twyniað. swa

words believe and those are cursed who this doubt so

swa dægred to-dræfð þa dimlican þystra. and manna eagan

as dawn scatters the dim darknesses and of-men eyes

onlyht þe blinde wæron on niht. Swa adræfde þin lár þa

lights who blind were in night So drove-out thy teaching the

geleaf-leaste fram me. and minne muð geopenode. and min

faith-lessness from me and my mouth opened and my

mod onlihte. Hwæt ða nicostratus wearð swiðe afyrht. þa ða

mind lit Lo then nicostratus was very afraid then when

he þæt wundor ge-seah. on his wife gedon. and feol adune

he the wonder saw on his wife done and fell down

sona. to sebastianes fotum. biddende forgifennysse. þæt he
at-once to of-sebastian feet asking forgiveness that he
 þa broðra heold. and únbánd heora handa. and bæd þæt hí
the brothers held and unbound their hands and asked that they
 awæg eoden. ac hi þurh-wunodon swa þeah on þam gewinne
away went but they continued so though in the struggle
 oð deað. þa ongunnon heora magas mycclum be-hreowsian.
until death then began their kinsmen greatly repent
 þæt hi æfre þa martyras mis-læran woldon. and ge-lyfdon þa
that they ever the martyrs mis-teach would and believed then
 calle. endemes on crist. Ða hét sebastianus þone hæðenan
all together in christ Then commanded sebastian the heathen
 þegn. þæt he þa hæftlingas. þe hé heold on þam cwearterne
thane that he the captives whom he held in the prison
 gebrohte to his spræce. wolde hi ge-bigan to criste.
brought to his speech would them turn to christ
 Ferde þa siððan. and ge-fette ænne mæsse-preost. polycarpus 124
Went then afterward and fetched a mass-priest polycarp
 gehaten. halig wær and snotor. þæt he þa nige-hwyrfedan mid
called holy man and wise that he the newly-converted with
 fulluhte aþwoqe. Ða wearð gefullod se fore-sæda nicostratus.
baptism washed Then was baptized the aforesaid nicostratus
 mid his wife. Zoe. and þrym and ðrittigum mannum þe him
with his wife Zoe and three and thirty men who him
 ær folgodon. and mid him gefullode wæron. Æfter þisum
before followed and with him baptized were After this
 wearð gefullod þæra martyra fæder tranquillinus mid blysse.
was baptized of-the martyrs father tranquillinus with bliss
 and his gebedda martia. mid heora hiwum. and heora suna
and his consort martia with their household and of-their sons
 wifum. Æfter þysum þa hæft-lingas þe sebastianus hét
wives After this the captives whom sebastian commanded

lædan of þam hæftum ealles sixtyne. Ðæra martyra fæder
lead from the bonds in-all sixteen Of-the martyrs father
 marcellianes. and marces. wæs endlyfan gear ær his fulluhte
of-marcellian and of-marcus was eleven years before his baptism
 ge-untrumed þurh þa mycclan fôt-adle. and nahte his fæðes
sickened through the great foot-disease and had-not of-his step
 gewæld ne furðon ne mihte his mete him aræcan. for þam
power nor even — could his food to-him reach for the
 ægeslican wearrum. þe on his limum weoxon. ac sona
dreadful calluses which on his limbs grew but as-soon
 swa hé andette mid ealre heortan þa halgan þrynnysse on
as he confessed with all heart the holy trinity in
 þam fulluht-baðe. þa wearð he ge-hæled. fram eallum his
the baptism-bath then was he healed from all his
 sarnyssum. and herede þone hælend. þe him his hæle forgeaf.
pains and praised the savior who to-him his health gave
 144 Ðær wæron eac untrume. oðre twægen cnapan. oðer wæs
There were also sick other two boys one was
 wæter-seoc. oðer eall on wundum. ac hi wurdon gehælede.
water-sick other all in wounds but they were healed
 fram heora untrum-nysse mid þam þe se mæsse-preost. hí mid
from their sickness with that that the mass-priest them with
 þam fulluhte aþwóh. Hi wurdon þa ealle. þurh þa wundra
the baptism washed They were then all through the wonders
 onbryrde. and on godes herungum hí sylfe gebysgodon.
stirred and in of-god praises them selves busied
 and gearcodon heora mod. to ðam martyr-dome. cáflíce to
and prepared their mind to the martyrdom boldly to
 campienne. for cristes geleafan. Hwæt þa chromatius se mihtiga
fight for of-christ faith Lo then chromatius the mighty
 gerefa. þe romana byrig. under þam casere geweold. het
reeve who of-romans city under the emperor ruled commanded

tranquillinum. þæt he him to come wolde witan æt him. hwæt
tranquillinus that he him to came would know from him what
 his suna hræddon. binnan þam ðrittigum nihtum. þe he him
his sons decided within the thirty nights which he them
 lét fyrste. hwæðer hí gebugan woldon. to ðam bysmor-fullum
let as-respite whether they bow would to the shameful
 godum. oððe þurh-wunian on ðam witum. for criste. He com
gods or continue in the torments for christ He came
 ða gehaten to þam heah-gerefan. and eac ne be-diglode. þæt he
then summoned to the high-reeve and also not bid that he
 on drihten gelyfde. Pa cwæð se heah-gerefa. þe þa git hæðen
in lord believed Then said the high-reeve who then yet heathen
 wæs. and eall swa yfele ge-tucod. swa tranquillinus wæs ær.
was and all so evilly afflicted as tranquillinus was before
 Me þincþ þæt þu bæde þinum bearnum fyrstes. to þí þæt þu 163
Me seems that thou asked for-thy children respite to that that thou
 gelyfdest. heora leasum gedwyldum. Pa cwæð tranquillinus. to
believed their false errors Then said tranquillinus to
 chromatia þus. Pa godas þe ge wurðiað. wæron arlease menn.
chromatius thus The gods which ye honor were impious men
 yfele geborene. and bysmor-fulle on life. mid facne afyllede. and
evilly born and shameful in life with deceit filled and
 forð-ferdon earmlice. Cwyst þu lá þæt nære nan lyfigende god.
departed wretchedly Sayest thou O that not-was any living god
 ær þan ðe saturnus his suna abite. and heora flæsc æte on þam
before that that saturn his sons bit and their flesh ate on the
 Ig-lande créta. Eft his sunu Iouis. þe gé wurðiað for god. se
Is-land crete Again his son Jove whom ye honor as god who
 wolde acwellan his unclænan fæder. þe abát his gebroðra þa
would kill his unclean father who bit his brothers when
 hi geborene wæron. se iouis wæs afylled. mid fulre galnysse.
they born were the jove was filled with foul lust

and nam his agene swystor. to his fulum synscype. swa swa ge
and took his own sister to his foul union so as ye
 rædað on eowrum gerecednyssum. La hú ne dwælast ðu. þe
read in your narratives O how not errest thou who
 on þysum gedwyld gelyfst. and þas arleasan menn arwurðast
in this error believest and these impious men honorest
 for godas. þu for-lætst þone ælmihtigan god. þe eardað on
as gods thou forsakest the almighty god who dwells in
 heofonum. and cwæðst to þam stane. ðu eart min god.
heavens and sayest to the stone thou art my god

182 Ða ge-wende tranquillinus. awæg æfter þysum. ac se
Then went tranquillinus away after this but the
 heah-ge-refa. hét hine gefeccan dearnunga on niht. and
high-reeve commanded him fetch secretly in night and
 him digellice bead anne gyldene wecg. wið þam þe he
to-him secretly offered a golden wedge in-return-for that that he
 him tæhte þone mæran læce-cræft. þe hine swa mihte-lice
to-him taught the great leech-craft which him so mightily
 gehealde. Ða cwæð tranquillinus. þæt mann cristes gife. ne
saved Then said tranquillinus that one of-christ grace not
 moste syllan wið sceattum. oþþe swa ge-bicgan. ac gelyf on
might give for money or so buy but believe in
 þone hælend and þu bist swa hál swa ic. Chromatius þa
the savior and thou wilt-be as whole as I Chromatius then
 bæd þæt he him gebrohte ðone mann. þe hine gefullode.
asked that he to-him brought the man who him baptized
 and fram þære coðe gehælde. Tranquillinus ða eode to
and from the disease healed Tranquillinus then went to
 ðam arwurðan preoste. sæde hú hí spræcon. and hine sona
the venerable priest said how they spoke and him at-once
 gelædde. to þam heah-ge-refan. and he cwæð him tó. Ðeah
led to the high-reeve and he said him to Though

þe þæs kaseres ehtnys þa cristenan gedrecce. þeah for minre
that of-the emperor persecution the christians afflict yet for my
 hæle. ic sylle eow healfne dæl ealra minre æhta. gif gé mine
health I give to-you half part of-all my possessions if ye my
 atelican lima. þurh ænig þing gehælen magon. fram þysum
hideous limbs through any thing heal can from these
 heardum wearrum. Ða hlóh polycarpus. and cwæð to þam
hard callouses Then laughed polycarp and said to the
 untruman. crist mæg þine nytenysse. þurh his miltsunge
sick-one christ can thy ignorance through his mercy
 onlihtan. and eaðelice æt-eowian. þæt he is þin ed-stapeligend.
enlighten and easily show that he is thy restorer
 Se ðe sceattas under-fehð. and sylð godes gife. se for-deð his 202
He who money receives and gives of-god grace he destroys his
 sawle. and se seoca ne bið gehæled. ác gelyf on þone hælend.
soul and the sick-one not is healed but believe in the savior
 and læt þe fullian. and þu bist swa gesund. swa þæs
and let thee baptize and thou wilt-be as sound as this
 tranquillinus. þa bead polycarpus him þreora daga fæsten.
tranquillinus then bade polycarp to-him of-three days fast
 and þis sona sæde sebastiane. hi ða begen bædon binnon
and this at-once said to-sebastian they then both asked within
 þam fyrste god. þæt he his geleafan geswutelode þam seocan
the respite god that he his faith revealed to-the sick-one
 to hæle. Coman him siððan to and hine swæs-lice gretton.
for health Came him afterward to and him kindly greeted
 Ða cwæð sebastianus betwux oðrum spræcon. ne scealt þu
Then said sebastian among other speeches not shalt thou
 for þinre hælðe anre. to ðam hælende gebugan. ne for ðinum
for thy health alone to the savior bow nor for thy
 lichaman anum þe lætan fullian. ac swiðor for hihte þære
body alone thee let baptize but rather for hope of-the

ecan hælðe. and for þam ece life. ðu scealt gelyfan on god.

eternal health and for the eternal life thou must believe in god

Do þin mod hluttur þæt þu leornian mæge þurh soð-fæst

Make thy mind pure that thou learn can through truthful

ge-scead hwa þin scyppend sy. ne miht þu elles habban þa

reason who thy creator be not canst thou else have the

hæle þe þu secst. Chromatius þa cwæð. sume cristene synd.

health which thou seekest Chromatius then said some christian are

to þam bilewite menn. þæt ðu ne miht afindan of anum

to that simple men that thou not canst find of one

þusende anne þe mæge þe eawfæst-lice spræce spreca

thousand one who can to-thee piously speech speak

oððe leornian. hu mihton þas becuman to cristes geleafan?

or learn how could these come to of-christ faith

224 Sebastianus cwæð. crist geceas. fram frymðe hyrdas. and

Sebastian said christ chose from beginning herdsman and

yrðlingas. and an-fealde fisceras. and hí siððan gelærde and

plowmen and simple fishers and them afterward taught and

to lareowum gesette. Pu wurðast manega godas. and manega

as teachers set Thou honorest many gods and many

gydenan. butan þu hí awurpe. ealle fram þinre heortan.

goddesses unless thou them cast-away all from thy heart

and þone soðan god. þe ðe gesceop. oncnæwst. ne miht ðu

and the true god who thee created acknowledgest not canst thou

hæle habban. ne þæt heofonlice lif. ac læt ús nu secan þine

health have nor the heavenly life but let us now seek thy

sceandlican godas. and to-brecon þa stænenan. and for-bernan

shameful gods and break the stone-ones and burn-up

þa treowenan. amyltan þa sylfrenan. and eac swilce ða

the wooden melt the silver and also likewise the

gylden. dælan siððan wædligum. þa amoltenan wægga.

golden deal afterward to-poor the melted wedges

Chromatius cwæð ne cume ge to þam teonan. ac ic bebeode
Chromatius said not come ye to the harm but I command
 minum þeowum. þæt hi hi ealle to-bryton. Sebastianus
to-my servants that they them all break Sebastian
 cwæð. hí ne cunnon ðone geleafan. ne eac hí gebletsian.
said they not know the faith nor also them bless
 and bið se deofol geare. hu he him derige. for sumum
and is the devil ready how he them harm for some
 dyrnum gylte. and cwæðap þa hæðenan. þæt hi wurdon
secret guilt and say the heathens that they were
 gehynde forþan þe hí þa anlicnyssa æfre to-brecan dorston.
harmed because that they the images ever break dared
 Þa þe habbað geleafan. and leornodon to campienne. ongean 242
Those who have faith and learned to fight against
 þone swicolan feond. unforhte þurh god. and habbað cristes
the deceitful fiend unafraid through god and have of-christ
 byrnan. hi magon to-brecan ða godas. Chromatius ða cwæð.
corslet they can break the gods Chromatius then said
 to þam cenum godes þegnum. gewurðe godes willa and eower
to the bold of-god thanes let-be of-god will and yours
 eac æt þysum. Hi þa sona begen be-gyrndon hí cafflice.
also in this They then at-once both girded themselves boldly
 and to gode gebædon. and to-bræcon ða anlicnyssa má þone
and to god prayed and broke the images more than
 twa hund. micclum gode þanciende. Chromatius hæfde behydd.
two hundred greatly god thanking Chromatius had bidden
 on his digolnysse. án wurð-lic weorc. on mechanisc. geweorc.
in his secret-place a costly work in mechanical work
 of glæse. and of golde. and of glitiniendum cristallan. Se
of glass and of gold and of glittering crystal The
 cræft sceolde wissian. gewisslice be steorrum. hwæt ge-hwilmum
craft should direct certainly by stars what to-each

menn gelumpe on his lifes endebyrdnyssse. ac hit wæs swa
man befell in his of-life order but it was so
 gehiwod. æfter hæðenum gedwylde. Ða com sebastianus. and
fashioned after heathen error Then came sebastian and
 se sacerd polycarpus. æft to chromatie. and ge-metton hine
the priest polycarp again to chromatius and found him
 untrumne. and cwædon þæt he sum þing hæfde untobrocen.
sick and said that he some thing had unbroken
 þe his hæle hremde þurh reðe wiglunga. He cwæð þa ic
whicb his health hindered through fierce divinations He said then I
 hæbbe on minum hord-cleofan. an wundorlic weorc me to
have in my treasure-chamber a wonderful work for-me for
 ge-wissunge. æfter steorrena gesetnyssum. swa swa hi standað
guidance after of-stars arrangements so as they stand
 on heofonum. on þam cræfte aspende tranquillinus min
in heavens on the craft spent tranquillinus my
 fæder. of readum golde anum. má þonne twa hund punda.
father of red gold alone more than two hundred pounds
 265 Ða cwæð sebastianus. se ge-sæliga martyr. Gif þu þisne
Then said sebastian the blessed martyr If thou this
 cræft healst. þu bist þe sylf un-hál. Chromatius cwæð. hwæt
craft keepest thou wilt-be thee self un-whole Chromatius said what
 derað þis ænigum. ne we hit ne wurðiað. mid ge-wunelicum
harms this anyone not we it — honor with customary
 offrungum. ac hit gewissað us. þurh wisne lareow-dom. to
offerings but it guides us through wise teacher-dom to
 gearlicum tidum. and tunglena ymbrynum. Polycarpus sæde
yearly times and of-stars courses Polycarp said
 þis we for-seoð. on þam is soðfest-nysse gelicnys. ac hit is
this we despise in which is of-truth likeness but it is
 leas swa þeah. Sebastianus cwæþ. þis is swutol ge-dwyld. and
false so though Sebastian said this is clear error and

leas ydelnyss. swa swa we leornodon æt criste. Manega menn
false vanity so as we learned from christ Many men
 adrincað. on anum dæge togædere. þe on mislicum tidum to
drown on one day together who at various times to
 middan-earde comon. Oft on anum gefeohte feallað for wel
middle-earth came Often in one battle fall very well
 manige. þe under anum tungle. næron ær akennede. Eft on
many who under one star not-were before born Again in
 anre tide twa mæden-cild cumað. and bið þæt án syde-full.
one hour two maiden-children come and is the one modest
 and þæt oðer sceandlic. Nis þæt clæne herigendlic. ne þæt
and the other shameful Not-is the clean praiseworthy nor the
 gale tallic. gif him steorran forgefon. þæt hi swa lyfedon.
lustful blameworthy if to-them stars gave that they so lived
 Forði synd laga gesætte. þæt menn rihtlice libban. and þæt
Therefore are laws set that men rightly live and that
 þa riht-wisan beon ge-herode. and þa unriht-wisan ge-hynde.
the righteous be praised and the unrighteous humbled
 Ða wundrode chromatius. heora wisera worda. and cwæð. se 285
Then wondered chromatius their wise words and said he
 is soð god. þe swa gesceadwise biggengan hæfð. He ge-þafode
is true god who so rational worshipers has He allowed
 ða þæt hi þæt weorc to-wurpon. ac his sunu tiburtius sona
then that they the work destroyed but his son tiburtius at-once
 mid gebeote cwæp þæt he nolde nates hwon gefasian. þæt
with vow said that he would-not at all allow that
 man swa deorwurðne cræft æfre to-cwysan sceolde. butan
one so precious craft ever crush should unless
 man þa halgan wurpe. on twægen hate ofnas. gif his fæder
one the saints cast into two hot ovens if his father
 nære gehæled. æfter þære bræce. Ða for-bead se fæder
not-was healed after the breaking Then forbade the father

þone frecen-fullan cwyde. ac þa halgan tihton þæt man þa
the perilous saying but the saints urged that one the
 ofnas ontende. and ge-bædon hi to gode. and to-bræcon
ovens kindled and prayed themselves to god and broke
 þæt weorc. Hwæt þa færllice com fæger godes engel and
the work Lo then suddenly came fair of-god angel and
 cwæð to chromatia. crist me asende to þe. on þone þe ðu
said to chromatius christ me sent to thee in whom — thou
 gelyfst. þæt þine lima beon ge-hælede. Æfter þysum worde.
believest that thy limbs be healed After this word
 he wearð eall gehæled. and arn to þam engle. wolde his
he was all healed and ran to the angel would his
 fet gecyssan. Se engel him cwæð to. Ne cys þu mine fet.
feet kiss The angel him said to Not kiss thou my feet
 ne þu me ne hrepa. forðan þe þu ne eart gyt gefullod.
nor thou me — touch because that thou not art yet baptized

303 Ða þa se sunu þæt ge-seah. þa ge-sohte he þæs preostes
Then when the son that saw then sought he of-the priest
 fét. and se fæder feoll to sebastianus fotum. bægen clypigende.
feet and the father fell to of-sebastian feet both calling
 crist is soð god. and ælmihtig godes sunu. þe git þegnas
christ is true god and almighty of-god son whom ye-two thanes
 gode bodiað. Ða wearð gefullod fæder. and sunu. mid heora
good preach Then was baptized father and son with their
 inn-hyrede. and heora æhta mannum ægðres hades menn.
house-hold and of-their possessions men of-each condition men
 ma þonne an ðusend. þa cwæð chromatius. se cristena þegn.
more than one thousand then said chromatius the christian thane
 þæt he eallum gemiltsode. þe him æfre abulgon. and þam
that he all pitied who him ever angered and to-them
 eallum forgeafe þe him aht sceoldon. and gif he hwæne
all forgave who him aught owed and if he anyone

beryppte. þæt he him þæt forgulde. He freode ealle his
robbed that he to-him that repaid He freed all his
 menn. and him feoh dælde. and cwæð ðæt hé wið-soce þam
men and to-them money dealt and said that he renounced the
 geswæsum lustum. þissere worulde. þe is gewitendlic. His
pleasant lusts of-this world which is transitory His
 sunu tiburtius. se snotera cniht cwæð. Ic awende minne willan.
son tiburtius the wise youth said I turn my will
 fram eallum woruld-þingum. to gastlicum weorcum. nu ic
from all world-things to spiritual works now I
 godes mann eom. an of þam ge-tele. þe þæt éce líf under-foð.
of-god man am one of the number who the eternal life receive

On þam dagum wæs sum wis papa on rome. gaius gehaten. 321

In those days was a-certain wise pope in rome gaius called
 haliges lifes mann. wið þone rædde chromatius and be his
of-holy life man with whom counseled chromatius and by his
 ræde under-feng ealle þa cristenan into his cafertune. and
counsel received all the christians into his court and
 him big-lyfan fore-sceawode. for þære swiðlican eht-nysse.
for-them sustenance provided for the severe persecution
 þe ða niwan asprang. æfter carines slege. þam casere næs
which then newly sprang-up after of-carinus slaying to-the emperor not-was
 þa gyt cuð. þæt chromatius cristen wæs. and he be-geat
then yet known that chromatius christian was and he obtained
 ða leafe þæt he of þam lande moste. þa bebed se
the leave that he from the land might then commanded the
 papa þam preoste policarpe. þæt he ge-wende of rome mid
pope to-the priest polycarp that he went from rome with
 þam rum-gyfolan þegne. and clypode to ðam cristenum. þe
the generous thane and called to the christians who
 mid chromatiax wæron. Ure hælend lyfde þæt mann his life
with chromatius were Our savior allowed that one his life

gebeorge. fara nú se þe wille. forð mid chromatiax. and wunige
save let-go now he who will forth with chromatius and let-dwell
 se þe wille. mid me on þyssere byrig. þa bæd tiburtius. þæt
he who will with me in this city then asked tiburtius that
 he beon moste. mid þam papan. cwæð þæt him wynsum
he be might with the pope said that to-him pleasant
 wære þæt he wurde ofslagan. gif he mihte þusend siðon. for
was that he was slain if he could thousand times for
 ðam soðan geleafan. and þæt ece lif ge-earnian þe nænne
the true faith and the eternal life earn which no
 ende næfð. þa be-láf sebastianus on þære byrig mid þam
end has then remained sebastian in the city with the
 papan. and se geonga tiburtius. and þa twægen gebroðra.
pope and the young tiburtius and the two brothers
 marcus. and marcellianus. mid heora fæder tranquilline.
marcus and marcellian with their father tranquillinus

342 Nicostratus mid his breðer. and his gebeddan Zoe. Uictorinus
Nicostratus with his brother and his consort Zoe Victorinus
 mid his breðer. and his broðor suna. þas belifon on rome. on
with his brother and of-his brother son these remained in rome in
 þære reðan eht-nysse. and þa oþre ealle endemes ferdon awæg.
the fierce persecution and the others all together went away
 mid chromatiax. swa swa him crist gewissode. þa gehadode se
with chromatius so as them christ guided then ordained the
 papa tranquillinum to preoste. his twægen suna to diaconum.
pope tranquillinus as priest his two sons as deacons
 and þa oðre to subdiaconum sebastianum he ge-sette. him
and the others as subdeacons sebastian he set for-them
 eallum to mund-boran. Hi wurdon ða gebysgode on heora
all as protector They were then busied in their
 ge-bedum ealle. dæges and nihtes. heora drihten herigende.
prayers all by-day and by-night their lord praising

biddende mid woþe. þæt hi wurðe wæron. for criste to
praying with weeping that they worthy were for christ to
 þrowigenne. and be-cuman to his halgum. Hi ge-hældon
suffer and come to his saints They healed
 untrume mid halgum gebedum. and blinde on-lihton. þurh
sick with holy prayers and blind enlightened through
 heora geleafan. and of wodum mannum. þa awyrigedon deoflu
their faith and from mad men the cursed devils
 afligdon. Tiburtius gemette ænne mann afeallene. þæt he his
drove-out Tiburtius found a man fallen that he his
 heafod to-bræc. and eac his bân to-cwysde. þa sang he him
head broke and also his bones crushed then sang he him
 ofer. pater noster. and credan. and se mann sona ge-sund-ful
over pater noster and creed and the man at-once sound
 arás. and beah to fulluhte mid his fæder and meder.
arose and turned to baptism with his father and mother
 Æfter þysum wearð ge-læht seo eadige Zoe. and for criste 362
After this was seized the blessed Zoe and for christ
 acweald. and becom to his halgum. þa oðre wurdon eac ealle
killed and came to his saints the others were also all
 ge-martyrode. tranquillinus wearð of-torfod mid stanum.
martyred tranquillinus was stoned-to-death with stones
 Nicostratus se æðela wearð æft gelæht. mid feower his
Nicostratus the noble was afterward seized with four his
 ge-ferum. and toforan þam deman gebroht. fabianus gehaten.
companions and before the judge brought fabianus called
 þe feng to þære scire æfter chromatix. se wæs ðam cristenan
who succeeded to the office after chromatius who was to-the christians
 onwerd. He axode þone casere hu hé embe hí sceolde. ða
hostile He asked the emperor how he about them should then
 hét sé arleasa hí ealle fíf pinian. Fabianus þa se feondlica
commanded the impious them all five torture Fabianus then the fiendish

dema þa ða he ne mihte þa menn gebigan fram criste. þurh þa
judge then when he not could the men turn from christ through the
 reðan wíta. þa hét hé hi wurpan ut on sá. Æfter þysum
fierce torments then commanded he them cast out into sea After this
 wearð ge-læht se geleafulla tiburtius. þa hét fabianus
was seized the faithful tiburtius then commanded fabianus
 þæt hé þam fulan loue. recels ge-offrode. oððe eode him sylf
that he to-the foul Jove incense offered or went him self
 ofer byrnende gleda mid his barum fotum Hwæt ða tiburtius.
over burning coals with his bare feet Lo then tiburtius
 bealdlice eode. ofer ða byrnendan gleda. unfor-bærnedum fotum.
boldly went over the burning coals un-burned feet
 and cwæð þæt him þuhte. swylce he eode ofer blostman.
and said that him seemed as-if he went over blossoms
 382 Fabianus þa þæs feondes þén. hét beheafðian þone
Fabianus then of-the fiend servant commanded behead the
 hálgan tiburtium. and siððan acwealde þone halgan castolum.
holy tiburtius and afterward killed the holy castulus
 þe hæfde ge-innod ealle þas halgan. He gehæfte eft
who had lodged all these saints He bound again
 siððan tranquillines suna. marcellianus and marcus. on
afterward of-tranquillinus sons marcellian and marcus in
 anum micclum stocce. and mid isenum pilum. heora ilas
one great stock and with iron nails their soles
 gefæstnode. and cwæð þæt hi sceoldon swa standan. on
fastened and said that they must so stand on
 þam pilum. oðþæt hi geoffrodon heora lác þam godum.
the nails until they offered their gift to-the gods
 Hi sungon þa sona þisne sealm him betwynan. Ecce quam
They sang then at-once this psalm them among Behold how
 bonum et quam iocundum habitare fratres IN unum. et
good and how pleasant to-dwell brothers IN one and

cetera. Eala hu mycel god is. and hwylc wynsumnys ðær
the-rest O how much good is and what pleasantness there
 ðær gebroðru beoð on annysse. þa cwæð se gerefa þe him
where brothers are in unity then said the reeve who to-them
 swa reðe wæs. Eala ge ungesæligan. and soðlice earmingas.
so fierce was O ye unblessed and truly wretches
 alecgað eowre ge-wit-leaste. and alysað eow fram wítum.
lay-aside your wit-lessness and release you from torments
 þa gebroðra cwædon. þæt hi on cristes lufe þa wæron
the brothers said that they in of-christ love then were
 gefæstnode. mid fulre blysse. and on swilcum estum ár
fastened with full bliss and in such delights before
 næron on life. wiscton þæt hi moston swa wunian oð ende.
not-were in life wisbed that they might so dwell until end
 Hi stodon þa stille on þam stocce gefæstnode ofer dæg. 402
They stood then still in the stock fastened over day
 and ofer niht. heora drihten herigende. þa het fabianus
and over night their lord praising then commanded fabianus
 mid fullum graman þæt hi man begen ofstunge þær ðær
with full anger that them one both stabbed there where
 hí on ge-bedum stodon. and hi swa mid wuldre gewendon
they in prayers stood and they so with glory went
 to criste. Hwæt þa fabianus. mid facne gewregde þone
to christ Lo then fabianus with deceit accused the
 æðelan Sebastianum. to ðam arleasan casere dioclitiane. þe
noble Sebastian to the impious emperor diocletian who
 on ðam dagum wæs. þa het se kasere hine gefæccan
in those days was then commanded the emperor him fetch
 hraðe. and cwæð him sona tó. mid swicolum gepance. Ic
quickly and said him at-once to with deceitful thought I
 hæfde þe mid þam fyrmestan. þe minum hyrede folgodon.
had thee with the foremost who my household followed

and þu lutodest oð þis on þam laðum cristen-dome. þam
and thou lurkedst until this in the hateful christendom to-the
 godum to teonan. and me to un-þearfe. Sebastianus cwæð
gods for harm and to-me for un-profit Sebastian said
 Crist ic wurðode symle. and for ðe þingode. and for þinum
Christ I honored ever and for thee interceded and for thy
 folce. Ic me gebidde to ðam gode. þe bið eardigende on
people I myself pray to the god who is dwelling in
 heofonum. mid healicum mægen-þrymme. Wod bið se ðe bit
heavens with high majesty Mad is he who asks
 æt blindum stanum. Ænigne fultum. on his frecednyssum. þa
at blind stones Any help in his perils then
 wearð dioclitianus deofflice gram and hét hine lædan on
was diocletian devilishly angry and commanded him lead in
 heardum bendum. út to anum felda and hine þær gefæstnian
hard bonds out to a field and him there fasten
 and hentan his mid fl anum. oð þæt he his feorh ageafe.
and assail him with arrows until that he his life gave-up
 þa læddan þa cempaþone cristes þegn. and setton hine
then led the soldiers the of-christ thane and set him
 to myrcelse. swa swa se manfulla hét. and heora flán
as mark so as the wicked commanded and their arrows
 him on afæstnodon. foran. and hindan. swa þicce on ælce
him on fastened before and behind as thick on each
 healfe hwylce iles byrsta. and for-leton hine swá licgan
side as of-hedgehog bristles and left him so lie
 for deadne. þa com sum wudewe. þe wæs anes martyres
for dead then came a-certain widow who was of-a martyr
 láf. on þære ylcan nihte. þær he læg forwundod. wolde his
relict in the same night where he lay wounded would his
 lic bebyrgan. and gemette hine libbendne. heo lødde hine
body bury and found him living she led him

þa to hire huse cucenne. and binnan feawum dagum. hine
then to her house alive and within few days him
 fullice ge-hælde. þa coman þa cristenan. and ðone cempan
fully healed then came the christians and the soldier
 tihton þæt he faran sceolde feor fram ðære byrig.

urged that he go should far from the city

Ac sebastianus ge-bæd hine to gode. astáh þa úp to þære 437

But sebastian prayed himself to god climbed then up to the
 stægre. þe stod wið þæs caseres botl. and þa ða se casere
stair which stood by of-the emperor dwelling and then when the emperor
 com clypode him þus to. Eowre hæðen-gyldan þe healdað
came called him thus to Your heathen-priests who keep

eowre templa. cwyðað fela leasunga eow be þam cristenan.

your temples speak many lies to-you about the christians

secgað þæt hi syndon swutol-lice wiðer-winnan. eowrum

say that they are clearly adversaries to-your

cyne-dome. and eac eowrum folce. ac eower kynedóm godað

kingdom and also to-your people but your kingdom prospers

þurh heora godan ge-earnunga. forþan þe hi gebiddað. for

through their good merits because that they pray for

romaniscre leode. and for eowrum anwealde. unablinndlice.

roman people and for your power unceasingly

þa beseah dioclitianus se deofollica cwellere to ðam halgan

then looked diocletian the devilish killer to the holy

were. þe ðær swa heage stód. and cwæð orgællice. ne eart þu

man who there so high stood and said proudly not art thou

lá sebastianus. þone ðe ic gefyrn hét mid fl anum acwellan.

O sebastian whom — I long-ago commanded with arrows kill

Sebastianus cwæð. crist me arærde æft. to þí þæt ic cyðe

Sebastian said christ me raised again to that that I make-known

eow. ætforan eallum folce. eower unriht-wisan ehtnysse ofer

to-you before all people your unrighteous persecution over

ða cristenan. þa hét se casere þone godes ceman mid
the christians then commanded the emperor the of-god soldier with
 saglum ofbeatan. binnan his agenre byrig. þa dydon þa
clubs beat-to-death within his own city then did the
 cwelleras swa swa se casere hét. and on niht behyddon his
killers so as the emperor commanded and in night bid his
 halgan lichaman on anum adel-seaðe. secgende him betwynan.
holy body in a filth-pit saying them among
 þæt huru ða cristenan ne becuman to his líce. and him to
that at-least the christians not come to his body and him as
 martyre macion siððan. þa æteowde sebastianus on swæfne
martyr make afterward then appeared sebastian in dream
 anre wudewan. lucina geciged. swiðe æwfæst man. and sæde
to-a widow lucina called very pious person and said
 hwær his lichama læg. on þam adelan. hét hí faran to.
where his body lay in the filth commanded her go to
 and hine ferian þanon. to catacumbas. þær cristes apostolas.
and him carry thence to catacombs where of-christ apostles

466 Petrus and paulus ærest bebyrgede wæron. and leggan his
Peter and paul first buried were and lay his
 lic. æt heora fot-læstum. Lucina þa ferde to ðam fore-seadan
body at their foot-steps Lucina then went to the aforesaid
 seaðe. on middere nihte mid hire mannum. and his lic
pit in middle night with her men and his body
 funde. and ferede mid wurð-mynte to þære ylcan stowe.
found and carried with honor to the same place
 þe he sylf bebed. and mid geornfulnysse hine þær
which he self commanded and with eagerness him there
 bebyrigde. þam ælmihtigan to wuldre. se þe ge-wylt ealle
buried to-the almighty for glory he who rules all
 þing. rixiende á on ecnysse. eces wuldres cyning.
things reigning ever in eternity of-eternal glory king

Natale sancti Mauri abbatis

VI · SAINT MAURUS

Maurus, Benedict's pupil, heals a dumb and crippled boy on his way home to the monastery. A Frankish bishop asks Benedict for monks, and Benedict sends Maurus with his rule, relics, and a letter foretelling Maurus's own death. The bishop has died before they arrive, but the thane Florus builds them a monastery on the Loire, where Maurus heals a priest who falls from the building, raises a workman killed by a devil, and receives Florus himself as a monk. The devil threatens him, an angel foretells a plague, and a hundred and sixteen monks die before Maurus.

Maurus wæs gehaten sum swyþe halig abbod. se wæs to 1
Maurus was called a-certain very holy abbot who was to
lare befæst sona fram iugoðe. þam halgan benedicte. þeah
teaching committed at-once from youth to-the holy benedict though
þe he æpel-boren wære. He þeah wel on lare. and wæs
that he noble-born were He thrived well in teaching and was
swiðe gehyrsum. þam halgan benedicte. on eallum his hæsum.
very obedient to-the holy benedict in all his behests
and on eallum godnyssum gode ælmihtigon þeowde. and eac
and in all goodnesses god almighty served and also
his gebroðrum gode bysne sealde. mid haligre drohtnunge.
to-his brothers good example gave with holy life
and he for-þy dyre wæs. his lareowe benedicte þe he
and he therefore dear was to-his teacher benedict whom he
geblissode mid weorcum. Hwilon ær we sædon on sumere
gladdened with works Once before we said in a-certain
oðre stowe hu se ylca maurus. þurh godes mihte eode
other place how the same maurus through of-god might went
uppon yrnendum wætere. on anum widgyllan pole. þa þa
upon running water in a wide pool then when
benedictus hine hét gehelpa þæs cnapan. þe on þære
benedict him commanded help the boy who into the

stream be-feol. þa ða he wæter fette. On sumne sæl eode
stream fell then when he water fetched On a-certain time went
 se halga maurus. ham to mynstre weard mid his gebroðrum.
the holy maurus home to monastery -ward with his brothers
 and benedictus wæs þa mid anum æwfæstum were. forþan þe
and benedict was then with a pious man because that
 his wif wæs mid wodnysse gedreht. and maurus ða gemette
his wife was with madness afflicted and maurus then met
 ær he to mynstre come. ænne dumbne cnapan. and se wæs
before he to monastery came a dumb boy and he was
 creopere eac. ac se fæder. and seo modor. hine feredon þider.
cripple also but the father and the mother him carried thither

- 22 Hi feollon ða butu. mid flowendum tearum to maures fotum.
They fell then both with flowing tears to of-maurus feet
 and befengon his cneowa. halsigende þurh godes naman.
and clasped his knees imploring through of-god name
 þæt he gehælde heora cild. þa nolde maurus ðam mannum
that he healed their child then would-not maurus to-the people
 þæs tiðian. cwæð þæt seo dæd nære him gedafenlic.
that grant said that the deed not-were for-him fitting
 oðþæt þa gebroðra bædon hine georne. þæt hé þam healtan
until the brothers asked him eagerly that he for-the lame
 cnapan. his hæle abæde. Hwæt þa maurus sona. beseah to
boy his health prayed-for Lo then maurus at-once looked to
 heofonum and cwæþ. þu ure hælend crist. þe behete þinum
heavens and said thou our savior christ who promised to-thy
 discipulum. Soð ic eow sæcge. swa hwæt swa ge biddað. eow
disciples Truly I to-you say so what so ye ask to-you
 bið ge-tyðod untwylice ðæs. gif ge gelyfað. þæt ge þa lác
is granted undoubtedly that if ye believe that ye the gift
 under-fón. æt-eowa nu on us ælmihtig drihten. þæt wé þine
receive show now on us almighty lord that we thy

þeowan synd. þeah ðe wé synfulla synd. and we þone ylcan
servants are though that we sinful are and we the same
 geleafan mid lufe healdað. Æfter þisum wordum he cwæð to
faith with love hold After these words he said to
 ðam wanhalan. On þære halgan ðrynnysse naman. beo þú
the unhealthy-one In of-the holy trinity name be thou
 hál cnapa. and stand on þinum fotum ætforan us gesund.
whole boy and stand on thy feet before us sound
 mid mines lareowes ge-earnungum. eac swylce gefultumod
with of-my teacher merits also likewise helped
 þa aras se cnapa. and up rihte eode. and mid bliðre stemne.
then arose the boy and up right went and with blithe voice
 bletsode his drihten. þe hine gehælde. þurh ðone halgan wer.
blessed his lord who him healed through the holy man
 Eft ða þa se halga benedictus. ham to mynstre com. and 44
Afterward then when the holy benedict home to monastery came and
 þæt wif wearð gewittig. þe hé fram wodnysse ahredde. þa
the woman became sane whom he from madness rescued then
 wurðode hé maurum. for þam mærlícum tacne. þe he on
honored he maurus for the glorious sign which he in
 ðære hwile gefremede. þe hé on fyrlenum wæs. Maurus wæs
the while performed that he at distance was Maurus was
 eac oftost mid þam eadigan benedictē. and his wundra wiste.
also oftenest with the blessed benedict and his wonders knew
 and mid him worhte wundra. sume þæra we secgað hér. sume
and with him wrought wonders some of-them we say here some
 we forsuwiað. and he wæs fyrmost muneca. to ðam mæran
we pass-over and he was foremost of-monks to the famous
 benedictē. and þæs mynstres geweold swá swá him gewissode
benedict and the monastery ruled so as him guided
 benedictus. On ðam timan asende sum ge-sælig biscop. of
benedict In the time sent a-certain blessed bishop from

francena rice. to ðam halgan fæder mænigfealde lác. and
of-franks kingdom to the holy father manifold gifts and
 hine micclum bæd. þæt he him sendan sceolde. gif him swa
him greatly asked that he to-him send should if to-him so
 ge-þuht wære. sume eawfæste munecas. þe him mynster-líf
seemed were some pious monks who for-him monastery-life
 astealdon. for ðan þe he wolde aræran on his biscop-ric.
established for that that he would raise in his bishopric
 munuclicne regol. be benedictes ræde. Hwæt ða benedictus.
monastic rule by of-benedict counsel Lo then benedict
 be his gebroðra ræde. swá swa him god geswutolode.
by of-his brothers counsel so as to-them god revealed
 asende þa maurum. þeah ðe he uneaðe mihte for heora
sent then maurus though that he hardly could for their
 micclum lufe. hine him fram lætan to ðam fyrlenen lande.
great love him himself from let to the far land

64 He funde him éac geferan feower oðre munecas. and
He found for-him also companions four other monks and
 sume læwede menn to ðam lande mid him. and nam þone
some lay men to the land with him and took the
 halgan regol. þe he mid his handum awrát. and betæhte
holy rule which he with his hands wrote and committed
 maure mid him to hæbbenne. and heora hlafes gewiht. and
to-maurus with him to have and of-their bread weight and
 heora wines gemett. and asende hí mid bletsunga to ðam
of-their wine measure and sent them with blessing to the
 fore-sædan bisceope. Eft on ærne mergen. sende se arwurða
aforesaid bishop Again in early morning sent the venerable
 benedictus. twægen his muneca to maure mid lacum. þæt is
benedict two of-his monks to maurus with gifts that is
 mid halig-dome. of þæs hælendes rode. and of marian reafe.
with relics of of-the savior rood and of of-mary raiment

and of michaheles pelle. and of stephanes lichaman. and of
and of of-michael robe and of of-stephen body and of
 martines reliquium. and an ærend-gewrit mid bysum wordum
of-martin relics and a letter with these words
 forð. Onfoh min leofesta. þas ende-nehstan lác. þines lareowes.
forth Receive my dearest these end-nearest gifts of-thy teacher
 to langum gemynde. and eow to gescyldnysse wið deofles
for long memory and for-you for protection against of-devil
 syrunga. Ic sæcge ðe to soðan. þæt þu scealt gewitan. on
plots I say to-thee for true that thou shalt depart in
 ðam sixteoðan geare þæs ðe þu munuc wurde of þisseræ
the sixteenth year after-that that thou monk became from this
 worulde. to wuldre mid gode swá swá crist gyrstan-dæg
world to glory with god so as christ yester-day
 me cydde. be þe. siððan þu fram us siððodest. on fare.
to-me made-known about thee since thou from us journeyedst on way
 Ic secge þe eac nú. þæt eower sið ne bið na swá. swá 84
I say to-thee also now that your journey not is — so so
 swa we wendon. ac wyrð elles gefadod. and on oðre stowe.
as we thought but becomes otherwise ordered and in other place
 ac se ælmihtiga god eow næfre ne for-læt. oð þæt [ealle]
but the almighty god you never — forsakes until that all
 ge gelogode beon. Farað nu ge-sunde. and gesælige becumað.
ye settled be Go now sound and blessed arrive
 Maurus ða ferde mid mycelre blisse. and his geferan samod.
Maurus then went with great bliss and his companions together
 to francena rice. ac twegen his geferan. feollon be wege.
to of-franks kingdom but two his companions fell by way
 án of anum stypele. oþer on anne stán. swa þæt hi
one from a steeple other on a stone so that they
 wurdon to-cwysede. and cwylmiende lagon. ac maurus hí
were crushed and dying lay but maurus them

gehealde. on þæs hælendes naman. Eac hi ge-metton on
healed in of-the savior name Also they found in
 sumum mynstre be wege ænne blindne man. se bād his
a-certain monastery by way a blind man who asked his
 hæle georne. æt ðam halgan maure. and he hine gehælde
health eagerly from the holy maurus and he him healed
 þurh god. and hét þæt he wunode butan worunge on
through god and commanded that he dwelt without wandering in
 godes þeow-dome. þær on mynstre. á. and he swa dyde.
of-god service there in monastery ever and he so did
 eac siððan of þam dæge. Eft he gehælde on oðre stowe
also afterward from the day Again he healed in other place
 anre wydewan sunu. þe unwene ðá læg. and gefrefrode þa
of-a widow son who hopeless then lay and comforted the
 modor. and men þæs wundrodon. and se cnapa arn sona to
mother and men that wondered and the boy ran at-once to
 maure hrymende. and cweðende. þu ahreddest mine sawle
maurus crying and saying thou rescuedst my soul
 fram fyrenum witum. and he wearð munuc siððan.
from fiery torments and he became monk afterward

108 Maurus geseah eac swa swa. him god geswutelode on þam
Maurus saw also so as to-him god revealed on the
 ylcan færelde. benedictes forð-sið. and hú hé to heofonum
same journey of-benedict departure and how he to heavens
 ferde. þeah þe he on fylrene wære. Hi ferdon þa forð to
went though that he at distance were They went then forth to
 ðam fore-sædan bisceope. þe hi ge-langian hét. ac he
the aforesaid bishop who them summon commanded but he
 ne leofode na þa. ac wæs for feawum dagum forðfaren of
not lived — then but was before few days departed from
 life. and oðer biscop geset on his bisceop-stole. Hi wurdon
life and another bishop set on his bishop-seat They were

þa unrote. and eoden swa þeah to ðam niwan bisceope.
then sad and went so though to the new bishop
 bædon his rædes. cunnodon hwæðer he wolde þæs oðres
asked his counsel tried whether he would of-the other
 willan gefremman. and him munuc-lif aræran. swa swa se
will perform and for-them monk-life raise so as the
 oðer gemynte. He cwæð þæt he ne mihte embe munuc-lif þa
other intended He said that he not could about monk-life then
 smeagen. be oðres bisceopes dihte. ac wolde beon embe his
consider by of-other bishop direction but would be about his
 þincg. be his agenum dihte. and ge-dreoh-læcan his hamas. Hi
things by his own direction and order his estates They
 feordon þa þanon fram þære scire bisceope. and god him
went then thence from of-the shire bishop and god for-them
 foresceawode on sumere oðre scire on francena rice fulgode
provided in a-certain other shire in of-franks kingdom full-good
 wununge. Sum forð-þegn wæs ða welig. on þam lande.
dwelling A-certain chief-thane was then wealthy in the land
 florus gehaten. and se hæfde gemynt mynster to arærenne. and
florus called and he had intended monastery to raise and
 mid munecum gesettan. gif he ænige geaxode. þe æwfæste
with monks settle if he any learned who pious
 wæron. forðan þe benedictus hlisa. on þæt land becuman
were because that of-benedict fame into the land come
 wæs. and him wearð eac gecydd be maures to-cyme.
was and to-him was also made-known about of-maurus coming
 Se þegn wæs wunigende butan wifes neawiste. forðan þe his 131
The thane was dwelling without of-wife company because that his
 gebedda gefaren wæs of life. and læfde him ænne sunu.
consort departed was from life and left to-him a son
 þe siððan wæs munuc and abbod æfter maure. mærlíce
who afterward was monk and abbot after maurus gloriously

drohtnigende. swá swá þeos bók segð swutelice hér bæftan.

living so as this book says clearly here after

Hwæt þa florus ferde fægen him to-geanes. and mid micelre

Lo then florus went glad them toward and with great

arwurðnysse. þa æðelan godes menn. under-feng to him. and

reverence the noble of-god men received to him and

fore-sceawode him wununge. herigende his drihten. and ðone

provided for-them dwelling praising his lord and the

halgum benedictum. Se florus wæs ða fyrrest þara francena

holy benedict The florus was then foremost of-the franks

þegna. and ðam cyninge leofest. þe on þara leode rixode.

thanes and to-the king dearest who over the people reigned

forðan þe he wæs æwfest æfre fram his geogode. and eall þæs

because that he was pious ever from his youth and all of-the

cyninges ráð eode be his dihte. Florus ða cydde þam

king counsel went by his direction Florus then made-known to-the

cyninge his willan. and be his leafan arærde on his agenum

king his will and by his leave raised on his own

lande mynster. and munuc-líf. Swá swá maurus him dihte.

land monastery and monk-life So as maurus him directed

and mid micelre are. þæt mynster gegodode. and priuilegium

and with great property the monastery endowed and privilege

sette on swutelre ge-witnysse. and maure betæhte þæt

set in clear witness and to-maurus committed the

mynster mid ealle to fullum freo-dome. for his sawle ðearfe.

monastery with all to full freedom for of-his soul need

151 He offrode éacc þa on ðam ylcan dege his ancennedan

He offered also then on the same day his only-begotten

sunu. þam ælmihtigan gode to munuclicere drohtnunge under

son to-the almighty god to monastic life under

maures gymene. and cwæð þæt he sylf wolde. gif hit god swa

of-maurus care and said that he self would if it god so

fore-sceawode eall woruld-ðing forlætan. and wunian on ðam
provided all world-things forsake and dwell in the
 mynstre. on godes ðeow-dome. and he hit eac swa gelæste.
monastery in of-god service and he it also so performed
 He gegaderode þa swiðe gode wyrhtan gehwanon. and arærde
He gathered then very good workmen from-everywhere and raised
 þæt mynster eall be maures ræde. wið þa mycclan éa. þe
the monastery all by of-maurus counsel by the great river which
 menn hatað liger. Hwæt ða on sumum dæge. sæton him
men call loire Lo then on a-certain day sat themselves
 æt-gædere. florus. and maurus. to middan þam wyrhtum. and
together florus and maurus in midst the workmen and
 maurus rædde. and rehte hit flore. þa feol sum preost
maurus read and expounded it to-florus then fell a-certain priest
 færllice of þam weorce. swá þæt hé samcucu læg. sweltendum
suddenly from the work so that he half-alive lay dying
 gelic. and fleow eall blode. ac maurus hine hét beran
like and flowed all with-blood but maurus him commanded carry
 to martines cyrcan. and maurus inn eode. and bæd ðone
to of-martin church and maurus in went and asked the
 ælmihtigan for his arfæstnysse. þæt hé þam preoste gemiltsode.
almighty for his mercy that he the priest pitied
 and hine mihtelice gehælde. He arás þa eftsona. and eode to
and him mightily healed He arose then again and went to
 ðam preoste. and his wunda bletsode and cwæð him baldlice tó.
the priest and his wounds blessed and said him boldly to
 On ðæs scyppendes naman. þe ge-sceop mann of eorðan. arís 171
In of-the creator name who created man from earth arise
 þu gesund. and ardlice gang to ðinum weall-geweorce and hit
thou sound and quickly go to thy wall-work and it
 wél ge-enda. Hé arás þa gesund. swylce of slæpe awreht and
well finish He arose then sound as-if from sleep awakened and

began to wundrigenne hú hé wurde ðider gebroht. Ða cwæð
began to wonder how he was thither brought Then said
 se halga wer. ne wurde ðu hider gefeod on þinum agenum
the holy man not wast thou hither carried on thy own
 fotum. ac ðe feredon oþre. ac gang nu ardlice eft to þinum
feet but thee carried others but go now quickly again to thy
 weorce. þelæs þe hit beo gelet to lange þurh ðe. Ða eode se
work lest that it be hindered too long through thee Then went the
 preost. eft to his weorce. and florus hine astrehte to maures
priest again to his work and florus himself stretched to of-maurus
 fotum. and cwæð. Ðu eart soðlice maure. þæs mæran benedictes
feet and said Thou art truly maurus of-the famous benedict
 folgere on wundrum. be ðam we for wel oft gehyrdon
follower in wonders about whom we very well often heard
 þyllice gereccan. and he þearle siððan maurum wurðode.
such recount and he greatly afterward maurus honored
 and on wundrunge hæfde. Æfter þysum ongunnon. of ðam
and in wonder had After this began of the
 gegader-wyrhtum. tælan ðone halgan. þe gehælde þone preost.
fellow-workmen blame the saint who healed the priest
 cwædon þæt he mid galdrum. na mid godes cræftum þyllice
said that he with charms not with of-god powers such
 geworhte. and wolde beon furðor. on oðrum earde. þonne he on
wrought and would be further in other land than he in
 his agenum wære. swyðor for gitsunge. ðonne for æwfæstnysse.
his own were more for avarice than for piety

