

OLD ENGLISH SERIES • VOLUME 19

LIVES OF SAINTS



ÆLFRIC

# Ælfric's Lives of Saints

*Part Two: Alban to Vincent*

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

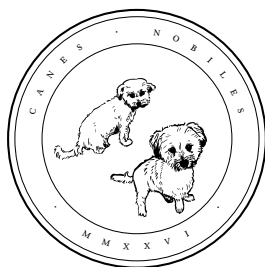


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The Old English text follows Walter W. Skeat's text,  
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Set from page scans of that printing

Translated and composed with AI, edited by Christopher Hench  
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 Passion of Saint Vincent, which the manuscript lacks,  
is his text from Cambridge University Library MS li. 1. 33. The margin gives  
Skeat's line number, counted within each item, where a paragraph begins.

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## Passio sancti Albani martyris

XIX · SAINT ALBAN

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*Diocletian's persecution reaches England, and Alban shelters a fleeing priest, believes, and goes out to the persecutors in the priest's cloak. Led out to be beheaded, he dries the river before him; his executioner throws down his sword and believes, a spring rises where Alban dies, and the new executioner's eyes fall out. An appended sermon says a robber may still repent, but traitors perish like Abithophel, Absalom, and Judas, and so do bribed judges and men who sell churches like mills.*

Sum hæðen casere wæs ge-haten dioclitianus se wæs 1  
A-certain heathen emperor was called diocletian who was  
to casere gecoren þeahðe he cwealm-bære wære. æfter  
to emperor chosen though-that he murderous were after  
cristes acennednysse twam hund gearum. and syx and  
of-christ birth two hundred years and six and  
hund-eahtatigum ofer ealne middan-eard. and he rixode twentig  
eighty over all middle-earth and he reigned twenty  
geara reðe cwellere. swa þæt he acwealde and acwellan hét  
years fierce killer so that he killed and kill commanded  
ealle ða cristenan þe he of-axian mihte. and forbærnde  
all the christians whom he find-out could and burned  
cýrcan. and berypte ða unscaððigan. and þeos arleasa ehtnyss  
churches and plundered the innocent and this impious persecution  
unablinnendlice eode ofer ealne middan-eard ealles tyngear.  
unceasingly went over all middle-earth in-all ten-years  
oðþæt heo to engla lande eac swylce becom. and þær fela  
until it to of-angles land also likewise came and there many  
acwealde ða þe on criste gelyfdon. an ðara wæs albanus se  
killed those who in christ believed one of-those was alban the  
æþela martyr. seðe on þære ehtnyss eac wearð acweald for  
noble martyr who in the persecution also was killed for

cristes geleafan. swa swa we cyðað hér. On þam dagum  
*of-christ faith so as we make-known here In those days*  
 becom seo cwealmbære ehtnyss to engla lande fram ðam  
*came the murderous persecution to of-angles land from the*  
 arleasan casere. and þa cwelleras cepton ðæra cristenra gehwær  
*impious emperor and the killers watched-for the christians everywhere*  
 mid ormetre wodnysse. Ða ætwand him an preost. Se arn  
*with immense fury Then escaped them a priest He ran*  
 digollice to albanus huse. and ðær ætlutode his laðum ehterum.  
*secretly to alban house and there hid-from his hateful persecutors*  
 and albanus hine under-feng þeahðe he gefullod nære.  
*and alban him received though-that he baptized not-were*

- 23 Ða be-gan se preost swa swa he god lufode his gebedu  
*Then began the priest so as he god loved his prayers*  
 singan and swyðe fæstan. and dæges and nihtes his drihten  
*sing and greatly fast and by-day and by-night his lord*  
 herian. and betwux ðam secgan ðone soðan geleafan þam  
*praise and between that say the true faith to-the*  
 arwurþan albane. oþþæt he gelyfde on ðone soðan god. and  
*venerable alban until he believed in the true god and*  
 wiðsoc þam hæðen-scype. and wearð soþlice cristen. and  
*renounced the heathenship and became truly christian and*  
 swyðe geleaffull. Ða wunode se preost mid ðam arwurðan  
*very faithful Then dwelt the priest with the venerable*  
 were. oþþæt se ealdor-mann ðe ehte ða cristenan hine  
*man until the ealdorman who persecuted the christians him*  
 ðær geaxode. and hine ardlice het to him gefeccan mid  
*there found-out and him quickly commanded to him fetch with*  
 fullum gramen. Ða comon ða ærendracan to albanes huse.  
*full anger Then came the messengers to of-alban house*  
 ac albanus eode ut to þam ehterum mid ðæs preostes  
*but alban went out to the persecutors with of-the priest*