192 Ac ða þa hí swiþost tældon. þone soðfæstan maurum. þa
But then when they most blamed the truthful maurus then
 wurdon afyllede. mid ðam fulan gaste. þry þæra wyrhtena.
were filled with the foul spirit three of-the workmen
 and hí weddon þearle. swa þæt hyra án. ge-endode sona.
and they raged severely so that of-them one ended at-once

and þa oðre twegen to-tæron hí sylfe. mid heora agenum
and the other two tore them selves with their own
 toðum. and eges-lice grymetedon. Maurus þa sona mycclum
teeth and dreadfully roared Maurus then at-once greatly
 wearð astyred. and wepende eode into þæra cyrcan. and
was stirred and weeping went into the church and
 mid mycelre onbryrd-nysse bæd þone ælmihtigan. ðæt he
with great devotion asked the almighty that he
 þam deadan. and þam deofol-seocum gemiltsian sceolde. and
the dead and the devil-sick pity should and
 heora sawle gehelpen. He eode þa eft ut to þam earmum
their souls help He went then again out to the wretched
 wodum. and on drihtnes naman. þa deoflu afligde. of ðam
mad and in of-lord name the devils drove-out from the
 wodum wyrhtum. and hí wurdon gehælede. He hét eac
mad workmen and they were healed He commanded also
 beran into his gebæd-huse. þæs forð-farenan lic. þe se feond
carry into his prayer-house of-the departed body whom the fiend
 acwealde. and wacode ealle þa niht ofer ðæs wodan lic. and
killed and watched all the night over of-the mad body and
 hét þæs on mergen. mæssian for his sawle. and arærde
commanded after-that in morning say-mass for his soul and raised
 þone deadan þurh drihtnes mihte. and hét hine warnian.
the dead through of-lord might and commanded him beware
 gif he wolde libban. þæt he nære on ðam mynstre. næfre eft
if he would live that he not-were in the monastery ever again
 gesewen. of ðam and-weardan dæge þe he of deaðe arás.
seen from the present day that he from death arose
 Þa wearð ge-endod eall þæs mynstres weorc binnan eahte 214
Then was ended all of-the monastery work within eight
 gearum. and eac gehalgod. mid healicum wurðmynte. Hwæt
years and also hallowed with high honor Lo

ða florus gemunde hwæt he gemynte æt fruman. and hwæt
then florus remembered what he intended at beginning and what
 hé gode behét. þa ða he began þæt mynster. and bæd him
he to-god promised then when he began the monastery and asked for-him
 þa leafe. æt his kyne-hlaforde. þæt hé moste gecyrran. fram
the leave from his king-lord that he might turn from
 þam swicolum welum. and wunian on ðam mynstre þe hé
the deceitful riches and dwell in the monastery which he
 ge-worht hæfde. and be maures dihte adreogan his líf. and
wrought had and by of-maurus direction lead his life and
 on godes þeow-dome gastlice libban. and swá ge-earnian. ða
in of-god service spiritually live and so earn the
 écan myrhþe. Se cyning ða geþafode. þam þegne his willan.
eternal mirth The king then allowed to-the thane his will
 þeah þe he uneaðe mihte. on his mode findan. þæt he swa
though that he hardly could in his mind find that he so
 leofne freond fram him lætan sceolde. and cwæð þæt he
dear friend from him let should and said that he
 sylf wolde geseon ða stowe. and þær andwerd beon þonne
self would see the place and there present be when
 he his beard alede. Æfter ðysum ferde florus to ðam
he his beard laid-down After this went florus to the
 mynstre. and his kyne-hlaford com swa swa hí cwædon.
monastery and his king-lord came so as they said
 and bæd þæt he moste beon heora broðor for gode. and
and asked that he might be their brother before god and
 forgeaf sumne ham to þære halgan stowe. and mildelice
gave a-certain estate to the holy place and mildly
 spræc. to eallum ðam munecum. swiðost swa þeah synderlice
spoke to all the monks most so though specially

to maure. and behét þæt hé wolde him hold beon eallum.

to maurus and promised that he would them loyal be all

and bær him sylf his lác. and lede uppon þæt weofod.

and bore him self his gift and laid upon the altar

Florus hét ða forð-bæran his fægeran maðmas on golde 237

Florus commanded then bring-forth his fair treasures in gold

and on seolfre. and hí gode geoffrode. and his menn

and in silver and them to-god offered and his men

gefreode. ætforan ðam weofode. and awarep his wæpna.

freed before the altar and cast-away his weapons

and wearð þa bescoren. ætforan þam cyninge. to cristes

and was then shorn before the king to of-christ

þeow-dome. and se cyning blyssode. and blyðe wearð on mode.

service and the king rejoiced and blithe became in mind

for ðæs þegnes gecyrrrednysse. and soðum geleafan. Eft æfter

for of-the thane conversion and true faith Again after

gereorde. hét se æðela cyning þæt florus hine gespræce.

meal commanded the noble king that florus him spoke-to

ær þan þe hé þanon ferde. and hé com þá sona mid

before that that he thence went and he came then at-once with

sumum oðrum munecum on munuc-wisan gescryd. þa weop

some other monks in monk-wise clothed then wept

se cyning. and þancode gode his godan wyllan. and tihte hine

the king and thanked god his good will and urged him

georne þæt hé geornful wære. on þam gastlican life and on

eagerly that he eager were in the spiritual life and in

godes þeow-dome. swa swa hé on woruld-þingum wíslice ær

of-god service so as he in world-things wisely before

leofode. and se cyning syððan siðode þanon. Eft þæs on

lived and the king afterward journeyed thence Again after-that in

mærgen ráð maurus to þam lande. þe se cyning him geaf.

morning rode maurus to the land which the king to-him gave

and his cepte sum beddryda. sé læg seofon gear to-slopenum
and him awaited a-certain bedridden who lay seven years with-loosened
 limum. and wæs þyder geboren to biddenne his hæle.

limbs and was thither borne to ask his health

257 Ða bletsode maurus. þone beddrydan mann. and hé sona
Then blessed maurus the bedridden man and he at-once
 gesund sylf úpp arás. swa ðæt hit næs ge-sene hweðer he
sound self up arose so that it not-was seen whether he
 seoc wære. Ða bugon gehwylce æðelborene menn. to maures
sick were Then turned various noble-born men to of-maurus
 mynstre. to munuc-licere drohtnunge. Sume eac befæstan
monastery to monastic life Some also committed
 heora suna him. to godes þeow-dome. oðþæt þær gadorod
their sons to-him for of-god service until there gathered
 wæs hund-teontig muneca. and feowertig ealles. Ða ge-cwæð
was hundred monks and forty in-all Then agreed
 se abbot. and ealle þa gebroðra. þæt þer ne mihte na má
the abbot and all the brothers that there not might — more
 muneca wunian. þe læs þe ðam gebroðrum bigleofan ateorode.
monks dwell the less that to-the brothers food failed
 ac wære þæt getél. wunigende æfre. ne lās ne má. on þam
but were the number remaining ever neither less nor more in the
 munuc-life. Hit gelamp ða siððan. þæt se gesæliga florus
monk-life It happened then afterward that the blessed florus
 gewát of worulde. wuldor-ful to criste. on ðam þrytteoðan
departed from world glorious to christ in the thirteenth
 geare. æfter þam þe he munuc wæs. Sum erce-diacon com
year after that that he monk was A-certain arch-deacon came
 eac hwilum to maure. þa næfdon hí nán wín buton on
also once to maurus then had-not they any wine but in
 ánum gewealdenan butruce. and maurus þa bletsode bliðelice
a small bottle and maurus then blessed blithely

þæt wín. cwæð þæt god mihte gemycclian þone wátan. se ðe
the wine said that god could increase the liquid he who
 iú on westene wæter út-teah. of heardum stan-clude. and
formerly in desert water drew-out from hard stone-rock and
 of heofonum asende. his folce big-leofan. feowertig geara.
from heavens sent to-his people food forty years
 Hi druncon ða þæt wín. wel hund-seofontig manna. and æfre 281
They drank then the wine well seventy men and ever
 wæs se buteruc brerd-ful wines. Maurus gemette ænne man
was the bottle brim-full of-wine Maurus met a man
 eft. se wæs yfele ge-tawod. and hine æt se cancor. and his
again who was evilly afflicted and him ate the canker and his
 weleres wæron awlætte mid ealle. and eac his nosu. for-numen
lips were disfigured with all and also his nose consumed
 mid attre. þa bletsode maurus þone mann feorran. and he
with poison then blessed maurus the man from-afar and he
 sona wearð wundorlice gehæled. Siððan nolde maurus of
at-once was wonderfully healed Afterward would-not maurus from
 ðam mynstre faran. for nanre neode. butan he nyde sceolde.
the monastery go for any need unless he necessarily must
 forðan þe he wiste hwæt him gewitegod wæs. ðurh sancte
because that he knew what to-him foretold was through saint
 benedicte. ða þa hé siðode him frá. þæt he sceolde gewitan
benedict then when he journeyed him from that he should depart
 of worulde to gode on ðam feower-teoðan geara. þæs þe
from world to god in the fourteenth year after-that that
 hé ferde fram him. and wunode þa on sundrum. and sette
he went from him and dwelt then in seclusion and set
 þam gebroðrum. oþerne abbod. be heora ealra ræde. ðæs ylcan
for-the brothers another abbot by of-them all counsel of-the same
 flores sunu. þe wé ær fore-sædan. He wearð þa ge-bysgod
florus son whom we before aforesaid He was then busied

on his ge-bedum þearle on martines cyrcan mid his twam
in his prayers greatly in of-martin church with his two
munecum. to ðriddan healfan geara mid ealre geornfulnysse.
monks to two-and-a-half — year with all eagerness
and mid gastlicre gewilnunge. godes miltsunge bæd.

and with spiritual desire of-god mercy asked

302 Þa on sumere nihte. ge-seah he þone deofol. þa þa hé
Then on a-certain night saw he the devil then when he
wolde gán Into godes cyrcan. Se feond hæfde him mid
would go Into of-god church The fiend had him with
fela oðre sceoccan. and for-wyrnde him Inganges. and mid
many other demons and refused him Entrance and with
graman him cwæþ to. Þu come hider maure to uncuðum
anger him said to Thou camest hither maurus to unknown
earde. and wendest þæt ðu mihtest ús aweg drifan. of urum
land and thoughtest that thou couldst us away drive from our
wunungum. ác ðu scealt witan nú. þæt ic mid mislicum
dwellings but thou shalt know now that I with various
deaðe þine munecas acwelle. swá þæt earfoð-lice heora ænig
death thy monks kill so that with-difficulty of-them any
belifð. of swa micclum werode. þe hér wunað mid þe. Þa
remains of so great troop which here dwells with thee Then
cwæð se halga wer. to ðam hetolan sceoccan. Ðreage ðe se
said the holy man to the hateful demon Let-rebuke thee the
hælend. þe hæfð ealles geweald. þu leas-breda feond. and
savior who has of-all power thou lying fiend and
facnes ord-fruma. Hwæt ða se sceocca sona fordwán of his
of-deceit author Lo then the demon at-once vanished from his
gesihðe. mid swiðlicum reame. swa þæt ða munecas micclum
sight with great outcry so that the monks greatly
afyrhte wurdon awrehte. ðurh his wodlican stemne. and eodon
afraid were awakened through his mad voice and went

to uhtsange. ær timan swa þeah. Maurus ða eode Into
to matins before time so though Maurus then went Into
 martines cyrcan. and mid micelre sarnysse. þone soðfæstan
of-martin church and with great sorrow the truthful
 god bæd. þæt he him geswutelode. be ðæs sceoccan gylpe.
god asked that he to-him revealed about of-the demon boast
 and him gewislicor onwrige. þæs awyrgeðan saga.
and to-him more-certainly disclosed of-the cursed sayings
 Maurus ða geseah ænne scinende engel. wið hine standende. 324
Maurus then saw a shining angel beside him standing
 and þas word him secgende. Pu godes dyrling. hwi eart ðu
and these words to-him saying Thou of-god darling why art thou
 swa dreorig. witodlice se deofol wát towerde ðing hwilon. na
so sad certainly the devil knows coming things sometimes not
 symle. þurh sume gebicnunge. be þam þe hé oft geseah.
always through some indication by that which he often saw
 þeah þe he sylf leas sy. and þæt þæt he þe sæde. is soð
though that he self false be and that which he to-thee said is true
 be dæle. swa þæt se mæste dæl ðinre muneca sceal. of life
in part so that the most part of-thy monks shall from life
 gewitan. binnan lytlan fyrste. and hi ealle becumað to ðam
depart within little time and they all come to the
 ecan life. and þu sylf siððan. gesælig him fyligst. to godes
eternal life and thou self afterward blessed them followest to of-god
 rice. þurh gode geearnunga. Æfter ðisum wordum. gewát se
kingdom through good merits After these words departed the
 engel him fram. and maurus þæs on mergen þa munecas
angel him from and maurus after-that in morning the monks
 gespræc. and ealle his gesihðe him openlice sæde. and
addressed and all his vision to-them openly said and
 manode hi georne þæt hi gearwe wæron. and mid soðre
admonished them eagerly that they ready were and with true

behreowsunga heora sawle aþwogon. fram eallum synnum. þæt
repentance their souls washed from all sins that

hí siðian mihton. to godes beorhtnysse. mid broðorlicre lufe.

they journey could to of-god brightness with brotherly love

343 Æfter þisum wordum. wurdon þa munecas mycclum abryrde.

After these words were the monks greatly stirred

and heora gebeda sungon. and hi sylfe gearcodon to þam

and their prayers sang and them selves prepared for the

soðan life. and hi sylfe betæhton. ðam soðfæstan scyppende.

true life and them selves committed to-the truthful creator

Him com ða se cwealm swa swa se engel gecwæð. swá þæt

To-them came then the pestilence so as the angel said so that

an hund muneca. and syxtyne munecas. binnan fif monðum.

one hundred monks and sixteen monks within five months

of ðam mynstre gewiton. and maurus se abbod. ge-endode

from the monastery departed and maurus the abbot ended

siððan. swá se engel sæde him sylfum. on ár. Þær belifon

afterward as the angel said to-him self — before There remained

swa þeah lifes on ðam mynstre. feower and twentig muneca.

so though alive in the monastery four and twenty monks

æfter maures forð-siðe. and he wæs bebyrged. binnan martines

after of-maurus departure and he was buried within of-martin

cyrčan. Þær beoð wundra geworhte ðurh þone halgan wer.

church There are wonders wrought through the holy man

ðam ælmihtigan to lofe. Seðe lyfað á on ecnysse. Þæs halgan

to-the almighty for praise Who lives ever in eternity Of-the holy

maures lif wæs þus gelogod. ða þa hé twelf wintra wæs.

maurus life was thus ordered then when he twelve winters was

he wæs betæht benedictē. and he wunode mid him twentig

he was committed to-benedict and he dwelt with him twenty

wintra siððan. and on his agenum mynstre em feowertig
winters afterward and in his own monastery even forty
 geara. þæt synd eall to-gedere twá and hund-seofontig geara.
years that are all together two and seventy years
 Twegen þæra muneca ðe mid him þyder comon forð-ferdon 362
Two of-the monks who with him thither came died
 þær on þam fore-sædan cwealme. and twegen cyrdon ongear
there in the aforesaid pestilence and two turned back
 swá swá he sylf behead. eft to munte casin. ðanon þe
so as he self commanded again to mount cassino whence that
 hí ær coman. and hyre oðer awrát þas gewyrdelican
they before came and of-them other wrote this historical
 race. on ledenum gereorde ac we it reccað on englisc.
narrative in latin language but we it tell in english
 Sy wuldor and lof. ðam wél-willendan gode. seðe wurðað
Let-be glory and praise to-the well-willing god who honors
 his halgan mid wuldre on écnysse. AMEN.
his saints with glory in eternity AMEN

Natale sancte Agnetis uirginis

VII · SAINT AGNES

Agnes, a Roman girl of thirteen, refuses the prefect's son, since Christ is her bridegroom. Stripped and sent to a brothel, she is covered by her hair, an angel fills the house with light, and God sends her a shining robe. The son, rushing at her, falls dead, and an angel raises him at her prayer. The fire parts around her, and she is killed by the sword. At her tomb she heals Constantine's daughter Constantia, whose suitor Gallicanus turns to Christ at the urging of her servants John and Paul; under Julian all three men die as martyrs.

1 Ambrosius bisceop. binnan mediolana afunde on ealdum bocum.

Ambrose bishop within milan found in old books
be ðære eadigan agne. hú heo on rome byrig reðe ehtnysse
about the blessed agnes how she in rome city fierce persecution
acóm. and on mægðhade martyr-dóm ðrowode. Ða awrát
endured and in maidenhood martyrdom suffered Then wrote
ambrosius. be þam mædene ðus. On þære tide wæs sum
ambrose about the maiden thus In the time was a-certain
æðel-boren mæden. agnes gehaten. on ðone hælend gelyfed.
noble-born maiden agnes called in the savior believing
binnan rome byrig. bilewit. and snotor. cild-lic on gearum. and
within rome city innocent and wise child-like in years and
eald-lic on mode. Seo wan þurh ge-leafan. wið þa feond-lican
old-like in mind She fought through faith against the fiend-ish
ealdras. and on ðam þritteoðan geara þone deað forleas. and þæt
princes and in the thirteenth year the death lost and the
ece lif gemette. forðan þe heo lufode crist. Heo wæs wlitig
eternal life found because that she loved christ She was beautiful
on ansyne. and wlitigre on geleafan. Ða ða heo gewende
in face and more-beautiful in faith Then when she went
of scole. ða awogode hi sum cniht simpronies sunu. þe
from school then wooed her a-certain youth of-sempronius son who

wæs ge-set ofer ða burh. to heah-gerefan. and wæs hæðen-gilda.

was set over the city as high-reeve and was heathen-worshiper

Þa budon ða magas þam mædene sona deorwurðe gyrlan. and

Then offered the kinsmen to-the maiden at-once precious garments and

deorwurðran behéton. ác seo eadige agnes. þæt eall forseah.

more-precious promised but the blessed agnes that all despised

and þæra maðma ne rohte. þe má þe reocendes meoxes.

and the treasures not recked the more than reeking dung

Ða brohte se cniht to ðam clānan mædene. deorwurða

21

Then brought the youth to the clean maiden precious

gimmas. and woruldlice glencga. and behét hire welan gif heo

gems and worldly ornaments and promised to-her wealth if she

wolde hine. þa andwyrde agnes. anrædlice þam cnihte. Gewít

would him then answered agnes resolutely the youth Depart

ðu fram me synne ontendnys leahtras foda. and deaðes bigleafa

thou from me of-sin kindling of-vices food and of-death sustenance

gewít fram me. Ic hæbbe oðerne lufiend. þinne ungelican. on

depart from me I have another lover thee unlike in

æðelborennysse seðe me bead bæteran frætengunga. and his

nobility who to-me offered better adornments and of-his

geleafan hring me let to wedde. and me gefrætewode. mid

faith ring to-me left as pledge and me adorned with

ún-asmeagendlicra wurðfulnysse. He befeng minne swiðran.

un-searchable worthiness He encircled my right-hand

and eac minne swuran. mid deorwurðum stanum. and mid

and also my neck with precious stones and with

scinendum gimum. He gesette his tacn. on minum nebbe.

shining gems He set his sign on my face

þæt ic nænne oðerne ofer hine ne lufige. He geglængde me

that I no other over him — love He adorned me

mid orle. of golde awefen. and mid ormettum mynum me

with robe of gold woven and with enormous jewels me

gefretewode. He æt-eowde me eac. his ænlican hordas. ða
adorned He showed to-me also his peerless hoards which
 he me gehét. gif ic him gelæste. Ne mæg ic him to teonan
he to-me promised if I him follow Not can I to-him for injury
 oðerne geceosan. and hine forlætan. þe me mid lufe beweddode.
another choose and him forsake who me with love betrothed

- 42 His ansyn is wlitigre. and his lufu wynsumre. his bryd-bedd
His face is more-beautiful and his love pleasanter his bride-bed
 me is gearo. nu iú mid dreamum. His mædenu me
for-me is ready now already with joys His maidens to-me
 singað. mid geswegum stemnum. Of his muðe ic under-feng
sing with harmonious voices From his mouth I received
 meoluc. and hunig. nú iú ic eom beclypt. mid his clænum
milk and honey now already I am embraced with his clean
 earmum. his fægera lichama is minum geferylæht. and his blod
arms his fair body is to-mine joined and his blood
 ge-glende mine eah-hringas. His modor is mæden. and his
adorned my eye-rings His mother is maiden and his
 mihtiga fæder wifes ne breac. and him á bugað englas. His
mighty father wife not enjoyed and to-him ever bow angels His
 wlites wuldriað. þa wynsumun tunglan. sunne. and mona. þe
beauty glorify the pleasant stars sun and moon which
 middan-eard onlihtað. Purh his spæc geedcuciað eac ða deadan.
middle-earth light Through his speech revive also the dead
 and þurh his hrepunge beoð gestrangode þa unstrangan seocan.
and through his touch are strengthened the weak sick
 His speda ne ateoriað. ne his welan ne waniað. Þam anum
His riches not fail nor his wealth — wanes To-him alone
 ic healde minne truwan æfre. þam ic me befæste mid ealre
I hold my troth ever to-whom I me commit with all
 estfulnysse. Þonne ic hine lufige. ic beo eallunga clæne. þonne
devotion When I him love I am entirely clean when

Ic hine hrepe. ic beo unwemme. ðonne Ic hine under-fó. ic
I him touch I am unstained when I him receive I
 beo mæden forð. and þær bærn ne ateoriað. on ðam bryd-lace.
am maiden forth and there children not fail in the bride-ceremony
 Þær is eacnung buton sare. and singallic wæstmbærnyss. Se 62
There is conception without pain and continual fruitfulness The
 cniht wearð ge-ancsumod. and wið-innan ablend æfter þæs
youth was vexed and within blinded after of-the
 mædenes spræce. þe hine spearn mid wordum. He wearð
maiden speech who him spurned with words He was
 þa gesicelod. and siccetunga teah. of niwel-licum breoste.
then sickened and sighs drew from deep breast
 on bedde licgende. Ða cunnodan læcas hwi he licgende
on bed lying Then tried physicians why he lying
 wære. and cyddan þam fæder. þæs cnihtes mod-leaste. Ða
were and made-known to-the father of-the youth despondency Then
 sende se fæder sona to ðam mædene. þæt ylce ærende. þe
sent the father at-once to the maiden the same errand which
 his sunu ær abead. ac agnes wiðsoc. sæde þæt heo nolde
his son before announced but agnes refused said that she would-not
 þæs ærran bryd-guman æþelan truwan. æfre gewemman þurh
of-the former bridegroom noble troth ever defile through
 ænig wedd. Ða þuhte ðam heah-gerefan huxlic on mode.
any pledge Then seemed to-the high-reeve shameful in mind
 þæt heo oþerne tealde to-foran his gebyrdum. befran swa
that she another counted before his birth asked so
 þeah þearle mid mycelre ðrutunge. hwæt se bryd-guma wære.
though severely with great threatening who the bridegroom were
 þe agnes onwuldrode. Him wearð þa gesæd. þæt heo
whom agnes gloried-in To-him was then said that she
 fram cild-hade sona cristen wære. and swa mid dry-cræfte
from childhood at-once christian were and so with sorcery

afylled. þæt heo crist tealde hire to bryd-guman. Hwæt
 filled that she christ counted for-her as bride-groom Lo
 ða simpronius mid swiðlicum gehlyde. hét hi gefeccan
 then sempronius with great clamor commanded her fetch
 hám to his dóm-setle. and ærest onsundron mid geswæsum
 home to his judgment-seat and first apart with pleasant
 wordum. olehte þam mædene. and æfter ðam geegsode.
 words flattered the maiden and after that terrified

- 85 Ac þæt godes mæden ne mihte beon bepæht þurh ænige
 But the of-god maiden not could be deceived through any
 lyffetunge fram hire leofan drihtne. ne heo næs afyrht. for his
 flattery from her dear lord nor she was afraid for his
 þeow-racan. Pa ge-seah sympronius hyre soþan anrædnysse.
 threats Then saw sempronius her true constancy
 and cydde hire freondum. þæt heo for-scylgod wære for
 and made-known to-her friends that she guilty were for
 hire cristen-dome. þe se casere onscunode Eft þæs on
 her christendom which the emperor sbunned Again after-that in
 mergen het se manfulla dema þa eadigan agnen him to
 morning commanded the wicked judge the blessed agnes him to
 gefeccan. and sæde hire gelome hu his sunu hi lufode. ac
 fetch and said to-her often how his son her loved but
 him speow hwonlice. þeah þe hé swiðe spræce. He ge-sæt
 him succeeded little though that he much spoke He sat
 þa his dom-setl. dreorig on mode. and behét ðam mædene
 then his judgment-seat sad in mind and promised to-the maiden
 menig-fealde wita buton heo wiðsoce þone soðan hælend.
 manifold torments unless she renounced the true savior
 He cwæð æft siððan to ðam snoteran mædene. Hlyst minum
 He said again afterward to the wise maiden Listen my
 ræde. gif ðu lufast megð-had. þæt ðu gebuge mid biggengum.
 counsel if thou lovest maidenhood that thou bow with worships

hraðe. to þære gydenan uesta. þe galnysse onscunað. Agnes
quickly to the goddess vesta who lust shuns Agnes
 ða andwyrde. þam arleasan and cwæð. Ic for-seah þinne
then answered the impious-one and said I despised thy
 sunu ðe soplice is man. and ic nates hwon ne mæg on
son who truly is man and I not at-all — can on
 his neb-wlite beseon for mines cristes lufe hu mæg ic him
his face look for of-my christ love how can I to-him
 to teonan. to þam deadum anlicnyssum. me ge-eadmedan.
for injury to the dead images me humble
 Ða cwæð se heah-gerefa. to ðam halgan mædene. Ic forbær þe 107
Then said the high-reeve to the holy maiden I endured thee
 oð þis. forðan þe ðu gyt cild eart. Þu tælst ure godas. swa
until this because that thou yet child art Thou blamest our gods so
 þeah ne græma þu hí. Agnes him andwyrde. Se ælmihtiga
though not anger thou them Agnes him answered The almighty
 herað swiðor manna mód. þonne heora mycclan ylde. and se
praises more of-men mind than their great age and the
 geleafa ne bið on gearum. ac bið on glæwum andgitum. Læt
faith not is in years but is in wise understandings Let
 þine godas geysrian. gif hi aht magon. Læt hi sylfe beodan
thy gods be-angry if they aught can Let them selves command
 þæt we us to him gebiddan. gif þu þis dón ne miht. drece
that we us to them pray if thou this do not canst afflict
 us loca hu þu wylle. Ða cwæð simpronius. se sceandlica
us look how thou will Then said sempronius the shameful
 dema. Geceos þe nú agnes an þæra twegra. oððe þu mid
judge Choose for-thee now agnes one of-the two either thou with
 mædenum þæra mæran uestan. þinne lac geoffrige. oððe þu
maidens of-the famous vesta thy gift offer or thou
 laðum myltestrum scealt beon geferlæht. and fullice gebysmrod.
to-bateful harlots shalt be joined and fully disgraced

and ða cristenan ne magon þe þonne ahreddan. Hwæt þa
and the christians not can thee then rescue Lo then
 agnes andwyrde. mid mycelre anrædnysse. gif ðu cuðest
agnes answered with great constancy if thou knewest
 minne god. ne cwæde þu ðas word. Orsorhlice ic forseo þine
my god not saidest thou these words Fearlessly I despise thy
 þeow-racan. forþan þe ic geara cann mines drihtnes mihte.
threats because that I well know of-my lord might

126 Ic truwigē on him forþan ðe he Is me trumweall. and
I trust in him because that he Is for-me strong-wall and
 unateorigend-lic bewerigend. þæt ic ðinum awyrgedum godum
unfailing defender that I to-thy cursed gods
 ne ðurfe ge-offrian. ne þurh ælfremede horwan. æfre beon
not need offer nor through foreign filth ever be
 gefyled. mid þam fulum myltestrum. Ic hæbbe godes encgel
defiled with the foul harlots I have of-god angel
 haligne mid me. Þine godas syndon agotene of áre. of þam
boly with me Thy gods are cast of brass from which
 ðe man wyrð wynsume fate. oððe hí synd stænene. mid þam
— one makes pleasant vessels or they are stone with which
 þe man stræta wyrð. Nis na godes wunung on ðam grægum
— one streets makes Not-is — of-god dwelling in the gray
 stanum. ne on ærenum wecgum. ac he wunað on heofonum.
stones nor in brass wedges but he dwells in heavens
 Þe soðlice genimð and þine gelican. seo grimlice hell. mid
Thee truly takes and thy likes the grim hell with
 þam grædigum fyre. on þam ge beoð toblawene. and forbyrnan
the greedy fire in which ye are blown-apart and burn-up
 ne magon. ac beoð æfre ge-edniwode. ðære ecan ontendnysse.
not can but are ever renewed for-the eternal burning
 Ða hét se woda dema hyre wæda of adón. and hí swa
Then commanded the mad judge her clothes off take and her so

nacode gelædan. to þam forligres huse. and hét clypian
naked lead to the of-fornication house and commanded call
 geond þa strát. and cyðan be þysum. Hwæt ða godes
throughout the street and make-known about this Lo then of-god
 miht mycclum wearð geswutelod. swá þæt þæs mædenes fex.
might greatly was revealed so that of-the maiden hair
 befeng hi eall abutan. sona swa þa cwelleras hire claðas
enclosed her all about as-soon as the killers her clothes
 of abrudon. and þæt fex hi behelede on ælce healfe gelice.
off tore and the hair her covered on each side alike
 Hi tugon ða þæt mæden to þæra myltestrena huse. ac heo 148
They dragged then the maiden to of-the harlots house but she
 gemette þær sona scinende godes encgel. swa þæt nan man
found there at-once shining of-god angel so that no man
 ne mihte for ðam mycclum leohte hire on beseon. oððe hí
— could for the great light her on look or her
 hreppan. for þan þe ðet hus eall sceán. swá swá sunne on
touch for that that the house all shone so as sun in
 dæg. and swa hí hí gearnlicor sceawodon. swá scimodon
day and as they her more-eagerly looked-at so dazzled
 heora eagon swiðor. Agnes hí þa astrehte þone ælmihtigan
their eyes more Agnes herself then stretched the almighty
 biddende. and god hyre þa asende scinende tunecan Heo
praying and god to-her then sent shining tunic She
 þancode ða criste. and ðone clað hire onadyde. and wæs
thanked then christ and the cloth herself put-on and was
 swiðe gemæte hire micelnysse. beorhte scinende. swa þæt
very fitting her size brightly shining so that
 men geseon mihton. þæt god hire sende þone scinende clað.
men see could that god to-her sent the shining cloth
 Þa wearð þæra myltestrena hús mannum to gebæd-huse. and
Then became of-the harlots house for-men as prayer-house and

ælc seðe Inneode. arwurðode god. for þam heofonlican leohte.

each who In-went honored god for the heavenly light

þe on ðam huse scean. Ða com þæs gerefan suna to

which in the house shone Then came of-the reeve son to

þære scinendan stowe. mid his sceandlicum gegadum. wolde

the shining place with his shameful companions would

þa godes þinene gebysmrian. and sende him sona æt-foran.

the of-god handmaid disgrace and sent him at-once before

sume Into hire. ac hí wundrodon swiðe. þæs wynsuman

some Into her but they wondered greatly the pleasant

leohtes. and ablicgede cyrdon. to heora bysmorfullum hlaforde.

light and amazed turned to their shameful lord

168 Ða ðreade he hí þearle. forðan þe hí þæs scinendan leohtes

Then rebuked he them severely because that they the shining light

swa swiðe wundrodon. and hí gewemman ne dorston. Arn

so greatly wondered and her defile not dared Ran

þa him sylf inn. mid sceand-licum willan. ac he feol astreht

then him self in with shameful will but he fell stretched

ætforan þam mædene adyd. þurh ðone deofol þe hé dwollice

before the maiden killed through the devil whom he foolishly

gehyrsumede. He læg þær swa dæd lange on þære flora. Ða

obeyed He lay there so dead long on the floor then

wendon his gegadan þæt he wære gebysgod embe his fracedan

thought his companions that he were busied about his vile

dæda. þa fandode heora án. and ge-mette hine deadne.

deeds then tested of-them one and found him dead

and dreorig sona clypode. Eala ge romanisce arfæste symle.

and sad at-once called O ye romans pious ever

gehelpað us hraðe. þeos reðe myltestre mid hire drycræfte

help us quickly this fierce harlot with her sorcery

adydde urne hlaford. Ða arn seo burh-waru. ablycged

killed our lord Then ran the city-folk amazed

þider sona. and se fæder eac cóm. clypigende mid gehlyde.

thither at-once and the father also came calling with clamor

Þu wæl-hreowasta wimman. woldest ðu geswutelian þinne

Thou cruelest woman wouldest thou reveal thy

feondlican dry-cræft. swa þæt ðu minne sunu adydest. Agnes

fiendish sorcery so that thou my son killedst Agnes

him cwæð tó. hwi synd þa oðre cuce. þe hider inn-eodon.

him said to why are the others alive who hither in-went

buton forðon þe hí arwurðodon þone ælmihtigan god. þe me

but because that they honored the almighty god who me

myld-heart-lice gescrydde. and asende me his encgel. þe minne

mercifully clothed and sent to-me his angel who my

lichaman geheold. sepe wæs fram cyld-cradole criste gehalgod.

body kept which was from child-cradle to-christ hallowed

Þin sceamleasa sunu. mid sceamleasum anginne. arn into me. 189

Thy shameless son with shameless intent ran into me

ac se encgel hine afylde. and ðam deofle betæhte. þe hine

but the angel him felled and to-the devil committed who him

adydde þær-rihte. Þa cwæð se heah-gerefa. to ðam halgan

killed straightway Then said the high-reeve to the holy

mædene. þin saga bið ge-swutelod. gif þu þone sylfan encgel

maiden thy saying is revealed if thou the same angel

bitst. þæt hé minne ancennedan sunu. nu ansundne arære.

askest that he my only-begotten son now whole raise

Agnes seo eadige him andwyrde þus. Ne synd gé na wyrðe.

Agnes the blessed him answered thus Not are ye — worthy

þæt wundor to geseonne. ac swa þeah is tima. þæt drihtnes

the wonder to see but so though is time that of-lord

miht beo geswutelod. Gað eow nu þeah ealle út. þæt ic

might be revealed Go yourselves now though all out that I

mé ana gebidde. Hi eodon þa ealle ut. and heo hi ana

me alone pray They went then all out and she herself alone

gebæd biddende hire drihten þæt he þone deadan arærde. Þa
prayed asking her lord that he the dead raised Then
 æteowde þær cristes engel. and þone cniht arærde. and he arn
appeared there of-christ angel and the youth raised and he ran
 þær-rihte ut. þa he geedcucod wæs. clypigende ofer eall. and
straightway out when he revived was calling over all and
 cwæðende þus. An god is on heofonum. and eac on eorðan.
saying thus One god is in heavens and also on earth
 seðe is þæra cristenra god. and eower godas ne synd nahtes.
who is of-the christians god and your gods not are of-aught
 206 Hi ne magon him sylfum fremian. ne oðrum fultumian. Þa
They not can them selves profit nor others help Then
 wurdon þa hæðengyldan. hetelice gedrefede. and clypodon
were the heathen-priests hatefully troubled and called
 mid gehlyde. be ðam geleaffullan mædene. Animað animað
with clamor about the faithful maiden Take-away take-away
 hraðe. þa reðan wiccan. seo þe ðus awent þurh wicce-cræft
quickly the fierce witch who — thus turns through witch-craft
 manna mod. Þa ne dorste se heah-gerefa. naht ongean þa
of-men mind Then not dared the high-reeve aught against the
 hæðen-gyldan. ac for-lét his gingran togeanes þære ceaste.
heathen-priests but left his deputy against the strife
 and ferde him-sylf aweg. sorhful on mode. forðan þe hé ne
and went him-self away sorrowful in mind because that he not
 mihte þæt mæden ahreddan. wið þa hæðen-gyldan. æfter his
could the maiden rescue against the heathen-priests after of-his
 suna æriste. Hwæt þa aspasius se under-gerefa. ne mihte
son resurrection Lo then aspasius the under-reeve not could
 wið-cwæðan þam cwealm-bærum folce. ac hét þa ontendan
gainsay the murderous people but commanded then kindle
 for þam micclum teonan. swyðe micel fyr. and hí to-middes
for the great injury very great fire and her in-the-midst

besceofan. Hit wearð þa swá gedón. swa se wælhreowa hét.

shove It was then so done as the cruel-one commanded

ac se lig hine todælde. on twegen dælas sona. and for-swælde

but the flame itself divided into two parts at-once and burned-up

þa ðe þa ceaste macedon. and agnes seo eadige. stód on æle

those who the strife made and agnes the blessed stood in of-fire

middan gesund. astræhtum handum þus hí gebiddende.

middle sound with-outstretched hands thus herself praying

Eala ðú ælmihtiga god. ana to ge-biddene. ondrædend-lic

O thou almighty god alone to pray-to dreadful

scyppend. soþlic to wurðigenne. mines drihtnes fæder. ðe

creator true to honor of-my lord father thee

ic bletsige. forðan þe Ic æt-wand þurh þinne wynsuman

I bless because that I escaped through thy pleasant

sunu. þæra arleasra þeowracan. and eac þæs deofles fylðe.

son of-the impious threats and also of-the devil filth

Efne ic eom begoten mid godcundlicum deawe. þæs lig is 230

Even I am sprinkled with divine dew this flame is

to-dæled and þa geleaf-leasan forswælede. Ic bletsige ðe fæder

divided and the faithless burned-up I bless thee father

bodigendlic god. þæt ic þurh fyr unforht to ðe faran mót. þæt

proclaimable god that I through fire unafraid to thee go may that

þæt ic gelyfde þæt ic geseo. ðæt þæt ic gehihte. þæt ic hæbbe

which I believed that I see that which I hoped that I have

nú. Þe Ic andette mid muðe. and mid minre heortan. and

now Thee I confess with mouth and with my heart and

mid eallum innoðe. ic þe gewilnige. ænne soðne god. þe mid

with all inward I thee desire one true god who with

þinum suna rixast. and mid þam halgan gaste. an ælmihtig

thy son reignest and with the holy spirit one almighty

god æfre. Þæt fyr wearð þa acwenced. þæt þær an col ne

god ever The fire was then quenched that there one coal not

gleow. and þæt folc tealde þæt to dry-cræfte grymetende mid
glowed and the people counted that as sorcery roaring with
 gehlyde. grame to feore. Ða ne mihte Aspasius þa micclan
clamor fierce to life Then not could Aspasius the great
 ceaste acuman. ac hét hí acwellan. mid cwealm-bærum
strife endure but commanded her kill with deadly
 swurde. and crist hí ða underfeng. for his naman gemartyrode.

sword and christ her then received for his name martyred
 Se fæder. and seo modor. mid mycelre blysse. gelæhton hyre
The father and the mother with great bliss took her
 líc. and gelæddon to heora agenum. and hi ðær bebyrigdon.
body and led to their own and her there buried
 buton sarnysse. and þær gelome wacodon. wurðigende þa stowe.
without sorrow and there often watched honoring the place

250 Ða on sumere nihte gesawon hí cuman mycel mædenlic
Then on a-certain night saw they come great maidenly
 werod. and agnes tomiddes. Hi wæron ealle ge-glengede mid
troop and agnes amidst They were all adorned with
 gyldenum gyrlum. and mid ormætum leohte arwurðlice ferdon.
golden garments and with enormous light honorably went
 Ða cwæð seo halige agnes to hire magum ðus. Warniað þæt
Then said the holy agnes to her kinsmen thus Beware that
 ge ne wepon me swa swa deade. ac blyssiað mid me. Ic eom
ye not weep me so as dead but rejoice with me I am
 þysum mædenum geferlæht. and ic mid him under-feng. swiðe
to-these maidens joined and I with them received very
 fægere wununga. and ðam ic eom on heofonum geþeodd. þe
fair dwellings and to-him I am in heavens joined whom
 ic her on eorðan lufode. Æfter þysum wordum heo gewende
I here on earth loved After these words she went
 forð mid þam mædenum. Ða wearð þeos gesihþ. swiðe
forth with the maidens Then was this vision very

gewidmærsod. Hit gelamp ða siððan æfter lytlum fyrste. on
spread-abroad It happened then afterward after little time in
 þæs caseres dagum. þe constantinus hatte. þæt sume menn
of-the emperor days who constantine was-called that some men
 sædon þa gesihþe his dehter constantia gehaten. seo wæs
said the vision to-his daughter constantia called who was
 hæðen þagit. heo wæs swa þeah snotor. and swyðe unhál. and
heathen yet she was so though wise and very un-whole and
 on eallum limum egeslice wunda hæfde. Ða ðohte heo. þæt
on all limbs dreadful wounds had Then thought she that
 heo wolde wacian ane niht æt agnes byrgene. biddan hire hæle.
she would wake one night at of-agnes tomb ask her health
 Heo com þa þider þeah þe heo hæðen wære. and mid 269
She came then thither though that she heathen were and with
 geleaf-fullum mode. to ðam mædene clypode. þe ða byrgene
faithful mind to the maiden called who the tomb
 ahte. þæt heo hyre hæle forgeafe. Heo wearð þa on slæpe. and
owned that she to-her health gave She was then in sleep and
 on swefne geseah þa eadigan agnen. þas word hire secgende.
in dream saw the blessed agnes these words to-her saying
 Ongin anrædlice ðu æðele constantia. and gelyf ðæt se hælend
Begin resolutely thou noble constantia and believe that the savior
 þe ge-hælen mæge. ðurh þone þu scealt underfón. ðinra
thee heal can through whom thou shalt receive of-thy
 wunda hæle. Ða awóc constantia. and wæs swá ge-hæled. þæt
wounds health Then awoke constantia and was so healed that
 on hire lice næs gesyne. aht þæra sarra wunda. Heo ferde
on her body not-was seen aught of-the sore wounds She went
 ða hál hám to hire fæder. and hine geblyssode. and hire
then whole home to her father and him gladdened and her
 gebroðra. and ealle ða hired-menn. for hire hæle blyssodon.
brothers and all the household-men for her health rejoiced

and se hæðen-scipe wanode. and godes geleafa weox. Heo
and the heathenship waned and of-god faith grew She
 wearð þa gefullod. swá swá hire fæder wæs. and hadunga
was then baptized so as her father was and consecration
 under-feng. mid fægere drohtnunga. and manega oðre mædenu.
received with fair life and many other maidens
 þurh hire mærlican ge-bysnunga. forsawon woruld-lustas. and
through her glorious example despised world-lusts and
 wurdon criste gehalgode. Ða bæd constantia. constantinum
were to-christ hallowed Then asked constantia constantine
 hire fæder. þæt he þære eadigan agne. ane cyrcan arærde.
her father that he for-the blessed agnes a church raised
 and hire sylfre ane ðrúh. þær hét gesettan.
and for-her self a tomb there commanded set

290 Þes hlisa asprang þa on eallum ðam leod-scipe. and coman
This fame spread then in all the nation and came
 fela untrume to þære halgan byrigene. and wurdon gehælede.
many sick to the holy tomb and were healed
 þurh ða halgan agnen. Ða romaniscan mædenu manega eac
through the holy agnes The roman maidens many also
 ðurh-wunodon on clænum mægðhade. for cristes lufe. æfter
continued in clean maidenhood for of-christ love after
 agnes gebysnunga þe þær bebyrged is.
of-agnes example who there buried is

296 On ðam dagum wæs sum heretoga gehaten gallicanus. sigefæst
In those days was a-certain general called gallicanus victorious
 on gefeohtum. and ful leof þam casere. for his micclan sige.
in battles and very dear to-the emperor for his great victory
 þeah þe he nære gefullod. Se awogode constantian þæs caseres
though that he not-were baptized He wooed constantia of-the emperor
 dohtor on þære tide. þe ða scyðiscan swiðe wunnon wið hine.
daughter in the time when the scythians greatly fought against him

wearð þa se casere for þære wogunge astyrod. wiste þæt seo
was then the emperor for the wooing stirred knew that the
 dohtor. þe drihten hæfde gecoren. hraðor wolde sweltan þonne
daughter who lord had chosen rather would die than
 ceorlian. Ða geseah seo dohtor. hire fæder gedrefednysse. and
marry Then saw the daughter of-her father trouble and
 cwæð him ðus to. mid clænum inge-hyde. Ic wát þæt god nele
said him thus to with clean intent I know that god will-not
 me næfre forlætan. Awurp þine ymbhydig-nysse. and behát
me ever forsake Cast-away thy anxiety and promise
 me þam heretogan. þæt he me underfó. æfter ðam ge-feohte.
me to-the general that he me receive after the fight
 siððan he ða scyððiscan mid sige ofer-winð. For þysum
when he the scythians with victory overcomes For this
 behate. ic wille habban his dohtra. attican and arthemian.
promise I will have his daughters attica and artemia
 to minre geþeodnysse. oð þæt uncre gifta. gegearcode beon.
to my company until that our-two nuptials prepared be
 Hæbbe he mid him forð to þære fyrdinge. Iohannem. and
Let-have he with him forth to the campaign John and
 paulum. mine ða ge-treowostan. þæt hi mine þeawas magon
paul my the truest that they my manners can
 him secgan. and ic ðurh his dohtra his þeawas oncnawe.
to-him say and I through his daughters his manners know
 Hit wearð swa gedón. þæt heo ða dohtra under-feng. and se 317
It was so done that she the daughters received and the
 heretoga ferde mid þære fyrdinge. þa gebæd constantia hí
general went with the campaign then prayed constantia herself
 to gode sona mid mycelre onbryrdnysse þæt he hire bena
to god at-once with great devotion that he her prayers
 gehyrde. Eala ðu ælmihtiga god. þe for agnes ðingunga.
heard O thou almighty god who for of-agnes intercessions

þines mæran martyres. minne hreoflan gehældeſt. and me
of-thy famous martyr my leprosy healedst and to-me
 ſylfre geſwutelodeſt. þinne soðan lufe. and þu behete us.
self revealedst thy true love and thou promisedst us
 on þinum halgan goſpelle. Soð ic eow ſecge. eow ſylð
in thy holy goſpel Truth I to-you ſay to-you gives
 min fæder. ſwa hwæs ſwa ge hine biddaþ. her on minum
my father ſo what ſo ye him aſk here in my
 naman. Ic bidde ðe min drihten þæt ðu þas mædenu. þe
name I pray thee my lord that thou theſe maidens for-thee
 geſtryne. and heora fæder gallicanum. þe me wile þe
gain and their father gallicanus who me will from-thee
 beniman. geðeod to clænnysse þines geleafan. Geopena heora
take join to cleanness of-thy faith Open of-their
 heortan earan to þære halwendan lare. þæt hî þe anne
heart ears to the healing teaching that they thee alone
 lufian. and eorðlice ðing ne gewilnion. and mid beornendre
love and earthly things not deſire and with burning
 lufe. to þinum brydbedde becomen. Æfter þyſum gebede
love to thy bride-bed come After this prayer
 gebugon ða mædenu to ðam halgan fulluhte ær ſe fæder
bowed the maidens to the holy baptism before the father
 come. and wurdon gehadode to þæs hælendes clænnysse.
came and were consecrated to of-the ſavior cleanness

336 Ða com gallicanus eac to gode gebogen. and hine gebæd
Then came gallicanus alſo to god turned and himſelf prayed
 ſona mid soðum geleafan. æt þæs halgan petres ſtowe þe
at-once with true faith at of-the holy peter place which
 ſtent binnan rome. Hine wylcumed ſe caſere. and cwæð
ſtands within rome Him welcomed the emperor and ſaid
 him to mid blyſſe. Ða ða þu to þam gefeohte ferdeſt.
him to with bliſſ Then when thou to the battle wenteſt

þu offrodost þam fulum deoflum. and nu ðu sigefæst come.
thou offeredst to-the foul devils and now thou victorious camest
 þu ge-bæde þe to criste. and to his apostolum. cyð
thou prayedst thee to christ and to his apostles make-known
 me hu hit sy. Ða aléat gallicanus. to ðam geleaf-fullan
to-me how it be Then bowed gallicanus to the faithful
 casere. and sæde be endebyrdnysse hu he beah to gode. Ða
emperor and said by order how he turned to god The
 scyððiscan þeoda ofslogan ure fela. and ic wearð belocen on
scythian nations slew of-us many and I was shut-in in
 anre lytlan byrig. mid hwonlicum fultume. and we feohtan
a little city with little help and we fight
 ne dorston. ongean ðone ormætan here. he hæfde þa burh
not dared against the enormous army it had the city
 beseten. Ða offrode Ic gelome mine lāc þam godum. oppæt
besieged Then offered I often my gift to-the gods until
 mine geferan me and hí betæhton. ðam onwinnendum
my companions me and themselves committed to-the attacking
 feondum. and ic ða fleames cepte. Ða cwædon ða cristenan.
enemies and I then flight sought Then said the christians
 Iohannes. and paulus. Behát þam heofonlicum gode. þæt ðu
John and paul Promise to-the heavenly god that thou
 to him gebuge. gif he þe nu gehelpð. and þu hæfst sige.
to him bow if he thee now helps and thou hast victory
 Ic ða sona behét. swá swá þa halgan me tihton. and me com 355
I then at-once promised so as the saints me urged and me came
 þær-rihte to. godes encgel mid rode. het me niman min
straightway to of-god angel with rood commanded me take my
 swurd. and siðian mid him. Ic him fyligde ða. and fela englas
sword and journey with him I him followed then and many angels
 coman on manna gelicnyssum. mærlíce gewæpnode. gehyrton
came in of-men likenesses gloriously armed heartened

me mid wordum. and heton me gán forð. oðþæt we
me with words and commanded me go forth until we
 becoman þær se cyning wæs. He feoll ða afyrht. to minum
came where the king was He fell then afraid to my
 fotum astreht. Þa gebundon ða godes cempa. bardan þone
feet stretched Then bound the of-god soldiers bardan the
 cynincg. and his twægen suna. and betæhton hí me. Ne sloh
king and his two sons and committed them to-me Not slew
 ic nænne. ne of-slean ne hét. Nu is þin land gehealden
I any nor slay — commanded Now is thy land kept
 and þa leoda þe onbugað. Ealle ða heafod-menn þe to me
and the peoples to-thee submit All the head-men who to me
 gebugan. mid heora cempum. ic gebigde to criste. Ða oðre
bowed with their soldiers I turned to christ The others
 ic forseah þe swa dón noldon. Ic sylf eom swa cristen. þæt
I despised who so do would-not I self am so christian that
 ic gecwæð on behate. þæt ic heonan-forð nelle habban wifes
I said in promise that I henceforth will-not have of-wife
 gemanan. find me nu æfter-gencgan. þæt ic gode mæge
intercourse find for-me now successor that I god can
 þeowian. on soðre æwfæstnysse swá ic þam ælmihtigan behét.
serve in true piety as I to-the almighty promised
 374 Ða beclypte se casere ðone godes cempa. and sæde hu his
Then embraced the emperor the of-god soldier and said how his
 dohtra drihtne þeowdon. and his twa geswustra eac siððan
daughters lord served and his two sisters also afterward
 gelyfdon. Ða eodon hí to healle. and seo halige helena
believed Then went they to hall and the holy helena
 com mid ðam fore-sædum mædenum. micclum blyssigende.
came with the aforesaid maidens greatly rejoicing
 hi þurh-wunodon on mægð-hade. márlice drohtniende. oð
they continued in maidenhood gloriously living until

þæt hi gewiton of worulde to criste. Gallicanus þa freode
that they departed from world to christ Gallicanus then freed
 fif þusend manna. and mid æhtum ge-welgode and wædlum
five thousand men and with possessions enriched and to-poor
 todælde his manig-fealdan welan. and gewende him þanon.
dealt his manifold wealth and went him thence
 to sumum halgan were. se hatte hilarianus. mid sumum
to a-certain holy man who was-called hilarinus with some
 his mannum. þe hine ne mihton forlætan. Feower land he
his men who him not could forsake Four lands he
 forgeaf forð In mid him ælpeodigum to andfencge. and to
gave forth In with him to-strangers for reception and for
 ælmes-dædum. Ða asprang his word wide geond land. hu se
alms-deeds Then spread his word widely throughout land how the
 mære man manna fét aðwoh. and wæter bær to handum. and
famous man of-men feet washed and water bore to hands and
 mid wistum þenode. He wearð ða swa halig. þæt he gehælde
with food served He was then so holy that he healed
 untrume. and swa hraðe swá he beseah. on ða wit-seocan
sick and as quickly as he looked on the wit-sick
 menn. swa wurdon hí aclænsode. fram þam unclænan gastum.
men so were they cleansed from the unclean spirits
 Eft ða þa iulianus se arleasa wiðersæce. wearð to casere 394
Again then when julian the impious apostate was as emperor
 gecoren. þeah þe he wære to preoste bescoren. Ða sette hé
chosen though that he were to priest shorn Then set he
 geban. swa swa he wæs bealwes full. þæt ða cristenan nahton
decree so as he was of-bale full that the christians had-not
 nan þincg on worulde. adræfde þa gallicanum þone godes
any thing in world drove then gallicanus the of-god
 man aweg. and he ferde to alexandrian þære ægiptiscan byrig.
man away and he went to alexandria the egyptian city

wende siððan to westene. and wæs ðær ancra. oð þæt sum
 turned afterward to desert and was there anchorite until that a-certain
 hæðen-gylda. hine ðær ofsloh. forþan þe he nolde þam fulum
 heathen-worshiper him there slew because that he would-not to-the foul
 godum geoffrian. and he swa mid sige. sipode to criste. Eft
 gods offer and he so with victory journeyed to christ Again
 iulianus se ylca wiðersaca wolde gebigan. þa halgan gebroðra.
 julian the same apostate would turn the holy brothers
 Iohannem. and paulum. to his hæðengilde. ac þaða hé ne
 John and paul to his heathen-worship but when he not
 mihte þa mæran godes ðegnas to his hirede aspanan. ne to his
 could the famous of-god thanes to his household entice nor to his
 hæðenscipe. geweman. þa sende he him to sumne hæðenne wer.
 heathenship lure then sent he them to a-certain heathen man
 terrentianus gehaten. se hæfde mid him ane gyldene anlicnysse.
 terentianus called who had with him a golden image
 and cwæð to ðam godes mannum. Ure hlaford Iulianus. het
 and said to the of-god men Our lord Julian commanded
 eow ge-biddan to þyssere anlicnysse. oððe ic inc begen ofslea.
 you pray to this image or I you-two both slay
 413 Ða cwædon þa halgan. ne cunne we nanne god. buton
 Then said the saints not know we any god but
 fæder and sunu. and þone halgan gast. þyssere halgan
 father and son and the holy spirit This holy
 ðrynnysse hæfð þin hlaford wiðsacen. and wile oðre geweman
 trinity has thy lord renounced and will others lure
 mid him to forwyrd. Hwæt ða terrentianus. het þa
 with him to ruin Lo then terrentianus commanded the
 twægen gebroðra digellice beheafðian. and on heora huse
 two brothers secretly behead and in their house
 bebyrgan. Ða wearð iulianus. for his wælhreownysse sona
 bury Then was julian for his cruelty at-once

þæs ofslægæn. þurh sancta marian hæse. and cristen-dom
after-that slain through of-saint mary command and chbriſtendom
 wæs þeonde. and þa halgan wurdon gecyðde. swa þæt
was thriving and the ſaints were made-known ſo that
 wode menn. wurdon gehælede. on ðam ylcan huse. þe þa
mad men were healed in the ſame houſe which the
 halgan onlagon. and terrentianes ſunu. mid ſweartum deofle
ſaints in-lay and of-terentianus ſon with black devil
 afylled. arn to heora byrgenum. egeslice wedende. and ſe
filled ran to their tombs dreadfully raging and the
 fæder ſona geſohte þa byrigena. anddette his ſynne þæt he
father at-once ſought the tombs confeſſed his ſin that he
 ofſloh ða halgan. and wearð gefullod. and his ſuna wittig.
ſlew the ſaints and was baptized and his ſon ſane
 þam hælende to lofe. þe leofað á on ecnysſe. AMEN.
to-the ſavior for praise who lives ever in eternity AMEN

Natale sancte Agathe uirginis

VIII • SAINT AGATHA

Quintianus, governor of Sicily, lusts after the maiden Agatha and gives her for thirty days to the harlot Aphrodisia, who cannot move her. At her trial she calls Christ's service true nobility and his gods devils. He has her racked and her breast cut off, but an old man calling himself Christ's apostle heals her in prison. She is rolled on burning coals, an earthquake kills two of his counselors, and she dies in prison. An angel sets a stone at her grave, a horse kicks Quintianus overboard, and a year later the covering of her grave turns back the fire of Etna.

- 1 Agathes wæs geícged sum ge-sælig mæden on ðæræ scyre
Agatha was called a-certain blessed maiden in the shire
sicilia. snotor and gelyfed. on ðam timan þe quintianus se
sicily wise and believing in the time when quintianus the
cwealm-bære ehtere. þære scyre geweold wælhreowlice under
murderous persecutor the shire ruled cruelly under
þam casere. Se wæs grædig gitsere. and his galnysse underþeod.
the emperor He was greedy miser and to-his lust subjected
deofles þeowet-lincg. and drihten onscunode. Þa com him to
of-devil slave and lord sbunned Then came him to
earan be Agathes drohtnunge. and smeade hu he mihte þæt
ears about of-Agatha life and considered how he could the
mæden him begitan. hét hí þa gefeccan. and betæhte
maiden for-himself get commanded her then fetch and committed
hí anum fulum wife. afrodosia gecíged. sceand-lic on þeawum.
her to-a foul woman aphrodisia called shameful in manners
Seo hæfde nigon dohtra. nahtlice and fracode. þæt heo geond
She had nine daughters worthless and vile that she through
þrittig nihte hire þeawas leornode. and hire mod awende
thirty nights her ways learned and her mind turned
þurh þæra myltestrena forspennincgæ. Hwæt ða affrodosia
through of-the harlots enticements Lo then aphrodisia

se fracedosta wimman. mid hire nigon dohtrum gedrehte
the vilest woman with her nine daughters afflicted
 agathen. hwilon olecende. hwilon egsigende. wende þæt heo
agatha sometimes flattering sometimes terrifying thought that she
 mihte hire mod awendan. Ða cwæð agathes. to þam yfelan
could her mind turn Then said agatha to the evil
 teame. Eower word syndon winde gelice. ac hí ne magon
team Your words are wind like but they not can
 afyllan min fæstræde gepanc. þe is gegrund-stapelod. ðis
fell my firm thought which is founded This
 heo cwæð mid woþe. and gewilnode to ðrowigenne for cristes
she said with weeping and desired to suffer for of-christ
 naman. þa cwealm-bæran wita. swá swá se þurstiga. on ðære
name the deadly torments so as the thirsty-one in of-the
 sunnan hætæn gewilnað wylspringes. oððe wæteres celncge.
sun heat desires well-spring or of-water cooling
 Ða geseah affrodosia. þæt heo þære femnan mod gebigan 26
Then saw aphrodisia that she of-the maiden mind turn
 ne mihte. mid hyre bismorfullum tihtincgum. and ferde to
not could with her shameful urgings and went to
 quintiane and cwæð him þus to. Stanas magon hnexian. and
quintianus and said him thus to Stones can soften and
 þæt starce ísen on leades gelicnysse. ærðan þe se geleafa mæge
the stark iron into of-lead likeness before that the faith can
 of agathes breoste. beon æfre adwæsced. Ic and mine dohtra.
from of-agatha breast be ever quenched I and my daughters
 dægēs. and nihtes. naht elles ne drugon. buton hi æfre tihton.
by-day and by-night naught else — did but her ever urged
 to þinre gefafunga. þeah ðe us hwonlice speowe. Ic hire
to thy consent though that to-us little succeeded I to-her
 bead gymmas. and gyrlan of golde. and oðre mærdā. and mære
offered gems and garments of gold and other glories and famous

gebytlū. hamas. and hyred. and heo þæt eall forseah on meoxes
buildings homes and household and she that all despised in of-dung
 gelicnysse. þe lið under fotum. Ða yrsode quintianus. and
likeness which lies under feet Then grew-angry quintianus and
 hét hí ardlice feccan. befrán hí ða æt fruman. be hyre
commanded her quickly fetch asked her then at first about her
 gebyrdum. Agathes þa cwæð. ic eom æðelborenre mægðe. swá
birth Agatha then said I am of-noble-born kin so
 swá eall min mægð me is to witan. Ða cwæð se dema. Hwi
as all my kin me is to witness Then said the judge Why
 dest þu ðe sylfe. ðurh wace þeawas. swilce þu wyn sy.
makest thou thee self through mean manners as-if thou slave-woman be
 45 Agathes andwyrde. Ic eom godes þinen. and mycel
Agatha answered I am of-god handmaid and great
 æðelborennys. bið þæt man be cistes ðeow. Quintianus
nobility is that one be of-christ servant Quintianus
 cwæð to þam cistes mædene. Hwæt lá næbbe wé nane
said to the of-christ maiden What O have-not we any
 æþelborennysse forðan þe we forseoð þines cistes ðeow-dóm.
nobility because that we despise of-thy christ service
 Agathes andwyrde þam arleasan and cwæð. Eower æðelborennys
Agatha answered the impious-one and said Your nobility
 becymð to swa bysmorfullum hæftneðe. þæt ge beoð þeowan
comes to so shameful bondage that ye are servants
 synne and stanum. Quintianus cwæð. þa cwealm-bæran wita
to-sin and to-stones Quintianus said the deadly torments
 magon eaðelice gewrecan. swa hwæt swa ðu mid wedendum
can easily avenge so what so thou with raging
 muðe tælst. sege swa peah. ær ðu becume to þam fore-sædum
mouth blamest say so though before thou come to the aforesaid
 witum. hwi ðu ure góða biggencgas forseo. Agathes andwyrde.
torments why thou of-our gods worships despise Agatha answered

þam árleasan ðus. Ne cwæð þu na góða. ac gram-licra deofla.

the impious-one thus Not say thou — of-gods but of-fierce devils

þæra anlicnysse ge awendað on are. and on stanum. and

whose likeness ye turn into brass and into stones and

ealle ða græftas ofer-gyldað. mid cræfte. Quintianus þa cwæð.

all the carvings over-gild with craft Quintianus then said

þæt heo gecure oðer ðæra. swa heo mid forðemðum dyslice

that she chose one of-the-two either she with condemned foolishly

for-ferde. swa heo þam godum geoffrode. swa swa æðelboren

perished or she to-the gods offered so as noble-born

and wis. Agathes him andwyrde anrædlice and cwæð.

and wise Agatha him answered resolutely and said

Beo þin wif swylc swa uenus. þin fule gyden wæs. and

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Let-be thy wife such as venus thy foul goddess was and

beo ðu swylc swa Iouis. þin sceand-lica god wæs. þæt git

be thou such as Jove thy shameful god was that ye-two

magon beon getealde. eac betwux þam godum. Ða hét

can be counted also among the gods Then commanded

quintianus. hí mid handum slea gelome on þæt hleor. þæt

quintianus her with hands strike often on the cheek that

heo hlydan ne sceolde. Ða cwæð agathes eft ða ylcan word.

she clamor not should Then said agatha again the same words

Quintianus cwæð. þu cyst þæt ðu gecure þa tintregu to

Quintianus said thou showest that thou chose the torments to

ðrowigenne. nu þu minne teonan ge-edlecst. Ðæt mæden him

suffer now thou my injury repeatest The maiden him

andwyrde. micclum ic wundrie þe snoterne mannan. to swa

answered greatly I wonder thee wise man to so

micclum dysige gebigedne. þæt ðu swylce for godas hæfst. þe

great folly turned that thou such for gods hast which

ðe sceamað to ge-euen-læcenne. Gif hí soða godes synd. godes

thee shames to imitate If they true gods are good

ic þe gewisce. gif þu hi onscunast wit cweðað þonne
I for-thee wish if thou them shunnest we-two say then
 án. Hat hi swa yfele. and swa unclæne. þæt gif ðu hwylcne
one Call them so evil and so unclean that if thou anyone
 wyrige. þæt ðu gewisce him þæs. þæt his lif beo gelíc þinum
curse that thou wish for-him that that his life be like thy
 laðum godum. Quintianus hire cwæð to. Hwi clypast ðu swa
hateful gods Quintianus her said to Why callest thou so
 fela ideles. geoffra ðam godum. þæt ic ðe gram-lice ne fordó.
much idle offer to-the gods that I thee fiercely not destroy
 84 Ða andwyrde agathes. unforht þam deman. Gif ðu mid
Then answered agatha unafraid the judge If thou with
 wild-deorum me nu bætān wylt. hi beoð sona hand-tame.
wild-beasts me now bait wilt they are at-once hand-tame
 þurh þæs hælendes naman. Gif þu me fyr gearcost. me cymð
through of-the savior name If thou for-me fire preparest to-me comes
 fær-lice of heofonum. halwendlic deaw. þurh drihtnes ænglas.
suddenly from heavens healing dew through of-lord angels
 Gif ðu me swingla behætst. ic hæbbe þone halgan gast. þurh
If thou to-me scourges promisest I have the holy spirit through
 ðone ic forseo ealle þine swingla. þa cwehte se dema his
whom I despise all thy scourges then shook the judge his
 deoflice heafod. and hét hi gebringan on anum blindum
devilish head and commanded her bring into a blind
 cwearterne. and hét þæt heo sceolde hi sylfe beþencan. hu
prison and commanded that she should her self consider how
 heo mihte æt-windan þam wælhreowum tintregum. Ða cwæð
she could escape the cruel torments Then said
 agathes. Þu earmingc beðenc þe hu ðu mæge æt-windan ðam
agatha Thou wretch consider thee how thou canst escape the
 ecum witum. Eode þa bliðelice to ðam blindum cwearterne.
eternal torments Went then blithely to the blind prison

swylce heo wære gelaðod. to lustfullum beor-scype. and
as-if she were invited to pleasant beer-feast and
 betæhte hire gewin þam wel-wyllendan drihtne. Hwæt ða on
committed her struggle to-the well-willing lord Lo then in
 mergen se manfulla dema het Agathen gelædan to his
morning the wicked judge commanded Agatha lead to his
 laðan andwerdnyssse. and befrán hwæt heo smeade be hyre
hateful presence and asked what she considered about her
 gesundfulnyssse. Agathes him cwæð to. Crist me is for hæle.
safety Agatha him said to Christ to-me is for health
 Se dema axode. hu lange wylt ðu ungesælige ateon þas 104
The judge asked how long wilt thou unblessed draw-out this
 ydelnyssse. mid cristes andetnyssse. wið-sac ðinne crist. and
vanity with of-christ confession renounce thy christ and
 clypa to þam godum. þe læs ðe þu ðin lif forlæte on iugoðe.
call to the gods the less that thou thy life lose in youth
 Agathes andwyrde anfealdlice and cwæð. Wið-sac ðu þine
Agatha answered simply and said Renounce thou thy
 godas. þe synd stænene. and treowene. and gebede þe to
gods which are stone and wooden and pray thee to
 þinum scyppende. þe soðlice aleofað gif ðu hine forsiht. þu
thy creator who truly lives if thou him despisest thou
 scealt on ecum witum ðrowian. Ða wearð se arleasa gehathyrt.
shalt in eternal torments suffer Then was the impious-one enraged
 and hét hí on hencgene a-streccan. and ðrawan swa swa
and commanded her on rack stretch and twist so as
 wiððan wælhreowlice and cwæð. forlæt þine anwylnysse. þæt
withy cruelly and said forsake thy self-will that
 ðinum life beo geborgen. Agathes andwyrde on ðære hencgene
to-thy life be saved Agatha answered on the rack
 þus. Swa ic lust-fullige on þisum laðum witum. swa swa
thus So I delight in these hateful torments so as

se ðe gesihð. þone þe he gewilnode. oððe se þe fint fela
he who sees him whom he desired or he who finds many
 gold-hordas. Ne mæg min sawl beon gebroht mid blysse to
gold-boards Not can my soul be brought with bliss to
 heofonum. butan min lichama beo on þinum bendum genyrwod.
heavens unless my body be in thy bonds constrained
 and fram ðinum cwellerum on þinum copsum agrapod.
and by thy killers in thy fetters gripped

- 122 Þa gebealh hine se wælhreowa and het hí gewriðan
Then angered himself the cruel-one and commanded her twist
 on ðam breoste mid þære hencene and het siððan
on the breast with the rack and commanded afterward
 ofaceorfan. Agathes him cwæð to. Eala ðu arleasosta ne
cut-off Agatha him said to O thou most-impious not
 sceamode þe to ceorfanne þæt þæt ðu sylf suce. ac ic
shamed thee to cut that which thou self sucked but I
 habbe mine breost on minre sawle. ansunde. mid þam ðe
have my breasts in my soul whole with which —
 Ic min andgit eallunga afede. Quintianus ða hét
I my understanding entirely feed Quintianus then commanded
 hí to cwearterne gelædan. and hét hire ofteon. ætes.
her to prison lead and commanded from-her withdraw food
 and wætes. and cwæð þæt nan læce hí lácnian ne moste.
and drink and said that no physician her heal — might
 Efne ða on middre nihte com sum harwencge mann Into
Even then in middle night came a-certain boary man Into
 þam cwearterne. and his cnapa him ætforan. hæfde leohtfæt
the prison and his boy him before had lamp
 on handa. wolde þa halgan gelacnian. Seo eadige agathes
in hand would the saint heal The blessed agatha
 cwæð to ðam læce. Ne gymde Ic nanes læce-cræftas næfre
said to the physician Not beeded I any leech-craft ever

on minum life. ic hæbbe minne hælend þe gehælð mid
in my life I have my savior who heals with
 his worde. he mæg gif he wyle. mihtelice me gehælan. Ða
his word he can if he will mightily me heal Then
 cwæð se harwencga. he me sende to ðe. Ic eom his apostol.
said the hoary-one he me sent to thee I am his apostle
 and ðu efne nu bist hál on his naman. and he sona ferde.
and thou even now art whole in his name and he at-once went
 Ða cneowode Agathes. and ðancode criste þæt he hí 141
Then knelt Agatha and thanked christ that he her
 gemunde. and his mæran apostol to hire asende. mid swylcum
remembered and his great apostle to her sent with such
 frofre. Æfter ðam gebede. beseah to hyre breoste. and wæs
comfort After the prayer looked to her breast and was
 þæt corfene breost. þurh crist ge-edstaðelod. and ealle hire
the cut breast through christ restored and all her
 wunda wurdon gehælede. Ðær scean ða mycel leoht. on þam
wounds were healed There shone then great light in the
 sweartum cwearterne. swa þæt ða weardas flugon. mid fyrhte
black prison so that the guards fled with fear
 fornumene. Ða tihton þa hæftlingas. þæt halige mæden. þæt
overcome Then urged the captives the holy maiden that
 heo awæg eode. and ða wita for-fluge. Ða cwæð agathes
she away went and the torments fled Then said agatha
 þæt æðele mæden. Nelle ic amyrran mine kynehelm. ne
the noble maiden Will-not I mar my king-helm nor
 ða weardas geswencan. ac ic þurh-wunige hér. Ða on ðam
the guards afflict but I continue here Then on the
 fiftan dæge het se dema hí gefeccan. and cwæð þæt
fifth day commanded the judge her fetch and said that
 heo sceolde þam godum geoffrian. oððe mid teartum witum
she should to-the gods offer or with sharp torments

getintregod beon. Ða cwæð Agathes. þu earma andgit-leasa.

tortured be Then said Agatha thou wretched senseless

hwa wyle clypian to stane. and na to þam soðan gode.

who will call to stone and not to the true god

ðe me fram eallum þam witum. þe ðu wælhreowlice. on

who me from all the torments which thou cruelly on

minum lice gefæstnodest. for his naman gehælde. and min

my body fastenedst for his name healed and my

breost ge-edstaðelode. þe ðú arleasa forcurfe.

breast restored which thou impious-one cut-off

162 Ða befrán se hæðen-gylða. hwa hi gehælde. Agathes cwæð.

Then asked the heathen-worshiper who her healed Agatha said

Crist godes sunu. Quintianus cwæð. to ðam clænum mædene.

Christ of-god son Quintianus said to the clean maiden

git þu namast crist? Heo cwæð him to andsware. Crist

yet thou namest christ She said to-him as answer Christ

ic andette. mid welerum. and æfre mid heortan to him

I confess with lips and ever with heart to him

clypige. Ða cwæð. se deofles þén. nu ic sceal geseon. gif

call Then said the of-devil servant now I shall see if

crist ðe gehæld. het ða streowian geond þa flór. fela

christ thee heals commanded then strew over the floor many

byrnenda gleda. and to-brysede tigelan. and hí swá nacode

burning coals and crushed tiles and her so naked

het wylían on þam fyre. Ða wearð mycel eorð-styrung.

commanded roll on the fire Then was great earth-quake

on ðære ylcan stowe. and feol se stænene wáh. uppan þæs

in the same place and fell the stone wall upon the

stuntan ræd-boran. þæt he ællto-cwysde. and sum oþer

foolish counselor that it all-crushed and a-certain other

cniht samod. swyðe rihtlice swá. forðan þe hí ræd-boran

youth together very justly so because that they counselors

wæran þæs arleasan deman. to his yfelum dædum. Eac
were of-the impious judge to his evil deeds Also
 swylce seo burh eall byuigende stód for ðære eorð-styrunge.
likewise the city all trembling stood for the earth-quake
 and arn seo burhwaru endemes to þam arleasan. axiende mid
and ran the city-folk together to the impious-one asking with
 gehlyde. hwi hé þæt godes mæden. swa gramlice tintregode.
clamor why he the of-god maiden so fiercely tortured
 Ða fleah quintianus. afyrht for ðam gehlyde. and eac
Then fled quintianus afraid for the clamor and also
 seo eorð-styrung hine ge-egsode þearle. hét swa þeah
the earth-quake him terrified severely commanded so though
 hí gebringan binnan ðam cwearterne. Hwæt ða Agathes
her bring within the prison Lo then Agatha
 inwerdlice clypode. mid astrehtum handum to þam hælende
inwardly called with outstretched hands to the savior
 þus. Eala ðu min drihten. þe me to menn gesceope. and
thus O thou my lord who me as human createdst and
 æfre fram cyldhade me gescyldest ofþis. þu þe woruldlice
ever from childhood me shieldest until-this thou who worldly
 lufe awendest fram me. þu ðe dydest þæt ic ofer-com þæs
love turnedst from me thou who didst that I overcame of-the
 cwelleres tintregu. scearp isen. and fyr. and þa slitendan
killer torments sharp iron and fire and the tearing
 clawa. þu ðe me on þam witum geþyld forgeafe. ðe ic
claws thou who to-me in the torments patience gavest thee I
 bidde drihten. þæt ðu minne gast nu to þe genime. forðan
pray lord that thou my spirit now to thee take because
 þe nú is tima. þæt ic þas woruld forlæte. and to þinre liðan
that now is time that I this world leave and to thy gentle
 miltheortnysse becuman mote. min leofa drihten. Æfter þysum
mercy come may my dear lord After this

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gebede binnan þam cwearterne heo ageaf hire gast. and to
prayer within the prison she gave-up her spirit and to
 gode siðode. Ða com seo burh-warū. and bebyrigde hire lic
god journeyed Then came the city-folk and buried her body
 mid mycelre arwurð-nysse. on eall niwere þryh. Ðær com
with great reverence in all new coffin There came
 ða godes encgel gangende swa swa mann. þam fyligdan æt
then of-god angel going so as man him followed at
 fotum fela wlitige cnapan. and sette enne marmstán æt þæs
feet many fair boys and set a marble-stone at of-the
 mædenes heafde binnan þære þryh. þysum wordum awritene.
maiden head within the coffin with-these words written

- 203 *Mentem sanctam spontaneam honorem deo. et patrie*
Mind holy willing honor to-god and of-fatherland
 liberationem. Ðæt is on englisc. halig mod. sylfwille
liberation That is in english holy mind self-willing
 wurðmynt. þam wél-wyllendan gode. and eardes alysednyss.
honor to-the well-willing god and of-land deliverance
 Ða awende se encgel aweg mid þam cnapum. and nes
Then turned the angel away with the boys and not-was
 se mann on þære scire þe hi gesawe ærþán. Hwæt
the man in the shire who them saw before-then Lo
 ða quintianus cristes wiðer-winna. ferde on scipe. ofer
then quintianus of-christ adversary went on ship over
 semithetum embe agathen æhta. and eac wolde gehæftan
semithetum about of-agatha possessions and also would seize
 ealle hire mægðe. ac hé ne moste for ciste. Hine gelæhte
all her kin but he not might for christ Him seized
 an hors. þa ða he læg on ðam scipe. hetelice mid
a horse then when he lay in the ship fiercely with
 toðum and hefde him úpp. Ða spearn oðer hors to. and
teeth and heaved him up Then kicked another horse to and

asprencde hine ofer bord. and næs his fule líc afundan
flung him over board and not-was his foul body found
 æfre siððan. þa ne dorste nan man dreccan hire megðe. ac
ever afterward then not dared any man afflict her kin but
 arwurðodon hí ealle. ge-egsode þurh god. On þære ylcan
honored them all terrified through god In the same
 scire sicilian landes. is án byrnende munt. þone menn hatað
shire of-sicily land is a burning mountain which men call
 ethna. onæled mid sulphore. þæt is swæfel on englisc. Se
etna kindled with sulfur that is brimstone in english The
 munt byrnð æfre. swá swá má oþre doð. þa ge-timode
mountain burns ever so as more others do then happened
 hit ymbe twelf-monað æfter agathes þrowunge. and ethna
it about twelve-month after of-agatha passion and etna
 up ableow swyðe egeslice ontendnyssse. and arn be þam
up blew very dreadfully fire and ran by the
 munte on flodes gelicnyssse. and formulon þa stanas. and
mountain in of-flood likeness and melted the stones and
 seo eorðe forbarn. oð þæt hit to þære byrig becom. þa
the earth burned until that it to the city came then
 urnon þa hæðenan. to þære halgan byrgene. and ahofen
ran the heathens to the holy tomb and raised
 þone ofer-brædels of þære halgan byrgene to-geanes þam
the covering from the holy tomb against the
 fyre. þe hí afærde forðearle.

fire which them terrified exceedingly

Ða wearð þæt fyr gestilled. and æt-stod sona for agathen 229
Then was the fire stilled and stopped at-once for of-agatha
 ge-earnungum. þære æðelan femnan. six dagas hit barn. and
merits the noble maiden six days it burned and
 æt-stód on þam dæge. þe seo eadige Agathes. to ðam éce
stopped on the day when the blessed Agatha to the eternal

life gewát. þæt swa wurde geswutelod þæt seo ceaster wearð

life departed that so were revealed that the city was

ahréd fram þæs fyres frecednysse. þurh agathen. foreþingunge.

rescued from of-the fire peril through of-agatha intercession

þam hælende to lofe. þe his halgan swa wurðað. þæs

to-the savior for praise who his saints so honors for-that

him sy á wuldor on ecere worulde. AMEN.

to-him let-be ever glory in eternal world AMEN

De sancta Lucia uirgo

IX · SAINT LUCY

Lucy of Syracuse takes her mother, who has bled for four years, to Agatha's tomb, where Agatha appears to her in a dream and her mother is healed. Lucy persuades her to give their wealth to the poor, and Paschasius, the heathen noble who has wooed her, presses her to sacrifice. She answers that the Holy Spirit speaks in the chaste. Neither ropes, oxen, nor a thousand men can drag her to the brothel, and fire cannot burn her. Wounded by the sword, she foretells peace for the church, Paschasius is bound and later beheaded in Rome, and she dies after communion.

Ða asprang agathen hlisa ofer land. and sá. swá þæt fram 1
Then spread of-agatha fame over land and sea so that from
siracusa sohte mycel meniu ofer fiftig mila þæs mædenes
syracuse sought great multitude over fifty miles of-the maiden
byrgene. on catanensciscre byrig mid mycelre onbryrd-nysse.
tomb in catanian city with great devotion
Þa com sum wydewe seo wæs geciged euthicia. betwux
Then came a-certain widow who was called eutychia among
oðrum mannum. to þære mæran byrigene. and hire dohtor
other men to the famous tomb and her daughter
samod. seo ge-sælige lucía. Seo wydewe wæs unhál. swa
together the blessed lucy The widow was un-whole so
þæt hire arn blód geond feower geare fæc. and fæla læca
that her ran blood through four years space and many physicians
cunnode. ac hi ealle ne mihton hyre anre ge-helpen. Hit
tried but they all not could her alone help It
gelamp ða æt þære mæssan. þæt man rædde þæt godspell. hu
happened then at the mass that one read the gospel how
þæt wif wearð gehæled. þe wæs on blodes ryne. þaða heo
the woman was healed who was in of-blood flow when she
hrepode þæs hælendes reaf. þa cwæð. lucia. mid geleafan to
touched of-the savior raiment then said lucy with faith to

hire meder. Gif þu gelyfst modor. þysum mæran god-spelle.

her mother If thou believest mother this famous gospel

gelyf þæt agathes gearnode æt criste. þaða heo for his
believe that agatha earned from christ when she for his
name suffered that she him ever have in presence

on ecere blysse. gehrepa hire byrigene. and þu bist sona hál.
in eternal bliss touch her tomb and thou wilt-be at-once whole

20 Ða æfter þære mæssan seo modor and seo dohtor astrehton

Then after the mass the mother and the daughter stretched

hí on gebedum æt þære byrgene. Mid þam þe hí lagon
themselves in prayers at the tomb With that that they lay

and gelencgdon ða gebedu. þa wearð lucía on slæpe. and
and lengthened the prayers then was lucy in sleep and

geseah agathen betwux engla werodum. ænlice gefretewode.
saw agatha among of-angels hosts splendidly adorned

and clypode hyre þus to. clypigende ufenne. Min swustor lucia.
and called her thus to calling from-above My sister lucy

soð godes mæden hwi bitst þu æt me þæs þe ðu miht sylf
true of-god maiden why askest thou from me that which thou canst self

getiðian þinre meder geheolp þin halga geleafa. and efne heo
grant to-thy mother helped thy holy faith and even she

is gehæled. halwendlice ðurh crist. and swa swa þeos burh is
is healed savingly through christ and so as this city is

gemærsod þurh me. fram criste. swa bið siracusa burh. þurh þe
glorified through me by christ so is syracuse city through thee

gewlitedod. forðan þe þu gearcodelist criste. on þinum clænan
beautified because that thou preparedst for-christ in thy clean

mægð-hade. wynsume wununge. and ða awóc lucía. Heo aras
maidenhood pleasant dwelling and then awoke lucy She arose

ða bifigende. for ðære beorhtan gesihðe. and sæde to hire
then trembling for the bright vision and said to her

meder. þu eart mihtiglice gehæled. nu bidde ic þe. þurh þa
mother thou art mightily healed now pray I thee through the
 ylcan. þe þe mid ge-bedum gehælde. þæt þu nanne bryd-guman
same who thee with prayers healed that thou no bride-groom
 næfre me ne namige. ne of minum lichaman deadlicne
ever for-me — name nor of my body mortal
 wæstm ne sece. ac þa ðing þe þu woldest to gewemmednysse
fruit — seek but the things which thou wouldest for defilement
 me syllan. forgif me ða [to] clænnysse. to criste farendre.
to-me give give to-me them to cleanness to christ going
 Ða cwæð seo modor. mine þincg þu wast. and ic heold 41
Then said the mother my things thou knowest and I held
 nú nigon gear. wið ealle hyndā þines fæder ge-streon. and
now nine years against all losses of-thy father treasure and
 furðor hí geeacnode. beluc ærest mine eagan. and þa æhta
further them increased close first my eyes and the possessions
 ateah loca hu þe licige. min leofa dohtor. Ða cwæð lucía.
dispose look how thee please my dear daughter Then said lacy
 hlýst mines rædes ne miht ðu naht lædan of þysum life
listen my counsel not canst thou aught lead from this life
 mid þe. and þæt þu on deaðe sylst for drihtnes naman. þu
with thee and that thou in death givest for of-lord name thou
 hit sylst for þan þe þu hit ne miht mid þe aweg lædan. ac
it givest for that that thou it not canst with thee away lead but
 syle nu on gesundfulnysse þam soðan hælende. swa hwæt swa
give now in health to-the true savior so what so
 þu gemyntest on forð-siþe to donne. Þus tihte lucía gelome
thou intendest at departure to do Thus urged lacy often
 þa modor. oð þæt heo beceapode þa scinendan gymmas.
the mother until that she sold the shining gems
 and eac hire land-are. wið licgendum feo. and dælde
and also her land-property for lying money and dealt

siððan þearfum. and ælþeodigum mannum. wyðewum. and
afterward to-needy and to-foreign men widows and
 wreccum. and wisum godes þeowum. Þis com þa to earan.
exiles and wise of-god servants This came then to ears
 þam æðelborenan cnihte. þe awogode lucian. se wæ geciged
to-the noble-born youth who wooed lucy who was called
 pascasius. arleas hæðen-gilda. and tihte þæt halige mæden
paschasius impious heathen-worshiper and urged the holy maiden
 to þæra deofla offrungum. ac þæt drihtnes mæden cwæð.
to of-the devils offerings but the of-lord maiden said

- 61 Hluttur offrung þæt is. and licwurðe gode. þæt mann wyðewan
Pure offering that is and pleasing to-god that one widows
 geneosige. and wreccan gefrefrige. and steopbearnum gehelpe.
visit and exiles comfort and orphans help
 on heora gedrefednyssum. Ne dreah ic nu þrym gearum. nane
in their troubles Not did I now three years any
 oþre dæda. butan þam lyfigendan drihtne. þas lác geoffrode. nu
other deeds but to-the living lord these gifts offered now
 ic wylle me sylfe him soðlice geoffrian. forðan ic leng næbbe.
I will me self to-him truly offer because I longer have-not
 hwæt ic on his lacum aspende. Ða yrsode pascasius. and hī
what I on his gifts spend Then grew-angry paschasius and they
 spræcon fela. oð þæt he hire swingele behét. gif heo suwian
spoke much until that he to-her scourge promised if she be-silent
 nolde. Lucia him cwæð to. þæs lifigendan godes word ne
would-not Lucy him said to of-the living god words not
 magon geswican. ne for-suwode beon. He axode ða mid olle.
can cease nor silenced be He asked then with scorn
 Eart þu la god? Lucia him andwyrde. Ic eom þæs ælmihtigan
Art thou O god Lucy him answered I am of-the almighty
 þinen. forþi ic cwæð godes word. forþan þe he on his
handmaid therefore I said of-god words because that he in his

godspelle cwæð. Ne synd ge þe þær sprecað. ac sprycþ se halga
gospel said Not are ye who there speak but speaks the holy
 gast on eow. Eft þa pascasius orgellice befrán. wunað se halga
spirit in you Again then pascasius proudly asked dwells the holy
 gast on þe eornostlice. Lucia andwyrde þam arleasan and cwæð.
spirit in thee therefore Lucy answered the impious-one and said
 Se apostol behét þam ðe healdað clænnysse. þæt hi synd 79
The apostle promised to-those who keep cleanness that they are
 godes templ. and þæs halgan gastes wunung. Þa cwæð se
of-god temple and of-the holy spirit dwelling Then said the
 arleasa. Ic hate þe ardlice lædan. to þæra myltestrena
impious-one I command thee quickly lead to of-the harlots
 huse. þæt ðu þinne mægð-had forleose. þæt se. halga gast
house that thou thy maidenhood lose that the holy spirit
 þe fram fleo. ðonne þu fullice byst gescynd. Lucia andwyrde
thee from flee when thou fully art disgraced Lucy answered
 þus. ne bið ænig gewemmed. lichama to plihthe. gif hit ne
thus not is any defiled body to peril if it not
 licað þam mode. Ðeah þu mine hand ahebbe. to ðinum
pleases the mind Though thou my hand raise to thy
 hæþengilde. and swa þurh me geoffrige mines unwillen. ic
heathen-worship and so through me offer of-my unwill I
 beo þeah unscyldig. ætforan ðam soðan gode. seþe demð
am yet innocent before the true god who judges
 be þam willan. and wát ealle þincg. gif þu me unwillen
by the will and knows all things if thou me of-unwill
 gewemman nu dest. me bið twifeald clænnysse. geteald to
defile now doest to-me is twofold of-cleanness counted to
 wuldre. Ne miht þu gebigan minne willan to þe. swa hwæt
glory Not canst thou turn my will to thee so what
 swa þu minum lichaman dest. ne mæg þæt belimpan to me.
so thou to-my body doest not can that belong to me

Ða wolde se wælhreowa his word gefyllan. þæt heo wurde
Then would the cruel-one his word fulfill that she were
 gelæd to þære laðan fulnysse. and begunnon hī teon to þære
led to the hateful foulness and began her drag to of-the
 galnysse huse. ac godes miht wearð geswutelod. sona on
lust house but of-god might was revealed at-once on
 þam mædene. swa þæt se halga gast hi heold. and mid hefe
the maiden so that the holy spirit her held and with weight
 gefæstnode. þæt þa manfullan ne mihton þæt mæden astyrian.
fastened that the wicked not could the maiden stir
 þa cnitton hī rapas mid reðum an-ginne hire to handum
then knotted they ropes with fierce attempt her to hands
 and fotum. and fela samod tugin. ac heo næs astyrod.
and feet and many together dragged but she not-was stirred
 ac stod swá swá munt. þa wearð ge-ancsumod se arleasa
but stood so as mountain then was vexed the impious
 pascasius. and het him gelangian þa leasan drymen to.
paschasius and commanded for-him summon the false sorcerers to
 þæt hi þæt godes mæden mid heora galdrum oferswyðdon.
that they the of-god maiden with their charms overcame
 ac ðaþa him naht ne speow. þa het he spannan
but when to-them naught — succeeded then commanded he yoke
 oxan tó. ac hī ne mihton awecgan þæt mæden þagit swá.
oxen to but they not could move the maiden yet so
 108 Se cwellere þa cwæð to þam clænan mædene. hwæt is se
The killer then said to the clean maiden what is the
 Intinga. þæt an þusend manna þe ne magon astyrian swa
Cause that one thousand men thee not can stir so
 unstrang swa ðu eart. Lucia him cwæð to. þeah þu clypige
weak as thou art Lucy him said to though thou call
 tyn þusend manna. hi sceolan ealle gehyran þone halgan
ten thousand men they shall all hear the holy

gast þus cweðende. Cadent a latere tuo mille et decem
spirit thus saying Will-fall from side thy thousand and ten

milia a dextris tuis tibi autem non adpropinquabit
thousands from right thy to-thee but not will-approach

malum. þusend feallað fram þinre sidan. and tyn þusend
evil thousand fall from thy side and ten thousand
 fram þinre swyðran. þe sylf soðlice ne ge-nealecæð nan yfel.

from thy right to-thee self truly not approaches any evil
 Ða wearð se arleasa geancsumod eft swiðor on mode. and
Then was the impious-one vexed again more in mind and
 het mycel áð ontendan on ymb-hwyr[f]te þæs mædenes.

commanded great pyre kindle in circuit of-the maiden
 and mid pice hi besp[r]engcan. and mid spyrendum ele.

and with pitch her sprinkle and with sparkling oil
 Heo stod þa unforht on þam fyre and cwæð. Ic abæd
She stood then unafraid in the fire and said I obtained

æt criste þæt ðis cwealmbæra fyr me ne gewylde. þæt
from christ that this deadly fire me not overcome that
 þu wurðe gescynd. and hit þam geleaffullum afysige þære
thou become disgraced and it from-the faithful remove of-the

ðrowunge forhtunge. and þam unge-leaffullum þa yfelan
passion fear and from-the un-faithful the evil

blysse of-teo. Ða wearð se wælhreowa wodlice geancsumod.
bliss withdraw Then was the cruel-one madly vexed

þæt his magas ne mihton his mod-leaste acuman.

that his kinsmen not could his despondency endure

Ac heton acwellan þæt clæne mæden mid swurde. heo 126

But commanded kill the clean maiden with sword she

wearð þa gewundod. þæt hire wand se innoð út. ac heo ne
was then wounded that her rolled the bowels out but she not

gewát swa þeah. ac þurh-wunode on gebedum. swa lange swa
departed so though but continued in prayers so long as

heo wolde. and to þære leode cwæð. Ic secge eow to soþan.
she would and to the people said I say to-you for true
 þæt sib is forgifen. godes gelaðunge. and se gramlica casere
that peace is given of-god to-church and the fierce emperor
 dioclytianus. is gedón of his rice and maximianus se
diocletian is put from his kingdom and maximian the
 man-fulla is dead. Swa swa seo catanenscisce burh binnan hire
wicked is dead So as the catanian city within her
 weallum hæfð minre swyster agathen. miccle fore-þingunga.
walls has of-my sister agatha great intercessions
 swa ic eom forgifen. fram þam ælmihtigan gode nu þyssere
so I am given from the almighty god now to-this
 byrig. siracusanan. eow to geþingienne. gif ge foð to geleafan.
city syracuse for-you to intercede if ye take to faith
 Mid þam þe heo þis spræc. wearþ se man-fulla pascasius
With that that she this spoke was the wicked paschasius
 mid racenteagum gebunden. and beforan ðam mædene gelæd.
with chains bound and before the maiden led
 he wæs ær ge-wreged for his wælhreowum dædum. to
he was before accused for his cruel deeds to
 romaniscre leode. þe ða ealle land geweolden. He wearð
roman people which then all lands ruled He was
 þa gebroht on bendum to rome. and þa witan heton
then brought in bonds to rome and the councilors commanded
 hine beheafðian. þapa he ne mihte his mán-dæda betellan.
him behead when he not could his evil-deeds excuse
 146 Seo eadiga lucia on þære ylcan stowe wunode. þe heo
The blessed lacy in the same place remained where she
 ofslagen wæs. oðþæt sacerdas coman. and hí gehusloden.
slain was until priests came and her houseled
 mid haligre gerynu. and heo gewát to criste. mid þam
with holy mystery and she departed to christ with that

þe hi cwædon amen. Ða arærde þa leoda. þær heo læg
that they said amen Then raised the people where she lay
 cyrcan. and on hire naman gehalgodon. þam hælende to
church and in her name hallowed to-the savior for
 wurðmynte seðe æfre rixað on ecnysse god. AMEN.
honor who ever reigns in eternity god AMEN

Cathedra sancti Petri

X · THE CHAIR OF PETER

The feast marks Peter's seat at Antioch before Rome. Peter heals a man lame from childhood and the bedridden Aeneas, and raises Tabitha. A vision of unclean beasts, which stand for the heathens Christ cleansed, readies him for Cornelius; the Holy Spirit falls on Cornelius's household, and Peter defends their baptism at Jerusalem. Ælfric praises the chastity of the new priesthood. Peter's daughter Petronella, healed of her paralysis, dies after communion when the general Flaccus comes to wed her, and her companion Felicula and the priest Nicomedes are martyred.

- 1 We cweðað on gerim-cræfte cathedra sancti petri. seofon
We say in computus cathedra sancti petri seven
nihton er þam monðe þe we martius hatað. Nu synd sume
nights before the month which we march call Now are some
men þe nyton hwæt se nama ge-tacnað. Cathedra is ge-reht
men who know-not what the name betokens Cathedra is interpreted
bisceop-stól on englisc. and se halga petrus wæs ahafen on
bishop-seat in english and the holy peter was raised on
þam dæge on his bisceop-stól. on þære byrig antiochian. þone
the day on his bishop-seat in the city antioch the
stól he ge-sæt. seofon gear fullice. and siððan gewende be
seat he occupied seven years fully and afterward went by
godes wissunge to þære mæran rome byrig. and þær binnan
of-god guidance to the famous rome city and there within
wunode fif and twentig geara. and fela wundra æteowde
dwelt five and twenty years and many wonders showed
þære romaniscan leode. oðþæt he hí to geleafan ge-bigde
to-the roman people until he them to faith turned
he ferde fram antiochian. for þan þe he wæs apostol and
he went from antioch for that that he was apostle and
sceolde gehwær gecuman. and cristen-dóm aræran. þa gesæt
must everywhere come and christendom raise then occupied

hé on rome oðer bīsceop-setl. oð þæt se ar-leasa nero. hine

he in rome second bishop-seat until that the impious nero him

ahencg on rode. Nu wylle we eow secgan. sume petres

banged on rood Now will we to-you say some of-peter

wundra. him to wurðmynte. and eow to trymmincge. ac

wonders to-him for honor and to-you for strengtbening but

ure mæð nys. þæt we ealle his mærdā secgan. We sædon

our measure not-is that we all his glories say We said

hwilon ær. hu his sceadu gehealde. ealle þa untruman þe

once before how his shadow healed all the sick whom

heo oferglad. swa hwær swa he eode. and hī ealle astodon

it over-glided so where so he went and they all stood-up

ansunde. ætforan him. þe on ðam fænne ær lagon.

whole before him who on the mire before lay

Nu wylle we eac eow secgan. hu he sume dæg eode to 23

Now will we also to-you say how he a-certain day went to

þam godes temple. mid þam godspellere Iohanne. þa læg þær

the of-god temple with the evangelist John then lay there

sum creopere lama fram cild-hade. se wæs dæg-hwam-lice

a-certain cripple lame from childhood who was daily

geboren to þam beorhtan gete. þæt he ælmessan under-fencge

borne to the bright gate that he alms received

æt þam infarendum. ða beseah he to petre sumere ælmessan

from the in-going then looked he to peter some alms

wilnigende. Petrus soþlice cwæð. Næbbe ic seolfor ne gold. ic

desiring Peter truly said Have-not I silver nor gold I

þe dó þæt ic hæbbe. arís on drihtnes naman. hál on þinum

to-thee do that I have arise in of-lord name whole on thy

fotum. and gefeng his swiðran arærde hine upp. and he leop

feet and seized his right-band raised him up and he leapt

sona cunnigende his feðes. hwæðer hé cuðe gán. Eode þa

at-once testing his gait whether he could go Went then

mid blisse. binnan þam temple mid þam halgum apostolum.

with bliss within the temple with the holy apostles

þone hælend herigende. þa oncneowan hine ealle. þe hine

the savior praising then recognized him all who him

cuðon ár. and micclum wundrodon. þæs wædlan hæle. Eft

knew before and greatly wondered of-the beggar health Again

æt sumon sæle þa petrus siþode. neosigenne þa geleaffullan.

at a-certain time when peter journeyed to-visit the faithful

þa becom hé to liddan. wolde ða gebroðra gespræcan. þe

then came he to lydda would the brothers speak-with who

on þære byrig eardodon. þa gemette hé anne bædrydan.

in the city dwelt then found he a bedridden

binnon þam weallum. enea gehaten. for eahte gearum lama.

within the walls aeneas called for eight years lame

43 Ða cwæð se eadiga petrus. to þam earman bæddrydan.

Then said the blessed peter to the poor bedridden

gehæle ðe drihten crist. arís and do þe gearowne. þa arás

let-beal thee lord christ arise and make thee ready then arose

se bæddryda un-bunden fram petre. se þe hæfð þa mihte. þæt

the bedridden unbound by peter he who has the might that

he mæg un-binden. þa fæstan cnottan. fyrnlicra synna. Ðam

he can unbind the fast knots of-ancient sins For-those

ðe mid dædbote hine biddað georne. þæt he him geþingie

who with penance him ask eagerly that he for-them intercede

to þam hælende criste. Ða gelyfde seo burh-waru. þurh þæs

to the savior christ Then believed the city-folk through of-the

bæddrydan hæle. on þone soðan god. and gecyrde to fulluhte.

bedridden health in the true god and turned to baptism

and þa saroniscan swa gelice dydon. Ioppe hatte sum burh.

and the saronites so likewise did Joppa was-called a-certain city

gehende þære liddan. on þære wæs an wydewe. wel gelyfed

near the lydda in which was a widow well believing

thabitas geciged. and swyþe ælmes-georn. and mid godum
tabitha called and very alms-eager and with good
 weorcum geglencged forþearle. seo wearð geuntrumad on þam
works adorned exceedingly who was sickened in the
 ylcan timan. gewát þa of life. and læg on uppflora. Ða
same time departed then from life and lay in upper-floor Then
 ge-axodon þa geleaf-fullan. þe þæt lic besætan. þæt petrus wæs
learned the faithful who the body besat that peter was
 on liddan. þam lande swa gehende. asendan þa twegen weras
in lydda the land so near sent then two men
 wið his. and bædon þæt hé butan yldincge hí ge-neosode.
toward him and asked that he without delay them visited
 Ða arás se apostol and ardlice þider com. eode to þære 63
Then arose the apostle and quickly thither came went to the
 uppflora. and efne him embe stodon. wepende wydewan.
upper-floor and even him about stood weeping widows
 and wan-hafele þearfan. æteowigende him þa reaf. and þa
and needy poor showing to-him the garments and the
 gerenodan. tunecan. þe thabitas him worhte. ær þan þe
adorned tunics which tabitha for-them made before that that
 heo gewite. Ða hét se halga petrus. þæt hi him þæt
she departed Then commanded the holy peter that they for-him the
 hus gerymdon. and gebigde his cneowa biddende hire lifes.
house cleared and bent his knees asking her life
 Wende þa to þam lice. and hlude clypode. thabita arís. and
Turned then to the body and loudly called tabitha arise and
 heo þær-rihte ge-edcucode. beseah to petre. and geset hire
she straightway revived looked to peter and sat herself
 upp. Ða gelæhte petrus hire líþian hand. arærde hi upp hale
up Then took peter her gentle hand raised her up whole
 of þam bedde. Ða asprang þis wundor. wide geond þæt
from the bed Then spread this wonder widely throughout the

land. and fela gelyfdon on þone lifigendan god. Ða wunode
 land and many believed in the living god Then dwelt
 petrus æfter þære wydewan æryste. manega dagas on ioppe.
 peter after of-the widow resurrection many days in joppa
 mid sumum gelyfedan menn symon gehaten. his hus stod
 with a-certain believing man simon called his house stood
 wið þa sæ. Ða wolde se apostol hine onsundron gebiddan.
 by the sea Then would the apostle himself apart pray
 and astáh to þære upp-flora. embe midne dæg utan. wæs eac
 and climbed to the upper-floor about mid day outside was also
 ofhingrod. and wolde þær anbidian. þa wearð him æteowed.
 hungry and would there wait then was to-him shewn
 wundorlic gesihð. he ge-seah heofonas opene. and him com
 wonderful vision he saw heavens open and him came
 to an fæt. fyðer-scyte. and brad. and binnan þam wæron
 to a vessel four-cornered and broad and within it were
 ealle cuce nytenu creopende. and gangande. him com stemn
 all living beasts creeping and walking him came voice
 to. þus clypiende þriwa. arís nu petrus. and þas reðan deor
 to thus calling thrice arise now peter and these fierce beasts
 ofsleh. maca þe to mete. þæt þu mege þe gereordian.
 slay make for-thee as food that thou can thee feed

90 Ða cwæð se halga wer. ne gewurðe hit leof drihten. forþan
 Then said the holy man not let-happen it dear lord because
 ðe ic ne onbyrgde. swa hwæt swa unclæne bið. Ða com
 that I not tasted so what so unclean is Then came
 him eft stemn to þus clypigende of heofonum. þæt þæt
 him again voice to thus calling from heavens that which
 god geclænsode. ne cwæð þu þæt hit fúl sy. Þriwa him
 god cleansed not say thou that it foul be Thrice to-him
 wæs þus geclypod tó. and þær-rihte wearð þæt fæt upp
 was thus called to and straightway was the vessel up

to heofonum abroden. eft mid þam nytenum. We wyllað
to heavens drawn again with the beasts We will
 eow secgan. sceortlice þas getacnunge. þæt fyþer-scyte fæt.
to-you say shortly this signification the four-cornered vessel
 mid þam fulum nytenum. hæfde getacnunge. ealles hæðenes
with the foul beasts had signification of-all heathen
 folces. þe on fyðer-scytum middan-earde fullice leofdon. ac
people who in four-cornered middle-earth foully lived but
 crist hí geclænsode. þurh his tocyme on worulde. and
christ them cleansed through his coming into world and
 forþi cwæþ se stemn clypigende to petre. þæt he hine
therefore said the voice calling to peter that he himself
 gereordode. mid þam reþenum nytenum. forþan þe hi
fed with the fierce beasts because that they
 wæron geclænsode. þurh cistes þrowunge. and he sceolde
were cleansed through of-christ passion and he should
 hi awendan of þam wurm-hiwe. þurh soðe lare. to
them turn from the worm-shape through true teaching to
 gesceadwisnyse. and to manna gelicnyse. of þam laðum
reason and to of-men likeness from the hateful
 hiwe. Þriwa clypode seo stemn. fram þære halgan ðrynnysse.
shape Thrice called the voice from the holy trinity
 seo þe is án ælmihtig god. æfre unto-dæled-lic.

which that is one almighty god ever un-divided

Mid þam ðe petrus smeade. hwæt his gesihð gemænde. þa 109
With that that peter considered what his vision meant then
 clypodon þær ðry weras. cnucigende æt þam geate. and axodon
called there three men knocking at the gate and asked
 æt þam hiwum. hwæðer se halga petrus þær wununge hæfde.
from the household whether the holy peter there dwelling had
 woldon hine gespræcan. Efre þa se halga gast. him þæt sæde.
would him speak-with Even then the holy spirit to-him that said

and cwæð. Þry weras þe secað. of cessarean byrig. aris and
 and said Three men thee seek from caesarea city arise and
 far mid him. forþan þe ic hí asende. Petrus þa eode ard-lice
 go with them because that I them sent Peter then went quickly
 to ðam mannum. befrán for hwylcum intingan. hi hine
 to the men asked for what cause they him
 axodon. hi sædon þæt cornelius hi asende to him. He is
 asked-for they said that cornelius them sent to him He is
 hundredes ealdor. and hæfð godes ege. swyðe riht-wys wer. þæt
 of-hundred leader and has of-god fear very righteous man that
 wát eall þeos scýr. him com to godes æncgel. and cwæð þæt
 knows all this shire him came to of-god angel and said that
 he sceolde. þe him to langian. and þine lare gehyran. Ða
 he should thee him to summon and thy teaching hear Then
 on ærne mergen eode se eadiga petrus. mid þam ærendracum.
 in early morning went the blessed peter with the messengers
 and eac his gebroðra samod to cessarean byrig. Cornelius
 and also his brothers together to caesarea city Cornelius
 gelaðode his leofestan freond. wolde þæt hí ge-hyrdon. þa
 invited his dearest friends would that they heard the
 halgan lare æt petre. and eode him to-geanes. and hine
 holy teaching from peter and went him toward and himself
 eadmodlice gebigde. adune to his fotum. ac his onfencg petrus.
 humbly bent down to his feet but him received peter

130 Eode þa inn mid cornelie. and cwæð to him eallum. Ge
 Went then in with cornelius and said to them all Ye
 witon þæt us Iudeiscum ne gedafenað to genealecenne eow
 know that for-us Jews not is-fitting to approach you
 hæðenum mannum. ac me geswutelode god. þæt us nys
 beathen men but to-me showed god that for-us not-is
 to cweðenne. þæt ge unclæne syndon. Ic com eac forþy
 to say that ye unclean are I came also therefore

buton ælcere twynunge. ic axe þone intingan. hwi þu me
without any doubt I ask the cause why thou me
 gelangodest. Cornelius cwæð þa. me com to godes encgel nu
summoned Cornelius said then me came to of-god angel now
 ær on dæg embe non-tíd. þaþa ic me ana gebæd. stód on
before on day about none-time when I me alone prayed stood in
 hwitum gyrlum and cwæð þus to me. þin gebæd is gehyred.
white garments and said thus to me thy prayer is heard
 fram þam healican gode. and þine ælmyssan synd on his
by the high god and thy alms are in his
 gesihþe getealde. asend nu to Ioppen to symone petre. and
sight counted send now to Joppa to simon peter and
 gelange hine to þe. þæt he þe lifes word secge. Nu sende
summon him to thee that he to-thee of-life word may-say Now sent
 ic to þe and we synd gearwe. ealle þa þincg to gehyrenne.
I to thee and we are ready all the things to hear
 þe se hælend þe behead. Cristen-dóm næs þagit cuð on
which the savior thee commanded Christendom not-was yet known in
 þære byrig. ne þes cornelius næs on criste gefullod. ac he
the city nor this cornelius was in christ baptized but he
 gelyfde swa þeah on þone lifigendan god. and mid ælmessum
believed so though in the living god and with alms
 gearnode þæs ængles wyssunge. and astealde þam hæþenum
earned of-the angel guidance and set-up for-the heathens
 healice gebysnunge. ða þa he to fulluhte heora fyrrest beah.
high example then when he to baptism of-them first bowed
 Ða cwæð. se eadiga petrus. Ic on-cneow to soþan. þæt gode 151
Then said the blessed peter I perceived for true that to-god
 is andfencge on ælcere mægðe seþe hine ondræt. and deð
is acceptable in every nation he-who him fears and does
 rihtwisnysse. Ongan þa to secgenne þone soþan geleafan þam
righteousness Began then to say the true faith to-the

hæðenan þegne be ðæs hælendes fære. hu he worhte wundra
beathen thane about of-the savior course how he wrought wonders
 on þyssere worulda fela. and siððan deað þrowode sylf-willes
in this world many and afterward death suffered voluntarily
 for ús. and on þam þryddan dæge arás of ðam deaðe gesund.
for us and on the third day arose from the death sound
 Þa betwux þysum wordum. wearþ mycel godes wundor swa
Then amid these words happened great of-god wonder so
 þæt se halga gast com ofer þa hæðenan. and hi ealle spræcon
that the holy spirit came over the beathens and they all spoke
 þe ða lare gehyrdon. mislicum gereordum mærsigende
who the teaching heard in-various tongues glorifying
 god. þa wundrodon þa iudeiscan þe þær wæran mid petre
god then wondered the jews who there were with peter
 geleaffulle on criste. þæt se halga gast com ofer ða hæðenan.
believing in christ that the holy spirit came over the beathens
 and se halga petrus cwæð. hwa mæg wæteres forwyrgan
and the holy peter said who can water refuse
 þysum werum to fulluhte. nu hí þone halgan gast habbað
to-these men for baptism now they the holy spirit have
 under-fangen swa swa we sylfe. and he sona hét hi
received so as we selves and he at-once commanded them
 ealle fullian. on þæs ælmihtigan naman. þa bædon hí petrum
all baptize in of-the almighty name then asked they peter
 þæt he andbidode þær ane feawa daga æfter heora fulluhte.
that he waited there a few days after their baptism
 172 Eft þaða petrus com to þam cristenum heape binnan
Again when peter came to the christian band within
 hierusalem. þa befrunon þa gebroðra þe of Iudeiscum cynne.
jerusalem then asked the brothers who of Jewish race
 on crist gelyfdon. Hwi eodest þu to þam hæðenum. and
in christ believed Why went thou to the beathens and

on heora huse ge-æte. Ða iudeiscan wendon þæt hi ana
in their house ate The jews supposed that they alone
 wæron gode gecorene. and forþy swa cwædon. On ealdum
were by-god chosen and therefore so said In old
 dagum under moyses. æ. noldon þa iudeiscan genealecan
days under of-moses law would-not the jews approach
 þam hæþenum ne mid him gereordian. and swyþe rihtlice
the beathens nor with them eat and very rightly
 þá. forþan þe hi gelyfdon on þane lifigendan god. and þa
then because that they believed in the living god and the
 hæðenan gelyfdon on þa leasan godas. þaðe næron godas
beathens believed in the false gods which not-were gods
 ac gramlice deofle. Nu woldon ða Iudeiscan heora gewunan
but fierce devils Now would the Jews their custom
 healdan æfter heora fulluhte. and forseon ða hæþenan. Ða
keep after their baptism and despise the beathens Then
 began se halga petrus. him eallum secgan. hwæt him god
began the holy peter to-them all say what to-him god
 geswutelode ærðan þe he þider sipode. and hu se halga
showed before that he thither journeyed and how the holy
 gast com ofer þa hæþenan and cwæð. Gif god him forgeaf
spirit came over the beathens and said If god to-them gave
 þæs halgan gastes gife. swa swa us on frympe on fyrenum
of-the holy spirit gift so as to-us in beginning in fiery
 gereordum. Hwæt eom ic manna þæt ic mihte god forbeodan?
tongues What am I of-men that I could god forbid
 Ða suwodon þa Iudeiscan syððan hí þis gehyrdon. and
Then fell-silent the Jews after they this heard and
 wuldrodon god. þæt he wolde forgifan þam hæþenan dæd-bote
glorified god that he would grant to-the beathens repentance
 to þam heofonlican life. Marcellus wæs gehaten. sum mære
to the heavenly life Marcellus was called a-certain famous

godes þegn. se folgode symone þam sceand-lican dry. oðþæt
of-god thane who followed simon the shameful sorcerer until
 se eadiga petrus. þone arleasan ofer-dráf. Ða for-lét marcellus
the blessed peter the impious overcame Then forsook marcellus
 þone manfullan dry. and folgode petre and to fulluhte beah.
the wicked sorcerer and followed peter and to baptism bowed
 Nu awrat þæs marcellus. hu sancte petres dohtor petronella
Now wrote this marcellus how of-saint peter daughter petronella
 gewat of worulde to criste. Petrus hæfde wif ærðan þe
departed from world to christ Peter had wife before that
 he wære gecyrrred to cristes hirede. ac he wiþ-cwæð siððan
he was turned to of-christ household but he renounced afterward
 woruldlicum gewilnungum. and wifes neawiste. forþan þe
worldly desires and of-wife company because that
 crist astealde clænnysse on worulde. and ealle his folgeras
christ established chastity in world and all his followers
 ferdon on clænnysse. swa swa petres cwæð. cuplice him
went in chastity so as peter said plainly him
 to. Ecce nos reliquimus omnia et secuti sumus te. quid
to Lo we have-left all and followed have thee what
 ergo erit nobis? Efne we forleton ealle þincg on worulde
therefore will-be to-us Lo we forsook all things in world
 and þe nu folgiaþ. hwæt fore-sceawost þu us. On anginne
and thee now follow what providest thou for-us In beginning
 middan-eardes. cwæð se ælmihtiga god. beoð gemenig-fylde.
of-middle-earth said the almighty god be multiplied
 and ge-fyllað þas eorðan. and crist wolde on his to-cyme
and fill this earth and christ would at his advent
 clænnysse aræran. and his halgan hired. heold on clænnysse.
chastity raise and his holy household kept in chastity

Menn hæfdon on frymðe heora magan to wife. and swa wel 215
Men had in beginning their kinswomen to wife and so well
 mosten for ðære wif-leaste. and gif nu hwa swa deð næfð he
might for the woman-lack and if now anyone so does not-has he
 godes bletsunge. Under moyses á. moste se bisceop habban
of-god blessing Under of-moses law might the bishop have
 an ge-æwnod wíf. for þære gewissan æfter-gencgnysse. þæt is
one wedded wife for the certain succession that is
 þæt se sunu sceolde symle fón to þam hade. æfter his fæder
that the son should always succeed to the office after of-his father
 geendunge and nan oðer ne moste. Hit mihte þa wel swá.
ending and no other — might It might then well so
 for þan þe hi ne mæssodon næfre. ac hi offrodon nytenu
for that that they — said-mass never but they offered beasts
 on heora lacum gode. ne husel næs gehalgod ærþam ðe
in their offerings to-god nor housel was hallowed before that
 se hælend com. and þa niwan gecyðnysse mid cristen-dome
the savior came and the new testament with christendom
 arærde. and geceas þa clænan to his clænum þeow-dome.
raised and chose the chaste to his pure service
 na to nytena offrunge ác to his agenum lichaman. and
not to of-beasts offering but to his own body and
 bisceopas ne beoð nu be gebyrdum gecorene. ac seo halige
bishops not are now by births chosen but the holy
 gelaðung lufað þa clænan. and crist wile habban þa þe him
church loves the chaste and christ will have those who him
 clænlice þeniað. æt þam liflicum lacum his lichaman and
chastely serve at the living offerings of-his body and
 bloddes. We sceoldan secgan be þære snoteran petronellan.
blood We should say about the wise petronella
 þæs eadigan petres dehter. ac us be-arn þis on mod.
of-the blessed peter daughter but to-us ran this into mind

234 Se fore-sæda marcellus sæda þæt heo læge on paralisin swa swa
The aforesaid marcellus said that she lay in paralysis so as
 petrus sylf wolde. Ða axode titus þone eadigan apostol. hwi he
peter self willed Then asked titus the blessed apostle why he
 gebafode þæt heo swa lage on þam leger-bedde. þonne he oðre
allowed that she so lay in the sick-bed when he other
 alefede ealle gehælde. and heo ana læg swa. Ða cwæð se halga
crippled all healed and she alone lay so Then said the holy
 fæder. þæt hire fremode þæt. ac þelæs þe hwa wene þæt ure
father that her benefited that but lest that anyone think that our
 word ne mæge hire hæle forgifan. ic hate hi nu arisan and
word not can her health grant I command her now arise and
 us eallum þenian. and heo þær-rihte arás þenode hire fæder.
us all serve and she straightway arose served her father
 and his geferum hál. Æfter þære þenunge het se halga
and his companions whole After the service commanded the holy
 petrus. hi to bedde gán and beon eft seoc. Heo þeah ða on
peter her to bed go and be again sick She throve then in
 godes ege and god hí eft gehælde. swa þæt heo sylf mihte
of-god fear and god her again healed so that she self could
 manega oðre gehælen. þurh halige gebedu on ðæs hælendes
many others heal through holy prayers in of-the savior
 naman. Hire wæs sum oþer mæden geferlæht felicula gehaten
name To-her was a-certain other maiden joined felicula called
 ful-fremed on godes ege. and on ealre godnysse. ac petronella
perfect in of-god fear and in all goodness but petronella
 wæs swyðe wlitig on hiwe. Ða com sum heretoga. se
was very beautiful in form Then came a-certain general who
 wæs gehaten flaccus. mid mycelre fare to þære mæran
was called flaccus with great company to the famous
 petronellan. wolde hi niman to wife for hire wlitigan hiwe.
petronella would her take to wife for her beautiful form

Ða cwæð þæt halige mæden to þam hæþenan menn. hwi 255
Then said the holy maiden to the beaten man why
 come þu mid wæpnum and mid wæltreowum cempum to
came thou with weapons and with cruel soldiers to
 anum mædene unmihtigum to wige. ac gif ðu me habban
a maiden powerless for battle but if thou me have
 wylt hat cuman to me æðelborenne wif. and wlitige
will command come to me noble-born women and beautiful
 mædenu nu æfter ðrym dagum. and ic efne mid him to
maidens now after three days and I even with them to
 þinum huse cume. and he hire gelyfde. Hwæt þa petronella
thy house come and he her believed Lo then petronella
 mid fæstenum hi gebæd to ðam heofonlican cynincge. þe
with fasts her prayed to the heavenly king whom
 heo gecoren hæfde on eallum þam fyrste. and felicula samod.
she chosen had in all the time and felicula together
 oðþæt nicomedis se mæsse-preost côm on þam ðriddan dæge.
until nicomedes the mass-priest came on the third day
 and dyde him mæssan. and seo halige petronella þa husel
and did for-them mass and the holy petronella then housel
 under-feng. gewende to hire bedde and gewát sona. Ða comon
received went to her bed and departed at-once Then came
 þa wif swa heo hæfde gecwæden. and be-hwurfon hire lic
the women as she had said and surrounded her body
 oðþæt heo bebyrged wæs. swylce hi forðan comon þæt hi þa
until she buried was as-if they for-that came that they the
 fæmnan bestodon. Ða awende se flaccus to feliculan his mod.
virgin attended Then turned the flaccus to felicula his mind
 and cwæþ hire þus to mid þrutigendum mode. Geceos þe nu
and said her thus to with threatening mind Choose thee now

ardlice an þyssere twægra. oþþe ðu beo min wif. oððe gebuh to
quickly one of-these two either thou be my wife or how to
 urum godum and him lác geoffra. ac heo him andwyrde þus.
our gods and to-them gift offer but she him answered thus
 277 Ne beo ic næfre þin wif. forðan þe ic sylfwylles eom criste
— be I never thy wife because that I voluntarily am to-christ
 gehalgod. ne ic þam hæpenum godum lac ne geoffrige. forðan
hallowed nor I to-the beathen gods gift — offer because
 þe ic on crist gelyfe. Ða hét se arleasa flaccus. þa fæmnan
that I in christ believe Then commanded the impious flaccus the virgin
 gebringan on þyster-fullum cwearterne. and cwæð. þæt man
bring into dark prison and said that one
 ne sceolde ænigne bigleofan hire dón binnon seofon nihton.
not should any food to-her give within seven nights
 Heo wunode þa swá seofon niht metealas. and syððan wearð
She remained then so seven nights foodless and afterward was
 getintregod for þan soðan geleafan and for hyre mægð-hade
tortured for the true faith and for her maidenhood
 oðþæt heo wearð gemartyrod. and hire gast ferde freoh to
until she was martyred and her spirit went free to
 heofonum. Ða com nicomedis se fore-sæda masse-preost. and
heavens Then came nicomedes the aforesaid mass-priest and
 bebyrgde hire líc to lofe þam ælmihtigan. Ða gelæhte flaccus
buried her body to praise to-the almighty Then seized flaccus
 þone geleaf-fullan preost. and forðan þe he nolde þam
the faithful priest and because that he would-not to-the
 fulum godum geoffrian. het hine beswingan oðþæt he
foul gods offer commanded him scourge until he
 sawlode. He gewat þa to heofonan to hælende criste. þam
expired He departed then to heavens to savior christ to-whom
 is wuldor and wurð-mynt. on ealra worulda woruld. AMEN.
is glory and honor in of-all worlds world AMEN

Natale sanctorum quadraginta militum

XI · THE FORTY SOLDIERS

Under Licinius the judge Agricolaus orders forty Christian soldiers at Sebaste to sacrifice. Christ strengthens them in prison, and the flints turn back on their tormentors. They are set naked on a frozen lake beside a warm bath, and the one who flees to it dies. A guard sees thirty-nine crowns come down, strips, and joins them. Their legs are broken, their bodies burned, and a bishop recovers their shining bones. Ælfric adds that another wins the crown a deserter loses, as Matthias won Judas's, that dying for Christ is baptism, and that God brings good out of evil.

We wyllað eow gereccan þæra feowertigra cempena ðrowunge. 1

We will to-you relate of-the forty soldiers passion

þæt eower geleafa þe trumre sy. þonne ge gehyrað hu

that your faith the firmer may-be when ye hear how

þegenlice hī þrowodon for criste. On þæs caseres dagum

nobly they suffered for christ In of-the emperor days

þe wæs gehaten licinius wearð astyred mycel ehtnys ofer þa

who was called licinius was stirred great persecution over the

cristenan. swa þæt ælc cristen mann sceolde be his agenum

christians so that each christian man must by his own

feore þam hælende wið-sacan and to hæðenscipe gebugan.

life the savior renounce and to heathenship bow

and þam deofolgyldum drihtnes wurþmynt gebeodan. Þa

and to-the idols of-lord honor offer Then

wæs geset sum wælhreowa dema agricolaus geciged. on anre

was set a-certain cruel judge agricolaus called in a

byrig sebastia gehaten. on þam lande armenia. Se fore-sæde

city sebastia called in the land armenia The aforesaid

dema wæs swiðe arleas. cristenra manna ehtere and arod to

judge was very impious of-christian men persecutor and ready to

deofles willan. Þa het se cwellere þæs caseres cempān

of-devil will Then commanded the killer of-the emperor soldiers

ealle geoffrian. heora lác þam godum. Ða wæron on þam
all offer their gift to-the gods Then were in the
 camp-dome cappadonisce cempa. feowertig cristenra unforhte
army cappadocian soldiers forty christian unafraid
 on mode. æw-fæstlice libbende æfter godes lare. Ðas
in mind devoutly living according-to of-god teaching These
 gelæhte se dema and gelædde hí to þam deofolgyldum. and
seized the judge and led them to the idols and
 cwæð mid olecunge. þæt hí æþele cempa wæron. and on
said with flattery that they noble soldiers were and in
 ælcum gefeohte fæst-ræde him betwynan. and symle sige-fæste
every battle steadfast them between and always victorious
 on swiþlicum gewinne. æt-eowiað nu forði eowre anrædnysse.
in great struggle show now therefore your constancy
 and eow sylfe under-þeodað þæra cyninga gesetnyssum. and
and you selves subject of-the kings decrees and
 geoffriað þam godum ærþam þe gebeon getintregode.
offer to-the gods before that ye-be tortured

- 26 Ða cwædon þa cristenan. to ðam cwellere þus. Oft we
Then said the christians to the killer thus Often we
 oferswiðdon swa swa þu sylf wistest ure wiðer-winnan
overcame so as thou self knewest our adversaries
 on gehwylcum gewinne. þa þa we fuhton for ðam
in every struggle then when we fought for the
 deadlicum kynincge. ac us gedafenað swyðor mid geswince
mortal king but to-us befits rather with toil
 to campigenne. for þam undead-licum cynincge and þe
to fight for the immortal king and thee
 ofer-swiðan. Ða cwæð se dema þæt hí ofer þæra dydon. swa
overcome Then said the judge that they one of-these did either
 hí þam godum geoffrodon and arwurðnysse hæfdon. swa hi ða
they to-the gods offered and honor had or they the

offrunge for-sawon and gescynde wurdon. smeageð nu ic bidde
offering scorned and disgraced were consider now I pray
 hwæt eow betst fremige. Ða halgan andwyrdon þam hæðenan
what you best may-benefit The saints answered the heathen
 cwellere. Drihten foresceawað. hwæt us fremige. Ða hét se
killer Lord provides what us may-benefit Then commanded the
 cwellere hi on cwearterne gebringan. hwæt þa halgan þa heora
killer them into prison bring lo the saints then their
 cneowa bigdon binnon þam cwearterne þus biddende crist. Alys
knees bent within the prison thus praying christ Deliver
 us nu drihten fram deoflicum costnungum. and fram eallum
us now lord from devilish temptations and from all
 æswicungum unrihtwisra wyrhtena. Hi sungon on æfenunga
offenses of-unrighteous workers They sang at evening
 eft oðerne sealm. and on heora gebedum wunodon þurh-wacole
again another psalm and in their prayers remained wakeful
 oð midde niht. Ða æt-cowde se hælend hine sylfne his
until mid night Then showed the savior him self to-his
 halgum. and hi þus getrymde to þam to-weardan ge-winne.
saints and them thus strengthened for the coming struggle
 God is eower anginn. and eower inngehýd ac se bið 47
Good is your beginning and your intent but he is
 gehealden sepe oð ende þurh-wunað. Ealle hi gehyrdon þæs
saved who until end perseveres All they heard of-the
 hælendes word and wurdon afyrhte. and forði þurh-wunodon
savior word and became afraid and therefore remained
 buton slæpe oð dæg. heora drihten mærsigende. Hwæt þa
without sleep until day their lord glorifying Lo then
 agricolaus on ærne mergen gegaderode his geborenan magas to
agricolaus in early morning gathered his born kinsmen to
 his manfullan geþeahhte. and het him to lædan þa halgan
his wicked council and commanded to-him — lead the holy

godes ceman. Hi þa ealle feowertig æt-foran him stodon þa
of-god soldiers They then all forty before him stood then
 began se dema eft hi herigan. cwæð þæt heora gelican næron
began the judge again them praise said that their equals not-were
 on þæs caseres lande ne swa ge-herede. ne him swa leofe. gif
in of-the emperor land nor so praised nor to-him so dear if
 hi noldon awendan þa lufe to hatunge. Ða cwædon þa halgan.
they would-not turn the love to hatred Then said the saints
 þæt hi hine hatodon for his geleaf-leaste. and lufedon heora
that they him hated for his unbelief and loved their
 drihten. Ða grimetede se wælhreowa swa swa grædig leo. and
lord Then raged the cruel-one so as greedy lion and
 het hí gebringan gebundene on cwearterne. forðan þe he
commanded them bring bound into prison because that he
 anbidode þæs ealdormannes to-cymes. Ða com se ealdorman
awaited of-the ealdorman coming Then came the ealdorman
 ðæs embe seofon niht. and het sona gelangian þa
thereafter about seven nights and commanded at-once summon the
 geleaffullan halgan. Ða cwæð heora an. his nama wæs quirion.
faithful saints Then said of-them one his name was quirion

68 Eala ge gebroðra uton beon gehyrte. swa oft swa we clypodon
O ye brothers let-us be emboldened so often as we called
 to criste on gefeohte we wurdon sige-fæste sona þurh his
to christ in battle we became victorious at-once through his
 fultum. and we eac ofer-swiðdon þone onsigendan here.
help and we also overcame the attacking army
 Hwilon we wæron on micclum gewinne. and eall ure folc mid
Once we were in great struggle and all our people with
 fleame æt-wand buton we feowertig þe on ðam feohte stodon.
flight escaped except we forty who in the fight stood
 biddende georne ures drihtnes fultum. and sume we affigdon
asking eagerly of-our lord help and some we put-to-flight

sume feollan ætforan us. and ure an næs gæderod fram ealre
some fell before us and of-us one not-was harmed by all
 þæra meniu. Nu is ure wiðer-winna þes wæl-hreowa heretoga.
of-the multitude Now is our adversary this cruel general
 oðer is se dema. and se deofol þrida. þas ðry syrwiað hu hi
second is the judge and the devil third these three plot how they
 ús beswicon. ac uton nu clypian crist us to gefylstan. and þa
us may-deceive but let-us now call christ us to help and the
 egeslican tintregu. ne þa teartan witu. ne ænige bendas us
terrible torments nor the sharp torments nor any bonds to-us
 ne beoð to bealwe. Æfre we wæron gefultumode on ælcum
— are for harm Ever we were helped in every
 gefeohte swa oft swa we sungon þisne ænne sealm. Deus In
battle so often as we sang this one psalm God In
 nomine tuo saluum me fac et in uirtute tua libera me. Et
name thy safe me make and in strength thy free me And
 cetera. [þæt is on englis;] Þu ælmihtiga god gehæl me on
the-rest that is in english Thou almighty god save me in
 þinum naman. and on þinre mihte me alys [eal]wealdend.
thy name and in thy might me deliver all-ruler
 Hi wurdon þa gelædde mid þysum lofsange to þam reðum. 89
They were then led with this hymn to the fierce-ones
 and comon gehwylce to þære wæfer-syne. þa beheold se
and came everyone to the spectacle then beheld the
 heretoga þa halgan and cwæþ. Ge sceolan habban æt me.
general the saints and said Ye shall have from me
 wyrðmyntas and sceattas. gif ge urum godum offrian wyllað.
honors and treasures if ye to-our gods offer will
 Gif ge þonne beoð þwyre to þisum ge beoð geunwurðode.
If ye then are perverse to this ye are dishonored
 and eac gewitnode. Þa cwædon þa halgan þæt hi ðone
and also punished Then said the saints that they the

hælend wurðodon. and nænne oðerne swa healicne ne tealdon.

savior worshiped and no other so high — held

Ða hét se ealdorman mid ormætum graman. heora neb

Then commanded the ealdorman with immense wrath their face

beatan mid blacum flintum. ac þa stanas wendon wið þæra

beat with black flints but the stones turned against the

ehtera swa þæt ða cwelleras hi sylfe cnucodon. Ða gelæhte

persecutors so that the killers them selves struck Then seized

se ealdorman. ænne ormetne flint wearp to þam halgum. ac

the ealdorman an immense flint threw to the saints but

he wand þwyres to þam heah-gerefan. and his heafod to-bræc.

it turned athwart to the high-reeve and his head broke

Ða wurdon þa halgan swyþe gehyrte. and sungan sona

Then were the saints very emboldened and sang at-once

þisne sang mid geleafan. Qui tribulant me Inimici mei Ipsi

this song with faith Who trouble me Enemies my They

infirmati sunt et ceciderunt. Mine fynd þe me gedrefdon

weakened are and fell My foes who me troubled

syndon geuntrumode. and adún feollon. Ða swór se dema þæt

are weakened and down fell Then swore the judge that

hi þurh dry-cræfte. þa stanas awendon to heora witnerum.

they through sorcery the stones turned to their tormentors

111 Ða het se ealdor-man hi ardlice lædan æft Into

Then commanded the ealdorman them quickly lead again Into

cwearterne. and mid carfullum mode smeade wið his rædboran

prison and with anxious mind considered with his counselors

hwæt him to ræde þuhte. hu he mihte his hosp on þam

what to-him for counsel seemed how he could his insult on the

halgum gewrecan. Hi wurdon þa gebrohte binnan þam

saints avenge They were then brought within the

cwearterne. and sungon þysne sealm mid swyplicre blysse.

prison and sang this psalm with great bliss

Ad te leuauī oculos meos qui habitas in celis. et cetera.

To thee I-have-raised eyes my who dwellest in heavens and the-rest

[þæt is on englisc] To þe ic ahæbbe mine eagan drihten. þu

that is in english To thee I raise my eyes lord thou

þe eardast on heofonum. and hi ealne ðone sealm sungon.

who dwellest in heavens and they all the psalm sang

Hwæt þa on middere nihte com se ælmihtiga drihten of

Lo then in middle night came the almighty lord from

ðære healian heofonan. and his halgan geneosode. and þysum

the high heaven and his saints visited and with-these

wordum gespræc þe her synd awrytene. Se þe soðlice gelyfð

words spoke which here are written He who truly believes

on þone lyfigendan fæder. and on his ancennedan sunu. and

in the living father and in his only-begotten son and

on þone halgan gast. þeah þe he dead beo. he bið swa þeah

in the holy spirit though that he dead be he is so though

cucu. Beoð gehyrte. and eow ne ondrædað þæra hæðenra

alive Be emboldened and you not fear the heathen

wita þe synd hwilwend-lice. Beoð gepyldige on þissere

torments which are transitory Be patient in this

hwile. þæt ge beon gewuldor-beagode on þære ecan worulde.

while that ye be crowned-with-glory in the eternal world

Þa wunodon þa halgan þurh-wacole oð mergen. on

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Then remained the saints wakeful until morning in

heofonlicre blysse þurh þæs hælendes cyme. þa het se

heavenly bliss through of-the savior coming then commanded the

ealdor-man hi on mergen gefeccan. and hi ealle cwædon

ealdorman them in morning fetch and they all said

swylce mid anum muðe. Doð nu be us þæt þæt drihten wile.

as-if with one mouth Do now by us that which lord wills

Þa com eac se deofol. and hæfde ænne dracan on handa.

Then came also the devil and had a dragon in hand

and swurd on oðre. þus secgende þam deman. Þu eart
and sword in other thus saying to-the judge Thou art
 min agen ongin nu swiþe wel. Swylce hé cwæde ofer-swið
my own begin now very well As-if he said overcome
 þas cristenan þurh tearte wita. þæt hí to me gebugan. Ða
these christians through sharp torments that they to me may-bow Then
 gewearð þam ehterum on heora yfelum geþeahhte. þæt hí þa
was-agreed to-the persecutors in their evil council that they the
 godes halgan on heardum bendum geleddon. to anum bradum
of-god saints in hard bonds led to a broad
 mere mid bysmorfullum edwite. On þam timan wæs swiþe
lake with shameful reproach In the time was very
 hefig-time wynter. and se fore-sæda mere wæs mid forste
severe winter and the aforesaid lake was with frost
 ofer-þeahht. and se winterlica wind wan mid þam forste. Ða
covered and the wintry wind strove with the frost Then
 scufon þa hæþenan þa halgan Into þam mere. to middes þam
shoved the heathens the saints Into the lake to midst the
 ise ealle unscrydde. and heom weardas setton þurh-wacole
ice all unclothed and for-them guards set wakeful
 menn. þæt heora nan ne mihte mid fleame æt-berstan.
men that of-them none — could with flight escape

149 Ðær wæs eac geset swiþe gehende þam mere. wearm wæter
There was also set very near the lake warm water
 on cyfe. gif þæra cypera hwylc wolde forlætan his geleafan.
in tub if of-the witnesses any would forsake his faith
 and his lic baðian on þam wearman wætere. for ðæs wyntres
and his body bathe in the warm water for of-the winter
 teartnysse. Hit begann þa on æfnunge egeslice freosan. þæt
sharpness It began then at evening terribly freeze that
 þæt ís befencg þa foresædan martyras. swá þæt heora flæsc for
the ice seized the aforesaid martyrs so that their flesh for

ðam forste tobærst. Ða eargode heora án for þam ormætum
the frost burst Then grew-cowardly of-them one for the immense
 cyle. awarep his geleafan and wolde hine baðian on þam
cold cast-away his faith and would him bathe in the
 wlacum wætere and wende fram his geferum. ac he gewát
lukewarm water and turned from his companions but he departed
 sona swa hé þæt wæter hrepode. and wearð seo wearmnys
as-soon as he the water touched and was the warmth
 him awend to deaðe. forþan þe his geleafa ne geleaste oð
for-him turned to death because that his faith not lasted until
 ende: swa swa drihten sæde him sylf on þam cwearterne. Ða
end so as lord said him self in the prison Then
 gesawon þa oðre hu þam anum getimode. and sungon þysne
saw the others how to-the one happened and sang this
 sang. swylce of anum muðe. Ne yrsa ðu drihten us
song as-if from one mouth Not be-angry thou lord with-us
 on ðysum deopum flodum. ne þin hat-heortnys on þyssere
in these deep floods nor thy fury in this
 ea ne sy. Se þe hine ascyrede for þyssere scearpnysse
river — let-be He who him separated for this sharpness
 fram us. his lima synd toslopene and hé sona losode.
from us his limbs are loosened and he at-once perished
 We nellað drihten næfre fram þe twæman. oð þæt ðu us 169
We will-not lord ever from thee part until that thou us
 gelyf-fæste þe to lofe drihten. we gecygað þinne naman. þonne
confirm thee to praise lord we call-on thy name when
 þe soðlice heriað ealle gesceafta. and ealle niwelnysa. fyr. and
thee truly praise all creatures and all depths fire and
 hagol. snaw. and ceald is. windas. and stormas. þe þin word
hail snow and cold ice winds and storms which thy word
 gefyllað. Ðu gæst ofer sæ swa swa ofer grenre eorðan. and þu
fulfill Thou goest over sea so as over green earth and thou

æþelice gestilst hyre strangan yða. Þu gehyrdest drihten þone
nobly stillest her strong waves Thou heardest lord the
 heah-fæder Iacob. þaþa he for-fleah þa frecenfullan þeowracan.
patriarch Jacob when he fled the dangerous threats
 þe his agen broþor esau gecwæð. Þu wære mid iosepe In
which his own brother esau spoke Thou wast with joseph In
 aegypto-lande. and hine of þeowdome ahofe to hlaforde. Þu
egypt-land and him from slavery raisedst to lord Thou
 gelæddeð moysen of ðam ylcan lande eft mid israhele
leddest moses from the same land afterward with of-israel
 folce þurh fela tacna. and him weg gerymdest on þære
people through many signs and for-them way clearedst in the
 readan sá. Þu gehyrdest eac siððan þine halgan apostolas.
red sea Thou heardest also afterward thy holy apostles
 gehyr us nu drihten on þysum deopum flode. and ne lát us
bear us now lord in this deep flood and not let us
 besencan on ðissere cealdan hreohnysse. ne ús ne forswelge
sink in this cold roughness nor us — let-swallow
 þes swearta grund. We synd earmingas gehelp us nu drihten.
this black abyss We are wretches help us now lord
 190 We synd gesette on sælicum grunde. and ure blód fleoð to
We are set on sea ground and our blood flows to
 urum fotum adune. geliðe-waca nú þisne unliðan cyle. Þæt
our feet down soften now this harsh cold That
 menn magon oncnawan þæt we to þe clypodon. and we beon
men can perceive that we to thee called and we may-be
 gehealdene forðan þe we hopiað to ðe. Hwæt ða færlice wearð
preserved because that we hope in thee Lo then suddenly happened
 mycel wundor ðurh god. þær com heofonlic leoht to þam
great wonder through god there came heavenly light to the
 halgum martyrum. swa hát swa sunne scinende on sumere.
holy martyrs as hot as sun shining in summer

and þæt is formealt on eallum þam mere and þæt wæter wearð
and the ice melted in all the lake and the water was
awend to wynsumum baðe Ealle þa weard-menn wæron ær
turned to pleasant bath All the guards were before
geswefode. buton heora anum þe þyses ealles hlyste hu hi hi
put-to-sleep except of-them one who this all listened how they them
gebædon. and hū se án forferde. Ða beheold se ylca hwanon
prayed and how the one perished Then beheld the same whence
þæt leoht scan. Ða geseah he bringan mid þam beorhtan
the light shone then saw he bring with the bright
leohte ufan of heofonum an leas feowertig kyne-helma.
light from-above from heavens one less forty king-helms
þam halgum martyru. þe on ðam mere stodon. Ða under-geat
to-the holy martyrs who in the lake stood Then perceived
he sona þæt se án næs geteald to þam cyne-helmum cristes
he at-once that the one not-was counted to the king-helms of-christ
þegna. forþan þe he nolde þa earfoðnyssa forberan. Ða
thanes because that he would-not the hardships endure Then
awrehte se án þa oðre weardas. and unscrydde hine sylfne and
woke the one the other guards and unclothed him self and
scæt into ðam mere clypigende. and cweðende. ic eom eac
rusbed into the lake calling and saying I am also
cristen He eode to ðam halgum. and clypode to ðam hælende.
christian He went to the saints and called to the savior
Ic gelyfe on þe drihten swa swa þas gelyfað. læt me
I believe in thee lord so as these believe let me
beon geteald to heora getele. and do me þæs wyrðne
be counted to their number and make me of-that worthy
þæt ic wælhreowe tintrega for þe þrowige. and on ðe
that I cruel torments for thee may-suffer and in thee
beo afandod. Ða geseah se deofol þæt þa drihtnes halgan
be proved Then saw the devil that the of-lord saints

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wæron gefrefrode on heora frecednysse. and on geleafan
were comforted in their peril and in faith
 þurh-wunodon swa swa he ær ne gelyfde. þæt hi æfre þone
persevered so as he before not believed that they ever the
 cyle swa gesæliglice acoman. Ða bræd se sceocca hine sylfne
cold so happily overcame Then turned the demon him self
 to menn. gewrað his sceancan and wánode him sylfum. Wa
to man bound his shanks and lamented him self Woe
 is me earmum þæt ic eom ofer-swyþed. fram þysum halgum
is to-me wretched that I am overcome by these holy
 werum. and ic eom gebysmorod. Hæfde ic ælteowe þenas.
men and I am mocked Had I sound servants
 nære ic þus eadælice oferswiðed. Nu ic wylle awendan þæs
not-were I thus easily overcome Now I will turn of-the
 wælhreowan heortan. to þan geþance þæt he þyssa halgena
cruel heart to the thought that he of-these saints
 lic ealle forberne and on ðære ea awurpe. þæt furðon
bodies all burn and into the river cast that even
 heora bân ne beon æfre afundene. Ða sungon ða halgan
their bones not be ever found Then sang the saints
 on þam softum baðe. þu eart ana god ælmihtig scyppend.
in the soft bath thou art alone god almighty creator
 þu ðe wundra wyrcest. and ure wiðer-winnan ofer-swiðst.
thou who wonders workest and our adversaries overcomest
 234 Ðu gescyndeð þone sceoccan þe embe us syrwe. Hwæt þa
Thou didst-shame the demon who about us plotted Lo then
 on ærne mergen comon þa arleasan cwelleras. and axodon þa
in early morning came the impious killers and asked the
 weard-menn hu-meta se an wære to þam halgum geðeod. oððe
guards how the one was to the saints joined or
 hwæt he gesawe. Ða cwædon þa weardas to ðam wælhreowum
what he saw Then said the guards to the cruel

demum. We feollan on slæpe swarlice ealle swylce we on
judges We fell in sleep heavily all as-if we in
 deaðe lagon. ac he læg þurh-wacol. geseah ða wundra and
death lay but he lay wakeful saw the wonders and
 wræhte us siððan. Ða gesawe he þæt leoht and he gelyfde
woke us afterward Then saw he the light and he believed
 sona. unscredde hine eallne and eode into heom. and cwæð
at-once unclothed him wholly and went into them and said
 mid hluddre stemne. þæt he gelyfde on crist. Ða hét
with loud voice that he believed in christ Then commanded
 se arleasa dema hi ealle gelædan of ðam bradum mere.
the impious judge them all lead from the broad lake
 and tobreca heora sceancan. þa ongunnon ða hæðenan hi
and break their sbanks then began the heathens them
 handlinga ateon. and to-bræcon heora sceancan. swá swá heom
by-hand drag and broke their sbanks so as to-them
 beboden wæs. Ða sungon hi þisne sealm on þære bræce.
commanded was Then sang they this psalm in the breaking
 Anima nostra sicut passer erepta est de laqueo uenantium.
Soul our as sparrow snatched is from snare of-hunters
 Et cetera. [þæt is on englis;] Ure sawl is ahred of grine
And the-rest that is in english Our soul is rescued from snare
 swa swa spearwa. þæt grin is tobryt. and we synd alysed.
so as sparrow the snare is broken and we are delivered
 Ure ealra fultum is on ðæs drihtnes naman. seðe geworhte 253
Of-us all help is in of-the lord name he-who made
 heofonas and eorðan. Ða cwædon hí amen. and heora gastas
heavens and earth Then said they amen and their spirits
 ageafon. and ferdon swá gemartyrode to þam ælmihtigan
gave-up and went so martyred to the almighty
 drihtne þe him ár gefultumode on ðam frecednyssum. and
lord who them before helped in the perils and

hi æfre getrymde oppæt hi him tocomon. Ða gedyde se
them ever strengthened until they to-him came Then did the
 dema swa swa se deofol gebeotode. het hi ealle forbærnan
judge so as the devil threatened commanded them all burn
 on swiðe bradum fyre. ac þa bán belifon æfter þam bærnente.
in very broad fire but the bones remained after the burning
 þa awurpon þa hæðenan into ðam widgillum streame. Þis
those cast the heathens into the wide stream This
 wearð geswutelod sona æfter þrym dagum sumum halgan
was revealed at-once after three days to-a-certain holy
 bisceope on þære ylcan byrig. Him comon to on swæfne þa
bishop in the same city Him came to in dream the
 soðan godes halgan. and sædon hwær heora bán þa gebrohte
true of-god saints and said where their bones then brought
 wæron. Hwæt þa se bisceop of his bedde arás. and ferde
were Lo then the bishop from his bed arose and went
 mid his preostum to ðam flode nihtes. Þa scinon ða bán swa
with his priests to the river by-night Then shone the bones as
 beorhte swa steorran on þam wætere. and hi ðæs wundrodon.
bright as stars in the water and they that wondered
 Ealle hi becoman to anre dypan. and næs forloren naht on
All they came to one deep and was lost naught in
 þam flode. and þæt leoht geswutelode swa hwær swa hi lagon.
the flood and the light revealed so where so they lay
 274 Ða gebrohte se bisceop ealle þa halgan bán on gelimplicum
Then brought the bishop all the holy bones in fitting
 scrynum. and gelogode hi up on geleaf-fulre cyrcan to
shrines and placed them up in faithful church to
 lofe þam ælmihtigan. ðam sy wuldor. and wurðmynt
praise to-the almighty to-whom let-be glory and honor
 on ealra worulda woruld. AMEN. Hwæt losað æfre þam
in of-all worlds world AMEN What perishes ever to-the

ælmihtigan gode. Gif hwylc ungesælig mann his scyppende
 almighty god If any unhappy man to-his creator
 bið ungehyrsum. and nele þurh-wunian on wél-dædum oð
 is disobedient and will-not persevere in good-deeds until
 ende. ac forlæt his gelæfan and þone leofan drihten. þonne
 end but forsakes his faith and the dear lord then
 bið oðer gecoren to þam kyne-helme þe se oðer nolde
 is another chosen to the king-helm which the other would-not
 geearnian þurh geswinc. swá swá ge gehyrdon on þissere
 earn through toil so as ye heard in this
 rædinge. þæt an þæra weard-manna wearð þam halgum
 reading that one of-the guards was to-the saints
 geðeod. and gelæhte þone kyne-helm þe se oðer forleas
 joined and took the king-helm which the other lost
 Iudas eac se arleasa þe belæwde þone hælend. aheng hine
 Judas also the impious who betrayed the savior hanged him
 sylfne sona on grine. and mathias se eadmoda wæs gemærsoð
 self at-once in noose and matthias the humble was glorified
 sibban. and to apostole gecoren æfter cristes æriste. and
 afterward and to apostle chosen after of-christ resurrection and
 hæfð þone wurðmynt þe se wælhreowa forleas. þurh his
 has the honor which the cruel-one lost through his
 agenne swicdóm þaða he sealde his scyppend. Nyte we
 own treachery when he sold his creator Not-know we
 hweþer se weardmann wære æfre gefullod. ac we witon swa
 whether the guardsman were ever baptized but we know so
 þeah hwæt wise lareowas sædan. þæt ælc ðæra þe bið acweald
 though what wise teachers said that each of-those who is killed
 for cristes geleafan bið soðlice gefullod þonne he swylt for
 for of-christ faith is truly baptized when he dies for

gode. and on his blode aðwogen fram synna horwum. and
god and in his blood washed from of-sins filths and
 [leofað] mid þam drihtne þe he his lif fore sealde.

lives with the lord whom he his life for gave

- 299 Nis gode nan neod þæt we god wyrcan. ne he nan þing
Is to-god no need that we good work nor he any thing
 ne hætt for his agenre neode. ac hit fremað us sylfum
— commands for his own need but it benefits us selves
 swa hwæt swa he us bebyd. and we beoð gesælige gif
so what so he us commands and we are blessed if
 we urum scyppende gehersumiað. and gif we hine ænne
we our creator obey and if we him alone
 ofer ealle þincg lufiað. seðe hine forlæt he losað witodlice.
over all things love he-who him forsakes he perishes certainly
 ðeahhwæpere gelicað þam leofan drihtne. þæt we his willan
Nevertheless pleases the dear lord that we his will
 mid weorcum gefremman. and þurh þæt ge-earnian þæt éce
with works accomplish and through that earn the eternal
 lif mid him. Se apostol paulus sette on his pistole þæt we
life with him The apostle paul set in his epistle that we
 soðlice synd ures scyppendes gefylstan. swá þæt ure drihten
truly are of-our creator helpers so that our lord
 deð þurh his gecorenan fela þincg on worulde. and fylst
does through his chosen many things in world and helps
 him æfre swa þeah forðan þe menn ne magon on mode
them ever so though because that men not can in mind
 asmeagan ænige godnysse buton hit of gode cume. ne naht
devise any goodness unless it from god come nor aught
 to góde gedón. butan godes fylste. He is swa mihtig wyrhta.
to good do without of-god help He is so mighty worker
 þæt he mæg awendan yfel to gode þurh his godnysse. Micel
that he can turn evil to good through his goodness Great

yfelnyss wæs on iudeiscum mannum. þāpa hi syrwdon mid
wickedness was in jewish men when they plotted with
sweartum geþance hu hi crist acwealdon. and þæt com us
black thought how they christ killed and that came to-us
to hæle. and to ecere alysednysse and heom to forwyrde.
for salvation and for eternal redemption and to-them for perdition
Hi synd þurh-scyldige for heora syrwunge. and heom bið 321
They are thoroughly-guilty for their plotting and them is
gedemed be ðam þe hi dydon. þeah þe ure drihten þa
judged by that which they did though that our lord the
dæda him geþafode. Yfele wæron þa ehteras and þa arleasan
deeds to-them permitted Evil were the persecutors and the impious
cwelleras þe ða martyras ofslogon. ac swa þeah hit becom ðam
killers who the martyrs slew but so though it came to-the
halgum to wuldre and to ecum wyrðmynte. and þa ehteras
saints for glory and for eternal honor and the persecutors
habbað ece genyðerunge. Næron swa manega martyras nære
have eternal condemnation Not-were so many martyrs not-were
seo mycele ehtnyss ðe se deofol astyrode ongean drihtnes
the great persecution which the devil stirred against of-lord
halgan þurh his arleasan þenas. þe ðone hæðen-scipe lufedon.
saints through his impious servants who the heathenship loved
God geþafað swaþeah for his godnysse þæt his sunne scynð
God permits nevertheless for his goodness that his sun shines
ofer ða synfullan hæþenan. and asend his ren-scuras ofer ða
over the sinful heathens and sends his rain-showers over the
rihtwisan menn and ofer ða manfullan. for his mycclan cyste.
righteous men and over the wicked for his great bounty
and afet us ealle ge yfele ge gode. God gesceop ða hæþenan
and feeds us all both evil and good God created the heathens
þeah þe hí hine ne cunnon. ac hi ne beoð swaþeah
though that they him not know but they not are nevertheless

butan witum eft. forþan þe hí eaðelice mihton þone
without torments afterward because that they easily could the
 ælmihtigan under-gitan ðurh ða gesceafta. þe hi ge-seoð on
almighty perceive through the creatures which they see in
 worulde. Heofen and eorðe. and oþre gesceafta. sunne. and
world Heaven and earth and other creatures sun and
 mona. mærsiað heora scyppend. and men magon tocnawan.
moon glorify their creator and men can perceive
 þæt se is mære god ana ælmihtig þe hi ealle gesceop.
that he is famous god alone almighty who them all created

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Nu beoð þa hæðenan buton beladunge rihtlice fordemeded mid
Now are the heathens without excuse rightly condemned with
 deofle on helle. forðan þe hi ne oncneowan crist mid geleafan.
devil in hell because that they not acknowledged christ with faith
 þe him lif sealde and and-lyfene fore-sceawode. An gecyndelic.
who to-them life gave and sustenance provided One natural
 æ. is eallum mancynne gesett. þæt nan man ne gedó dare
law is to-all mankind set that no man — do harm
 oðrum menn. swa swa se hælend cwæð on his halgan godspelle.
to-other man so as the savior said in his holy gospel
 Þæt þæt ðu þe sylfum nelt on þinum life becuman. ne do
That which thou to-thee self wilt-not in thy life come not do
 ðu þæt oðrum menn. þis cwæð drihten sylf. Ac þa hæðenan
thou that to-other man this said lord self But the heathens
 hynað and hergiað þa cristenan and mid wælhreowum dædum
oppress and harry the christians and with cruel deeds
 urne drihten gremiað. ac hí habbað þæs edlean on þam
our lord anger but they have of-that reward in the
 ecum witum. God forgifð us mannum menigfealde wæstmas.
eternal torments God gives to-us men manifold fruits
 þæra we sculon brucan swa us gebeorhlic sy. þæt se
of-which we must enjoy as for-us fitting be that the

lichama hæbbe hlywðe and fodan. þæt we ne beon beswicene
body may-have shelter and food that we not be deceived
 þurh ða swæsan lustas. þe of ofer-flowednysse eallum þam
through the sweet lusts which from excess to-all those
 becumað. þe buton wær-scipe heora woruld adreogað. Uton
come who without caution their world pass Let-us
 we awendan ure willan to gode. and on eallum þingum
we turn our will to god and in all things
 urne scyppend wurdian. seþe æfre rixað on ecnysse. AMEN.
our creator honor be-who ever reigns in eternity AMEN

In caput ieiunii

XII · THE BEGINNING OF LENT

On Ash Wednesday priests lay ashes on our heads to show that we are dust and must repent. Ælfric tells of a man who scorned the ashes and died on his own spear within a week, a buffoon who ate during the bishop's Mass and fell spewing blood, and a man gored by a bull after drinking unblessed. Eternal life is worth more than any ransom, so we should turn from evil, confess to a teacher, and forgive. No one should lie against himself: a woman in Jerome would not, even under the sword, and God raised her from death.

Pis spel gebyrað seofon niht ær lenctene.

This discourse belongs seven nights before lent

- 1 On ðysse wucan on wodnes-dæg swa swa ge sylfe witon. is
In this week on wednes-day so as ye selves know is
caput ieiunii. þæt is on englisc. heafod lenctenes fæstenes. We
caput ieiunii that is in english head of-lent fast We
etað on þam sunnan-dagum on undern and on æfen. forðan
eat on the sun-days at morning and at evening because
þe se sunnan-dæg is swa halig þæt se man bið wyrðe ðe on
that the sun-day is so holy that the man is worthy who on
þam dæge fæstan wile. þæt he beo amansumod gif he hit
the day fast will that he be excommunicated if he it
for his anwynysse deð. Ne eac man ne mót. cneowian on
for his self-will does Nor also one — may kneel on
sunnan-dagum. We sculon swa þeah ægðer ge on sunnon-dagum
sun-days We must so though each both on sun-days
ge on oðrum dagum druncennysse and oferfyllen forbugan. be
and on other days drunkenness and gluttony shun by
ðam þe us bec tæcað. and huru swyðost on lencten. Nu ne
that which to-us books teach and especially most in lent Now not
beoð na feowertig daga on urum lenctenlicum fæstene gefyllede.
are — forty days in our lenten fast fulfilled

buton we fæsten þær-foran to þas feower dagas. wodnes dæg.
unless we fast there-before to these four days wednes day
 and þunres dæg. and frige dæg. and sæternes dæg. swa swa hit
and thurs day and fri day and satur day so as it
 gefyrn geset wæs þeah ðe we hit eow nu secgan. On þone
long-ago set was though that we it to-you now say On the
 wodnes dæg wide geond eorðan. sacerdas bletsiað swa swa hit
wednes day widely throughout earth priests bless so as it
 geset is. clæne axan on cyrcan. and þa siððan lecgað uppa
set is clean ashes in church and them afterward lay upon
 manna heafda. þæt hi habban on gemynde þæt hi of eorðan
of-men heads that they have in mind that they from earth
 comon. and eft to duste gewendað. swa swa se ælmihtiga god
came and again to dust turn so as the almighty god
 to adame cwæð. siððan he agylt hæfde ongean godes bebod.
to adam said after he sinned had against of-god command
 On geswincum þu leofast and on swate þu etst þinne hláf 23
In toils thou livest and in sweat thou eatest thy bread
 on eorðan. oðþæt þu eft gewende to þære ylcan eorðan þe
on earth until thou again turn to the same earth which
 þu of come. forðan þe þu eart dust. and to duste gewendst.
thou from came because that thou art dust and to dust turnest
 Nis þis na gesæd be manna sawlum. ac be manna lichaman
Not-is this — said about of-men souls but about of-men bodies
 þe for-molsniað to duste. and eft sceolan on domes dæg
which crumble to dust and again shall on of-doom day
 ðurh ures drihtnes mihte ealle of eorðan arisan þe æfre cuce
through of-our lord might all from earth arise who ever alive
 wæron. swa swa ealle treowa cuciað æfre on lenctenes timan.
were so as all trees revive ever in of-spring time
 þe ær þurh wyntres cyle wurdon adyde. We rædað on
which before through of-winter cold were deadened We read in

bocum ægðer ge on ðære ealdan æ. ge on þære níwan. þæt þa
books each both in the old law and in the new that the
 menn þe heora synna be-hreowsodon. þæt hi mid axum hi
men who their sins repented that they with ashes them
 sylfe bestreowodon. and mid hæran hi gescryddon to lice. nu
selves strewed and with haircloth them clothed to body now
 do wé þis lytle on ures lenctenes anginne. þæt we streowiað
do we this little at of-our lent beginning that we strew
 axan uppān ure heafda to geswutelunge þæt we sculon
ashes upon our heads as showing that we must
 ure synna behreowsian. on ure lencten-licum fæstene. Sum
our sins repent in our lenten fast A-certain
 unge-rad mann wæs mid ælfstane bisceope on wiltun-scire on
unwise man was with ælfstan bishop in wilton-shire in
 hirede. se man nolde gan to ðam axum on þone wodnes
household the man would-not go to the ashes on the wednes
 dæg. swa swa oðre men dydon þe þa mæssan ge-sohton.
day so as other men did who the mass sought

44 Ða bædon his geferan þæt he eode to þam mæsse-preoste.
Then asked his companions that he went to the mass-priest
 and under-fæncge þa gerynu þe hi under-fengon. He cwæð ic
and received the mysteries which they received He said I
 nelle. Hi bædon þa-git. he cwæð þæt he nolde. and wealode
will-not They asked yet he said that he would-not and railed
 mid wordum. and sæde þæt he wolde his wifes brucan on þam
with words and said that he would his wife enjoy in the
 unalyfedum timan. Hi leton þa swa. and hit gelamp þæt se
unallowed time They let then so and it happened that the
 gedwola rád on ðære wucan ymbe sum ærende. þa gestodon
erring-one rode in the week about some errand then attacked
 hine hundas hetelice swyðe. and he hine werode oþþæt his
him dogs fiercely very and he himself defended until his

sceaft ætstod ætforan him. and þæt hors hine bær forð. swa
shaft stuck before him and the horse him bore forth so
 þæt þæt spere him eode þurh ut. and he feoll cwelende.
that the spear him went through out and he fell dying
 He wearð ða bebyrged. and him læg on-uppan fela byrðena
He was then buried and him lay upon many burdens
 eorðan binnon seofon nihton. þæs ðe hé forsóc þa feawa
of-earth within seven nights after-that that he refused the few
 axan. On þære ylcan wucan com sum truð to þæs bisceopes
ashes In the same week came a-certain buffoon to of-the bishop
 hirede. se ne gymde nanes lenctenes fæstenes. ac eode him to
household who not heeded any lent fast but went him to
 kicenan. þa hwile ðe se bisceop mæssode and began to etenne.
kitchen the while that the bishop said-mass and began to eat
 he feoll þa æt ðære forman snæde under-becc geswogen. and
he fell then at the first morsel backward swooned and
 spaw blod. ac him gebyrede swa ðeah þæt feorh earfoðlice.
spewed blood but him befell so though the life with-difficulty
 Us sæde eac oft æpelwold se halga bisceop þe nu wycrð 65
To-us said also often æthelwold the holy bishop who now works
 wundra ðurh god. þæt he cuðe anne mann mid ælfege bisceope.
wonders through god that he knew a man with ælfheah bishop
 se wolde drincan on lenctene þonne hine lyste. Pa sume dæg
who would drink in lent when him pleased Then a-certain day
 bæd he þone bisceop ælfeh. blætsian his ful. he nolde. and
asked he the bishop ælfheah bless his cup he would-not and
 se dysiga dranc butan bletsunge and eode him út. Man slætte
the fool drank without blessing and went him out One baited
 þa ænne fearr feringa þær-ute. and se fear arn him togeanes.
then a bull suddenly there-outside and the bull ran him toward
 and hine ðyde þæt he his feorh forlét. and gebohte swa
and him gored that he his life lost and bought so

ðone untiman drenc. Ælc þæra manna þe yt oððe drincð on
the untimely drink Each of-the men who eats or drinks in
 untiman on þam halgan lenctene. oððe on rihtfæsten-dagum.

wrong-time in the holy lent or on right-fast-days

wite hé to soðan þæt his sawl sceal sarlice hit gebicgan. ðeah
let-know he for true that his soul shall sorely it pay-for though
 þe se lichama her lybbe gesund. We sceolan gewilnian symle

that the body here live sound We must desire ever

þæs ecean lifes. forþan þe on þam life syndon gode dagas. na
the eternal life because that in the life are good days not
 swa þeah manega dagas ac an. se ne geendað næfre. Þeah

so though many days but one which not ends ever Though

þe hwa wille hér on life habban góde dagas. he ne mæg
that anyone will here in life have good days he not can

hi hér findan þeah þe hé sy welig forðan þe he bið oþpe
them here find though that he be wealthy because that he is either
 untrum. oððe hohfull. oþpe his frynd him æt-feallað. oðð his

sick or anxious or his friends him fail or his

feoh him æt-byrst. oððe sum oðer ungelimp on þysum life him
money him fails or some other misfortune in this life him

becymð. and þær-to-eccean he him ondræt his deaðes symble.
befalls and there-besides he himself dreads his death ever

88 Ne bið nan þyssera yfela on þam ecan life. ac bið se án
Not is any of-these evils in the eternal life but is the one
 góda dæg mid gode sylfum. butan sorge and sare. and ealra

good day with god self without sorrow and pain and all

geswencednyssa. and un-ge-endod blis betwux eallum halgum.
afflictions and un-ended bliss among all saints

Wel mæg ge-hwá witan þæt gif ahwær is myrcð and wuldor.
Well can everyone know that if anywhere is mirth and glory

þæt þær is unasecgendlic wuldor þær se wunað þe ealle ðincg
that there is unspeakable glory where he dwells who all things

gesceop. and god sylf hæfð gehaten eallum þam ðe hine
created and god self has promised to-all those who him
lufiað. þæt hi moten wunian on ðam ylcan wuldre mid him
love that they may dwell in the same glory with him
sylfum a butan ende. Wite nu þæt god ne lihð næfre. and
self ever without end Know now that god not lies ever and
warna þæt þu him ne leoge. gif þu him lihst ne bepæcst
beware that thou to-him not lie if thou to-him liest not deceivest
þu na hine. ac þe sylfne swyþe wraðe. Mænig welig man
thou — him but thee self very grievously Many wealthy man
is on ðyssere worulde þe wolde mycelne scet. and ungerím
is in this world who would great treasure and countless
feos syllan wið þam gif he hit gebicgan mihte. þæt
of-money give in-return-for that if he it buy could that
he hér for worulde lybban moste butan eallum geswyncum
he here for world live might without all toils
æfre unge-endod. and him ealle þincg gelumpon swa swa
ever un-ended and to-him all things befell so as
him sylfum gelicode. and he wære orsorh æfre ælces yfeles.
him self pleased and he were free-from-care ever each evil
Ðeah þe hit swa beon mihte þæt he þas blisse begitan 106
Though that it so be could that he this bliss get
mihte þe ic nu fore-sæde. nære hit swa ðeah þe geliccre
could which I now aforesaid not-were it so though the more-like
þære ecean myrðe. þonne bið þam menn þe sit on
to-the eternal mirth than is to-the man who sits in
cwearterne. wið þam menn þe færð frig geond land. Nu
prison beside the man who fares free throughout land Now
se rica mann ne mæg her habban þe má þe ure ænig þa
the rich man not can here have the more than of-us any the
orsorgan and þa unateorigendlican blysse. hwi nele he þonne
carefree and the unfailing bliss why will-not he then

oððe we gebycgan on þysum earmum life þa ecean myrðe
or we buy in this wretched life the eternal mirth
 mid godum geearnungum and ælmys-dædum. Git we magan
with good merits and alms-deeds Yet we can
 secgan sume bysne be þysum. Gif man læt nu ænne þeof
say some example about this If one leads now a thief
 to slege. hu wenst ðu. nolde he syllan ealle his æhta
to slaughter how thinkest thou would-not he give all his possessions
 þeah þe he welig wære. wið þan þe he libban moste
though that he wealthy were in-return-for that that he live might
 gif man him þæs geðafian wolde. He ne mihte swa-þeah æfre
if one him that allow would He not could nevertheless ever
 libban. þeah ðe he hine þa ut alysde. ac he hæfde fyrst
live though that he himself then out released but he had respite
 ane feawa geara. Bið nu micel ræd. þam þe his sylfes recð.
only few years Is now great counsel for-him who him self cares
 þæt he him gebycge þæt ece lif þe we embe spræcað.
that he for-him buy the eternal life which we about speak

- 124 Nu þencst ðu and cwiðst. hu mæg ic þæt ece lif gebycgan?
Now thinkest thou and sayest how can I the eternal life buy
 Ic ðe secge. sele þe sylfne gode. swa þæt þu lufige þa ðingc
I to-thee say give thee self to-god so that thou love the things
 þe god lufað. and þa ðincg onscunie þe god onscunað.
which god loves and the things shun which god shuns
 God ascunað leasunga. and lufað soðfæstnysse. Ne beo þu na
God shuns lies and loves truth Not be thou —
 leas-breda oppþe swicol. ac beo soðfæst and symle getrywe.
deceiver or treacherous but be truthful and ever true
 forðan þe se trywleasa ne bið nanum hlaforde to hæbbenne.
because that the faithless not is for-any lord to have
 ne eac ðæs untrewan god ne recð. Hit bið swiðe langsum
nor also the untrue god — heeds It is very long

þæt we ealle godes beboda her nu eow gereccan. ac doð an
that we all of-god commands here now to-you recount but do one
 ðincg. cepe gehwá þæt he his lif on unnyt ne aspende.
thing let-take-care each that he his life in uselessness not spend
 ac leornige godes beboda æt wisum lareowum and þa healde
but learn of-god commands from wise teachers and them keep
 swa he selost mæge. Gif he hwæt to-brece ongean godes
as he best can If he anything break against of-god
 willan bete þæt georne. þonne bið he godes mann and god
will let-amend that eagerly then is he of-god man and god
 him sylð tomedes þæt ece lif. þe we ær embe spræcon.
to-him gives as-reward the eternal life which we before about spoke
 Nu bið ælc mann gefullod on naman þære halgan þrynnysse. 141
Now is each man baptized in name of-the holy trinity
 and he ne mot na beon eft gefullod. þæt ne sy forsewen
and he not may — be again baptized that not be despised
 þære halgan ðrynnysse to-clypung. ac seo soðe behreowsung
of-the holy trinity invocation but the true repentance
 and dædbot mid geswicennyssum yfeles us apwyhð eft fram
and penance with cessations of-evil us washes again from
 his synnum. þe we æfter urum fulluhte gefremedon. Se
his sins which we after our baptism committed The
 mild-heorta god cwæð be eallum synfullum mannum twa
mild-hearted god said about all sinful men two
 word swiðe fremfulle. Declina a malo et fac bonum. þæt is
words very profitable Turn-aside from evil and do good that is
 buh fram yfele. and dó gód. Nis genoh þæt þú fram yfele
turn from evil and do good Not-is enough that thou from evil
 buge. butan þu symle be þinre mæðe gód gefremme. Dædbot
turn unless thou ever by thy measure good perform Penance
 mid geswicennysse yfeles. and ælmys-dæda. and halige gebedu.
with cessation of-evil and alms-deeds and holy prayers

and geleafa. and hiht on gode. and seo soðe lufu godes and
and faith and hope in god and the true love of-god and
 manna. gehælað and gelacniað ure synna. gif we þa læce-domas
of-men heals and cures our sins if we the medicines
 geornlice begað. God cwæð þæt he nolde þæs synfullan deað.
eagerly practice God said that he would-not of-the sinful death
 ac he wile swyðor þæt he gecyrre fram his synnum and libbe.
but he wills rather that he turn from his sins and live
 Eft cwæð se ælmihtiga god. Gif se arleasa and se synfulla
Again said the almighty god If the impious and the sinful
 wyrçð dæd-bote ealra his synna. and hylt mine beboda. and
makes penance of-all his sins and holds my commands and
 rihtwysnyse begæð. he lifað and ne swylt na yfelum deaðe.
righteousness practices he lives and not dies — evil death
 and ic ne gemune nanre his synna þe he gefremode.
and I not remember any his sins which he committed

157 Nis nan leahter swa healic þæt man ne mæg gebetan. gif
Not-is any vice so high that one not can amend if
 he yfeles geswycð. and mid soðre behreowsunge his gyltas.
he evil ceases and with true repentance his offenses
 be lareowa tæcinge behreowsað. Se man þe wile his synna
by of-teachers teaching repents The man who will his sins
 bewepan. and wið god gebetan þonne mot he geornlice
bewail and with god amend then must he eagerly
 warnian. þæt he æft þam yfelum dædum ne ge-edlæce. Se
beware that he again the evil deeds not repeat The
 man þe æfter his dæd-bote his manfullan dæda ge-edniwað.
man who after his penance his wicked deeds renews
 se gegremað god. swa þæt he bið þam hunde gelic þe
he angers god so that he is the dog like which
 spywð and eft ytt þæt þæt he ær aspaw. Ne nan man ne
spews and again eats that which he before spewed Nor any man —

sceal elcian þæt he his synna gebete. forðan þe god behet
must delay that he his sins amend because that god promised
 ælcum behreowsigendum his synna forgifnysse. ac he ne
to-each repenting-one his sins forgiveness but he not
 behet nanum elciendum ge-wis lif oþ mergen. Ne sceamige
promised to-any delaying-one certain life until morning Not let-shame
 nanum menn þæt he anum lareowe his gyltas cyðe.

any man that he to-one teacher his offenses make-known
 forðan þe se þe nele his synna on ðissere worulde andettan
because that he who will-not his sins in this world confess
 mid soðre behreowsunge. him sceal sceamian ætforan gode
with true repentance him must shame before god
 ælmihtigum. and æt-foran his engla werodum. and ætforan
almighty and before of-his angels hosts and before
 eallum mannum. and ætforan eallum deoflum æt ðam
all men and before all devils at the
 micclan dome. þær we ealle gegaderode beoð.

great judgment where we all gathered are
 Þær beoð cuðe ure ealra dæda eallum þam werodum. and 172
There are known of-us all deeds to-all the hosts and
 seðe ne mæg for sceame his gyltas anum menn ge-andettan.
he-who not can for shame his offenses to-one man confess
 him sceal þonne sceamian. ætforan heofon-warum. and
him must then shame before heaven-dwellers and
 eorð-warum. and hel-warum. and seo sceamu him bið
earth-dwellers and hell-dwellers and the shame to-him is
 endeleas. Witodlice ne begit nan mann hys synna forgifnysse
endless Certainly not gets any man his sins forgiveness
 æt gode. buton he hi sumum godes menn geandette. and
from god unless he them to-some of-god man confess and
 be his dome gebete. Eft ne mot nan mann ne ne sceal
by his judgment amend Again not may any man nor — must

secgan on hine sylfne þæs ðe he wyrcente næs. swa swa
 say on him self that which he doing not-was so as
 we on bocum rædað be sumum treow-fæstum wife. þe
 we in books read about a-certain faithful woman who
 wolde hire lif forlætan ærþan þe heo luge. Hieronimus se
 would her life forsake before that she lied Jerome the
 halga lareow awrat on sumere stowe be ðam wife þus. He
 holy teacher wrote in a-certain place about the woman thus He
 cwæð þæt sum wer wære þe his wif forsæde. swa þæt heo
 said that a-certain man was who his wife accused so that she
 sceolde hi sceandlice forlicgan. and hi wurdon þa gebrohte
 should herself shamefully fornicate and they were then brought
 buta to ðam deman. þæt unscyldige wif. and se foresæda
 both to the judge the innocent woman and the aforesaid
 cniht. Hi wurdon þa beswungene. and swyðlice getintregode.
 youth They were then scourged and severely tortured
 swa swa þa wæs gewunelic to witnigenne forligr.
 so as then was customary to punish fornication

187 Hi man clifrode þa mid isenum clawum. þæt hi sceoldan
 Them one clawed then with iron claws that they should
 secgan hweðer hit soð wære. Ða wolde se cniht his wite
 say whether it true were Then would the youth his torment
 ge-endian mid sceortum deaðe. and forsæde hí buta. Þa
 end with short death and accused them both Then
 cwæð þæt anræde wif. betwux þam anðræcum witum. Eala
 said the resolute woman amid the dreadful torments O
 ðu drihten crist. þe ealle digle þincg wast. ðu þe eart modes
 thou lord christ who all secret things knowest thou who art of-mind
 smeagend and manna heortan. þu wast þæt ic ne wið-sace
 searcher and of-men hearts thou knowest that I not refuse
 þæt ic sylf ne forfare. ac ic nelle secgan unsoð on me sylfe
 that I self — perish but I will-not say untruth on me self

þæt ic wið þe ne syngie. gif ic me sylfe forleoge. Heo cwæð
that I against thee not sin if I me self belie She said
 þa to ðam cnihte. eala þu forcuðost manna. hwi woldest
then to the youth O thou most-wicked of-men why wouldst
 þu forsecgan unc unschildige swa? Ic wylle eac sweltan na
thou accuse us-two innocent so I will also die not
 scyldig swaþeah. and ic ferige mid me forð unsceðþignysse.
guilty nevertheless and I carry with me forth innocence
 forðan þe nates-hwon ne swylt se þe bið ofslagan to life.
because that not-at-all — dies he who is slain to life
 Ða wundrode se dema þæs wifes anrædnysse. þæt heo nolde
Then wondered the judge of-the woman constancy that she would-not
 andettan on swa earfoþum witum. þæt se cniht sæde sona
confess in so hard torments that the youth said at-once
 for yrhðe. and demde þæt hi man sceolde ofslean buta.
for cowardice and judged that them one should slay both
 Ða arn þæt folc to ardlice for wafunge. and se cwellere 206
Then ran the people thither quickly for wonder and the killer
 sloh sona þone cniht þe hine sylfne for-leah. þæt he læg
struck at-once the youth who him self belied that he lay
 heofod-leas mid anum swencge. and hine siððan bewende to
headless with one blow and himself afterward turned to
 þam anrædan wife. wolde hi ofslean. Heo let to slege
the resolute woman would her slay She submitted to stroke
 and he slóh þa tó mid eallum mægene. ac þæt swurd ne
and he struck then at with all strength but the sword not
 mihte buton þa hyde ceorfan. þeah þe he hetelice sloge.
could except the skin cut though that he fiercely struck
 He wearð þa ofsceamod and sloh eft swiðe. þa æt-stód
He was then ashamed and struck again hard then stopped
 þæt swurd and þone swuran ne hrepode. ac þam cwellere
the sword and the neck not touched but from-the killer

æt-feoll færlīce his gold. þāþa he swa hetelīce his handa
fell suddenly his gold when he so fiercely his hands
 cwehte. Þæt wif him cwæð to. Cniht nim þīn gold. þe læs
shook The woman him said to Youth take thy gold the less
 þe hit þe losige þæt ðu lange beswunce. Swa orsorh wæs
that it for-thee be-lost which thou long toiled-for So carefree was
 þæt wif under þam wæl-hreowan cwellere. þæt heo locode
the woman under the cruel killer that she looked-after
 his goldes þe hi belifian wolde. Þa sloh se cwellere git
his gold who her deprive-of-life would Then struck the killer yet
 mid þam swurde hire tó. ac seo halige þrynnys þæt swurd
with the sword her at but the holy trinity the sword
 gelette. þæt hit wundian ne moste þæs wifes swuran. þa
bindered that it wound not might of-the woman neck then
 wolde he þurh-þýn hi þwyres mid þam swurde. ac se ord
would he through-thrust her crosswise with the sword but the point
 bigde upp to þam hiltum. and ne dorste hi hreppan forðan
bent up to the hilts and not dared her touch because
 þe heo næs dyrne forligr. þa cwæð eall seo meniu þe ðær
that she not-was secret fornicator then said all the multitude who there
 mid stód ofwundrod. þæt se cwellere ne sceolde swencan
with stood amazed that the killer not should afflict
 hi na leng. and drifan hine aweg mid wæpne mid ealle.
her — longer and drove him away with weapon with all

231 God wolde þa git his wundra geswutelian þurh þæt anræde
God would then yet his wonders reveal through the resolute
 wif. and him gewearð þa eallum þæt man funde niwe swurd
woman and them agreed then all that one found new sword
 and niwne slagan þærto. forðan þe crist wolde hi ge-educian
and new slayer thereto because that christ would her revive
 of deaðe. Heo wearð þa ofslagan. ac hire swura næs
from death She was then slain but her neck not-was

þurh-slagen. Heo wæs swa-þeah dead and sona bebyrged. ac
struck-through She was nevertheless dead and at-once buried but
 god hi eft arærde eaðelice of deaðe on þære ylcan nihte. and
god her again raised easily from death in the same night and
 heo ansund lyfode on worulde siððan lange to wuldre þam
she whole lived in world afterward long for glory to-the
 ælmihtigan. se þe hyre unscaððignysse swa geswutelode mid
almighty he who her innocence so revealed with
 wundrum. Heo nolde seccgan unsoð and hi sylfe fordeman.
wonders She would-not say untruth and her self condemn
 forðan þe se leasa muð ofslihð þæs mannes sawle. Nu ge habbað
because that the false mouth slays of-the man soul Now ye have
 gehyred þæt ge forhelan ne sceolan eowre agenne synne ne eac
heard that ye hide not must your own sin nor also
 secgan na mare þonne ge wyrcente wæron. þe ma þe þis wif
say — more than ye doing were the more than this woman
 dyde. forðan þe ælc hiwung. is ant-sæte gode. Se cniht leah
did because that each pretense is hateful to-god The youth lied
 on hine sylfne and ofslagen wearð sona. swa eac dauid cynincg
on him self and slain was at-once as also david king
 hét acwellan þone mann þe him sæde þæt he ofsloge saul
commanded kill the man who to-him said that he slew saul
 þone cynincg. and wolde mid þære leasunge licettan wið dauid.
the king and would with the lie flatter with david
 Dauid clypode þaða se cniht dead wæs. Nu ðu cwæde þæt 251
David called when the youth dead was Now thou saidest that
 þu acwealdest þone cynincg saul. beo þin blod ofer þe and
thou killedst the king saul let-be thy blood over thee and
 bufan þinum heafde. Se man þe wile his synna andettan
above thy head The man who will his sins confess
 and gebetan. he sceal dón þonne forgifnysse eallum þam
and amend he must do then forgiveness to-all the

mannum þe him ær abulgon. swa swa hit stent on þam
men who him before angered so as it stands in the
 pater-nostre. and swa swa crist cwæð on his godspelle. He
pater-noster and so as christ said in his gospel He
 cwæð. Buton ge forgifan þam mannum þe wið eow agyltað
said Unless ye forgive to-the men who against you sin
 mid inwerdre heortan. nele se heofonlica fæder eow forgifan
with inward heart will-not the heavenly father to-you forgive
 eowre gyltas. Ælc cristen man sceal cunnan his pater-noster.
your offenses Each christian man must know his pater-noster
 and his credan. Mid þam pater-nostre he sceal hine gebiddan.
and his creed With the pater-noster he must himself pray
 and mid þam credan he sceal his geleafan getrymman. Se
and with the creed he must his faith strengthen The
 lareow sceal secgan þam læwedum mannum þæt andgyt to
teacher must say to-the lay men the meaning to
 þam pater-nostre and to ðam credan. þæt hi witon hwæs
the pater-noster and to the creed that they know what
 hi biddað æt gode. and hu hi sceolon on god gelyfan.
they ask from god and how they must in god believe
 We sceolan beon þeonde symble on godnysse. and elce dæg
We must be thriving ever in goodness and each day
 geeacnian us þa ecean speda þa hwile þe we moton. forðan
increase for-us the eternal riches the while that we may because
 þe we ne magon æfter ure geendunge aht dón to góde.
that we not can after our ending aught do for good
 ac þær we habbað edlean þæs ðe we ge-earnodon hér.
but there we have reward of-that which we earned here

273 Ne sceal nan mann wenan ne on his mode þencan þæt
Not must any man think nor in his mind think that
 he hæbbe gefremod fela to góde. and ne þurfē na mare
be have performed much for good and not need — more

þyllices begán. forðan þe he forlost þæt lytle þæt he ær
such practice because that he loses the little which he before
 dyde. gif he wenð þæt he ne ðurfe þanon forð wyrcan
did if he thinks that he not need thence forth work
 nan þincg to góde. swylce he to gód sy. Fela halige menn
any thing for good as-if he too good be Many holy men
 fram frymðe middan-eardes. wæron beforan us wundorlice
from beginning of-middle-earth were before us wonderfully
 geþogene. þam we nu ende-menn geefenlæcan ne magon.
thriven whom we now end-men imitate not can
 ne ða þing gefyllan þe hi gefremodon on life. forði we
nor the things fulfill which they performed in life therefore we
 sceolan habban huru eadmodnysse. Eft is us to smeagenne
must have at-least humility Again is for-us to consider
 hu se ælmihtiga crist his eadmodnysse cydde. þaða he to
how the almighty christ his humility showed when he to
 cwale sealde hine sylfne for us. and swa ure synna æt-bræd.
death gave him self for us and so our sins took-away
 hu mæg nu manna eadmodnys beon mycel geþuht. togeanes
how can now of-men humility be great deemed against
 his eadmodnysse þe ælmihtig god is. We sædon nu þis
his humility who almighty god is We said now this
 spel. forðan þe her bið læs manna on wodnes dæg. ðonne
discourse because that here is fewer of-men on wednes day than
 nu to dæg beoð. and eow gebyrað þæt ge beon gescrifene.
now to day are and you bebooves that ye be shaven
 on ðissere wucan. oððe huru on ðære oðre. Sy him á
in this week or at-least in the next Let-be to-him ever
 wuldor ðe leofað. and rixað on ecnysse. ece drihten. AMEN;
glory who lives and reigns in eternity eternal lord AMen

De oratione Moysi in medio quadragesime

XIII · THE PRAYER OF MOSES

While Moses holds up his hands Joshua defeats Amalek, and Christians must pray the same way against the devil. Churches are for prayer, not drinking, and fasts should be kept with discretion. A people thrives while its clergy and lay folk keep God's law: England had peace while its monasteries were honored, and when they were destroyed came plague, famine, and the heathen army. God punishes contempt, as with the Flood, Sodom, Dathan, and David's sin, and spares the penitent, like Nineveh. We should trust God rather than our own wisdom.

- 1 *Æfter ðam ðe moyses se mæra heretoga of ægyfta lande mid*
After that that moyses the great leader from of-egyptians land with
his leode ferde. and ofer ða readan sá siðodon mid fotum. and
his people went and over the red sea journeyed with feet and
becomon to ðam westene. þa wan him on swiðe amalech
came to the desert then fought him against strongly amalek
se cynincg mid his leode feohtend. þa cwæð moyses to þam
the king with his people fighting then said moyses to the
cenan iosue. Geceos ðe nu wæras. and gewend tomergen
bold joshua Choose for-thee now men and go tomorrow
togeanes amaleh. and win him on swyðe. ic sylf wille standan
against amalek and fight him against strongly I self will stand
on ðisum steapum munte. hæbbende me on handa þa halgan
on this steep mountain having for-me in hand the holy
godes gyrde. iosue þa ferde and feaht wið amalech. and
of-god rod Joshua then went and fought against amalek and
moyses þa astáh to þam sticolan munte. mid aarone. and húr.
moyses then climbed to the steep mountain with aaron and hur
þone ælmightigan to biddenne. þa ahefde moyses his handa
the almighty to pray then raised moyses his hands
on gebedum. and iosue hæfde sige. and sloh þa hæðenan.
in prayers and Joshua had victory and slew the heathens

Eft ðonne moyses ne mihte lencg habban his handa astrehte.

Again when moses not could longer have his hands stretched-out

þonne hæfde amalech sige þa hwile. and sloh þæt godes folc.

then had amalek victory the while and slew the of-god people

Swa oft swa moyses ahefde his handa on gebedum swa hæfde

As often as moses raised his hands in prayers so had

Iosue heofonlicne fultum. and sona swa his earmas for unmihte

Joshua heavenly help and as-soon as his arms for weakness

aslacodon. sona sloh amalech. and sige hæfde on him.

slackened at-once slew amalek and victory had over him

Moyes handa wæron mycclum gehefegode. aarón þa alede 23

Of-moses hands were greatly weighed-down aaron then laid

ænne ormetne stán under moysen. and he sæt þær onuppan.

an enormous stone under moses and he sat there upon

and aaron ahæfde his hand upp on gebedum. and hur heold

and aaron raised his hand up in prayers and hur held

þa oðre oþþæt hit æfnode. Iosue þa hæfde heofonlicne

the other until it became-evening Joshua then had heavenly

fultum. and aflagde amalech and his folc mid wæpnum.

help and put-to-flight amalek and his people with weapons

Be þisum we magon tocnawen þæt we cristene sceolan on

By this we can know that we christians must in

ælcere earfoðnisse æfre to gode clypian. and his fultumes

each hardship ever to god call and his help

biddan mid fullum geleafan. gif he ðonne nele his fultum

ask with full faith if he then will-not his help

us dón ne ure bene gehyran. þonne bið hit swutol þæt we

to-us do nor our prayer hear then is it clear that we

mid yfelum dædum hine ær gegremedon. ac we ne sceolon

with evil deeds him before angered but we not must

swaðeah geswican þære bene. oðþæt se mild-heorta god us

nevertheless cease the prayer until the mild-hearted god us

mildelice ahredde. Moyses hæfde sige and mycelne fultum.
 mildly rescue Moses had victory and great help
 þa hwile þe he heold his handa on ge-bedum. and his willa
 the while that he held his hands in prayers and his will
 ne ateorode ac se werige lichama. Nu habbe we gewinn
 not failed but the weary body Now have we strife
 wið þone hetelan deofol. and he winð on ús forðan þe he
 against the hateful devil and he fights on us because that he
 wælhreow is. hu bið þonne gif we nellað to þam hælende
 cruel is how is then if we will-not to the savior
 clypian. þonne moyses werignyss ne mihte beon beladod.
 call when of-moses weariness not could be excused

- 45 Witodlice bið ofer-swiðed þurh þone swicolan deofol. seðe
 Certainly is overcome through the deceitful devil he-who
 nele clypian crist him to fultume. Ælc rihtwis man hæfde
 will-not call christ him for help Each righteous man had
 swa swa we rædað on bocum fultum and hreddinge. seðe
 so as we read in books help and rescue who
 mid fullum geleafan on his earfoðnyssum to ðam ælmihtigan
 with full faith in his hardships to the almighty
 clypode. Nis nan þincg swa lað þam geleafleasum deofle.
 called Not-is any thing so hateful to-the faithless devil
 swa þæt hine man gebidde bealdlice to gode. forðan þe
 as that himself one pray boldly to god because that
 [se] swicola wát þæt his wæpne sceolan þurh halige
 the deceitful-one knows that his weapons must through holy
 gebedu toberstan swiðost. and he bið ofer-swiðod simble
 prayers burst most and he is overcome ever
 þurh gebedu. Forþi he cunnað georne þonne we clypiað to
 through prayers Therefore he tries eagerly when we call to
 gode hu he mæge tobræcan þa ge-bedu mid costnungum.
 god how he can break the prayers with temptations

and ure mod awendan of þam weorce þurh þæt. oððe he
and our mind turn from the work through that either he
 mid geameleaste huru us gebysgað. oppe mid smeagungum.
with negligence at-least us busies or with thoughts
 smealice us hremð. þonne we us gebiddað mid byle-witum
subtly us binders When we us pray with simple
 mode þonne sprece we soðlice to gode sylfum swa. And
mind then speak we truly to god himself so And
 þonne we béc rædað oððe rædan gehyrað. þonne sprecð god
when we books read or read hear then speaks god
 to us þurh þa gastlican rædincge. Se man mot hine gebiddan
to us through the spiritual reading The man may himself pray
 swa swa he mæg and cann. forðan þe se ælmihtiga god
so as he can and knows because that the almighty god
 cann ælc gereord tocnawan. and on ælcere stowe man mot
can each language know and in each place one may
 mærsian his drihten. and hine gebiddan beo þærþær he beo.
glorify his lord and himself pray be wherever he be
 Man sceal swaþeah secan cyrcan gelome. and man ne mot 68
One must nevertheless seek church often and one not may
 spellian ne spræce drifan binnan godes cyrcan. forðan þe
tell-tales nor speech drive within of-god church because that
 heo gebed-hús is. gode gehalgod to þam gastlicum spræcum.
it prayer-house is to-god hallowed for the spiritual speeches
 Ne man ne sceal drincan oððe dwollice etan binnan godes
Nor one — must drink or foolishly eat within of-god
 huse. þe is gehalgod to þam. þæt man godes lichaman mid
house which is hallowed to that that one of-god body with
 geleafan þær þicge. Nu doð menn swa-þeah dyslice foroft.
faith there partake Now do men nevertheless foolishly very-often
 þæt hi willað wacian and wodlice drincan binnan godes huse
that they will wake and madly drink within of-god house

and bysmorlice plegan. and mid gegaf-spræcum godes hus
and shamefully play and with scurrilous-speeches of-god house
 gefylan. ac ðam wære betere þæt hí on heora bedde lagon
defile but for-them were better that they in their bed lay
 ðonne hí gegremedon god on þam gastlican huse. Seþe
than they angered god in the spiritual house He-who
 wylle wacian and wurðian godes halgan. wacie mid stilnysse
will wake and honor of-god saints let-wake with stillness
 and ne wyrcan nan gehlyd. ac singe his gebedu swa he
and not make any noise but let-sing his prayers as he
 selost cunne. and seðe wile drincan. and dwæslice hlydan.
best know and he-who will drink and foolishly clamor
 drince him æt ham. na on drihtnes huse. þæt hé god ne
let-drink for-himself at home not in of-lord house that he god not
 unwurðige to wite him sylfum. Us is neod þæt we clypian
dishonor for torment to-him self To-us is need that we call
 to criste gelome buton hyge-leaste and hiwunge swa ðeah.
to christ often without heedlessness and pretense so though
 89 Swa swa se lichoma leofað be hlafe and drence. swa sceal seo
So as the body lives by bread and drink so must the
 sawl libban be lare and gebedum. Fela dyslice dæda deriað
soul live by teaching and prayers Many foolish deeds harm
 mancynne. oððe for anwylnysse oððe for ungerade. Swa swa
mankind either for self-will or for indiscretion So as
 sume menn doð þe dyslice fæstað ofer heora mihte. on
some men do who foolishly fast beyond their might in
 gemænelicum lenctene. swa swa we sylfe gesawon. oðþæt
common lent so as we selves saw until
 hi seoce wurdon. Sume fæston eac swa. þæt hi forsawon
they sick became Some fasted also so that they scorned
 to etanne buton on ðone oðerne dæg. and æton þonne
to eat except on the second day and ate then

grædiglice. ac us secgað béc þæt sume fæston swa þæt hí
greedily but to-us say books that some fasted so that they
 geswencton hi sylfe forðearle. and nane mede næfdon þæs
afflicted them selves exceedingly and no reward had of-the
 mycclan geswincs. ac ðæs þe fyrr wæron godes miltsunge.
great toil but by-that the farther were of-god mercy

Nu ge-setton ða halgan fæderas þæt we fæston mid gerade.
Now set the holy fathers that we fasted with discretion
 and ælce dæg eton mid ge-dafenlicnyse. swa þæt ure lichama.
and each day ate with fittingness so that our body
 alefed ne wurðe ne eft ofer fæt to idelum lustum. þes eard
weakened not become nor again over fat to idle lusts this land
 nis eac ealles swa mægen-fæst. her on utewardan þære
not-is also altogether so strong here on outermost of-the
 eorðan bradnyse. swa swa heo is to-middes on mægen-fæstum
earth breadth so as it is in-the-midst in strong
 eardum. þær man mæg fæstan freolicor ðonne hér.
lands where one can fast more-freely than here

Ne nu nis mancynn swa mihtig. swa menn wæron æt fruman. 110

Nor now is mankind so mighty as men were at beginning
 Nis nan fæsten swa god ne gode swa ge-cweme. swa swa þæt
Not-is any fast so good nor to-god so pleasing so as the
 fæsten is þæt man fulnyse onscunige. and leahtras forbuge.
fast is that one foulness shun and vices avoid
 and forlæte sace. and mid godum biggencgum. gode ge-cweme.
and forsake strife and with good observances god please
 and mid gesceade libbe swa swa we sædon ár. Ne sceal se
and with reason live so as we said before Not must the
 wise mann beon butan godum weorcum. ne se ealde ne beo
wise man be without good works nor the old — be
 buton æwfæstnyse. ne se iunga ne beo butan gehyrsumnyse.
without piety nor the young — be without obedience

ne se welega ne beo butan ælmes-dædum. ne wifmen ne beon
nor the wealthy — be without alms-deeds nor women — be
 butan sidefulnysse. ne se hlaford ne beo leas on wordum.
without modesty nor the lord — be false in words
 ne nan cristen man ne sceal sceandlice flitan. Eft bið swiðe
nor any christian man — must shamefully quarrel Again is very
 þwyrlic. þæt ðearfa beo modig. and forcuðlic hit bið þæt
pervse that poor-man be proud and wicked it is that
 cyning beo unrihtwis. eac bið swyðe derigendlic þæt bisceop
king be unrighteous also is very harmful that bishop
 beo gymeleas. and un-fremful. bið þæt folc beo butan steora.
be heedless and un-profitable is that people be without steering
 oððe butan. æ. him eallum to hearne. þissere worulde hæl is.
or without law to-them all for harm Of-this world health is
 þæt heo witan hæbbe. and swa má witenas beoð on bradnysse
that it wise-men have and so more wise-men are in breadth
 middan-eardes. swa hit bet færd æfter ðæs folces þearfa.
of-middle-earth so it better fares after of-the people needs
 131 Ne bið se na wita. þe unwislice leofað. ac bið open sott þeah
Not is he — wise-man who unwisely lives but is open fool though
 þe him swa ne ðince. Gif ða gehadodan menn healdað godes
that him so not seem If the ordained men keep of-god
 ðeowdom on gesettan timan. and syferlice libbað and gif ða
service at set time and chastely live and if the
 læwedan menn libbað æfter rihte. þonne wite we to gewissan.
lay men live after right then know we for certain
 þæt god wile fore-sceawian ure gesundfulnysse. and sibbe
that god will provide our prosperity and peace
 mid us. and ðærto-ecan us syllan ða ecan myrhðe mid him.
with us and in-addition to-us give the eternal mirth with him
 Gif ðonne þa heafod-menn. and ða gehadodan lareowas þyses
If then the head-men and the ordained teachers this

ne gýmað. ac þencað embe woruld-þincg. and godes beboda
 not heed but think about world-things and of-god commands
 ne his biggencga ne gýmað. þonne wile god geswutelian his
 nor his worships — heed then will god reveal his
 forsewennysse on him. oððe mid hungre oþpe mid cwealme.
 contempt on them either with hunger or with pestilence
 þæt hí tocnawan magon þæt se ælmihtiga wealdend wrycð
 that they know can that the almighty ruler avenges
 his forsewennysse swá. and hi ðær-to-ecan sceolan on þam
 his contempt so and they in-addition must in the
 oþrum life þrowian lange oððe æfre for heora lifes gýmeleaste.
 other life suffer long or ever for of-their life heedlessness
 Wel we magon geðencan hu wel hit ferde mid ús. þaða þis
 Well we can consider how well it fared with us when this
 igland wæs wunigende on sibbe. and munuc-lif wæron mid
 island was dwelling in peace and monk-lives were with
 wurð-scipe gehealdene. and ða woruld-menn wæron wære wið
 honor kept and the world-men were wary against
 heora fynd. swa þæt ure word sprang wide geond þas eorðan.
 their enemies so that our word sprang widely throughout this earth
 Hu wæs hit ða siððan ða þa man towearp munuc-lif. 152
 How was it then afterward then when one destroyed monk-life
 and godes biggengas to bysmore hæfde. buton þæt us com
 and of-god worships to mockery had but that us came
 to cwealm and hunger. and siððan hæðen here us hæfde to
 to pestilence and hunger and afterward heathen army us had to
 bysmre. Be þysum cwæð se ælmihtiga god. to moyse on þam
 mockery About this said the almighty god to moyses in the
 wæstene. Gif ge on minum bebodum farað. and mine beboda
 desert If ye in my commands go and my commands
 healdað. þonne sende ic eow rén-scuras on rihtne timan
 keep then send I to-you rain-showers at right time

symble. and seo eorðe spryt hyre wæstmas eow. and ic forgifē
ever and the earth sprouts her fruits for-you and I give
 sibbe and gesehtnysse eow. þæt ge butan oġan eowres eardes
peace and concord to-you that ye without fear your land
 brucan. and ic eac afyrsige ða yfelan deor eow fram. Gif ge
enjoy and I also remove the evil beasts you from If ye
 þonne me forseoð and mine gesetnyssa awurpað. ic eac swyðe
then me despise and my ordinances cast-away I also very
 hrædlice on eow hit gewrece. ic dō þæt seo heofen bið swa
quickly on you it avenge I do that the heaven is as
 heard eow swa isen. and seo eorðe þær-to-geanes swylce heo
hard to-you as iron and the earth there-against as-if it
 æren sy. þonne swince ge on idel. gif ge sawað eower land
brazen be then toil ye in vain if ye sow your land
 ðonne seo eorðe ne spryt eow nænne wæstm. And gif ge
then the earth not sprouts for-you any fruit And if ye
 þonne git nellað eow wendan to me. ic sende eow swurd to
then yet will-not you turn to me I send you sword to
 and eow sleað eowre fynd. and hi þonne awestað wælhreowlice
and you slay your enemies and they then lay-waste cruelly
 eower land. and eowre burga beoð to-brocene and aweste.
your land and your cities are broken and wasted

173 Ic asende eac yrhðe Into eowrum heortum. þæt eower nan
I send also cowardice Into your hearts that of-you none
 ne dear eowrum feondum wið-standan. þus spræc god gefyrn
— dares your enemies withstand thus spoke god long-ago
 be þam folce israhel. hit is swa ðeah swa gedōn swyðe neah
about the people israel it is so though so done very near
 mid us. nu on niwum dagum and undigollice. We sceolan god
with us now in new days and openly We must god
 wurðian mid soðre anrædnysse forðan þe he is ælmihtig god.
honor with true constancy because that he is almighty god

and he us to menn gesceop. nu dó wé swyðe wolice gif we
and he us as men created now do we very perversely if we
 ne wurðiað hine us sylfum to þearfe. and urum sawlum to
not honor him for-us selves for benefit and for-our souls for
 blisse. God gewræc fram frymðe mid witum his forsewennysse.
bliss God avenged from beginning with torments his contempt
 ærest on ðam ænglum þe unrædlice modegodon. and siððan
first on the angels who rashly grew-proud and afterward
 on adame þa þa he gesyngod hæfde. Eft on noes dagum
on adam then when he sinned had Again in of-noah days
 ðaða menn dysgodon to swyðe. and mid forligre gegremedon
when men acted-foolishly too much and with fornication angered
 god ælmihtigne þearle. swa þæt he sende flód. and besencte
god almighty severely so that he sent flood and drowned
 hi ealle butan noe anum mid his aenum hiwum. forðan
them all except noah alone with his own household because
 þe he ana wæs of him eallum riht-wis. Eft ða þa god
that he alone was of them all righteous Again then when god
 wolde wrecan mid fyre þa fulan forligeras þæs fracodostan
would punish with fire the foul fornicators of-the vilest
 mennisces sodomitiscra ðeoda. þa sæde he hit abrahame.
people of-sodomite nations then said he it to-abraham
 Habraham þa bæd þone ælmihtigan ðus. þu drihten þe 193
Abraham then asked the almighty thus thou lord who
 demst eallum deadlicum flæsce. ne scealt ðu þone riht-wisan
judgest all mortal flesh not shalt thou the righteous
 ofslean mid þam arleasan. Gif ðær beoð fiftig weras wunigende
slay with the impious If there are fifty men dwelling
 on þam earde. rihtwise ætforan ðe. ara him eallum. Ða cwæð
in the land righteous before thee spare them all Then said
 god him to eft. Ic arige him eallum gif ic ðær finde fiftig
god him to again I spare them all if I there find fifty

riht-wisra. þa began abraham eft biddan god georne. þæt
righteous then began abraham again ask god eagerly that
 he hi ne fordyde. gif ðær feowertig wæron rihtwisra wera.
he them not destroyed if there forty were righteous men
 wunigende on ðære leode. God him ðæs tiþode. and he began
dwelling in the people God to-him that granted and he began
 git biddan oðþæt he becom to tyn mannum. and him tiðode
yet ask until he came to ten men and to-him granted
 god ða. þæt he nolde hí fordón. gif he funde ðær tyn
god then that he would-not them destroy if he found there ten
 riht-wisra manna. and he wende ða him fram. God sende ða
righteous men and he turned then him from God sent then
 sona to ðam sceand-licum mannum twegen englas on æfen.
at-once to the shameful men two angels in evening
 and hi abrahames broðor sunu loth. mid his hiwum. alæddon
and they of-abraham brother son lot with his household led-out
 of ðære byrig. and ðær næs na má þe manful nære gemet.
of the city and there not-was — more who wicked not-was found
 God sende ða fyr on merigen and fulne swefel him to. and
God sent then fire in morning and foul sulfur them to and
 for-bærnde hi ealle and heora burga towende. and ealne þone
burned-up them all and their cities overturned and all the
 eard mid egeslicum fyre. and ðær is nu ful wæter ðær ða
land with dreadful fire and there is now foul water where the
 fulan wunodon. and loth se riht-wisa wearð ahred ðurh god.
foul dwelt and lot the righteous was rescued through god

216 Be ðysum man mæg tocnawan þæt micclum fremiað þam
By this one can know that greatly profit the
 læwedum mannum. þa gelæredan godes ðeowas. þæt hí mid
lay men the learned of-god servants that they with
 heora ðeow-dome him ðingian to gode. nu god wolde arian
their service for-them intercede to god now god would spare

eallum ðam synfullum. gif he þær gemette tyn riht-wise
all the sinful if he there found ten righteous
 menn. Eal-swa dathán and abiron ðe dyslice spræcon. and
men Also dathan and abiram who foolishly spoke and
 mycelne teonan moyse gedydon ongean godes willan. ðaða
great injury to-moses did against of-god will when
 hí on þam westene wæron. and forsawon his wisunge and
they in the desert were and despised his guidance and
 swyðe hine tældon. God him wearð þa yrre. and seo eorþe
greatly him blamed God to-them became then angry and the earth
 to-bærst þærðær hi wicodon. mid wifum and mid cyldum
burst where they camped with wives and with children
 on heora ge-teldum. and hi ealle ða suncon swa cuce into
in their tents and they all then sank so alive into
 ðære eorðan. of-hrorene mid moldan. and þæt oðer folc fleah
the earth covered with mold and the other people fled
 afyrht for heora hreame. Manega of ðam folce myslice oft
afraid for their outcry Many of the people variously often
 ceorodon. and fandoden godes and gremedon mid spræcon.
murmured and tempted god and angered with speeches
 ac god hit gewræc sona þæt hi swultan gehú. forðan
but god it avenged at-once that they died somehow because
 ðe seo ceorung is swyðe lað gode. and huru þæt mann
that the murmuring is very hateful to-god and especially that one
 gremige hine mid wordum. And gode is swyðe lað on
anger him with words And to-god is very hateful in
 geleaffullum folce. þæt hi beon ungeðwære and þwyre him
faithful people that they be discordant and perverse them
 betwynan. and crist cwæð on his godspelle þæt nan cynerice
among and christ said in his gospel that no kingdom

ne stent nane hwile ansund. gif hí gesome ne beoð. for-ðam
 — stands any while whole if they united not are because
 ðe god lufað soðfæst-nysse. and sibbe on mancynne.

that god loves truth-fastness and peace in mankind

240 Eft dauid se cyning ðeah þe he gecweme were gode. agylte

Again david the king though that he pleasing was to-god sinned
 swyðe þearle. and god him sende ða tó. gád þone witegan. ðas
 very severely and god him sent then to gad the prophet these
 word him secgende. Geceos ðe nu an wíte swa swa ðu
 words to-him saying Choose for-thee now one torment so as thou
 wyrðe eart. opþe ðreo gear hunger. oððe þry monðas gewinn.

worthy art either three years hunger or three months war

þæt ðu swa lange fleo þine fynd gif ðu mage. oððe ðry dagas
 that thou so long flee thy enemies if thou can or three days
 man-cwealm. Ða cwæð dauid him tó. Un-eaðe me is ðis. ac
 man-slaughter Then said david him to Un-easy to-me is this but
 me is swa ðeah leofre þæt ic on godes handa befealle þonne
 to-me is so though dearer that I into of-god hands fall than
 ic on mannes handa befealle. forðan þe his mildheort-nyssa

I into of-man hands fall because that his mercies

syndon mænig-fealde. God sende ða sona sumne encgel him
 are manifold God sent then at-once a-certain angel him

to. and se encgel ofslóh hund-seofontig ðusenda on dauides
 to and the angel slew seventy thousands in of-david

anwealde ealle wæpmenn. Ða com se encgel þær se cyningc
 realm all males Then came the angel where the king

sylf wæs. and wolde ða slea þa ceaster-gewaran. ac gode
 self was and would then slay the city-dwellers but god

ofhreow ða and hraðe cwæð to ðam engle. genóh genóh hit is
 rued then and quickly said to the angel enough enough it is

nú. heald þine handa. Ða geseah dauid sylf hu se encgel slóh
now hold thy hands Then saw david self how the angel slew
 þæt folc. and clypode to gode. and cwæð mid angsumnysse.
the people and called to god and said with anguish
 Ic eom þe ðær syngode. and ic sylf unrihtlice dyde togeanes ðe. 259
I am who there sinned and I self wrongly did against thee
 hwæt dydon þas scép. ic bidde þæt þu awende wið min þine
what did these sheep I pray that thou turn against me thy
 hand. and wið minne hired þine hat-heortnysse. Ða com gád
hand and against my household thy hot-beartedness Then came gad
 se witega gangende. and cwæð him to. Far nú and arær hraðe
the prophet going and said him to Go now and raise quickly
 an weofod gode. and geoffra ðine lác þæt ðes egða geswice. Ða
an altar to-god and offer thy gift that this terror cease Then
 dyde dauid swá. and drihten him gemiltsode and se encgel ne
did david so and lord him pitied and the angel not
 moste þa menn ofslean leng. God nolde ofslean þone scyldigan
might the men slay longer God would-not slay the guilty
 dauid þeahðe he syngode. forðan þe he swyðe oft dyde. ge
david though he sinned because that he very often did both
 ár ge siððan swyðe ænlice ðincg. gode to ge-cwemednysse.
before and after very excellent things for-god for pleasing
 and god him forði arode. and ða þe ðær ofslagene wæron
and god him therefore spared and those who there slain were
 heora sawla wæron gehealdene. Eft wæs sum leodscipe
their souls were kept Again was a-certain nation
 þe se lifigenda god wolde gewitnian for heora gewitleasum
which the living god would punish for their witless
 dædum. þæt wæron ða niniuitiscan þe wodlice færdon. Ða
deeds that were the ninevites who madly fared Then

sende god him to sumne witegan ionas gehaten. and het
sent god them to a-certain prophet jonah called and commanded
 hi geswican oððe hi ealle sceoldon endemes forwurðan.
them cease or they all must together perish

279 Se cynincg ða gecyrde sona mid his leode. and hi ealle fæston
The king then turned at-once with his people and they all fasted
 ðry dagas on án. and drihten him gemiltsode. Ne mæg nan
three days in a-row and lord them pitied Not can any
 mann awritan ne mid wordum areccan hu oft se ælmihtiga god
man write nor with words recount how often the almighty god
 egeslice gewræc his foresewennysse on scyldigum mannun. oððe
dreadfully avenged his contempt on guilty men or
 hu oft he gemyłtsode man-cynne gehú. þa ðe mid andetnysse
how often he pitied man-kind somehow those who with confession
 heora yfeles geswicon. We ne sceolan ceorigan ne sorhlice
their evil ceased We not must murmur nor sorrowfully
 bemænan þeah ðe us ungelimp on æhtum getime. forðan þe
lament though that to-us misfortune in possessions befall because that
 seo ceorung is swyðe mycel pleoh. þæt man wið god ceorge
the murmuring is very great peril that one against god murmur
 swa swa us sæde paulus. Fela ungelimpa beoð on ende ðissere
so as to-us said paul Many misfortunes are at end of-this
 worulde. ac ge-hwá mot forberan emlice his dæl. swa þæt he
world but each-one must bear evenly his share so that he
 ðurh ceorunge ne syngie wið god. and for ðære woruld lufe
through murmuring not sin against god and for the world love
 him wite ge-earnige. Ðes tima is ende-next and ende þyssere
for-him torment earn This time is end-nearest and end of-this
 worulde. and menn beoð geworhte wolice him betwynan. swa
world and men are made perversely them among so
 þæt se fæder winð wið his agenne sunu. and broðor wið
that the father fights against his own son and brother against

oþerne to bealwe him sylfum. and mid ðam geeacniað yfelnysse
other to harm to-them selves and with that increase evil
 him sylfum. ge on ðissere worulde ge on ðære towearðan.
for-them selves both in this world and in the coming
 Þonne ðincð þam arleasum swylce hi æfre motan libban. 300
Then seems to-the impious as-if they ever may live
 and ne cunnon ðone cwyde þe god cwæð be swylcum.
and not know the saying which god said about such
 Uiri sanguinum et dolosi Non dimidiabunt dies suos. þæt
Men of-bloods and deceitful Not will-half days their that
 is on englisc; Ða blodigan weras and ða þe willað facn. ne
is in english The bloody men and those who will deceit not
 sceolan hi libban heora dagas healf. Ða synd blodige weras
shall they live their days half Those are bloody men
 ðe wyrcað manslihtas. and ðaðe manna sawla beswicað to
who work manslaughterers and those-who of-men souls deceive to
 forwyrde. Ða sceolan geendian swyðe yfelum deaðe. gif hi
ruin Those shall end very evil death if they
 ær ge-endunge heora yfel ne gebetað. And ðeah þe hi sume
before ending their evil not amend And though that they some
 lybbon leng ðonne hi sceoldon. for godes geðylde þæt him
live longer than they should for of-god patience that them
 ne fremað naht. ac hi ge-eacniað heora wita. gif hi ær
— profits naught but they increase their torments if they before
 ende ne cyrrað. Godes wisdom clypað. and cwyð to eallum
end not turn Of-god wisdom calls and says to all
 mannum. mid fæderlicre lufe þus fægere tihtende. Min bearn
men with fatherly love thus fairly urging My child
 ne forgit ðu mine beboda and æ. ac healde ðin heorta
not forget thou my commands and law but let-keep thy heart

hi geornlice. hi gelengað þin lif. and þu leofast on sibbe.

them eagerly they lengthen thy life and thou livest in peace

and mildheortnyss and soðfæstnys. þe soðlice ne forlætað.

and mercy and truth-fastness thee truly not forsake

318 Hafa þe truwa on god of ealre ðinre heortan. and ne

Have for-thee trust in god from all thy heart and not

truwa ðu na swyðe on þinre snoternysse. Þenc æfre embe

trust thou — greatly in thy wisdom Think ever about

god on eallum ðinum wegum. and he sylf gewissað wel

god in all thy ways and he self guides well

þine fare. Eadig bið se man seðe gemet wisdom. forðan

thy going Blessed is the man who finds wisdom because

þe se wisdom is selra þone scinende gold. and he ana is

that the wisdom is better than shining gold and he alone is

deorwurðra þonne ða dyran maðmas. Þæt is se wisdom þæt

more-precious than the dear treasures That is the wisdom that

man wislice libbe. and his dæda gefadige to his drihtnes

one wisely live and his deeds arrange to of-his lord

willan. þæt he edlean underfo. on ðam ecan life mid ðam

will that he reward receive in the eternal life with the

æلميhtigan gode. þe on ecnysse rixað. AMEN.

almighty god who in eternity reigns AMEN

Natale sancti Georgii martyris

XIV · SAINT GEORGE

Heretics wrote falsely about George, and here is the truth. George, a Cappadocian ealdorman under the persecutor Dacian, gives away his wealth and declares the idols devils. He is racked and scourged, and the sorcerer Athanasius's poisoned cups do not harm him, so the sorcerer is baptized and beheaded. George survives a wheel of swords and a cauldron of molten lead, and his prayer brings fire down on the temple and its idols. Dragged through the streets, he prays for rain and is put to the sword; the rain falls, and Dacian is struck dead by fire from heaven.

Gedwol-men awriton ge-dwyld on heora bocum. be ðam 1
Heresy-men wrote error in their books about the
halgan were ðe is gehaten georius. Nu wille we eow secgan þæt
holy man who is called george Now will we to-you say what
soð is be ðam. þæt heora gedwyld ne derige digellice ænigum.
true is about that that their error not harm secretly anyone
Se halga georius wæs on hæþenum dagum rice ealdor-man.
The holy george was in heathen days powerful ealdorman
under ðam reþan casere þe wæs datianus geciged. on ðære scire
under the fierce emperor who was dacian called in the shire
cappadocia. Pa het datianus ða hæðenan ge-gaderian to
cappadocia Then commanded dacian the heathens gather to
his deofol-gildum his drihtne on teonan. and mid manegum
his devil-idols to-his lord for injury and with many
ðeowracum þæt mancynn geegsode. þæt hi heora lac ge-offrodon
threats the mankind terrified that they their gift offered
þam leasum godum mid him. Pa ge-seah se halga wer þæra
to-the false gods with him Then saw the holy man of-the
hæðenra gedwyld hu hi ðam deoflum onsægdon and heora
heathens error how they to-the devils sacrificed and their
drihten forsawon. ða aspende he his feoh unforh on ælmyssum
lord despised then spent he his money unafraid in alms

hafen-leasum mannum þam hælende to lofe. and wearð þurh
to-having-less men to-the savior for praise and was through
 crist gebyld. and cwæð to ðam casere. Omnes dii gentium
christ emboldened and said to the emperor All gods of-nations
 demonia. dominus autem caelos fecit. Ealle þæra hæðenra
demons lord but heavens made All of-the heathens
 godas synd gramlice deofla. and ure drihten soðlice geworhte
gods are fierce devils and our lord truly made
 heofonas. Þine godas casere syndon gyldene. and sylfrene.
heavens Thy gods emperor are golden and silver
 stænene. and treowene. getreow-leasera manna hand-ge-weorc.
stone and wooden of-faithless men handiwork
 and gé him weardas settað þe hí bewaciað wið þeofas.
and ye for-them wards set who them guard against thieves

- 23 Hwæt þa datianus deofollice geysrode ongean ðone halgan wer.
Lo then dacian devilishly grew-angry against the holy man
 and het hine secgan of hwilcere byrig he wære. oððe
and commanded him say from which city he was or
 hwæt his nama wære. Ða andwyrde georius ðam arleasan and
what his name was Then answered george the impious and
 cwæð. Ic eom soðlice cristen and ic criste þeowige. Georius ic
said I am truly christian and I christ serve George I
 eom gehaten. and ic hæbbe ealdor-dom on minum earde. ðe
am called and I have lordship in my land which
 is gehaten cappadocia. and me bet licað to forlætenne nu
is called cappadocia and me better pleases to forsake now
 þisne hwilwendlican wurðmynt. and þæs wuldor-fullan godes
this transitory honor and of-the glorious god
 cyne-dome gehyrsumian on haligre drohtnunge. Ða cwæð
kingdom obey in holy life Then said
 datianus. þu dwelast geori. genealæc nu ærest and geoffra þine
dacian thou errest george approach now first and offer thy

lac þam unofer-swiðendum apolline. seðe soplice mæg þinre
gift to-the un-overcome apollo who truly can thy
 nytennysse gemiltsian. and to his manrædene gebigan. Georius
ignorance pity and to his homage turn George
 þa befran þone feondlican casere. hwæðer is to lufigenne.
then asked the fiendish emperor whether is to love
 oððe hwam lac to offrigenne. ðam hælende criste ealra
or to-whom gift to offer to-the savior christ of-all
 woruldra alysend? oppe apolline ealra deofla ealdre. Hwæt ða
worlds redeemer or to-apollo of-all devils chief Lo then
 datianus mid deofollicum graman het ðone halgan wer
dacian with devilish anger commanded the holy man
 on hencgene ahæbban. and mid isenum clawum clifrian his
on rack raise and with iron claws claw his
 lima. and ontendan blysan æt bam his sidum. het hine
limbs and kindle torches at both his sides commanded him
 þa siððan of ðære ceastre alædan and mid swinglum þreagen
then afterward from the city lead and with scourges afflict
 and mid sealte gnidan. ac se halga wer wunode unge-derod.
and with salt rub but the holy man dwelt un-harmed
 Ða het se casere hine on cwearterne don. and het
Then commanded the emperor him in prison put and commanded
 geaxian ofer eall sumne æltæwne dry. Ða ge-axode þæt
seek-out over all a-certain excellent sorcerer Then learned that
 athanasius se dry. and com to ðam casere. and hine caffice
athanasius the sorcerer and came to the emperor and him boldly
 befrán. hwi hete ðu me feccan þus færllice to þe? Datianus
asked why commanded thou me fetch thus suddenly to thee Dacian
 andwyrde athanasie ðus. Miht þu adwæscan þæra cristenra
answered athanasius thus Canst thou quench of-the christians
 drycraeft. Ða andwyrde se dry. datiane ðus. Hat cuman to
sorcery Then answered the sorcerer dacian thus Command come to

48

me þone cristenan mann. and beo ic scyldig gif ic his scyncræft

me the christian man and let-be I guilty if I his magic

ne mæg mid ealle adwæscan mid minum drycræfte. Þa

not can with all quench with my sorcery Then

fægnode datianus þæt he funde swylcne dry. and het of

rejoiced dacian that he found such sorcerer and commanded from

cwearterne lædan ðone godes cempan. and cwæð to ðam halgan

prison lead the of-god soldier and said to the saint

mid hetelicum mode. For ðe geori ic begeat þisne dry. oferswyð

with hateful mind For thee george I got this sorcerer overcome

his drycræft oððe he þe oferswyðe. oððe he fordó þe oððe þu

his sorcery or he thee overcome either he destroy thee or thou

fordo hine. Georius ða beheold þone hæðenan dry. and cwæð

destroy him George then beheld the heathen sorcerer and said

þæt he ge-sawe cristes gife on him. Athanasius ða ardlice genam

that he saw of-christ grace in him Athanasius then quickly took

ænne mycelne bollan. mid bealuwe afylled and deoflum betæhte

a great bowl with bale filled and to-devils committed

ðone drenc ealne. and sealde him drincan ac hit him ne derode.

the drink all and gave to-him drink but it him not harmed

71 Þa cwæð eft se dry. Git ic dó an þincg. and gif him þæt

Then said again the sorcerer Yet I do one thing and if him that

ne derað. Ic buge to criste. He genam ða ane cuppan mid

not harms I bow to christ He took then a cup with

cwealm-berum drenc. and clypode swyðe to sweartum deoflum.

death-bearing drink and called greatly to black devils

and to ðam fyrmestum deoflum. and to ðam ful strangum. and

and to the foremost devils and to the very strong and

on heora naman begol þone gramlican drenc. sealde ða drincan

in their name enchanted the fierce drink gave then drink

þam drihtnes halgan. ac him naht ne derode se deofollica wæta.

to-the of-lord saint but him naught — harmed the devilish liquid

Ða geseah se dry þæt he him derian ne mihte. and feol to
Then saw the sorcerer that he him harm not could and fell to
 his fotum fulluhtes biddende. and se halga georius hine sona
his feet baptism asking and the holy george him at-once
 gefullode. Hwæt ða datianus deoflice wearð gram. and het
baptized Lo then dacian devilisbly became angry and commanded
 geniman þone dry þe þær gelyfde on god. and lædan of ðære
take the sorcerer who there believed in god and lead from the
 byrig and beheafðian sona. Eft on þam oþrum dæge het se
city and behead at-once Again on the second day commanded the
 arleasa casere gebindan georium on anum bradum hweowle. and
impious emperor bind george on a broad wheel and
 twa scarpe swurd settan him to-geanes. and swa up ateon and
two sharp swords set him against and so up draw and
 under-bæc sceofan. Ða gebæd georius hine bealdlice to gode.
under-back shove Then prayed george himself boldly to god
 Deus in adiutorium meum intende domine ad adiuvandum me 90
God to help my attend lord to helping me
 festina. God beseoh ðu on minum fultume. drihten efst þu
hasten God look thou on my help lord hasten thou
 nu me to fultumigenne. and he wearð þa gebroht mid þysum
now me to help and he was then brought with this
 gebæde on þam hweowle. Ða tyrndon þa hæðenan hetelice þæt
prayer on the wheel Then turned the heathens hatefully the
 hweowl. ac hit sona tobærst and beah to eorðan. and se halga
wheel but it at-once burst and bent to earth and the holy
 wer wunode ungederod. Datianus þa dreorig wearð on mode.
man dwelt unbarmed Dacian then sad became in mind
 and swor ðurh ða sunnan. and ðurh ealle his godas þæt he mid
and swore through the sun and through all his gods that he with
 mislicum witum hine wolde fordón. Ða cwæð se eadiga georius
various torments him would destroy Then said the blessed george

him to. Pine ðeow-racan synd hwilwendlice. ac ic ne forhtige for
 him to Thy threats are transitory but I not fear for
 ðinum gebeote. þu hæfst minne lichaman on ðinum anwealde.
 thy threat thou hast my body in thy power
 ac ðu næfst swa þeah mine sawle. ac god. Ða het se
 but thou hast-not so though my soul but god Then commanded the
 casere his cwelleras feccan ænne ærene hwer. and hine ealne
 emperor his killers fetch a brazen cauldron and it all
 afyllan mid weallendum leade. and lecgan georium innon ðone
 fill with boiling lead and lay george into the
 hwær. þaða he hattost wæs. Ða ahof se halga to heofonum
 cauldron when it hottest was Then raised the saint to heavens
 his eagan. his drihten biddende and bealdlice cweðende.
 his eyes his lord praying and boldly saying

110 Ic gange into þe on mines drihtnes naman. and ic hopige
 I go into thee in of-my lord name and I hope
 on drihten þæt he me ungederodne of ðisum weallendum
 in lord that he me unharmed from this boiling
 hwere wylle nu ahreddan. þam is lof. and wuldor. geond
 cauldron will now rescue to-whom is praise and glory throughout
 ealle woruld. And he bletsode þæt lead and læg him
 all world And he blessed the lead and lay it
 onuppan. and þæt lead wearð acolod þurh godes mihte.
 upon and the lead was cooled through of-god might
 and georius sæt gesund on ðam hwere. Ða cwæð se casere
 and george sat sound in the cauldron Then said the emperor
 to þam cristes þegene. Nast þu la geori þæt ure godas
 to the of-christ thane Knowest-not thou O george that our gods
 swincað mid þe. and git hi synd gepyldige þæt hi þe
 toil with thee and yet they are patient that they thee
 miltsion. Nu lære ic ðe swa swa leofne sunu. þæt ðu þæra
 pity Now teach I thee so as dear son that thou of-the

cristenra lare forlæte mid ealle. and to minum ræde hraðe
christians teaching forsake with all and to my counsel quickly
 gebuge. swa þæt ðu offrige þam arwurðan appolline. and þu
bow so that thou offer to-the venerable apollo and thou
 mycelne wurðmynt miht swa begitan. Ða se halga martyr
great honor canst so get Then the holy martyr
 mid ðam halgan gaste afylled. smearcode mid muðe and
with the holy spirit filled smiled with mouth and
 to ðam manfullan cwæð. Us gedafenað to offrigenne þam
to the wicked said Us befits to offer to-the
 undeadlicum gode. Æfter ðisum bebead se ablenda datianus.
undying god After this commanded the blinded dacian
 þæt mann his deadan godas deorwurðlice frætewode. and
that one his dead gods preciously adorned and
 þæt deofles templ mid deorwurðan seolfre. and het þider
the of-devil temple with precious silver and commanded thither
 lædan þone geleafullan martyr. wende þæt he wolde wurðian
lead the faithful martyr thought that he would honor
 his godas. and his lac geoffrian ðam lif-leasum godum.
his gods and his gift offer to-the lifeless gods
 Hwæt ða georius to eorðan abeah þus biddende his drihten 134
Lo then george to earth bowed thus praying his lord
 gebigedum cneowum. Gehyr nu god ælmihtig þines ðeowan
with-bent knees Hear now god almighty of-thy servant
 bene. and þas earman anlicnyssa mid ealle fordo. swa swa wex
prayer and these wretched images with all destroy so as wax
 formylt for hatan fyre. þæt menn ðe oncnawan and on ðe
melts before hot fire that men thee know and in thee
 gelyfan. þæt þu eart ana god ælmihtig scyppend. Æfter ðisum
believe that thou art alone god almighty creator After this
 gebede bærst ut of heofonum swyðe færlíc fyr. and forbernde
prayer burst out from heavens very sudden fire and burned-up

þæt templ. and ealle ða godas grundlunga suncon into þære
the temple and all the gods utterly sank into the
 eorðan. and ne æteowdon siððan. Eac swylce þa sacerdas
earth and not appeared afterward Also likewise the priests
 suncon forð mid. and sume ða hæðenan þe þær gehende
sank forth with and some the heathens who there near
 stodon. and georius axode þone arleasan casere. On hwilcum
stood and george asked the impious emperor In what
 godum tihtst þu us to gelyfenne? Hu magon hi ahreddan ðe
gods urgest thou us to believe How can they rescue thee
 fram frecednyssum. þonne hi ne mihton hi sylfe ahreddan.
from perils when they not could them selves rescue
 Hwæt ða datianus gedihte þisne cwyde. and het ðus
Lo then dacian composed this sentence and commanded thus
 acwellan þone godes cempa. Nimað þisne scyldigan þe mid
kill the of-god soldier Take this guilty-one who with
 scincraefte towende ure arwurðan godas mid ealle to duste. and
magic overturned our venerable gods with all to dust and
 dragað hine niwelne his neb to eorðan geond ealle ðas stræt
drag him prone his face to earth throughout all this street
 and stænene wegas. and ofsleað hine syþþan mid swurdes ecge.
and stony ways and slay him afterward with of-sword edge
 158 Þa tugon þa hæðenan þone halgan wer swa datianus him
Then dragged the heathens the holy man as dacian to-them
 gediht hæfde. oðþæt hi comon to ðære cwealm-stowe. and se
dictated had until they came to the death-place and the
 martyr bæd þæt he hine gebiddan moste. to ðam ælmihtigan
martyr asked that he himself pray might to the almighty
 gode and his gast betæcan. He þancode ða gode eallra his
god and his spirit commit He thanked then god all his
 godnyssa. þæt he hine gescylde wið þone swicolan deofol. and
goodnesses that he him shielded against the deceitful devil and

him sigे forgeaf þurh soðne geleafan. He gebæd eac swylce
to-him victory gave through true faith He prayed also likewise
 for eall cristen folc. and þæt god forgeafe þære eorðan renas.
for all christian people and that god gave to-the earth rains
 for þan ðe se hæða þa hynde ða eorðan. Æfter ðisum gebæde
for that that the drought then harmed the earth After this prayer
 he bletsode hine sylfne. and bæd his slagan þæt he hine sloge.
he blessed him self and asked his slayer that he him slew
 Mid þam ðe he acweald wæs. ða comon þyder sona his agene
With that that he killed was then came thither at-once his own
 land-leode geleofede on god. and gelæhton his lic and læddan
land-people believing in god and took his body and led
 to þære byrig þe he on ðrowode. and hine ðær bebyrigdon mid
to the city which he in suffered and him there buried with
 mycelre arwurðnyse. þam ælmihtigan to lofe. Pa asende [sona]
great reverence to-the almighty for praise Then sent at-once
 drihten ren-scuras. and þa eorðan gewæterode þe ær wæs
lord rain-showers and the earth watered which before was
 for-burnen. swa swa georius bæd ærðan þe he abuge to slege.
burned-up so as george asked before that he bowed to slaughter
 Hwæt ða datianus wearð færllice ofslagen mid heofonlicum 179
Lo then dacian was suddenly slain with heavenly
 fyre. and his geferan samod þa ða he hamwerd wæs mid
fire and his companions together then when he homeward was with
 his heah þegenum. and he becom to helle ærðan þe to
his high thanes and he came to hell before that to
 his huse. and se halga georius siðode to criste. mid ðam
his house and the holy george journeyed to christ with whom
 he á wunað on wuldre. Amen.
he ever dwells in glory Amen

Passio sancti Marci euangeliste

XV · SAINT MARK THE EVANGELIST

Mark preaches in Egypt and at Alexandria, heals the shoemaker Anianus and makes him bishop, and the faithful raise a church. At Easter the heathens drag him through the street by a rope; an angel and then Christ comfort him in prison, and he dies the next day. Rain and thunder quench his pyre, and the Christians bury him. Ælfric then gives Jerome's account of the four evangelists, foreshadowed by the man, lion, calf, and eagle that Ezekiel and the Apocalypse saw, and he rejects every gospel but theirs.

- 1 Marcus se godspellere be godes dihte ge-fór to ægipta lande
Mark the evangelist by of-god direction went to of-egyptians land
and ðær lærde þæt folc. and to fulluhte gebigde fram þam
and there taught the people and to baptism turned from the
fulan hæþenscype. He ferde þa geond eall ðæt aegyptisce
foul heathenship He went then throughout all the egyptian
land sawende godes sæd. and ða seocan gehælde. Hreoflige
land sowing of-god seed and the sick healed Lepers
he geclænsode fram ðære unclænan coðe. wode he gehælde.
he cleansed from the unclean disease mad he healed
and on witte gebrohte. and adræfde þa deofla þe derodon
and into wit brought and drove-out the devils who harmed
mannum. Þa gelyfdon ða hæðenan on ðone soðan hælend
men Then believed the heathens in the true savior
and wurdon gefullode. and towurpon heora deofol-gild. He
and were baptized and overthrew their devil-idols He
wearð þa æt nextan genesod þurh god. and se halga gast
was then at last visited through god and the holy spirit
het hine faran to alexandrian byrig. and bodian geleafan.
commanded him go to alexandria city and preach faith
Seo burh is mærost mid egyptiscum man-cynne. Hwæt þa
The city is most-famous among egyptian man-kind Lo then

se god-spellere gegrette his gebroðra. and sæde þæt se hælend
the evangelist greeted his brothers and said that the savior
 hine hete faran to alexandrian byrig. and bodian geleafan.

him commanded go to alexandria city and preach faith

Hi þa sona eoden to scipe mid him. and bædon god georne

They then at-once went to ship with him and asked god eagerly

þæt he his weg gewissode. He ferde ða on scipe. oð þæt

that he his way guided He went then on ship until that

he gesundful becom to alexandrian byrig. and bodode ðær

he safe came to alexandria city and preached there

geleafan. and fela wundra worhte and ðær wunode lange.

faith and many wonders wrought and there dwelt long

Sum sutere siwode þæs halgan weres sceos. and ðurh-þide 23

A-certain shoemaker sewed of-the holy man shoe and pierced

his hand hetelice swyþe. ac se halga wer hine gehælde sona.

his hand fiercely very but the holy man him healed at-once

and to fulluhte gebigde and fela oðre mid him. Anianus wæs

and to baptism turned and many others with him Anianus was

gehaten se ylca sutere. and he geþeah swa for gode. þæt se

called the same shoemaker and he thrived so before god that the

godspellere hine gesette þam folce to bisceope þære burh-scire.

evangelist him set for-the people as bishop of-the city-shire

He ge-hadode eac þa ðry messe-preostas. and seofon diaconas.

He ordained also then three mass-priests and seven deacons

and endleofan clericas. Ða syrwdon ða hæðenan and hine

and eleven clerics Then plotted the heathens and him

beswican woldon. forþan þe he awende heora gewunelican

deceive would because that he turned their customary

ðeawas. and heora goda offrunga mid ealle adwæscte. Ða ferde

customs and of-their gods offerings with all quenched Then went

se godspellere fram ðære byrig. to ðam geleaffullum ðe he

the evangelist from the city to the faithful whom he

ær lærde. and ðær þurhwunode wel twa gear mid him. and
before taught and there continued well two years with them and
 getrymede ða gebroðra ðe he ær to gode gebigde. and þær
strengthened the brothers whom he before to god turned and there
 bisceopas gehadode. and halige preostas. and ferde eft ongear
bishops ordained and holy priests and went again back
 to alexandrian byrig. and gemette þær fela gemenig-fealde on
to alexandria city and found there many multiplied in
 geleafan. and on godes gife ðeonde and he ðæs þancode gode.
faith and in of-god grace thriving and he that thanked god

- 43 Hi hæfdon eac aræred on hrædingce ane cyrcan. and weox
They had also raised in haste a church and grew
 se geleafa. and godes wuldor scean. Þa worhte marcus
the faith and of-god glory sbone Then wrought mark
 mycclle wundra. he gehælde untrume on ðæs hælendes naman.
great wonders he healed sick in of-the savior name
 blinde and deafe. and bodode geleafan. and ða hæðenan
blind and deaf and preached faith and the heathens
 cepton hu hi hine acwealdon. Þa com seo halige easter-tid.
sought how they him killed Then came the holy easter-tide
 and þa hæðenan cepton hwær se godspellere mæssode. and
and the heathens watched where the evangelist said-mass and
 mærsode his drihten þe on ðam ylcan dæge of deaðe arás.
glorified his lord who on the same day from death arose
 and urnon endemes to and hine gelæhton. Becnyttton ða
and ran together to and him seized Tied then
 his swuran sona mid rape. and tugon geond ða stræt. swa
his neck at-once with rope and dragged throughout the street so
 þæt þa stanas wæron mid his blode begotene. and mid his
that the stones were with his blood drenched and with his
 flæsce begelddode. and se halga marcus micclum þancode.
flesh smeared and the holy mark greatly thanked

þam hælende criste þæt he for hine þrowode. Pa siððan on
the savior christ that he for him suffered Then afterward in
 æfentiman hi setton hine on cweartern. oð þæt hi beðohton
eventime they set him in prison until that they considered
 hu hí hine acwealdon. Efne þa on middere nihte wearð mycel
how they him killed Even then in middle night was great
 eorð-styrung. and godes encgel fleah færllice to þam cwearterne.
earth-quake and of-god angel flew suddenly to the prison
 and awræhte þone godspellere. and ðas word him sæde.
and awoke the evangelist and these words to-him said
 Þu godes þeowa. þin nama is awriten on ðære liflican 63
Thou of-god servant thy name is written in the living
 béc and ðin gemynd ne ateorað. and ðu eart gefera ðære
book and thy memory not fails and thou art companion of-the
 upplican mihte. þær ðu á lyfast. and þin gast bið on
heavenly power where thou ever livest and thy spirit is in
 heofonum. and þin rest ne losað næfre on worulde. Pa
heavens and thy rest not perishes ever in world Then
 astrehte se halga his handa and cwæð. Ic ðancie ðe drihten
stretchcd-out the saint his hands and said I thank thee lord
 þæt ðu me ne forlete. ac gemundest min mid þinum halgum.
that thou me not forsook but rememberedst me with thy saints
 Ic bidde þe nu hælend crist. onfoh mine sawle on sibbe. and
I pray thee now savior christ receive my soul in peace and
 ne geðafa þu þæt ic beo fram ðe ascired. Mid þam ðe he
not allow thou that I be from thee separated With that that he
 þis cwæð. þa com crist sylf him to. on þære ylcan gelicnysse
this said then came christ self him to in the same likeness
 þe he leofode on worulde. and hine mid sibbe gegrette.
which he lived in world and him with peace greeted
 and sæde him þas word. Pax tibi marce noster euangelista
and said to-him these words Peace to-thee mark our evangelist

Sy þe syb marce ure godspellere. And marcus him
Let-be to-thee peace mark our evangelist And mark him
 cwæð to. Min drihten hælend. and se hælend siðode sona
said to My lord savior and the savior journeyed at-once
 to heofonum. Hwæt þa on ærne merigen comon ða arleasan
to heavens Lo then in early morning came the impious
 hæðenan. and becnytton his swuran eft sona mid rape. and
beathens and tied his neck again at-once with rope and
 drogon hine eft swa swa hi ær dydon. huxlice sprecende
dragged him again so as they before did scornfully speaking
 be ðam halgan were. and se eadige marcus mycclum þæs
about the holy man and the blessed mark greatly that
 ðancode þam hælende criste. and cwæð þis gebæd.
thanked the savior christ and said this prayer

- 86 In manus tuas domine commendo spiritum meum. On þine
Into hands thy lord I-commend spirit my Into thy
 handa drihten. ic betæce minne gast. and he gewat mid þam
hands lord I commit my spirit and he departed with the
 worde of worulde to gode. mid ðam he á blyssað butan
word from world to god with whom he ever rejoices without
 earfoðnyssum. Ða woldon þa hæðenan his lic forbernan and
hardships Then would the beathens his body burn-up and
 worhten mycel áð. ac hit wearð adwæsced. swa þæt god
made great pyre but it was quenched so that god
 asende swyðe mycel rén. ofer ealne þone dæg mid eges-licum
sent very great rain over all the day with dreadful
 ðunore. swa þæt manega hus hetelice feollon. and eac
thunder so that many houses violently fell and also
 manega menn mid ðam þunore swulton. and þa oðre flugon
many men with the thunder died and the others fled
 mid fyrhte fornumene. Comon þa syððan sona þa cristenan.
with fear overcome Came then afterward at-once the christian

eawfæste weras and hi aweg feredon þæs godspelleres lic.
pious men and they away carried of-the evangelist body
and ledon on anre þryh. and mid arwurðnyse bebyrigdon.
and laid in a coffin and with reverence buried
mid gebedum þancigende. þæt hi swilcne halgan mid him
with prayers thanking that they such saint with them
habban moston. him to mund-boran. to þam ælmihtigan
have might for-them as protector to the almighty
gode. Ðam sy wuldor and lof á to worulde AMEN.
god To-whom let-be glory and praise ever to world AMEN

Item alia.

Also another

We habbaþ nu gesæd sceort-lice on ðysum gewryte hu se halga 104
We have now said shortly in this writing how the holy
marcus wæs gemartyrod. Nu wylle we eow secgan hu se halga
mark was martyred Now will we to-you say how the holy
hieronimus be ðam feower godspellerum. ðe gode gecorene
jerome about the four evangelists who by-god chosen
synd. awrat on ðære fore-spræce þaða he awende cristes bók of
are wrote in the preface when he translated of-christ book from
ebreiscum gereorde. and sume of greciscum. to læden-spræce
hebrew language and some from greek to latin-speech
on þære ðe we leorniað. He cwæð þæt lucas sæde swa swa hit
in which that we learn He said that luke said so as it
ful soð is. þæt manega menn ongunnon godspel to writenne
full true is that many men began gospel to write
butan þam halgan gaste and þæs hælendes wissunge. and be
without the holy spirit and of-the savior guidance and by
heora gewille sædon swa swa him gefuhte. and þam gelamp
their will said so as them seemed and them befell
seo awyrigung þe se witega cwæð. Wa þam þe witegað be
the curse which the prophet said Woe to-those who prophesy by

heora agenre heortan. and farað æfter heora gaste. and cwæðap
their own heart and go after their spirit and say
 þæt hit god sæde þæt þæt hi secgað and god hi ne sende.
that it god said that which they say and god them not sent
 Be swilcum cwæð se hælend eac on sumere stowe. Warniað
About such said the savior also in a-certain place Beware
 eow georne wið lease witegan. þa ðe cumað to eow on
yourselves eagerly against false prophets those who come to you in
 sceape gelicnysse. and hi synd wiþ-innan reafigende wulfas.
of-sheep likeness and they are within ravening wolves

123 Ac seo geleaffulle gelaðung þe is gelogod on criste. and
But the faithful church which is placed on christ and
 on him gefæstnod swa swa on fæstum stane. ne under-fehð
on him fastened so as on firm stone not receives
 þa gesetnyssa þe swilce gedwolan ðurh hi sylfe gesetton.
the compositions which such heretics through them selves composed
 buton soðfæstnysse. Se forma god-spellere [is] þe gode
without truth The first evangelist is who by-god
 gecoren wæs. matheus gehaten þone se hælend geceas of
chosen was matthew called whom the savior chose from
 woruldlicum tollere to gastlicum godspellere. and he wæs
worldly tax-gatherer as spiritual evangelist and he was
 an ðæra twelfa godes ðegna. þe awrat on ebreisc ærest þa
one of-the twelve of-god thanes who wrote in hebrew first the
 godspel. þe on ðæra forman béc. beoð geendebyrde. He
gospels which in the first book are arranged He
 awrat hi on ebreisc þam ebreiscum mannum. ðe on iudea
wrote them in hebrew for-the hebrew men who in of-jews
 lande gelyfdon on criste. and wolde mid ðam gewrite þe
land believed in christ and would with the writing which
 hi wæron on afedde. heora geleafan getrymman. forðan þe
they were in brought-up their faith strengthen because that

he lufode hi and he sceolde ða faran to fyrlnum lande. to
he loved them and he must then go to far land to
 hæþenum leodum hi to lærenne. þa wolde he on ær. his
beathen peoples them to teach then would he — before for-his
 agenre leode þæt godspell awritan. ærðam þe he gewende
own people the gospel write before that he went
 him fram. Se oðer godspellere is marcus. þe wæs mid þam
him from The second evangelist is mark who was with the
 apostole petre getogen on lare. and to geleafan gebiged.
apostle peter brought-up in teaching and to faith turned
 Petrus wæs his god-fæder and hine gode gestrynde. and he 143
Peter was his god-father and him for-god gained and he
 swa lange folgode his fulluht-fædere petre. oð þæt he gesette
so long followed his baptism-father peter until that he set
 mid soðum geleafan. þa oðre cristes bók on italia lande. Ne
with true faith the second of-christ book in italy land Not
 ge-seah he crist on life. ac he leornode swaðeah of petres
saw he christ in life but he learned nevertheless from of-peter
 bodunge hu he ða bók gesette. and petrus hi sceawode and
preaching how he the book set and peter it examined and
 sealde to rædenne. Se ðrida godspellere is lucas. se wæs
gave to read The third evangelist is luke who was
 læce on worulde. and wunode mid ðam apostolum. and
physician in world and dwelt with the apostles and
 mid paule syððan. þeowigende þam ælmihtigan butan ælcum
with paul afterward serving the almighty without any
 leahtre. on clænum life æfre buton wife. mid godes gaste
vice in clean life ever without wife with of-god spirit
 afylled. and he ða godspel awrat. and wislice geende-byrde.
filled and he the gospel wrote and wisely arranged
 and actus apostolorum eac he gesette. He awrat his godspell
and acts of-apostles also he set He wrote his gospel

on achain lande. and gewat to gode mid ðam halgan gaste
in achain land and departed to god with the holy spirit
 afylled. ða þa he wæs on ylde feower and hund-eahtatig
filled then when he was in age four and eighty
 geara. Se feorða godspellere is iohannes cristes moddrian
years The fourth evangelist is john of-christ aunt
 sunu. se wæs criste swa leof þæt he hlynode uppān his
son who was to-christ so dear that he reclined upon his
 breoste. on ðam þe wæs behyd [eall] se heofonlica wisdom.
breast in which that was bidden all the heavenly wisdom
 swylce he of ðam drunce þa deopan lare. þe he siððan
as-if he from that drank the deep teaching which he afterward
 awrát on wundorlicor gesetnyssa. swa þæt he ofer-stah ealle
wrote in more-wonderful compositions so that he over-climbed all
 gesceafta. and þa word geopenade þe englas ne dorston.
creatures and the words opened which angels not dared

166 He wæs ærest gecoren eallra þæra god-spellera. ac he is forði
He was first chosen of-all the evangelists but he is therefore
 se feorða forþan þe he sette þa feorðan bōc. æfterðam þe ða
the fourth because that he set the fourth book after that the
 oðre ge-endebyrde wæron. and wide geond þa woruld awritene
others arranged were and widely throughout the world written
 wæron. On asia he wæs þa he awrat þa boc. and he leofode
were In asia he was when he wrote the book and he lived
 lange on life æfter criste. oð þæt þa oðre apostolas geendoden
long in life after christ until that the other apostles ended
 heora lif. and sige-fæste ferdon to ðan soþan life. Ðas feower
their life and victorious went to the true life These four
 godspelleras syndon gode gecorene. and hi ealne middan-eard
evangelists are by-god chosen and they all middle-earth
 mid heora lare on-lihton. swa swa þa feower éán. ðe yrnað
with their teaching lit so as the four rivers which run

of neorxne-wange. ealne þisne embhwyrfþ endemes wæteriað.
from paradise-plain all this circuit together water
 and ðas feower godspelleras god geswutelode gefyrn. on ðære
and these four evangelists god revealed long-ago in the
 ealdan æ. ezechihele þam witegan. He geseah on his gesihðe.
old law to-ezekiel the prophet He saw in his vision
 swylce feower nytenu. An þæra feower nytena wæs gesewen.
as-it-were four beasts One of-the four beasts was seen
 swilce mannes ansyn. þæt oðer wæs lic anre leon hiwe.
as-if of-man face the other was like of-a lion form
 and þæt þridde stóð anum styrce gelíc. and þæt feorðe wæs
and the third stood a calf like and the fourth was
 fagum earne gelíc. Þes mannes gelicnyss belimpð to matheę.
bright eagle like Of-the man likeness belongs to matthew
 forðan þe he ongan his godspell be cristes menniscnyss.
because that he began his gospel about of-christ humanity
 Se leo belimpð. swa swa þa geleaffullan secgaþ. to marces 187
The lion belongs so as the faithful say to of-mark
 gelicnyss. forðan þe he hlud swege clypode. swa swa leo
likeness because that he loud with-sound called so as lion
 grimmeteð gredig on westene. Uox clamantis In deserto. parate
roars greedy in desert Voice of-one-crying In desert prepare
 uiam domini rectas facite semitas eius. Clypiende stemn on
way of-lord straight make paths his Crying voice in
 westene. gearciað godes weg. doð rihte his paðas. Þæs celfes
desert prepare of-god way make straight his paths Of-the calf
 gelicnyss belimpð to lucan. forðan þe he ongan his godspell.
likeness belongs to luke because that he began his gospel
 swá swá god him gedihte. fram ðam sacerde þe zacharias
so as god to-him dictated from the priest who zacharias
 hatte. forðan þe man offrode on ða ealdan wísan cealf for
was-called because that one offered in the old manner calf for

ðæne sacerð. and ofslōh æt ðam weofode. Þæs earnes gelicnys
the priest and slew at the altar Of-the eagle likeness
 belimpð to iohanne. forðan þe se earn flyhð ealra fugela
belongs to john because that the eagle flies of-all birds
 ufemest. and mæg swyðost starian on þære sunnan leoman.
highest and can most stare on of-the sun ray

Swa dyde Iohannes se driht-wurða writere. he fleah feor upp.
So did John the lord-worthy writer he flew far up
 swylce mid earnes fyðerum. and beheold gleawlice hu he be
as-if with of-eagle feathers and beheld wisely how he about
 gode mihte mærlīcost writan. Se fore-sæda witega sæde on his
god could most-gloriously write The aforesaid prophet said in his
 gesihðe. þæt þæra feower nytena fēt wæron rihte. and hi eodon
vision that of-the four beasts feet were straight and they went
 æfre æfter ðam gaste. and hæfdon eagan him on ælce healfe.
ever after the spirit and had eyes them on each side

207 Þus is on ðære ealdan á. awriten be ðam godspellerum.
Thus is in the old law written about the evangelists
 and eft on ðære niwan gecyðnysse æfter cistes menniscnysse.
and again in the new testament after of-christ humanity
 apocalypsis seo bōc be ðis ylcum segð þæt iohannes gesawe
apocalypse the book about this same says that john saw
 þa fore-sædan nytenu. on þam ylcan hiwe þe we ær sædon.
the aforesaid beasts in the same form which we before said
 and hi sungon þisne sang. mid singalum dreame. Sanctus.
and they sang this song with continual joy Holy
 Sanctus. Sanctus. dominus deus omnipotens. qui erat. et
Holy Holy lord god almighty who was and
 qui est. et qui uenturus est. Halig. halig. halig. drihten
who is and who to-come is Holy holy holy lord
 god ælmihtig. seðe wæs. and seðe nu is. and seðe towerd
god almighty who was and who now is and who to-come

is. Se halga sang geswutelað þa halgan þrynnysse. on anre
is The holy song reveals the holy trinity in one
 godcundnysse æfre wunigende. seo ðe æfre wæs. and eac nu
godhead ever dwelling that which ever was and also now
 wunað. and æfre is towerd butan ateorunge. Nu we habbað
dwells and ever is to-come without failing Now we have
 gesæd on ðisre sceortnysse. hu god geswutelode þa soðfæstan
said in this brevity how god revealed the truthful
 godspelleras. on þære ealdan. á. and eac on þære niwan.
evangelists in the old law and also in the new
 and þas feower ana syndon to under-fonne. on geleaffulre
and these four alone are to receive in faithful
 gelaðunge. and forlætan þa oðre þe lease gesetnysse gesetton.
church and to-forsake the others who false compositions composed
 ðurh hi sylfe. na þurh þone halgan gast. ne ðurh ðæs
through them selves not through the holy spirit nor through of-the
 hælendes gecorennysse We geendiað þus ðas gesetnysse hér.
savior choice We end thus this composition here

Sermo de memoria sanctorum

XVI · THE MEMORY OF THE SAINTS

God is beginning and end. From Abel, Enoch, Noah, Abraham, Jacob, Job, David, Elijah, the three youths, Daniel, and John the Baptist, through Christ's humility and his apostles, to the martyrs, the fathers who put down Arius's heresy, and the bishops, monks, and virgins of the church, the saints show how to please God. These last days are short and hard, so Ælfric sets out the three virtues of faith, hope, and love, the eight chief vices from gluttony to pride, and the eight virtues that overcome them, from temperance to humility.

Spel loca hwænne mann wille.

Discourse look when one will

Ego sum alfa et ω. initium et finis dicit dominus deus.

I am alpha and omega beginning and end says lord god

qui est et qui erat et qui uenturus est omnipotens. Ðæt

who is and who was and who to-come is almighty That

is on englisc. Ic eom angin. and ende. cwæþ drihten god.

is in english I am beginning and end said lord god

seðe is. and seðe wæs. and seðe towerd is ælmihtig [god].

who is and who was and who to-come is almighty god

1 An ælmihtig god is on þrym hadum æfre wunigende. seþe

One almighty god is in three persons ever dwelling who

ealle þincg gesceop. nu habbe we anginn þurh hine. forðan þe

all things created now have we beginning through him because that

he us gesceop. þaða we næron and us eft alysde þa þa we

he us created when we not-were and us again redeemed then when we

for-wyrhte wæron. Nu sceole we hogian mid mycelne gymene.

condemned were Now must we take-thought with great care

þæt ure lif beo swa gelógod. þæt ure ende geendige on gód.

that our life be so ordered that our end end in good

þanon þe ús þæt angin com. We magon niman gode bysne.

whence that to-us the beginning came We can take good example

ærest be ðam halgum heah-fæderum. hu hi on heora life
first from the holy patriarchs how they in their life
 gode gecwemdon. and eac æt þam halgum þe þam hælende
god pleased and also from the saints who the savior
 folgodon. Ærest abel adames sunu wæs gode swa gecweme þurh
followed First abel of-adam son was to-god so pleasing through
 unsceðþignysse and rihtwisnyse. þæt crist sylf hine het abel
innocence and righteousness that christ self him called abel
 iustus. þæt is se rihtwisa abel. Eft enoch se seofoda mann fram
iustus that is the righteous abel Again enoch the seventh man from
 adame. wæs swa estful on his mode. and gode swa [ge]licwurðe.
adam was so devout in his mind and to-god so pleasing
 þæt god hine genam swa andsundne on sawle and on lichaman
that god him took so whole in soul and in body
 butan deaðe up to heofonum. þaða he on ylde wæs þreo hund
without death up to heavens when he in age was three hundred
 geara and fif and sixtig geara. and he þurh-wunað swa andsund
years and five and sixty years and he continues so whole
 butan deaðe and butan geswince oð antecristes tocyme.
without death and without toil until of-antichrist coming
 Noe eac for his rihtwisnyse ofer-com þæt miccle flod þe 22
Noah also for his righteousness overcame the great flood which
 ealne middan-eard ofer-eode. swa [þæt] ðurh hine wearð eft
all middle-earth overwent so that through him was again
 eall mancynn geedstapelod. Abraham for his micclan geleafan
all mankind re-established Abraham for his great faith
 to gode. and for his gehyrsumnyse under-feng swilce
to god and for his obedience received such
 bletsunge æt gode. þæt eall mancynn ða þe gelyfað on
blessing from god that all mankind those who believe in
 god is gebletsod on his cynne. and his sunu Isáac æfter him
god is blessed in his kin and his son Isaac after him

leofode mid bletsunge. and god hine lufode. Eft Iacob isaaces
lived with blessing and god him loved Again Jacob of-isaac
 sunu. for his geswincum soðlice wearð gebletsod ærest æt
son for his toils truly was blessed first by
 his fæder. and siððan æt godes engle. and god him gesette
his father and afterward by of-god angel and god for-him set
 þa oðerne naman israhel. þæt is uir uidens deum; [Ðæt is
then second name israel that is man seeing god That is
 ongliscre spræce]; se wer þe god gesihð. and mid ðam naman
in-english speech the man who god sees and with the name
 wæron þa getacnode. þe nu on cristen-dome ðuruh geleafan
were those betokened who now in christendom through faith
 god geseoð. Iob se eadiga and se anræda godes ðegn. wæs
god see Job the blessed and the steadfast of-god thane was
 swa ful-fremed on eallum godnyssum. þæt god sylf cwæð be
so perfect in all goodnesses that god self said about
 him. þæt his gelica nære ða on ðam life ofer eorðan. Ða
him that his like not-was then in the life over earth Then
 bæd se deofol æt gode þæt he moste his fandian. hwæðer
asked the devil from god that he might him test whether
 he ðurh-wunian wolde on his godnysse and bile-witnysse
he continue would in his goodness and simplicity
 oð his lifes ende. oððe he wolde fram gode abugan þurh
until of-his life end or he would from god turn through
 ða ormætan ehtnysses. þe se niðfulla deofol him on asende.
the enormous persecution which the envious devil him on sent
 44 Hwæt ða se deofol anes deges ealle his æhta acwealde.
Lo then the devil one day all his possessions destroyed
 and his seofon suna and ðreo dohtra. and hine sylfne eac
and his seven sons and three daughters and him self also
 siððan. mid eges-licre untrumnysses geswencte. ac se anræda
afterward with dreadful sickness afflicted but the steadfast

Iób nolde næfre abugan fram godes lufe. ne for ehtnysse. ne
Job would-not ever turn from of-god love nor for persecution nor
 for untrumnysse. ne for his bærna lyre. ne nan dyslic word
for sickness nor for of-his children loss nor any foolish word
 ongean god ne cwæð. ac mid micclum geþylde he ðancode
against god — said but with great patience he thanked
 æfre gode. and mid inn[e]werdre heortan his drihten æfre
ever god and with inward heart his lord ever
 herode. God hine ða gehælde fram ðam egeslican broce. and
praised God him then healed from the dreadful affliction and
 his æhta him forgeald ealle be twi-fealdum. and he leofode
his possessions to-him repaid all by twofold and he lived
 ða gesælig forðan þe he ofer-swiðde þone deofol. Daudid for
then happy because that he overcame the devil David for
 his man-þwyrnysse and mild-heortnysse. wearð gode gecweme
his meekness and mild-heartedness was to-god pleasing
 and to cynincge gecoren. swa þæt god sylf cwæð þus be
and as king chosen so that god self said thus about
 him. Ic afunde me dauid iessan sunu. æfter minre heortan
him I found for-me david of-jesse son after my heart
 seðe minne willan mid weorcum gefremð. Eft helias se æðela
who my will with works performs Again elijah the noble
 witega forðan þe he wan wið unriht-wisnysse. wearð on
prophet because that he fought against unrighteousness was in
 heofenlicum cræte to heofonum ahafen. and ðær swa swa enoch
heavenly chariot to heavens raised and there so as enoch
 on orsorhnysse wunað. forðan þe nán gastlic lác nis gode swa
in security dwells because that no spiritual gift is to-god so
 gecweme swa him bið þæt man winne wið unriht-wis-nysse
pleasing as to-him is that one fight against unrighteousness
 symle for manna rihtinge. mid man-þwærnysse swa ðeah. and
ever for of-men correction with meekness so though and

mid gemetfæstnysse. and mild-heortnysse. þæt man unriht
with moderation and mild-heartedness that one wrong
 alecge. and godes riht arære. swa swa helias se witega. wan
put-down and of-god right raise so as elijah the prophet fought
 wið unriht[wis]nysse. oðþæt god hine feroðe on fyrenum cræte
against unrighteousness until god him carried in fiery chariot
 to heofonum. fram eallum ehtnyssum þyssere yðegan worulde.
to heavens from all persecutions of-this billowy world

- 71 Eac swilce þa ðry cnihtas on chaldea lande. sidráác. misáác.
Also likewise the three youths in of-chaldeans land sbadrach mesbach
 and abdenagó. þe for ðan soðan geleafan on þam byrnendan
and abednego who for the true faith into the burning
 ofne gebundene wurdon to cwale aworpene. ac him sona
oven bound were for death cast but to-them at-once
 cydde god hwylcne geleafan hi hæfdon. þa ða se líg ne
showed god what faith they had then when the flame not
 moste furðon heora fex forswælan on þam ade. ac hi ealle
might even their hair scorch in the pyre but they all
 ut eodon ansunde to ðam cynincge. Eal swa eft daniel se
out went whole to the king All so again daniel the
 deorwurða witega. for his anfealdnysse and anrædum geleafan
precious prophet for his simplicity and steadfast faith
 wearð tua aworpen. þurh ða wodað chaldeiscan into [ðara]
was twice cast through the mad chaldeans into of-the
 leona seaðum. ac hi leofodon be hungre seofon niht metelease.
lions pits but they lived by hunger seven nights foodless
 and ne mihton him derian. Manega oðre heah-fæderas
and not could him harm Many other patriarchs
 and halige witegan. wæron wuldor-fulle weras. and wundra
and holy prophets were glorious men and wonders
 gefremedon on þære ealdan. æ. and hi ealle cyddon mid
performed in the old law and they all made-known with

wordum. oððe mid weorcum. þæt se wuldor-fulla hælend.

words or with works that the glorious savior

wolde us alysan fram helle wite ðurh hine sylfne. Eft us

would us redeem from of-hell torment through him self Again to-us

secgað béc. hu ða synfullan forferdon and ða arleasan æfre for

say books how the sinful perished and the impious ever for

heora yfelnysses losodon. forðan þe god is swa rihtwis. þæt

their evil were-lost because that god is so righteous that

þa rihtwisan men ne beoð bereafode heora rihtwisnysses mede.

the righteous men not are bereaved of-their righteousness reward

Ne eft ða arleasan þe hine mid yfelnysses gremiað. ne 92

Nor again the impious who him with evil anger not

magon næfre ætwindan ðam ecum witum ahwar. Eft on þæs

can ever escape the eternal torments anywhere Again at of-the

hælendes tocyne wearð se halga iohannes ætforan him asend

savior coming was the holy john before him sent

swa swa heofonlic bydel. þæt he cristes wegas geriht-læhte mid

so as heavenly herald that he of-christ ways straightened with

wordum. and to rihtum weorcum gewende þa leode. Witegung.

words and to right works turned the people Prophecy

and seo ealde. á. wunodon oðþæt. and iohannes astealde þa

and the old law dwelt until-then and john established the

stiðan drohtnunge on þære niwan gecyðnysses swa swa crist

strict life in the new testament so as christ

him gewissode. and he wæs ægðer ge álic. ge godspellic. swa

him guided and he was each both law-like and gospel-like so

swa gemæru betwux moysen and us. swa anræde godes man.

as boundary between moyses and us so steadfast of-god man

þæt god sylf cwæð be him. þæt nan mærra man næs on

that god self said about him that no greater man was on

middanearde acenned of were and of wife. þus hine worðode

middle-earth born of man and of woman thus him honored

god; hwæt ða ure hælend þæs heofonlican godes sunu cydde
 god Lo then our savior of-the heavenly god son showed
 his mycclan lufe þe he to us mannum hæfde. swa þæt he
 his great love which he to us men had so that he
 wearð acenned of anum clænan mædene butan weres gemanan.
 was born of a clean maiden without of-man intercourse
 and mann wearð gesewen on sawle. and on lichaman. soð
 and man was seen in soul and in body true
 god. and soð man. to ðy. þæt he us alysde þa ðe gelyfað
 god and true man to that that he us redeemed those who believe
 on hine fram ðam ecan deaðe. mid his unscyldigan deaðe.

in him from the eternal death with his innocent death

- 113 Be þam we magon to-cnawan cristes eadmodnysse. þæt
 By that we can know of-christ humility that
 se healica god hine sylfne swa ge-eadmette. þæt he ðam
 the high god him self so humbled that he to-the
 deaðe under-hnäh and þone deofol oferswyðde mid þære
 death under-bowed and the devil overcame with the
 menniscnysse and mancynn swa alysde. He is ofer ealle
 humanity and mankind so redeemed He is over all
 þincg ælmihtig scyppend. and he wolde swaðeah wite
 things almighty creator and he would nevertheless torment
 ðrowian for ús. nu is his eadmodnys us unwiðmetenlic.
 suffer for us now is his humility to-us incomparable
 forðan þe we synd synfulle and sceolan beon eadmode. wille
 because that we are sinful and must be humble will
 we. nelle we. and he wolde sylf-willes us syllan ða bysne.
 we will-not we and he would self-willingly to-us give the example
 swa swa he sylf cwæð. Discite a me quia mitis sum et
 so as he self said Learn from me for gentle I-am and
 humilis corde. et inuenietis requiem animabus uestris. [þæt
 humble in-heart and ye-will-find rest for-souls your that

is on englisc;] Leorniað æt me þæt ic manþwære eom. and

is in english Learn from me that I meek am and

eadmod on heortan. and ge gemetað reste eowrum sawlum.

bumble in heart and ye find rest for-your souls

Þis sæde drihten; Ne het he us na leornian heofonas to

This said lord Not commanded he us — learn heavens to

wyrценne. ac het us beon eadmode þæt we to heofonum

make but commanded us be humble that we to heavens

becomon. forðan þe þa modigan ne magon to heofonum.

came because that the proud not can to heavens

Crist clypode on his bodunge. and cwæð to eallum mannum.

Christ called in his preaching and said to all men

Penitentiam agite adpropinquabit enim regnum caelorum. [þæt 131

Penance do will-approach for kingdom of-heavens that

is on englisc;] Wyrcað dædbote eowra mis-dæda. forðan þe

is in english Work penance of-your misdeeds because that

heofonan rice efne genealæcð. Crist ferde ða abutan geond

of-heaven kingdom even approaches Christ went then about throughout

þa Iudeiscan byrig bodigende godspel. and ða blindan onlihte

the Jewish cities preaching gospel and the blind enlightened

and ealle untrumnyse and adla gehælde. His hlisa asprang

and all sicknesses and diseases healed His fame sprang

þa to syrian lande. and man feroðe untrume feorran and

then to of-syrians land and one carried sick from-afar and

nean. myslice geuntrumode. and monað-seoce. and wode. and

near variously sickened and moon-sick and mad and

eac swilce beddrydan. and brohton to ðam hælende. and he

also likewise bedridden and brought to the savior and he

hi ealle gehælde forðan þe he hælend is. Þas ylcan mihte

them all healed because that he savior is This same might

he forgeaf his mæran apostolum. þæt hi mihton gehælan

he gave to-his great apostles that they could heal

on ðæs hælendes naman ealle untrumnyssa. and eac ða
in of-the savior name all sicknesses and also the
 deadan aræran. and aclænsian ða hreoƿfian swa swa crist sylf
dead raise and cleanse the lepers so as christ self
 dyde. Twelf apostolas wæron þe wunedon mid him. and twa
did Twelve apostles were who dwelt with him and two
 and hund seofontig he geceas him to bydelum. þa ferdon
and — seventy he chose for-him as heralds who went
 twam. and twam. ætforan him gehwyder. Þas feower and
by-two and by-two before him everywhere These four and
 hundehtatig þe folgodon ðam hælende. synd ða grund-weallas
eighty who followed the savior are the foundations
 on godes gelaðunge and þa fyrmestan bydelas. and hi ure
in of-god church and the foremost heralds and they our
 béc setton. swa swa hi geleornedon æt heora lareowe
books set so as they learned from their teacher
 criste. and heora lár becom to ðam ytemestum landum.
christ and their teaching came to the outermost lands

154 Hit gelamp þa sume dæg. ða ða se hælend siðode. þæt
It happened then a-certain day then when the savior journeyed that
 sum man him cwæð to. Ic wille siþian mid ðe. and ðe folgian
a-certain man him said to I will journey with thee and thee follow
 swa hwider swa ðu færst. Ða cwæð se hælend him to. Foxas
so whither so thou goest Then said the savior him to Foxes
 habbað holu. and fugelas habbað nest. and ic næbbe wununge
have holes and birds have nest and I have-not dwelling
 hwider ic min heafod ahyldan mæge. Crist sceawode his heortan
whither I my head incline can Christ examined his heart
 and geseah his prættas. forðan þe he mid soðfæstnysse ne
and saw his tricks because that he with truth not
 sohte þone hælend. ac foxunga wæron wunigende on him. and
sought the savior but foxinesses were dwelling in him and

up-ahæfednys swilce healice fugelas. ða ne mihte swilc mann

up-raisedness as-if high birds then not could such man

siðian mid criste. Crist eft þa siððan. cwæð to sumum oðrum.

journey with christ Christ again then afterward said to a-certain other

Fylig me on minre fare. and he afyrht andwyrde. Læt me ærest

Follow me on my journey and be afraid answered Let me first

drihten ardlice faran. and minne fæder bebyrgan. Þa cwæð

lord quickly go and my father bury Then said

crist to þam menn eft. Gefafa þæt þa deadan heora deadan

christ to the man again Allow that the dead their dead

bebyrion. gang ðu sylf soðlice. and godes rice boda. Þa

bury go thou self truly and of-god kingdom preach Those

synd soðlice deade þe heora scyppende ne ðeowiað. and ða þe

are truly dead who their creator not serve and those who

godes beboda mid biggengum ne healdað. þas magon bebyrgan

of-god commands with observances not keep these can bury

þyllice oðre. and mid lyffetungum to leahtrum gehnexian.

such others and with flatteries to vices soften

Þa cwæð sum þridra man to criste eft ðus. ic wylle 175

Then said a-certain third man to christ again thus I will

fylian þe leof. ac læt me ærest faran. and cyðan minum

follow thee dear but let me first go and make-known to-my

hiwum hu ic hæbbe gemynt. Him andwyrde þus se hælend.

household how I have intended Him answered thus the savior

Gif se yrðlincg behylt under-bæc gelome. ne bið he gelimplic

If the plowman looks back often not is he fitting

tilia. Þæt is on ðisum andgite. Swa swa se yrðlincg amyrd

tiller That is in this meaning So as the plowman mars

his furuh gif he locað to lange under-bæc. swa eac seðe

his furrow if he looks too long back so also he-who

wile gewendan to gode. and bihð eft to woruld-þingum ne

will turn to god and bends again to world-things not

bið he gode and-fencge. Mænigfealde wæron þæs hælendes
is he to-god acceptable Manifold were of-the savior
 wundra. and his halige lár swa we leorniað on bocum.
wonders and his holy teaching as we learn in books
 and ealle his folgeras forleton ealle þincg. ægðer ge wíf. ge
and all his followers forsook all things each both wife and
 æhta. and wunodon on clænnysse. for his fægeran behate.
possessions and dwelt in cleanness for his fair promise
 and for heofonan rice. Eft æfter his æriste and up-stige
and for of-heaven kingdom Again after his resurrection and up-ascension
 to heofonum. þāpa se geleafa aras and man alede deofolgyld.
to heavens when the faith arose and one put-down idolatry
 þa wurdon ða halgan martiras swa micclum onbryrde. þæt
then were the holy martyrs so greatly stirred that
 hi sweltan woldon ærðan þe hi wiðsocon gode. and heora
they die would before that they renounced god and their
 lif aleton ærðan þe heora geleafan. and wurdon ofslagene for
life let-go before that their faith and were slain for
 ðam soðan geleafan. fela þusenda martira on myslicum witum.
the true faith many thousands of-martyrs in various torments
 and hi habbað þa ecan myrhðe for heora martyrdome.
and they have the eternal mirth for their martyrdom

197 Se arleasa deofol þe is æfre embe yfel. astyrode þa ehthnysse
The impious devil who is ever about evil stirred the persecution
 ðurh arlease cwelleras. and wolde mid slege oferswiðan þa
through impious killers and would with slaughter overcome the
 cristenan. and godes geleafan aleggān gif he mihte. ac swa man
christians and of-god faith put-down if he could but as one
 má ofslóh. swa þær má gelyfdon ðurh þa micclan wundra
more slew so there more believed through the great wonders
 þe ða martyras gefremedon. Eft ðaða god sealde sibbe his
which the martyrs performed Again when god gave peace to-his

gelaðunge. þa wolde se deofol mid gedwylde amyrran þone
church then would the devil with error mar the
 soðan geleafan. and seow ða gedwylde on dyrstigum mannum.
true faith and sowed the errors in presumptuous men
 an ðæra wæs arrius þe þæt yfel ongann. ac him eode se
one of-them was arius who the evil began but him went the
 innoð út æt his forð-gange. Manega wæron eac þe myslice
bowels out at his privy Many were also who variously
 dwelodon. oð þæt þa halgan fæderas heora yfel adwæscston.
erred until that the holy fathers their evil quenched
 and þone soðan geleafan gesetton ðurh god. swa swa se
and the true faith established through god so as the
 hælend hine tæhte his halgum apostolum; Ða wæron halige
savior it taught to-his holy apostles Then were holy
 bisceopas gehealtsume on þeawum. and wise mæsse-preostas
bishops continent in manners and wise mass-priests
 þe wunodon on clænnysse. and manega munecas on mycelre
who dwelt in cleanness and many monks in great
 drohtnunge. and clæne mædenu þe criste þeowodon on gastlicre
life and clean maidens who christ served in spiritual
 drohtnunge for heora drihtnes lufan. and ða synd nu ealle on
life for of-their lord love and those are now all in
 þam ecan wuldre for heora clænnysse mid criste wunigende.
the eternal glory for their cleanness with christ dwelling
 Nu on urum dagum on ende þyssere worulde. swicað se
Now in our days at end of-this world plots the
 deofol digollice embe us. hu he þurh leahtras forlære ða
devil secretly about us how he through vices mis-teach the
 cristenan. and to mislicum synnum heora mod awende. ac
christians and to various sins their mind turn but
 ða beoð gesælige þe his swic-domas to-cnawað. and his
those are blessed who his deceits know and his

219

lot-wrencas mid geleafan ofer-swyðað. He wet nu swiðe and
tricks with faith overcome He rages now greatly and
 wynð on ða cristenan. forðan þe he wat geara þæt þysre
fights on the christians because that he knows well that of-this
 worulde geendung is swyðe gehende. and he on-et forði. We
world ending is very near and he hastens therefore We
 sceolan eac onettan and urum sawlum gehelpan. þurh góde
must also hasten and our souls help through good
 biggengas gode to gecwemednysse. forðan þe we ne motan
observances to-god for pleasing because that we not may
 lange on ðysum life beon. And þæt is godes mildheortnyss.
long in this life be And that is of-god mercy
 þeah ðe hit digle sy. On anginne ðissere worulde þāpa heo
though that it secret be In beginning of-this world when it
 wynsum wæs. and menn moston lybban be heora lustum ða.
pleasant was and men might live by their lusts then
 þa wæs langsum lif. swa þæt hi leofodon sume nigon hund
then was long life so that they lived some nine hundred
 geara. on ðæra heah-fædera timan. sume eahta hund geara. and
years in of-the patriarchs time some eight hundred years and
 sume eac leng. Nu is ure lif ungelíc heora. forðan þe we ne
some also longer Now is our life unlike theirs because that we not
 moton lybban be urum lustum nu. ac we sceolan gehyrsumian
may live by our lusts now but we must obey
 ures hælendes bebodum. and mid earfoðnyssum þæt ece lif
of-our savior commands and with hardships the eternal life
 geearnian. and seo earfoðnys ongan on ðære godspell-bodunge.
earn and the hardship began in the gospel-preaching
 242 Nu hæfð god eac gescyrt swyþe ure dagas swylce hé swa
Now has god also shortened greatly our days as-if he so
 cwæde. Ne sceole ge swincan to lange. ac beoð eow anræde
said Not must ye toil too long but be yourselves resolute

to þam ecan life. þærðær ge butan geswince gesælige lybbað.

to the eternal life where ye without toil blessed live

Nu synd ðreo heah-mægnu. ðe menn sceolan habban. Fides.

Now are three high-virtues which men must have Fides

Spes. Caritas. þæt is geleafa. and hiht. and seo soðe lufu.

Spes Caritas that is faith and hope and the true love

þæt is se geleafa. þæt he gelyfe mid mode. on ða halgan

that is the faith that he believe with mind in the holy

ðrynnysse. and soðe annysse; and þæt is se hiht þæt he

trinity and true unity and that is the hope that he

hopige to gode. ægðer ge on gelimpe ge on unge-limpe. and

hope to god each both in fortune and in mis-fortune and

næfre ne ortruwige be godes arfæstnysse; þæt is seo soðe

never — despair of of-god mercy that is the true

lufv. þæt man his scyppend lufige mid únametenre lufe. and

love that one his creator love with unmeasured love and

ða menn þe wel willað. swa swa hine sylfne on soðfæstnysse

the men who well will so as him self in truth

æfre. For godes lufon we sceolon eac lufian ure fynd. swa

ever For of-god love we must also love our enemies so

þæt we ðone man lufian. and his mis-dæda onscunian. Us

that we the man love and his mis-deeds shun To-us

is to under-standenne ðas endebyrdnyssa. Crist cwæð on his

is to understand these orders Christ said in his

godspelle. þæt we god lufian sceolan mid ealre ure heortan

gospel that we god love must with all our heart

ofer ealle ðincg. and siððan ure nextan swa swa us sylfe. and

over all things and afterward our neighbors so as us selves and

eac ure fynd he het us lufian. ac he ne ihte ðærto mid

also our enemies he commanded us love but he not added thereto with

ealre heortan. ne swa swa us sylfe. forðan þe him soðlice

all heart nor so as us selves because that him truly

geniht-sumað þæt we hi lufian. and læððe to nabban. þeah
suffices that we them love and hatred to not-have though

ðe we mid ealre heortan ne swá swá us sylfe hi lufian.

that we with all heart nor so as us selves them love

267 Nu syndon eahta heafod-leahtras. þe us onwinnað swiðe. An

Now are eight head-vices which us assail greatly One

is gecwæden gula. þæt is gyfernyss on englisc. seo deð þæt þæt

is called gula that is gluttony in english which does that that

man yt ær timan. and drincð. oððe he eft to micel nimð on

one eats before time and drinks or he again too much takes in

æte oððe on wæte. seo fordeð ægðer ge sawle ge lichaman.

food or in drink which destroys each both soul and body

forðan þe heo macað þam menn mycele untrumnyss. and to

because that it makes for-the man great sickness and to

deaðe gebrincgð for ðam ormætan drænce. heo fordeð eac ða

death brings for the enormous drink it destroys also the

sawle. forðan he sceall syngian oft ðone he sylf nat hu he

soul because he shall sin often when he self knows-not how he

færð for his feond-licum drencom. Se oðer leahtr is forligr and

fares for his fiend-ish drinks The second vice is fornication and

unge-metegod galnyss. Se is gehaten fornicatio. and he befylð

un-moderated lust It is called fornicatio and it defiles

þone mann. and macað of cristes limum myltestrena limv. and

the man and makes of of-christ limbs of-barlots limbs and

of godes temple gramena wununge. Se þridða leahtr is auaritia.

of of-god temple of-demons dwelling The third vice is auaritia

þæt is seo yfele gitsung. and seo is wyrtruma ælcere wohnysse.

that is the evil avarice and it is root of-each wrongness

Heo macað reafiac. and unrihte domas. stala and leasunga.

It makes robbery and unright judgments thefts and lies

and forsworennysa. heo is helle gelíc. forðan þe hi habbað
and perjuries it is hell like because that they have
 butu unafylledlice grædnysse þæt hi fulle ne beoð næfre.
both unfillable greed that they full not are ever
 Se feorða leahtor is ira. þæt is on englisc weamodnyss. seo deð 286
The fourth vice is ira that is in english wrath which does
 þæt se man nah his modes gewæld. and macað manslihtas.
that the man owns-not of-his mind control and makes manslaughters
 and mycele yfelu. Se fifta is tristitia. þæt is ðissere worulde
and great evils The fifth is tristitia that is of-this world
 unrotnyss þæt is þonne se man geunrotsoð ealles to swyðe
sadness that is when the man saddens all too much
 for his æhta lyre þe he lufode to swyðe. and cid þonne
for of-his possessions loss which he loved too much and chides then
 wið god. and his synna geeacnað. Twa unrot-nyssa synd. an
against god and his sins increases Two sadnesses are one
 is þeos yfele. and oðer is halwende þæt is þæt se man for
is this evil and other is healing that is that the man for
 his synnum geunrotsige. Se sixta leahter is accidia gehaten.
his sins be-sad The sixth vice is accidia called
 þæt is asolcennyss oþþe slæwð on englisc. ðonne ðam menn
that is sloth or laziness in english when to-the man
 ne lyst on his life nan god dón. and bið him ðonne mycel
not pleases in his life any good do and is to-him then great
 yfel þæt he ne mæge nan god don. and bið æfre ungearu to
evil that he not can any good do and is ever unready for
 ælcere duguðe. Se seofoda leahter is iactantia gecweden. þæt
each virtue The seventh vice is iactantia called that
 is ydel gylp on ængliscre spræce þæt is ðonne se man bið
is idle boasting in english speech that is when the man is
 lof-georn and mid licetunge færd. and deð for gylpe gif he
praise-eager and with pretense fares and does for boasting if he

hwæt dælan wile. and bið þonne se hlisa his edlean ðære
anything deal will and is then the fame his reward of-the
 dæde and his wite andbidað on ðære toweardan worulde.

deed and his torment awaits in the coming world

306 Seo eahteoðe leahter is superbia gehaten. þæt is on ænglisc

The eighth vice is superbia called that is in english

modignyss gecweden. seo is ord and ende ælcere synne.

pride called which is beginning and end of-each sin

seo geworhte englas to atelicum deoflum. and ðone man

which made angels into hideous devils and the man

macað eac gif he modigað to swyðe þæs deofles geferan

makes also if he grows-proud too much of-the devil companion

ðe feol ær ðurh hī. Nu syndon eahta heafod-mægnu.

who fell before through her Now are eight head-virtues

ða magan ofer-swiðan þas fore-sædan deoflu þurh drihtnes

which can overcome these aforesaid devils through of-lord

fultum. An is temperantia. þæt is gemetegung on englisc.

help One is temperantia that is moderation in english

þæt is þæt man beo gemetegod and to mycel ne ðicge. on

that is that one be moderate and too much not partake in

æte. and on wæte. ne ær timan ne gereordige. Nytenu ætað

food and in drink nor before time — dine Cattle eat

swa ær swa hī hit habbað. ac se gesceadwisa man sceal

as soon as they it have but the rational man must

cepan his mæles. and ðonne swa mid gesceade his gesetnysse

observe his meal-time and then so with reason his ordinance

healdan. þonne mæg hé oferswiðan swa ða gyferynsse. Seo

bold then can be overcome so the gluttony The

oðer miht is castitas. þæt is clænnys on ænglisc. þæt is

second virtue is castitas that is cleanness in english that is

þæt se læweda hine healde butan forligre on rihtum synscipe

that the lay-man himself hold without fornication in right wedlock

mid gesceadwisnysse. and se gehadoda godes ðeowa healde
with discretion and the ordained of-god servant bold
 his clænnysse. þonne bið ofer-swyðed swa eac seo galnysse.
his cleanness then is overcome so also the lust
 Seo ðrydde miht is largitas. þæt is cystignysse. on englisc. þæt 326
The third virtue is largitas that is generosity in english that
 is þæt man wislice his æhta aspende. na for woruld-gylpe þa
is that one wisely his possessions spend not for world-boasting the
 ðincg þe him god lænde. on ðysum life to brucenne. God
things which to-him god lent in this life to enjoy God
 nele þæt we beon grædige gytseras. ne eac for woruld-gylpe
will-not that we be greedy misers nor also for world-boasting
 for-wurpan ure æhta. ac dælan hi mid gesceade swa swa
throw-away our possessions but deal them with discretion so as
 hit drihtne licie. and gif we ælmyssan doð don hi butan
it lord please and if we alms do let-do them without
 gylpe. þonne mage we fordón swa ða deofollican gitsunga.
boasting then can we destroy so the devilish avarices
 Seo feorðe miht is patientia. þæt is geðyld and þolmodnys
The fourth virtue is patientia that is patience and long-suffering
 gecwæden. þæt is þæt se mann beo geðyldig and ðol(o)mod
called that is that the man be patient and long-suffering
 for gode. and læte æfre his gewitt gewyldre þonne his
for god and let ever his wit more-powerful than his
 yrrre. forðan þe se hælend cwæð þus on his godspelle.
anger because that the savior said thus in his gospel
 In patientia uestra possidebitis animas uestras. Þæt is on
In patience your ye-will-possess souls your That is in
 engliscre spræce. On eowrum geðylde ge habbað eowre sawla
english speech In your patience ye have your souls
 soðlice gehealdene. Se heofonlica wis-dom cwæð. þæt þæt
truly kept The heavenly wisdom said that the

yrre hæfð wununge on ðæs dysegan bosme þæt is ðonne he
anger has dwelling in of-the foolish bosom that is when he
 bið to hræd-mod. and se ealwealdenda dema demð æfre mid
is too rash-minded and the all-ruling judge judges ever with
 smylnysse. and we sceolan mid geðylde oferswyðan þæt yrre.
serenity and we must with patience overcome the anger
 345 Seo fife miht is spiritalis laetitia. þæt is seo gastlice blys.
The fifth virtue is spiritalis laetitia that is the spiritual bliss
 þæt is þæt man on god blyssige betwux unrotnyssum þysre
that is that one in god rejoice amid sadnesses of-this
 reðan worulde. swa þæt we on ungelimpum ormode ne
fierce world so that we in misfortunes despairing not
 beon. ne eft on gesældum to swyðe ne blyssian. and gif we
be nor again in prosperities too much — rejoice and if we
 forleosað þas lænan woruld-ðingc. þonne sceole we witan þæt
lose these transitory world-things then must we know that
 ure wunung nis na hér ac is on heofonum gif we hopiað
our dwelling not-is — here but is in heavens if we hope
 to gode. Þyder we sceolan efstan of ðyssere earfoðnysse mid
to god Thither we must hasten from this hardship with
 gastlicre blisse. þonne bið seo unrotnyss mid ealle ofer-swyðed
spiritual bliss then is the sadness with all overcome
 mid urum geðylde. Seo syxte miht is instantia boni operis.
with our patience The sixth virtue is instantia boni operis
 þæt is anrædnys gódes weorces. gif we beoð anræde on urum
that is constancy of-good work if we are constant in our
 godum weorcum. ðonne mage we ofer-swyðan þa asolcennysse
good works then can we overcome the sloth
 swá. forðan þe hit bið langsum bysmor. gif ure líf bið unnyt
so because that it is long disgrace if our life is useless
 hér. Seo seofode miht is seo soðe lufu to gode. þæt we on
here The seventh virtue is the true love to god that we in

góðum weorcum godes lufe cepon. Na ideles gylpes. þe him
good works of-god love seek Not idle boasting which to-him
 is andsæte. Ac uton dón ælmyssan swa swa he us tæhte.
is hateful But let-us do alms so as he us taught
 gode to lofe na us to hlisan. þæt god sy geherod on urum
to-god for praise not for-us for fame that god be praised in our
 godum weorcum. and se idela gylp us beo æfre unwurð.
good works and the idle boasting to-us be ever unworthy
 Seo eahteodæ miht is. seo soðe eadmodnyss. ge to gode ge 368
The eighth virtue is the true humility both to god and
 to mannum. mid modes hluttornysse. forðan seðe wis byð.
to men with of-mind purity because he-who wise is
 ne wurð he næfre modig. On hwan mæg se mann modigan
not becomes he ever proud In what can the man grow-proud
 þeah he wille. ne mæg he on geðincðum forðan þe fela synd
though he will not can he in dignities because that many are
 gefungenran. ne mæg he on his æhtum. forðan þe he his
more-excellent not can he in his possessions because that he his
 ende-dæg nāt. ne on nanum þingum he ne mæg modigan.
end-day knows-not nor in any things he — can grow-proud
 gif he wis bið Nu ge habbað gehyred. hu þas halgan mægnu
if he wise is Now ye have heard how these holy virtues
 oferswyðað ða leahtras. þe deofol besæwð on us. and gif
overcome the vices which devil sows in us and if
 we nellað hi ofer-swiðan. hi besencað us on helle. We
we will-not them overcome they sink us in hell We
 magon þurh godes fylst ða feondlican leahtras mid gecampe
can through of-god help the fiendish vices with battle
 ofer-winnan. gif we cenlice feohtað. and habban us on ende
overcome if we boldly fight and have for-us in end
 þone ecan wurð-mynt. á mid gode sylfum gif we swincað
the eternal honor ever with god self if we toil

nu hér; Ðam to wuldre ðe on ecnysse rixað ece drihten;

now here To-him for glory who in eternity reigns eternal lord

þam sy wuldor and lof. ðe á leofað. mid fæder. and

to-whom let-be glory and praise who ever lives with father and

mid suna. and mid ðam halgan g[aste] on ecnysse. Amen.

with son and with the holy spirit in eternity Amen

Sermo in laetania maiore [de auguriis]

XVII · ON AUGURIES

Paul warns that the flesh wars against the spirit and that those who do its works will not inherit God's kingdom. Following Augustine, Ælfric forbids divination by birds, sneezes, horses, and lucky days, and he forbids witchcraft, love potions, and offerings at stones, trees, and wells. The devil works only by God's leave, as with the swine in the gospel, and God lets him afflict us to punish our sins or to test us, so the Christian should pray and sign himself with the cross. Fate does not bind us, for God gave men free will and rewards each by his deeds.

Se apostol paulus ealra ðeoda lareow manode ða cristenan 1
The apostle paul of-all nations teacher admonished the christians
þe he sylf ær to geleafan gebigde on anum pistole. þæt
whom he self before to faith turned in an epistle that
is ærend-gewrit. ðus cweðende. Fratres. Spiritu ambulate. et
is letter thus saying Brothers In-spirit walk and
desideria carnis Non perficietis. et cetera. Mine gebroðra farað
desires of-flesh Not ye-shall-fulfill and the-rest My brothers go
on gaste. þæt is on gastlicre drohtnunga. and ne gefremme
in spirit that is in spiritual life and not perform
ge eowres flæsces lustas. Þæt flæsc soðlice gewinð ongean
ye of-your flesh lusts The flesh truly strives against
ðone gast. and se gast ongean þæt flæsc. Þas ðincg soðlice.
the spirit and the spirit against the flesh These things truly
þæt is se lichama. and seo sawl. winnað him be-tweonan.
that is the body and the soul strive them between
Ac seo sawl is ðæs flæsces hlæfdige. and hire gedafnað. þæt
But the soul is of-the flesh lady and her befits that
heo simle gewylde ða wylne. þæt is þæt flæsc. to hyre
she ever subdue the slave-woman that is the flesh to her
hæsum. Pwyrlice færd æt ðam huse þær seo wyln bið
bebests Perversely goes at the house where the slave-woman is

þære hlæfdian wissigend. and seo hlæfdige bið þære wylne
of-the lady guide and the lady is to-the slave-woman
 underðeodd. swa bið eac þæs mannes lîf on hinder gefadod.
subjected so is also of-the man life — backward ordered
 gif þæt flæsc þe is brosnigendlic and deadlic. sceal gewyldan
if the flesh which is corruptible and mortal must subdue
 þone gast ðe is ece. and unateorigendlic. to his fracodum
the spirit which is eternal and unfailing to its vile
 lustum ðe hí buta fordoð. and to ecum tintregum gebringað.
lusts which them both destroy and to eternal torments bring

- 15 Se apostol cwæð. Gif ge beoð þurh ðone gast gelædde. ðonne
The apostle said If ye are through the spirit led then
 ne synd gé ná under á. He cwæð on oðre stowe. Nis nan á
not are ye — under law He said in other place Not-is any law
 rihtwisum menn gesett. ac unrihtwisum. and na under-þeoddum.
for-righteous man set but for-unrighteous and not subjected
 Arleasum. and forscyldegodum. forðan þe seo á. þæt is se
For-impious and guilty because that the law that is the
 rihtwise steor ne ge-gret þone rihtwisan mid nanum yfele. ac
righteous correction not assails the righteous with any evil but
 heo gewitnað þa unriht-wisan be heora gewyrhtum. Se rihtwisa
it punishes the unrighteous by their deeds The righteous
 soðlice ne þearf him ondrædan þa stiðan steora þe godes.
truly not need himself dread the strict corrections which of-god
 á. tæcð. gif he him sylfum styrð fram eallum stunt-nyssum.
law teaches if he him self restrains from all follies
 Paulus cwæð. swutele synd þæs flæsces weorc. þæt is forligr. and
Paul said clear are of-the flesh works that is fornication and
 unclænnyss. estfulnyss. oððe galnyss. hæðen-gild. oððe unlybban.
uncleanness wantonness or lust beathen-worship or sorcery
 feondræden. and geflit. anda. and yrrer. sacu. and twirædnyss.
enmity and strife envy and anger contention and dissension

dwollic lár. and nið. mansliht. and druncennyss. oferfyll. and
heretical teaching and malice manslaughter and drunkenness gluttony and
 oðre ðyllice. þe ic fore eow secge swa swa ic fore [sæde].
other such which I beforehand to-you say so as I beforehand said
 forðan þa ðe ðyllice weorc wyrcað. ne begitað hi godes rice.
because those who such works work not get they of-god kingdom
 Gehwa mot yfeles geswican. and gebetan. ac gif he ðurh-wunað 29
Each-one may evil cease and amend but if he continues
 on yfelnyse. and forsihð his scyppendes beboda. and deofla
in evil and despises of-his creator commands and devils
 gecwemð. þonne sceal he unðances on ecnyse ðrowian. on ðam
pleases then shall he unwillingly in eternity suffer in the
 unadwæscend-licum fyre. betwux ðam wyrrestan wurm-cynne.
unquenchable fire among the worst worm-kind
 þe næfre ne bið adyd. ac ceowað symle. þæra arleasra
which never — is killed but chews ever of-the impious
 lichama. on ðam hellican lige. Eft cwæð se apostol on oðrum
bodies in the hellish flame Again said the apostle in other
 pistole. Fratres. Nolite errare. Neque fornicarii. Neque idolis
epistle Brothers Do-not err Nor fornicators Nor idols
 seruientes. Neque adulteri. Neque molles. Neque fures. Neque
serving Nor adulterers Nor effeminate Nor thieves Nor
 auari. Neque ebriosi. Neque maledici. Neque rapaces. regnum
avaricious Nor drunkards Nor revilers Nor robbers kingdom
 dei Non possidebunt. Mine gebroðra nelle ge dwelian. naðor
of-god Not will-possess My brothers Not-will ye err neither
 ne unriht-hæmeras. ne ða ðe hæðen-gildum þeowiað. ne ða
— fornicators nor those who heathen-gods serve nor those
 þe oðre manna wif habbað. ne ða hnescan vel wácmōd. þæt
who other of-men wives have nor the soft or effeminate that
 synd þa ðe nane stiðnyse nabbað ongean leahtras. Ne ðeofas.
are those who any firmness have-not against vices Nor thieves

ne gytseras. ne drinceras. þæt synd þa ðe druncennysse
nor misers nor drinkers that are those who drunkenness
 lufiað. ne wyrgendras. þæra muð bið symle mid geættrode
love nor cursers whose mouth is ever with poisoned
 wyrigunge afylled. ne reaferas. nabbað hi næfre godes rice.
cursing filled nor robbers have they ever of-god kingdom
 44 He cwæð þa git eft forð to þam folce ðus. Pis ge wæron.
He said then yet again forth to the people thus This ye were
 ac ge synd nu afeormode. ac ge synd gehalgode. ac ge synd
but ye are now cleansed but ye are hallowed but ye are
 geriht-wisode on drihtnes naman ures hælendes cristes. and
justified in of-lord name of-our savior christ and
 on gaste ures godes. Deofol-gild bið þæt man his drihten
in spirit of-our god Devil-worship is that one his lord
 forlæte. and his cristendóm. and to deofollicum hæðenscype
forsake and his christendom and to devilish heathenship
 gebuge. bysmrigende his scyppend. Oðer deofolgild is
turn mocking his creator Other idolatry is
 derigendlic þære sawle. ðonne se man forsihð his scyppendes
harmful to-the soul when the man despises of-his creator
 beboda. and þa sceandlican leahtras begæð. þe se sceocca
commands and the shameful vices practices which the demon
 hine lærð. Þæs gastes wæstmas. synd þa godan ðeawas. þæt
him teaches Of-the spirit fruits are the good virtues that
 se man lufige þone lifigendan god. and hæbbe ða soðan
the man love the living god and have the true
 lufe symle on his mode. and ða gastlican blysse. and beo
love ever in his mind and the spiritual bliss and be
 gesibsum. geðyldig. and ðolmod. and on ðeawum hæbbe
peaceable patient and long-suffering and in manners have
 godnysse. and glæd mod. and manðwærnysse. geleafan. and
goodness and glad mind and meekness faith and

gemetfæstnysse. and modes clænnysse. and forhæfednysse
moderation and of-mind cleanness and abstinence

butan higeleaste. Nis nan. æ. wiðerræde þus geworhtum
without heedlessness Not-is any law adverse thus made

mannum. ac ða þe cristes synd cwymliað heora flæsc.
to-men but those who of-christ are torment their flesh

Swa þæt hi nellað onbugan ðam bysmorfullum leahtrum. ne 62
So that they will-not bow-to the shameful vices nor

ðam yfelum gewilnungum. ac winnað him to-geanes. oð þæt
the evil desires but fight them against until that

hi sigefæste siðiað to criste. and to ðam ecan wuldre. for ðam
they victorious journey to christ and to the eternal glory for the

sceortan gewinne. and hi blyssiað on ecnysse bliðe mid criste.
short struggle and they rejoice in eternity blithe with christ

Agustinus se snotera bisceop sæde eac on sumere béc. Mine 67
Augustine the wise bishop said also in a-certain book My

gebroðra þa leofestan. gelome ic eow warnode. and mid
brothers the dearest often I you warned and with

fæderlicre carfulnysse. ic eow cuðlice manode. þæt ge andsætan
fatherly carefulness I you plainly admonished that ye hateful

wiglunge þe unwise men healdað. mid ealle forlætan swa
divinations which unwise men hold with all forsake so

swa geleaffulle men. forðan butan ic eow warnige. and þone
as faithful men because unless I you warn and the

wol eow forbeode. ic sceal agyldan gescead þam soðfæstan
pestilence to-you forbid I must render account to-the truthful

deman minre gymeleaste. and mid eow beon fordemed. Nu
judge of-my heedlessness and with you be condemned Now

alyse ic me sylfne wið god. and mid lufe eow for-beode. þæt
release I me self with god and with love to-you forbid that

eower nan ne axie þurh ænigne wicce-cræft. be ænigum
of-you none — ask through any witch-craft about any

ðinge. oððe be ænigre untrumnyse. ne galdras ne sece. to
thing or about any sickness nor charms — seek to
 gremigenne his scyppend. forðan se ðe þys deð. se forlȳsð
anger his creator because he who this does he loses
 his cristen-dom. and bið þam hæðenum gelic. þe hleotað
his christendom and is the heathen like who cast-lots
 be him sylfum mid ðæs deofles cræfte þe hi fordeð on
about them selves with of-the devil craft which them destroys in
 ecnyse. and butan he ælmyssan. and mycele dædbote his
eternity and unless he alms and great penance to-his
 scyppende geoffrige. æfre he bið forloren. Hleotan man mot
creator offer ever he is lost Cast-lots one may
 mid geleafan swa þeah on woruld-ðingum butan wicce-cræfte.
with faith so though in world-things without witch-craft
 þæt him deme seota. gif hi hwæt dælan willað. þis nis
that for-them judge lot if they anything divide will this not-is
 nan wiglung. ac bið wissung foroft.
any divination but is guidance very-often

- 88 Eall swa gelice se ðe gelyfð wiglungum oððe be fugelum. oððe
All so likewise he who believes divinations either by birds or
 be fnorum. oððe be horsum. oððe be hundum. ne bið hé ná
by sneezes or by horses or by dogs not is he —
 cristen. ac bið for-cuð wiðer-saca. Ne sceal nan man cepan be
christian but is wicked apostate Not must any man observe by
 dagum on hwilcum dæge he fare. oððe on hwylcum he gecyrre.
days on which day he go or on which he return
 forðan þe god gesceop ealle ða seofan daga. þe yrnað on
because that god created all the seven days which run in
 þære wucan oð þysre worulde geendunge. Ac seðe hwider
the week until of-this world ending But he-who anywhere
 faran wille. singe his paternoster. and credan. gif he cunne. and
go will let-sing his paternoster and creed if he know and

clypige to his dryhten. and bletsige hine sylfne. and siðige
let-call to his lord and let-bless him self and let-journey
 orsorgh þurh godes gescyldnysse. butan ðæra sceoccena wiglunga.
carefree through of-god protection without of-the demons divinations
 Us sceamað to secgenne ealle ða sceandlican wiglunga. þe ge
Us shames to say all the shameful divinations which ye
 dwæs-menn drifað. ðurh deofles lare. oððe on wifunge. oððe
foolish-men practice through of-devil teaching either in marrying or
 on wadunge. oððe on brywlace. oððe gif man hwæs bitt þonne
in journeying or in brewing or if one anything asks when
 hi hwæt onginnað. oþþe him hwæt bið acenned. Ac wite
they something begin or to-them anything is born But know
 ge to soðan. þæt se sceocca eow lærð þyllice scincraeftas. þæt
ye for true that the demon you teaches such magic-crafts that
 he eowre sawla hæbbe ðonne ge gelyfað his leas-brædnysse.
he your souls have when ye believe his deceit
 Nu cwyð sum wiglere þæt wiccan oft secgað swa swa 108
Now says a-certain soothsayer that witches often say so as
 hit agæð mid soðum ðincge. Nu secge we to soðan þæt
it goes with true thing Now say we for true that
 se ungesewenlica deofol þe flyhð geond þas woruld. and
the invisible devil who flies throughout this world and
 fela ðincg gesihð geswutelað þæra wiccan hwæt heo secge
many things sees reveals to-the witch what she say
 mannum. þæt þa beon fordone þe ðæne dry-craeft secað. Fela
to-men that those be destroyed who the sorcery seek Much
 sædon þa dry-men. þurh deofles craeft. Iamnes and mambres.
said the sorcerers through of-devil craft Iamnes and mambres
 swa swa moyses awrát. and hi pharáo forlærdon mid heora
so as moyses wrote and they pharaoh misled with their
 lotwrencum. oððæt he adranc on ðære deopan sá. Eall swa
tricks until he drowned in the deep sea All so

eac symon se swicola dry. swa lange he wan wið petre. oð
also simon the deceitful sorcerer so long he fought against peter until
 þæt he wearð afylled. ða þa he wolde fleon to heofonum.
that he was felled then when he would fly to heavens
 þæt he on feower tobærst and swa ferde wælhreow mid
that he in four burst and so went cruel with
 wite to helle. Fela oðre forferdon þe folgodon dry-cræfte.
torment to hell Many others perished who followed sorcery
 swa swa we on bocum rædað. ac heora racu is langsum.
so as we in books read but their account is long
 Ne sceal se cristena befrinan þa fulan wiccan be his
Not must the christian ask the foul witch about his
 gesundfulnysse. þeahðe heo secgan cunne sum ðincg þurh
prosperity though she say can some thing through
 deofol. forðan þe hit bið derigendlic. and eall hit bið ættrig
devil because that it is harmful and all it is poisonous
 þæt him of cymð. and ealle his folgeras forfarað on ende.
that him from comes and all his followers perish in end
 129 Sume men synd swa ablende. þæt hi bringað heora lác to
Some men are so blinded that they bring their gift to
 eorðfæstum stane. and eac to treowum. and to wylspringum.
earth-fast stone and also to trees and to well-springs
 swa swa wiccan tæcað. and nellað under-standan. hu stuntlice hi
so as witches teach and will-not understand how foolishly they
 doð. oððe hu se deada stán. oððe þæt dumbe treow him mæge
do or how the dead stone or the dumb tree them can
 gehelpen. oððe hæle forgifan. þone hi sylfe ne astyriað. of
help or health give when they selves not stir from
 ðære stowe næfre. Se cristene man sceall clypian to his drihtne
the place ever The christian man must call to his lord
 mid mode. and mid muðe. and his munda abiddan. þæt he hine
with mind and with mouth and his protection pray-for that he him

scylde wið deofles syrunga. and besettan his hiht on ðone
shield against of-devil plots and set his hope on the
 soðan god. se ðe ana gewylt ealra gesceafta. þæt he fore-sceawige
true god he who alone rules all creatures that he provide
 be his gesundfulnysse. loca hu he wille. swa swa ealwealdend
about his prosperity look how he will so as all-ruling
 god. We sceolan on ælcne timan. and on ælcere styrunge
god We must at each time and in each stirring
 gebletsian us sylfe mid soðum geleafan. and mid rode-tacne þa
bless us selves with true faith and with rood-sign the
 reðan aflian. for ðan þe se reða deofol wearð þurh ða rode
fierce-ones put-to-flight for that that the fierce devil was through the rood
 ofer-swiðed. and heo is ure sige-beacn ongean þone sceocan á.
overcome and it is our victory-sign against the demon ever
 Eac sume gewitlease wíf farað to wega gelætum. and teoð 148
Also some witless women go to of-ways junctions and draw
 heora cild þurh ða eorðan. and swa deofle betæcað hi
their children through the earth and so to-devil commit them
 sylfe. and heora bearn. Sume hi acwellað heora cild ærðam
selves and their children Some they kill their children before
 þe hi acennede beon. oððe æfter acennednysse. þæt hi
that they born be or after birth that they
 cuðe ne beon. ne heora manfulla forligr ameldod ne wurðe.
known not be nor their wicked fornication betrayed — become
 ac heora yfel is egeslic. and endeaslic morð. Ðær losað
but their evil is dreadful and endless murder There perishes
 þæt cild laðlice hæðen. and seo arleasa modor. butan heo
the child hatefully beaten and the impious mother unless she
 hit æfre gebete. Sume hi wyrcað heora wogerum drenças.
it ever amend Some they make for-their wooers drinks
 oððe sumne wawan. þæt hi hi to wife habbon. Ac þyllice
or some woe that they them as wife have But such

sceandas sceolan siðian to helle. þær hi æfre cwylmiað on
shameful-ones shall journey to hell where they ever are-tormented in
 þam cwealmbærum fyre and on egeslicum witum. for heora
the deadly fire and in dreadful torments for their
 gewitleaste. Ac cristene men sceolan campian wið deofla
witlessness But christian men must fight against devils
 mid strangum geleafan. swa swa gelærede ceman. and
with strong faith so as trained soldiers and
 forhogian þa hætsan. and ðyllice hæðen-gyld. and þæs deofles
despise the witches and such heathen-worship and of-the devil
 dydrunga. and heora drihten arwurðian. þonne gesihþ se
illusions and their lord honor then sees the
 deofol þæt ge hine forseoð. and him bið þonne wá on his
devil that ye him despise and to-him is then woe in his
 awyrigedum mode. þæt ge swa anræde beoð. and nimð andan
cursed mind that ye so steadfast are and takes envy
 to eow. and wile eow geswencan mid sumere untrum-nysse.
to you and will you afflict with some sickness
 oððe sum eowre orf ardlice acwellan. forðan þe he mot
or some of-your cattle quickly kill because that he may
 ælces mannes afandian. on manega wisan. hwæðer his mod
each man test in many ways whether his mind
 wille abugan þurh ða ehtnysse fram ðam ælmihtigan gode.
will turn through the persecution from the almighty god
 174 Ac wite ge to wissan þæt se wælhreowa deofol ne mæg mannum
But know ye for certain that the cruel devil not can men
 derian mid nanre untrumnysse ne heora orf adydan butan
harm with any sickness nor their cattle kill without
 drihtnes gefafunge. God is eall godnyss. and he æfre wel wile.
of-lord permission God is all goodness and he ever well wills
 ac manna yfelnyss mod beon gestyrod. þonne geðafað god þam
but of-men to-evil mind be stirred then allows god to-the

sceoccan for oft. þæt he men geswence for heora mis-dædum.

demon very often that he men afflict for their mis-deeds

Us is to secenne gif we geswencte beoð. þa bote æt gode. na

To-us is to seek if we afflicted are the remedy from god not

æt ðam gramlican wiccum. and mid ealra heortan urne hælend

from the fierce witches and with all heart our savior

gladian. forðan þe his mihte ne mæg nan ðincg wiðstandan.

gladden because that his might — can no thing withstand

He cwæð on his godspelle. þæt buton godes dihte. furðon an

He said in his gospel that without of-god direction even one

fugel ne befylð on deaðe. Wen is þæt he wille bewitan á his

bird not falls into death Likely is that he will watch-over ever his

menn. ge on life. ge on deaðe. þonne se lytla fugel ne befylþ

men both in life and in death since the little bird not falls

on grin butan godes willan. Ure drihten adræfde deoflu mid

into snare without of-god will Our lord drove-out devils with

his hæse of anum wodum menn. Þa wæs ðær gehende. an

his command from a mad man Then was there near a

heord swina. and hi sona bædon þæt hi moston faran into

herd of-swine and they at-once asked that they might go into

ðam swynum. and drihten geðafode þa ðam deoflum þæt.

the swine and lord allowed then to-the devils that

Hi ða into þam swynum. and hi ealle aweddan. and urnon 194

They then into the swine and they all went-mad and ran

to ðære sæ. and sona adruncon. Ne mæg se deofol mannum

to the sea and at-once drowned Not can the devil men

derian butan godes ðafunge. ne heora ðincg amyrran. þonne

harm without of-god permission nor their things mar since

hé ne moste faran furðon on þa swín. butan him geðafode

he not might go even into the swine unless him allowed

þæs se hælend. Gif us deofol drecð. oþþe ure þincg adyd þæt

that the savior If us devil afflicts or our things destroys that

getimað þonne swa for twam intingum. oþþe god swa þreað
happens then so for two causes either god so rebukes
 ure ðwyrlican dæda. oððe he ure afandað on ðære frecednysse.
our perverse deeds or he us tests in the peril
 and se sceocca sceall aswæman æt us. gif we anræde beoð
and the demon shall be-ashamed at us if we steadfast are
 on urum geleafan. and crist hine adræfð þæt he us derian
in our faith and christ him drives-out that he us harm
 ne mæg gif we ða ehtnysse eadmodlice forberað. and butan
not can if we the persecution humbly endure and without
 ceorunge symle gode þancige. Us becymð swa þeah eall þæt
murmuring ever god thank To-us comes so though all that
 to gode. gif we beoð geðyldige. and þanciað urum drihtne. and
to good if we are patient and thank our lord and
 on ðære fandunge his fultumes biddað. sepe eaðelice mæg us
in the trial his help ask who easily can us
 æfre ahreddan fram eallum fræcednyssum feondlicra costnunga.
ever rescue from all perils of-fiendish temptations
 Læcedom is alyfed fram lichamena tyddernysse. and halige
Leachedom is allowed for of-bodies frailty and holy
 gebedu mid godes bletsunge. and ealla oðre tilunga syndon
prayers with of-god blessing and all other practices are
 andsæte gode. swa swa paulus awrat þysum wordum cweðende.
hateful to-god so as paul wrote with-these words saying
 217 Ne mage ge samod drincan. ures drihtnes calic. and ðæs
Not can ye together drink of-our lord chalice and of-the
 deofles cuppan. to deaðe eowre sawle. and ure drihten cwæð.
devil cup to death of-your soul and our lord said
 þæt man gecwæman ne mæg twam hlafordum æt-somne. þæt
that one please not can two lords together that
 he ne forseo þone oðerne. ne we ne magon gecwæman. criste
he not despise the other nor we — can please christ

and deofle. Nu secgað sume menn þæt him sceole gelimpan
and devil Now say some men that them shall befall
 swa swa him gesceapan wæs. and geset æt fruman. and
so as for-them shaped was and set at beginning and
 ne magon forbugan þæt hí mis-faran ne sceolan. Nu secge
not can avoid that they mis-fare not shall Now say
 we to soðan gif hit swa beon sceall [þæt hit is unnyt
we for true if it so be shall that it is useless
 bebod] ðe god bebead þurh dauid. Declina á malo et
command which god commanded through david Turn-aside from evil and
 fac bonum Buh fram yfle. and do god. And eft se apostol
do good Turn from evil and do good And again the apostle
 cwæð. swa man swyðor swincð for gode. swa he selran mede
said as one more toils for god so he better reward
 hæfð. Gif ælces mannes lif æfre sceola swa gán. þæt he ne
has If of-each man life ever shall so go that he not
 mæge forbugan bysmorlice dæda. þonne bið unrihtlic þæt
can avoid shameful deeds then is unjust that
 ða unrihtwisan onfón ænigne witnunge for heora wohnysse.
the unrighteous receive any punishment for their wrongdoing
 Eac ða arfæstan beoð wolic gearwurðode. gif þæt soð beon
Also the pious are wrongly honored if that true be
 mæg þæt him swa gesceapen wæs. and on unnyt we
can that for-them so shaped was and in vain we
 swincað on urum þeowdome. oððe on ælmyssum. oþþe on
toil in our service or in alms or in
 oðrum dædum. gif we his na maran edlean æt urum
other deeds if we for-it — greater reward from our
 drihtne nabbað. þonne ða receleasan menn. þe butan ge-rade
lord have-not than the reckless men who without discretion

lybbað. and on eallum þingum wadað on heora agenum

live and in all things wade in their own

willan. and on heora lustum heora lif aspendað.

will and in their lusts their life spend

241 God ælmihtig gesceop manega gesceafta. and heora nanum

God almighty created many creatures and of-them to-none

ne forgeaf agenre freo-dóm. oþþe gesceadwisnyse. butan ðam

— gave own freedom or rationality except the

scinendum englum. and menniscum gesceafta. þe he mid his

shining angels and human creatures which he with his

handum gesceop þas twa gesceafta habbað gesceadwisnyse.

hands created these two creatures have rationality

and ælc man hæfð agenre freo-dóm. þæt he wát hwæt hé

and each man has own freedom that he knows what he

wile. and wát hwæt he nele. ac god us ne nyt swa þeah

will and knows what he will-not but god us not compels so though

þæt we god don sceolon. ne eac us ne forwyrnð yfel to

that we good do must nor also us — forbids evil to

wyrcenne. forðan þe he us forgeaf agenre cyre. He sealde

work because that he to-us gave own choice He gave

swiðe fæste gife. and swyðe fæste. á. mid þære gife ælcum

very firm gift and very firm law with the gift to-each

menn oð his ende. earmum. and eadigum. þæt is seo gifu

man until his end poor and rich that is the gift

þæt se man mot dón þæt he wile. and þæt is seo. æ. þæt

that the man may do that he will and that is the law that

god forgylt ælcum menn be his gewyrhtum. ægðer ge on

god repays to-each man by his deeds each both in

þysre worulde. ge on þære toweardan. swa gód. swa yfel.

this world and in the coming so good as evil

swa hwæðer swa he begæð. Gif hwa nu wundrige hwi god

so whichever so he practices If anyone now wonder why god

wolde forgifan þam yfelum mannum agenne freo-dóm. þone
would give to-the evil men own freedom when
 he wát on ár þæt hi yfel don willað.

he knows — before that they evil do will

Nu cweðe we þæt hit ne gerist nanum ricum cynincge þæt 260

Now say we that it not befits any powerful king that
 hi ealle beon þeowe menn ðe him þenian sceolon. and on his
they all be servile men who him serve must and in his

anwealde ne beo furðon an frig man. Swa eac ne gedafnode þam
power not be even one free man So also not befitted the

ælmihhtigan drihtne þæt on eallum his rice nære ænig gesceaft
almighty lord that in all his kingdom not-were any creature

þe nære on ðeowte þearle genyrwed. Nu behofað ure freo-dom
which not-were in servitude severely constrained Now needs our freedom

æfre godes fultumes. forþan ðe we ne doð nan god butan godes
ever of-god help because that we not do any good without of-god

fultume. Se ús gewissige. á on ðysre worulde. and to þam ecan
help He us let-guide ever in this world and to the eternal

life gelæde þurh hine sylfne. swa swa hé þam eallum behét þe
life let-lead through him self so as he to-those all promised who

hine lufiað. Sy him wuldor and lof á to worulde. Amen.

him love Let-be to-him glory and praise ever to world Amen

Sermo excerptus de libro Regum

XVIII · FROM THE BOOK OF KINGS

Saul is rejected, and David, who overcame the lion and killed Goliath, is chosen. Ahab and Jezebel serve Baal; Elijah brings drought, is fed by the widow of Sidon, and defeats Baal's prophets. Jezebel has Naboth stoned, Ahab dies, and fire from heaven burns two companies sent for Elijah. Elijah goes up in a fiery chariot; Elisha takes his mantle and has Jehu anointed. Jehu kills Joram, Jezebel, and the priests of Baal. Hezekiah is healed, Manasseh repents, and Josiah restores the law. Whoever sins now, Ælfric ends, is like the kings who chose idols.

- 1 Saul hatte se forma cyning þe ofer godes folc rixode. Se
Saul was-called the first king who over of-god people reigned He
wæs to cynincge ahafen swyðor for folces gecorennysse þonne
was as king raised more for of-people choice than
ðurh godes rād. Fela oðre cynincgas rixodon ár geond
through of-god counsel Many other kings reigned before throughout
ealne middan-eard ofer hæðenum leodum. ac ofer israhela
all middle-earth over heathen peoples but over of-israel
folc þe on god belyfde næs nan eorðlic cynincg ærðan þe
people who in god believed not-was any earthly king before that
saul swa swa hi sylfe gecuron ofer hi cynerice under-fencg.
saul so as they selves chose over them kingdom received
Se beah hrædlice fram þæs ælmihtigan godes willan and
He turned quickly from of-the almighty god will and
nolde be his wissunge and be his witegan lare faran.
would-not by his guidance and by of-his prophet teaching go
and se yfela gast hine drehte mid deofollicum sticelsum.
and the evil spirit him afflicted with devilish goads
and on ungewitte his mod awende. Ða forseah se ælmihtiga
and into madness his mind turned Then despised the almighty
god þone saul æt nextan. and hine of his rice awarep
god the saul at last and him from his kingdom cast

be his agenum gewyrhtum. and geceas him to cynincge
by his own deeds and chose for-him as king
 þone cenan dauid. Seðe butan wæpnum gewylde ða leon.
the bold david Who without weapons subdued the lion
 and þæs beran ceafas to-bræc mid his handum. and ahredde
and of-the bear jaws broke with his hands and rescued
 þæt gelæhte scép of his scearpum toðum. He ofwearp eac
the seized sheep from his sharp teeth He struck-down also
 syððan þone swyplican ent goliām þone gramlican þe godes
afterward the mighty giant goliath the fierce who of-god
 naman hyrwe. and mid gebeote clypode bysmor godes
name reviled and with boast called mockery of-god
 folce. gearu to anwige mid ormettre wæpnunge.

to-people ready for single-combat with enormous armament
 Hwæt þa dauid eode togeanes þam ente. and ofwearp mid 22
Lo then david went against the giant and struck-down with
 his liþeran þone geleafleasan ent. bufon ðam eagan þæt he
his sling the faithless giant above the eyes that he
 beah to eorðan. Gelæhte þa of ðam ente his agen swurd.
bowed to earth Took then from the giant his own sword
 and his ormæte heafod mid þam of asloh. and hæfde ða
and his enormous head with that off struck and had then
 gewunnen sige his leode. Be þysum dauide cwæð se
won victory for-his people About this david said the
 ælmihtiga wealdend. þæt he hine gecure þus cweðende. Ic
almighty ruler that he him chose thus saying I
 afunde me dauid æfter minre heortan. þæt he ealne minne
found for-me david after my heart that he all my
 willan mid weorcum gefremme. Þes dauid wes witega and
will with works perform This david was prophet and
 wuldorful cyningc. and gode gelicode oð his lifes ende. and
glorious king and god pleased until of-his life end and

mid ealre heortan him gehyrsumode á. He wæs forði mære
with all heart him obeyed ever He was therefore famous
 on micclum geðincpum. forðan þe he cepte symle hu he
in great honors because that he sought ever how he
 cwemde gode. Æfter him rixodon on israhela manega cyningas
pleased god After him reigned in of-israel many kings
 mislice geworhte. Sume hi gelyfdon on þone lyfigendan god.
variously made Some they believed in the living god
 sume on hæðengildum him sylfum to forwyrd. and þa
some in heathen-gods for-them selves for ruin and those
 ðe god wurðodon wurdon gemærsode. and sige-fæste wæron
who god honored were glorified and victorious were
 Symle on gefeohte. þa ðe fram gode bugon to bysmor-fullum
Ever in battle those who from god turned to shameful
 hæðenscype þa wurdon gescynde. and á unsigefæste.
heathenship they were shamed and ever unvictorious

- 45 An þæra wæs achab se arleasa cyning. þe forseah his scyppend
One of-them was abab the impious king who despised his creator
 and ge-ceas him báal þæra hæðenra god. þe næfde nane
and chose for-him baal of-the heathens god which had-not any
 godnysse ac wæs gramlic deofol mid ge-dwyld afunden; þyses
goodness but was fierce devil with error devised Of-this
 cyninges cwen wæs forcupost wifa. Gezabel gehaten hetelice
king queen was most-wicked of-women Jezebel called hatefully
 gemodod. Seo tihte hyre wer to ælcere wælhreownysse. and
minded She urged her husband to every cruelty and
 hi tyrgdon god mid gramlicum weorcum. On þam dagum wæs
they provoked god with fierce works In those days was
 helias halig godes witega. se abæd æt gode þæt he ðam
elijah holy of-god prophet who obtained from god that he from-the
 yfelan cynincge rén-scuras oftuge. for his reðnysse. Eode þa
evil king rain-showers withdrew for his fierceness Went then

forð feorðe healfgear butan rén-scurum and reocendum deawe.

forth fourth half-year without rain-showers and steaming dew

and se witega helias gewende of ðam lande. and god hine

and the prophet elijah went from the land and god him

afedde þurh fugela ðenunga. oðþæt he hine asende to sumere

fed through of-birds services until he him sent to a-certain

wydewan on sidoniscum earde. and hire sæde se witega. Ðus

widow in sidonian land and to-her said the prophet Thus

cwæð israhela god. þæt ðe ele ne ateorað. ne melu on

said of-israel god that to-thee oil not fails nor meal in

þinum mittan. oðþæt mannum becymð rén ofer eorðan eow

thy measure until to-men comes rain over earth to-you

to wæstme. Ða afedde seo wudewe þone godes witegan mid

for fruit Then fed the widow the of-god prophet with

ðam lytlan melewe. and þam gehwædan ele. and funde ða

the little meal and the scant oil and found the

fatu æfre fulle eft. oðþæt god eft forgeaf eorðlice wæstmas.

vessels ever full again until god again gave earthly fruits

Betwux ðysum gelamp þæt of life gewát þære wudewan

69

Between this happened that from life departed of-the widow

sunu. and se witega hine arærde eft of deaðe þurh his

son and the prophet him raised again from death through of-bis

drihtnes mihte. Eft ða se ælmihtiga het þone witegan

lord might Again then the almighty commanded the prophet

faran to his earde and to ðam arleasan cynincge. cwæð þæt

go to his land and to the impious king said that

he wolde sendan syððan renscuras. Helias ða ferde. and efne

he would send afterward rain-showers Elijah then went and even

hine gemette abdias se æðela. and se arwurðfulla godes ðegn.

him met obadiab the noble and the venerable of-god thane

se fægnode his tocymes and cwæð him þus to. Swyðe we

who rejoiced his coming and said him thus to Greatly we

axodon embe ðe gehwær. and se cyning sende swyðe fela
asked about thee everywhere and the king sent very many
 ærendracan to gehwylcum eardum embe þe axiende. Næs
messengers to each lands about thee asking Not-was
 ðe leof gecyð þæt ic cuce behyðde hund-teontig witegan
to-thee dear made-known that I alive bid hundred prophets
 and hi mid wistum afedde ðaða gezabel acwealde ealle godes
and them with food fed when jezebel killed all of-god
 witegan þe heo ofaxian mihte on ealre ðysre leode. Helias
prophets whom she find-out could in all this people Elijah
 ða becom to ðam cyninge achab. and he befrán sona þone
then came to the king achab and he asked at-once the
 soðfæstan witegan. Eart ðu lá helias ðe israhel gedrefst? Ða
truthful prophet Art thou O elijah who israel troublest Then
 andwyrde se witega þam wælhreowan and cwæð. Ne gedræfde
answered the prophet the cruel-one and said Not troubled
 ic na israhel. ac gedrefdest ðu sylf. and þines fæder hiwræden.
I — israel but troubledest thou self and of-thy father household
 gé þe forleten god and fyligdon báál mid fulum biggencgum.
ye who forsook god and followed baal with foul worships

- 92 Hat nu gelangian to me ealle þa leasan witegan ðe
Command now summon to me all the false prophets who
 þeowiað báál. and etað mid gezabél. Ða sende se cyning
serve baal and eat with jezebel Then sent the king
 and cydde his leode. and het israhela folc and ða
and made-known to-his people and commanded of-israel people and the
 facenfullan witegan ealle endemes cuman to helian spræce. Ða
deceitful prophets all together come to of-elijah speech Then
 cwæð helias to eallre þære meniu. Hu lange wille ge healtian
said elijah to all the multitude How long will ye limp
 on twa healfe ðus. Gif ure drihten is god fyliað þonne him.
on two sides thus If our lord is god follow then him

Gif báál is god fyliað his biggengum. Ða suwode þæt folc.

If baal is god follow his worships Then was-silent the people

and helias feng eft on. Ic beláf ana ealra godes witegena.

and elijah took again on I remained alone of-all of-god prophets

and baal hæfð feower hund and fiftig witegan. Nimon hi

and baal has four hundred and fifty prophets Let-take they

anne oxan. and geoffrian heora gode. and ic oðerne oxan

an ox and offer to-their god and I another ox

geoffrige minum gode. and beon hi begen beworpene mid

offer to-my god and let-be they both covered with

wuda wiðneoðan. Uton biddan syððan onsundron æt gode.

wood beneath Let-us ask afterward apart from god

ic æt minum gode þæt he mine lac forbærne mid upplicum

I from my god that he my gift burn-up with heavenly

fyre. and ge eac swa dón. beo þonne se soð god þe asent

fire and ye also so do let-be then the true god who sends

þæt fyr ufan. Ða cwæð eall þæt folc þæt he ænlice spræce.

the fire from-above Then said all the people that he excellently spoke

Ða namon þa deofolgildan þone dunnan oxan. bewurpon

112

Then took the devil-worshippers the dun ox covered

mid wudu. on heora wisan to offrunga. and clypodon to báál

with wood in their manner for offering and called to baal

þæt he heora bene gehyrde. Stodon ða fram ærne-mergen

that he their prayer heard Stood then from early-morning

earmlice hrymende. oð ofer midne deg ge-drehte forðearle.

wretchedly crying until over mid day afflicted exceedingly

ne him answaru ne com ne seo offrung næs forbærned. þa

nor to-them answer — came nor the offering was burned-up then

cwæð helias to ðam leasum witegum. Clypiað git hluddor

said elijah to the false prophets Call yet louder

uncuð þeah þe he slæpe þæt he huru awacnige. and eow

unknown though that he sleep that he at-least awake and you

wið spræce. Hi clypodon þa swyðor. and hi sylfe gedrehton

with speak They called then more and them selves afflicted

ac se leasa báál ne mihte hi geblyssian. Þa genam helias

but the false baal not could them gladden Then took elijah

þone oþerne oxan. beworhte mid wuda on ða ealdan wisan

the other ox covered with wood in the old manner

Het ða gewæterian ealne þone wudu. and clypode

Commanded then water all the wood and called

anmodlice to þam ælmihtigan gode. Þu ælmihtiga god þe

resolutely to the almighty god Thou almighty god whom

abraham on belyfde and his sunu Isáác. and eac swilce

abraham in believed and his son Isaac and also likewise

Iacób. geswutela on þysum dæge þæt ðu eart soð god. and

Jacob reveal on this day that thou art true god and

þis folc oncnawe cuðlice mid geleafan þæt þu eart drihten

this people let-know clearly with faith that thou art lord

god þe heora heortan gebigst. Æfter ðisre clypunge com

god who their hearts turnest After this calling came

fyr of heofonum. and forbærnde þone oxan and ealne ðone

fire from heavens and burned-up the ox and all the

wudu. and ða twelf stanas ðe stodon under ðam oxan.

wood and the twelve stones which stood under the ox

135 Þa feol eall þæt folc forht on gebedum. and clypode mid

Then fell all the people afraid in prayers and called with

geleafan to ðam lyfigendan gode. Drihten sylf is god. drihten

faith to the living god Lord self is god lord

sylf is god. Him cwæð þa to helias. Gelæccað þa witegan

self is god Them said then to elijah Seize the prophets

þe báále ðeowdon þæt heora nán ne ætberste; hi wurdon

who baal served that of-them none — escape they were

ða gelæhte and gelædde to helian. and he hi acwealde

then seized and led to elijah and he them killed

þæt þær nan ne beláf cucu. He astáh ða ardlice up to
that there none — remained alive He climbed then quickly up to
 anre dune. and gebigedum cneowum bæd ðone ælmihtigan
a bill and with-bent knees asked the almighty
 god þæt he renas forgeafe eorð-bugiendum. and het his
god that he rains gave to-earth-dwellers and commanded his
 cnapan ða hwile hawian to ðære sá. gif ænig mist arise of
boy the while look to the sea if any mist arose from
 ðam mycclum brymme. þa gecyrde se cnapa seofon siðum
the great sea then turned the boy seven times
 him to. and on ðam seofodan cyrre sæde ðam witegan. þæt
him to and on the seventh turn said to-the prophet that
 an gehwæde wolcn of ðære widgillan sá efne þa upp astige
a small cloud from the vast sea even then up rose
 mid þære unscæðpigan lyfte. Efne ða arás se wínd. and ða
with the harmless air Even then arose the wind and the
 wolcnu sweartodon. and com ormæte scúr of ðære lyfte. Þa
clouds blackened and came enormous shower from the air Then
 gewende se cyning aweg mid þam rene. and cydde his
went the king away with the rain and made-known to-his
 wife ðæs witegan dæda. and hu he ofsloh ða hæðengildan.
wife of-the prophet deeds and how he slew the heathen-worshipers
 Þa asende gezabel ongear to helian. and swor þurh hire godas 156
Then sent jezebel back to elijah and swore through her gods
 mid syrwigendum mode. þæt helias sceolde ðæs on mergen
with plotting mind that elijah should after-that in morning
 sweltan. and beon anum gelíc hire leasra witegena. Þa for-fleah
die and be one like of-her false prophets Then fled
 helias þæt fracode wif út to anum westene and wearð ðær on
elijah the wicked woman out to a desert and was there in
 slæpe. ac hine awrehte sona ansinende godes engel. het
sleep but him awoke at-once shining of-god angel commanded

hine arisan and hine gereordian. He geseah þær licgan ænne
 him arise and himself feed He saw there lie a
 snaw-hwitne focan. and an lytel fæt ful wæteres þāpa he
 snow-white cake and a little vessel full of-water when he
 awacnode. He æt ða and dranc. and eft wearð on slæpe. ac se
 awoke He ate then and drank and again was in sleep but the
 encgel hine awrehte oþre siðe. and cwæð. Aris hraðe. and et.
 angel him awoke second time and said Arise quickly and eat
 þu hæfst swyþe langne weg. He æt eft. and dranc. and eode
 thou hast very long way He ate again and drank and went
 be ðam mete feowertig daga onán. butan ælcum gereorde.
 by the food forty days continuously without any meal
 Sum þegen hatte naboð. se hæfde ænne win-eard wið ðæs
 A-certainthane was-called naboth who had a vine-yard by of-the
 cynincges botl. þa cwæð se cynincg him to. Syle me ðinne
 king dwelling then said the king him to Give to-me thy
 wineard me to wyrtune. and ic þe oðerne finde on fyrlene
 vineyard for-me as garden and I for-thee another find in distance
 for-hwega. oððe mid feo ofgange forðan þe he is me gehende.
 somewhere or with money obtain because that it is me near

176 Ða cwæð naboð him to. þæt he ne mihte alætan his
 Then said naboth him to that he not could let-go of-his
 yldrena yrfweardnysse swa eaðelice him to handa. Ða
 elders inheritance so easily him to hand Then
 gebealh hine se cynincg and to his bedde eode. wende hine
 angered himself the king and to his bed went turned himself
 to wage wodlice gebolgen. Him eode þa to gezabel and
 to wall madly angered Him went then to jezebel and
 cwæð. Hwi eart ðu geunrotsod. and þe gereordian nelt?
 said Why art thou saddened and thee feed will-not
 Ða sæde se arleasa his yfelan wife. hu he þæs win-eardes
 Then said the impious to-his evil wife how he the vine-yard

gyrnde. and him forwyrnde naboð. Þa olæhte gezabel þam
desired and him refused naboth Then flattered jezebel the
 unrihtwisan and cwæð. Arís and gereorda ðe mid rædfæstum
unrighteous-one and said Arise and feed thee with resolute
 mode. ic ðe forgife þone wineard ðe ðu gewilnodest.
mind I to-thee give the vineyard which thou desiredst
 Þa sende gezabel sona anne pistol. to naboðes neh-geburum
Then sent jezebel at-once a letter to of-naboth neighbors
 mid þisum ge-banne. Habbað eow gemot. and to middes
with this command Have for-you meeting and in midst
 settað naboð eowerne nehgebúr. biddað lease gewitan þæt hi
set naboth your neighbor ask false witnesses that they
 hine forsecgan on eowere gesamnunge ðus. Naboð wyrigde
him accuse in your assembly thus Naboth cursed
 on ure gewitnysse god and his cyne-hlaford. acwellað hine
in our witness god and his king-lord kill him
 siððan. Þa dydon þa heafod-menn swa swa þæt hetelice
afterward Then did the head-men so as the hateful
 wif him on gewrite bebead. and budon him to gemote.
woman them in writing commanded and summoned him to meeting
 Fundon ða lease gewitan þe forlugon naboð. þæt he
Found then false witnesses who belied naboth that he
 sceolde wyrigan wælhreowlice god. and his cyne-hlaford.
should curse cruelly god and his king-lord
 and acwealdan hine mid stanum. Cyddon ða gezabele. þæt
and killed him with stones Made-known then to-jezebel that
 naboð cucu næs. Hwæt ða gezabel eode mid blysse to þam
naboth alive not-was Lo then jezebel went with bliss to the
 unrihtwisan cyninge. and cwæð him ðus to. Arís nu and
unrighteous king and said him thus to Arise now and
 hafa ðe naboðes win-eard. þeah ðe he þe ðæs ne uðe.
have for-thee of-naboth vine-yard though that he thee that not granted

hé is nú unlifes. Ða arás se arleasa. and ferde to naboðes
he is now lifeless Then arose the impious-one and went to of-naboth
 winearde wolde hine habban. Ða com him gangende to
vineyard would it have Then came him going to
 se godes witega helias. asend fram gode and sæde him
the of-god prophet elijah sent from god and said to-him
 ðas word. Ðus cwæð se ælmihtiga god. Þu ofsloge and
these words Thus said the almighty god Thou slewest and
 geagnodest. Swa swa hundas lapodon naboðes blóð. swa hi
seizedst So as dogs lapped of-naboth blood so they
 sceolon lapian and liccian þin blóð. ic adilegie þinne hired
shall lap and lick thy blood I destroy thy household
 and fordó þinne ofspring. forðan þe ðu me getyrgdest and
and undo thy offspring because that thou me provokedst and
 min folc mis-tihest. and gezabel sceolon etan ælegrædige
my people mis-leddest and jezebel shall eat all-greedy
 hundas. Hwæt ða æfter fyrste ferde acháb se cyning
dogs Lo then after time went abab the king
 to-geanes syrian cynincge mid swyðlicre fyrdinge. wolde mid
against of-syrians king with great army would with
 gewinne wanian his rice. þa hét syrian cyning sona
war diminish his kingdom then commanded of-syrians king at-once
 his cepan. þæt he ana feolle of eallum his folce.
him watch-for that he alone fell of all his people

219 Ða gebende an scytta sona his bogan. and ascét ana flán
Then bent an archer at-once his bow and shot one arrow
 swylce on ungewis. and atæsde ðone cyning betwux þære
as-if at random and struck the king between the
 lungene. þæt he feallende sweolt on ðam gefeohte ærest. Ða
lungs that he falling died in the battle first Then
 gewende his here aweg swyðe hraðe and leddon ðone cyning
went his army away very quickly and led the king

on his cræte swa deadne. and his blod ða fleow binnon ðam
in his chariot so dead and his blood then flowed within the
 cræte. þæt liccodon hundas ðaða hí hám comon. Ða feng
chariot that licked dogs when they home came Then succeeded
 his sunu sona to his rice. oozias gehaten swyðe yfel-dæda. He
his son at-once to his kingdom abaziah called very evil-doing He
 ferde swa swa his forcuða fæder and swa swa his fracode modor
fared so as his wicked father and so as his vile mother
 him yfele gebysnodon. and binnon twam gearum his lifes
to-him evil exemplified and within two years his life
 ðolode. and his lænan rices. He feoll of anre stægere. and
lost and his transitory kingdom He fell from a stair and
 forðy gelæg. Sende ða to hæðengilde het axian be him.
therefore lay Sent then to heathen-god commanded ask about him
 and helias gemette þa menn ðe he asende. cwæð him sona
and elijah met the men whom he sent said them at-once
 to. swa swa him sæde godes engel. Hwæt la nis se ælmihtiga
to so as to-him said of-god angel What O not-is the almighty
 god on israhela ðeode. and ge farað to hæðengilde eowre hæle
god in of-israel nation and ye go to heathen-god your health
 to axienne. Nu cwæð se ælmihtiga forði. þæt se cynincg ne
to ask Now said the almighty therefore that the king not
 sceall arisan of ðam bedde þe he on lið. ac sceall beon dead.
shall arise from the bed which he on lies but shall be dead
 Ða gewendon ða ærendracan eft to ðam cynincge. and 240
Then went the messengers again to the king and
 cyddon hwæt se witega him be wege sæde. Ða sende se
made-known what the prophet to-them by way said Then sent the
 cyning sona fiftig manna to ðam godes witegan. wolde hine
king at-once fifty men to the of-god prophet would him
 gelangian. Ða cwæð se yldosta to ðam arwurðan witegan. Gang
summon Then said the eldest to the venerable prophet Go

nu godes man of þære grædan dune. se cynincg gewilnað þæt
now of-god man from the grassy hill the king desires that
 þu cume him to. Ða andwyrde helias anrædlice and cwæð.
thou come him to Then answered elijah resolutely and said
 Gif ic godes man eom. forbærne eow godes fyr. Hwæt þa
If I of-god man am let-burn-up you of-god fire Lo then
 mid ðam worde wand fyr of heofonum and forbærnde
with the word came-whirling fire from heavens and burned-up
 þa fiftig manna mid ealre heora fare. Ða asende se cynincg
the fifty men with all their company Then sent the king
 eft oðre fiftig up to ðære dune þær helias sæt. and him
again other fifty up to the hill where elijah sat and to-them
 eallswa getimode swaswa ðam oðrum flocce. þæt hi wurdon
just-so happened as to-the other band that they were
 forbærnde mid brastligendum lige. heofonlices fyres færllice
burned-up with crackling flame of-heavenly fire suddenly
 ealle. Ða asende se cynincg gyt ðriddan siðe him to fiftig his
all Then sent the king yet third time him to fifty his
 ðegna. Ða feollan ealle on cneowum biddende þone witegan
thanes who fell all on knees asking the prophet
 mid bifigendre heortan. þæt hé hí ne forbærnde ðeahðe hi
with trembling heart that he them not burned-up though they
 heora ærende abudon. swa swa ða oþre ðe him ær tocomon.
their errand announced so as the others who him before came-to
 261 Ða het godes engel þæt he gán sceolde forð mid ðam
Then commanded of-god angel that he go should forth with the
 mannum. unforht to ðam cynincge. Elias ða eode to þam
men unafraid to the king Elijah then went to the
 adlian cyninge. and him sylfum sæde þæt he sweltan sceolde.
sick king and to-him self said that he die should
 forðan þe he asende to þam sceandlican hæðengilde. to
because that he sent to the shameful heathen-god to

befrinenne his hæle swylce god nære on israhel. Ða gewat
ask his health as-if god not-was in israel Then departed
 se cyning swa swa se witega cwæð. and his broðor ioram
the king so as the prophet said and his brother joram
 feng to his rice. and hit endlyfan gear yfele geheold. and
succeeded to his kingdom and it eleven years evilly held and
 his modor gezabél manfullice leofode on fulum forligere and
his mother jezebel wickedly lived in foul fornication and
 on ælcere fracodnyssse. oppæt godes wracu hire wælhreownysse
in each vileness until of-god vengeance her cruelty
 geendode. Betwux ðysum wearð se witega helias up to
ended Between this was the prophet elijah up to
 heofonum ahafen hál butan deaðe. and lyfað git on lichaman
heavens raised whole without death and lives yet in body
 mid langsumre strangunge. Heliseus his gingra eode mid
with long strength Elisha his disciple went with
 him on ær. Ða cwæð se lareow helias to his leorning-cnihte.
him — before then said the teacher elijah to his disciple
 Bide me loca hwæs þu wille ærðan þe ic beo genumen of
Ask me look what thou will before that I be taken from
 ðinre gesihðe. and of ðysum geswince. Ða cwæð eliseus to
thy sight and from this toil Then said elisha to
 ðam arwurðan witegan. Ic bidde þe min fæder. þæt ic beo
the venerable prophet I pray thee my father that I be
 afylled mid þam witegendlicum gaste þe on ðe nu wunað.
filled with the prophetic spirit which in thee now dwells
 Ða cwæð helias to his leorning-cnihte. Myceles þu bæde. ac 283
Then said elijah to his disciple Much thou askedst but
 ðu bist swa ðeah tiða gif ðu most geseon hu ic siþige
thou wilt-be so though granted if thou mayest see how I journey
 heonon. gif ðu hit ne gesihst soðlice hit ne bið. Betwux heora
hence if thou it not seest truly it not is Between their

spræce com an heofonlic cræt swylce eall fyren mid fleogendum
speech came a heavenly chariot as-if all fiery with flying
 horsum. and helias ferde on ðam fægeran cræte upp geond ða
horses and elijah went in the fair chariot up through the
 lyft. and let afeallan his basincg. Ða geseah heliseus hu he
air and let fall his cloak Then saw elisha how he
 siðode up. and clypode hlude æfter his lareowe þus. Pater mi.
journeyed up and called loudly after his teacher thus Father my
 pater mi. Currus israhel et auriga eius. þæt is on engisc;
father my Chariot of-israel and charioteer his that is in english
 Fæder min. fæder min. israheles cræt. and his wissigend. þæt
Father my father my of-israel chariot and his guide that
 is cræt-wisa. He ne geseah hine siððan ac genam sona his
is chariot-guide He not saw him afterward but took at-once his
 basincg ðe of þam cræte ætfeoll. and ferde ongean. and wæs
cloak which from the chariot fell-off and went back and was
 godes witega swa wís swa se oðer. and fela wundra worhte.
of-god prophet as wise as the other and many wonders wrought
 and witegode fela ðincg. He arærde ænne deadne mann þurh
and prophesied many things He raised a dead man through
 drihtnes mihte. ænne on his life. and oðerne æfter his forðsiðe.
of-lord might one in his life and another after his departure
 302 Æfter þæs witegan forð-siðe wearð an lic gebroht to ðæs
After of-the prophet departure was a body brought to of-the
 halgan byrgene. and sceaðan þa afligdon færllice ða lic-menn.
saint tomb and robbers then put-to-flight suddenly the bearers
 þæt hi forleton þone deadan uppan his byrgene. and urnon
that they left the dead upon his tomb and ran
 aweg swa hraðe swa hi besawon on ðone reþan flocc. Ða aras
away as quickly as they looked on the fierce band Then arose
 se deada mid ðam þe he hrepode þa byrgene. and eode ham
the dead-one with that that he touched the tomb and went home

gesund for heliseus geearnungum. Heliseus gehælde eac ænne
sound for of-elisha merits Elisha healed also an
 ealdor-man fram ðam atelicum hreoflan. se hatte náámán of
ealdorman from the hideous leprosy who was-called naaman from
 syrian lande. and he gelyfde on god þurh þæt mycele wundor
of-syrians land and he believed in god through the great wonder
 ðe god on him geworhte. Fela oðre tacna gefremede god
which god on him wrought Many other signs performed god
 þurh hine on israhela ðeode. on þam yfelan timan. Heliseus
through him in of-israel nation in the evil time Elisha
 ða asende sumne oðerne witegan mid godes ærende to anum
then sent a-certain other prophet with of-god errand to an
 ealdor-menn hieu gehaten. het hine halgian to cynincge.
ealdorman jehu called commanded him hallow as king
 Ða ferde se geonga witega to þam foresædan ealdor-menn.
Then went the young prophet to the aforesaid ealdorman
 begeat his heafod mid ele. swa swa se ælmihtiga hét. and
poured his head with oil so as the almighty commanded and
 ahead him godes ærende an-rædllice and cwæð. God ælmihtig
announced to-him of-god errand resolutely and said God almighty
 cwæð be þe. ic ðe to cynincge gesmyrode. ofer israhela
said about thee I thee as king anointed over of-israel
 folc. þæt þu eall adilegie achabes ofsprincg ðæs arleasan
people that thou all destroy of-abab offspring the impious
 cynincges. þæt ic beo gewrecen on þære awyrigendan gezabel.
king that I be avenged on the cursed jezebel
 Heo bið hundum to mete ná bebyrged on eorðan. Hwæt ða hieu 325
She is for-dogs as food not buried in earth Lo then jehu
 se ní-gehalgode cynincg. ferde mid fultume to gefremmenne þa
the newly-hallowed king went with help to perform the
 þincg ðe him god bebead betwux his gebroðrum. Pa com
things which him god commanded among his brothers Then came

him togeanes Ioram se cyning. axode hwæðer he come mid
 him toward Joram the king asked whether he came with
 sibbe swa caſſice. Ða andwyrde hieu and cwæð unforht him to.
 peace so boldly Then answered jebu and said unafraid him to
 Git ðinre modor manfullan forligr. and fela unlybban syndon
 Yet of-thy mother wicked fornication and many sorceries are
 forðgeſe. Ða gewende ioram awæg ſona. and cwæð. Ðis
 prevailing Then went joram away at-once and said This
 ſynd ſyrwunga. and hieu hine ſcét bæftan his bæce. þæt him
 are plots and jebu him ſhot behind his back that him
 to-bærſt ſeo heorte. Het hine ða wurpan of þam wege
 burſt the heart Commanded him then caſt from the way
 ſwa deadne. Ða fleah iudea cyning þe com mid ðam oþrum.
 ſo dead Then fled of-jews king who came with the other
 ac hieu hine offerde and him his feorh benam. wende þa to
 but jebu him overtook and him his life deprived turned then to
 gezebel þe wæs on þære byrig. and ſtód uppon anre upflora
 jezebel who was in the city and ſtood upon an upper-floor
 ænlice geglencged. and gehiwode hire eagan and hire neb mid
 ſplendidly adorned and colored her eyes and her face with
 rude togeanes hieu. and beheold his to-cyme. Ða beſeah hieu
 red toward jebu and beheld his coming Then looked jebu
 to þære ſceande up. and het hi aſceofon ſona under-bæc.
 to the ſhameful-one up and commanded her ſhove at-once back

346 Heo wearð ða aſyſſed ætforan ðam horſum. and þa hors hi
 She was then felled before the horſes and the horſes her
 oftrædan huxlice under fotum Hieu þa eode to his gereorde
 trampled ſcornfully under feet Jebu then went to his meal
 ſittan. and æfter his ðenunge cwæð to his þegnum. Gað to
 ſit and after his ſerving ſaid to his thanes Go to
 þære hætſe (vel ſceande) þe ic hét niþer aſceofan. and
 the witch or ſhameful-one whom I commanded down ſhove and

bebyriað hire lic for hire gebyrdum. Hi eoden ardlice to
 bury her body for her birth They went quickly to
 ac heo wæs eall freten butan þam handum anum. and þam
 but she was all devoured except the hands alone and the
 heafde ufweardum. and þam fot-wylmum þurh fule hundas.
 head upper and the foot-soles through foul dogs
 Ða cyddon ða cnihtas þam cynincge þæt. and he cwæð to
 Then made-known the servants to-the king that and he said as
 andsware. þæt hit wæs ær swa gewitegod. Ða wæran of
 answer that it was before so prophesied Then were from
 samarian hund-seofontig æðelinga achabes suna þæs ealdan
 samaria seventy princes of-abab sons of-the old
 cynincges iorames gebroðra. Ða het se bealda hieu ða
 king of-joram brothers Then commanded the bold jehu the
 ceastergewaran. þæt hi of ðam hund-seofontigum ænne æðeling
 city-dwellers that they of the seventy one prince
 gecuron him to cynincge. and fuhton him togeanes for heora
 chose for-them as king and fought him against for their
 hlafordum. Ða sende seo burh-warū to ðam breman hieu.
 lords Then sent the city-folk to the famous jehu
 budon him manrædene to eallum his bebodum. Ða het
 offered to-him homage to all his commands Then commanded
 hieu him to gebringan þæra æðelinga heafdu ealle þæs
 jehu him to bring of-the princes heads all after-that
 on mergen. and he acwealde siððan ælc þincg ðæs cynnes.
 in morning and he killed afterward each thing of-the kin
 Gewende ða to samarian þære fore-sædan byrig. and het
 Went then to samaria the aforesaid city and commanded
 him to gelangian þa leasan deofolgildan. þe báál wurðodon
 him to summon the false devil-worshipers who baal honored
 wolde hine gespræcan. Het ða gedreohlæcan þæs deofles
 would him speak-with Commanded then cleanse of-the devil

368

templ. sæde þæt he wolde hine wurðian for god. swa swa
temple said that he would him honor as god so as
 acháb dyde and eac git swyðor. Ða comon þa sacerdas to
abab did and also yet more Then came the priests to
 þam cynincge ealle. and he hét hí ingan to ðam gode
the king all and he commanded them go-in to the god
 báál. and him geoffrian þa estfullan onsægednyssa. Hwæt
baal and to-him offer the devout sacrifices Lo
 ða hieu het hi ealle ofslean. and forbærnan þone báál
then jehu commanded them all slay and burn-up the baal
 and to-bræcan his templ. Worhton þa anne gangtun. þær
and break his temple Made then a privy there
 ðær se god báál ær wæs gewurðod wolice oðþæt. Ða com
where the god baal before was honored perversely until-that Then came
 godes word to ðam cynincge þus. Forðan þe þu geworhtest
of-god word to the king thus Because that thou wroughtest
 minne willan geornlice on achabes ofsprincge. and hí ealle
my will eagerly on of-abab offspring and them all
 adilogodest. þine suna gesittað þæt cyne-setl on israhel oð ða
destroyedst thy sons occupy the king-seat in israel until the
 feorþan mægðe. mid fæderlicre æfter-gengnysse. Manega cynegas
fourth generation with fatherly succession Many kings
 wæron myslice geworhte æfter þysum rixiende on israhela
were variously made after this reigning in of-israel
 rice. and eac on iudea lande. oðþæt se geleafulla cynincg
kingdom and also in of-jews land until the faithful king
 ezechias gehaten mid ealre heortan gebeah to ðam ælmihtigan
bezekiah called with all heart turned to the almighty
 gode. and his biggengas arærde. and towearp þa deofolgild þe
god and his worshipps raised and overthrew the idols which
 dwollice oþ þæt wæron gewurðode mid wolicum biggencgum.
foolishly until that were honored with perverse worshipps

He rixode on iudea lande an leas ðryttig geara. and wislice 393
He reigned in of-jews land one less thirty years and wisely
 leofode forðan þe he lufode god. and god hine gescylde wið
lived because that he loved god and god him sbielded against
 syrian cyning. sennacherib gehaten þe mid hóle him on
of-syrians king sennacherib called who with calumny him against
 wan. and mid ormætre fyrdincge hine afyllan wolde. and asende
fought and with enormous army him fell would and sent
 his heretogan to. ðe huxlice spræc be gode and be ezechian
his general to who scornfully spoke about god and about bezekiah
 mid mycclum gebeote. Hwæt ða ezechias anmodlice clypode
with great boasting Lo then bezekiah resolutely called
 to ðam ælmihtigan gode. þæt he hine ahredde. Ða asende
to the almighty god that he him rescued Then sent
 god his engel to þam syriscan here. and ofsloh on anre nihte
god his angel to the syrian army and slew in one night
 an hund þusend manna. and hund-æhtatig ðusend and sumne
one hundred thousand men and eighty thousand and some
 eacan ðærto. Ða geseah sennacherib sona ðæs on mergen.
addition thereto Then saw sennacherib at-once after-that in morning
 þæt his here wæs ofslagen mid heofonlicum swurde. Wende þa
that his army was slain with heavenly sword Went then
 sona hám. and his twægen suna hine ofslogon mid swurdes
at-once home and his two sons him slew with of-sword
 ecge. Swa ahredde se ælmihtiga god þone æþelan cynincg. and
edge So rescued the almighty god the noble king and
 eac his leode for his geleafan. Æfter ðysum wearð geuntrumod
also his people for his faith After this was sickened
 ezechias [oð] deað. and him com gangende to godes witega
bezekiah to death and him came going to of-god prophet
 isaias. abead him godes ærende þus bealdlice and cwæð.
isaiah announced to-him of-god errand thus boldly and said

414 God cwæð be ðe cynincg. þæt þu becweðe þine ðincg. forðan
God said about thee king that thou bequeath thy things because
 þe ðu sweltan scealt. and þu soðlice ne leofast. Ða awende
that thou die shalt and thou truly not livest Then turned
 ezechias to wage his ansyne. and clypode to gode þus cweðende
hezekiah to wall his face and called to god thus saying
 mid wope. Ic bidde þe min drihten þæt þu beo gemyndig hu ic
with weeping I pray thee my lord that thou be mindful how I
 ætforan ðe ferde on fulfremedre heortan. and on soðfæstnysse
before thee went in perfect heart and in truth
 þe symle gecwemde. Isaias se witega wæs awæg farande. ac
thee ever pleased Isaiah the prophet was away going but
 god hine gecyrde þus him eft secgende. Gecyr to ezechian
god him turned thus to-him again saying Turn to hezekiah
 and sege him ðas word. Drihten god gecwæð þe dauid on
and say to-him these words Lord god said whom david in
 ge-lyfde. ic gehyrde þin gebed. and ic beheold þinne wóp. and
believed I heard thy prayer and I beheld thy weeping and
 efne ic ðe gehæle þæt þu hál gæst nu embe þry dagas to
even I thee heal that thou whole goest now after three days to
 þines drihtnes temple. and ic fiftyne gear þe to fyrste læte
of-thy lord temple and I fifteen years to-thee as respite let
 ðinum dagum to eacan. and ic eac þas burh gescylde. Ða
to-thy days as increase and I also this city shield Then
 het se witega isaias wyrcan ænne clypan to þæs cynincges
commanded the prophet isaiab make a poultice for of-the king
 dolge. and him com ða hælu. He leofode þa siððan oð
wound and to-him came then health He lived then afterward until
 þæt sixteoðe gear. and mid ealre godnysse gode gecwemde.
the sixteenth year and with all goodness god pleased

Mannases wæs gecyged ezechias sunu. and se feng to rice 434
Manasseh was called of-bezekiah son and he succeeded to kingdom
 æfter his fæder geendunge. and mid manegum yfelum dædum
after of-his father ending and with many evil deeds
 þone ælmihtigan god gegremode. Ða asende him god to
the almighty god angered Then sent him god to
 swyðlice steore. swa þæt him comon to ða chaldeiscan leoda
severe correction so that him came to the chaldean peoples
 and hine gebundenne geleddon to babiloniscre byrig. and on
and him bound led to babylonian city and into
 cwearterne bescufon to sceame his kyne-scipe. Ða behreowsode
prison shoved for shame of-his kingship Then repented
 mannases mycclum his synna. and mid eallre heortan to þam
manasseh greatly his sins and with all heart to the
 ælmihtigan clypode. biddende miltsunge ealra his man-dæda.
almighty called asking mercy of-all his evil-deeds
 and behet geswicennysse and hit eac swa gelæste. Hwæt ða
and promised cessation and it also so performed Lo then
 se ælmihtiga god þas earman cynincges bene gehyrde. and
the almighty god of-this wretched king prayer heard and
 gebrohte hine eft to his cyne-rice of ðam reðan cwearterne.
brought him again to his kingdom from the fierce prison
 and he ge-bette syððan þæt ðæt he ær tobræc. He oncnæow
and he amended afterward that which he before broke He recognized
 þa godes mihte and his mildheortnysse on him and awende his
then of-god might and his mercy on him and turned his
 dæda to his drihtnes willan. and wel ge-endode þeah ðe he yfele
deeds to of-his lord will and well ended though that he evilly
 ongunne. His sunu amón swyðe ungesælig feng to his rice.
began His son amon very unblessed succeeded to his kingdom

and hit unrihtlice heold swa þæt hé forlét þone almihtigan
and it wrongly held so that he forsook the almighty
god. and deofolgild beeode and dæd-bote ne geworhte.

god and idolatry practiced and penance not wrought

456 Twa gear he rixode unrædfæstlice. Ða gewearð his þegnum

Two years he reigned unwisely Then agreed his thanes

þæt hi hine acwealdon and Iosias his sunu sona feng
that they him killed and Josiah his son at-once succeeded
to rice. on iunglicre ylde and ge-eftenlæhte dauide on ealre

to kingdom in youthful age and imitated david in all

godnysse. and godes wyllan gefremode. He awearp yfelnysses
goodness and of-god will performed He cast-away evil

and ða unrihtan biggengas ðæra leasra goda þe his fæder on
and the unrighteous worships of-the false gods which his father in
gelyfde. and geedniwode godes æ. mid eallum biggencgum.

believed and renewed of-god law with all worships

and wiccan forðde. and wigleras afligde. and drycræft

and witches destroyed and soothsayers put-to-flight and sorcery

towearp his drihtne to gecwemednysse. Næs soðlice nan

overthrew for-his lord for pleasing Not-was truly any

cynincg þe gecyrde swa geornlice mid ealre heortan to ðam
king who turned so eagerly with all heart to the

ælmihtigan gode beforan iosian. ne eac siððan ne com nan his
almighty god before josiah nor also afterward — came any his

gelica ðe swa gelyfde on god. An and þryttig geara. he rixode
like who so believed in god One and thirty years he reigned

þrymlice on hierusalem. and myldheortnysse weorc be moyses.
gloriously in jerusalem and of-mercy works by of-moses

æ. symle beeode. swa swa us secgað gewrytu. Ne mage we
law ever practiced so as to-us say writings Not can we

awritan ða mænig-fealdan gerecednyssa ealra iudeiscra cyninga
write the manifold narratives of-all jewish kings

on ðisum lytlan cwyde. oððe israhela ðeode hu hi ealle
in this little speech or of-israel nation how they all
 leofodon. ac we cweðað to soðum se þe synnum gehyrsumað.
lived but we say for true he who sins obeys
 and godes beboda forsyhð nu on þæs godspelles timan. þæt
and of-god commands despises now in of-the gospel time that
 he bið þam cynincgum gelic ðe gecuron deofolgild. and heora
he is the kings like who chose idols and their
 scyppend forsawon. Se ðe soþlice is ana god ælmihtig. æfre
creator despised He who truly is alone god almighty ever
 rixigende. Pam sy wulder on ealra worulda woruld. AMEN.
reigning To-whom let-be glory in of-all worlds world AMEN