hakelan swylce he hit wære. and hine nolde ameldian ðam  
*cloak as-if he it were and him would-not betray to-the*  
 manfullum ehterum. He wearð þa gebunden and ge-broht  
*wicked persecutors He was then bound and brought*  
 sona to ðam arleasan deman. þær he ða defollican lác  
*at-once to the impious judge where he the devilish gift*  
 his godum offrode mid his gegadum eallum. Þa wearð  
*to-his gods offered with his companions all Then became*  
 se dema deofollice gram sona swa he beseah on þone  
*the judge devilishly angry as-soon as he looked on the*  
 soðfæstan martyr. forðan þe he under-feng ðone fleondan  
*truthful martyr because that he received the fleeing*  
 preost. and hine sylfne sealde to slege for hine. het  
*priest and him self gave to slaughter for him commanded*  
 hine þa lædan to ðam hæðen-gilde and cwæþ. þæt he  
*him then lead to the heathen-god and said that he*  
 sylf sceolde ða swaran wita onfón þe he þam preoste  
*self should the heavy torments receive which he for-the priest*  
 gemynte gif he mihte hine gefón. butan he hraðe gebuge  
*intended if he could him catch unless he quickly bowed*  
 to his bysmorfullum godum. ac albanus næs afyrht for  
*to his shameful gods but alban not-was afraid for*  
 his feondlicum þeow-racan. forðan þe he wæs ymb-gyrd mid  
*his hostile threats because that he was girded with*  
 godes wæpnum to þam gastlicum gecampe. and cwæð þæt he  
*of-god weapons for the spiritual battle and said that he*  
 nolde his hæsum gehyrsumian. ne to his hæðengilde bugan.  
*would-not his commands obey nor to his heathen-worship bow*  
 Þa axode se dema ardlice and cwæð. Hwylcere mægðe eart 53  
*Then asked the judge quickly and said Of-what nation art*  
 þu. oððe hwylcere manna. Ða andwyrde albanus þam arleasan  
*thou or of-what men Then answered alban the impious-one*

þus. Hwæt belympð to þe hwylcere mægðe ic sy. ac gif ðu  
*thus What belongs to thee of-what nation I be but if thou*  
 soð wylt gehyran ic þe secge hraðe. þæt ic cristen eom and  
*truth wilt hear I thee say quickly that I christian am and*  
 crist æfre wurðige. Se dema him cwæð to. Cyð me þinne  
*christ ever worship The judge him said to Make-known to-me thy*  
 naman butan ælcere ylðinge. nu ic axie ðus. Se godes cempa  
*name without any delay now I ask thus The of-god soldier*  
 cwæð to þam cwellere þus. Ic hatte albanus. and ic on þone  
*said to the killer thus I am-called alban and I in the*  
 hælend gelyfe. se ðe is soð god. and ealle gesceafta geworhte.  
*savior believe he who is true god and all creatures wrought*  
 to him ic me gebidde and hine æfre wurðige. Se cwellere  
*to him I me pray and him ever worship The killer*  
 andwyrde þam arfæstan were. Gif ðu þæs ecan lifes gesælpe  
*answered the pious man If thou of-the eternal life happiness*  
 habban wylt. þonne ne scealt ðu elcian þæt ðu offrige þam  
*have wilt then not shalt thou delay that thou offer to-the*  
 mærum godum. mid mycelre underðeodnysse. Albanus him  
*famous gods with great subjection Alban him*  
 andwyrde. Eowre godas offrunga ne magon þe ge deoflum  
*answered Your gods offerings not can which ye to-devils*  
 offriað eower gehelpan. ne eowerne willan gefremman. ac ge  
*offer you help nor your will accomplish but ye*  
 underfoð to medes ða ecan wita on ðære widgillan helle.  
*receive as reward the eternal torments in the vast hell*

- 73 Hwæt ða se dema deofollice yrsode. and het beswingan  
*Lo then the judge devilishly raged and commanded scourge*  
 þone halgan martyr. wende þæt he mihte his modes  
*the holy martyr supposed that he could his of-mind*  
 anrædnysse mid þam swingelum gebigan to his biggengum.  
*constancy with the scourges bend to his worships*

ac se eadiga wer wearð þurh god gestrangod. and ða swingle  
*but the blessed man was through god strenghtened and the scourges*  
 forbær swyðe geþyðglice. and mid glædum mode gode ðæs  
*endured very patiently and with glad mind to-god for-that*  
 þancode. Ða geseah se dema þæt he oferswyðan ne mihte þone  
*thanked Then saw the judge that he overcome not could the*  
 halgan wer mid þam hetelicum witum ne fram criste gebigan.  
*holy man with the hateful torments nor from christ bend*  
 and het hine acwellan mid beheafdunge for ðæs hælendes  
*and commanded him kill with beheading for of-the savior*  
 naman. Ða dydon þa hæðenan swa swa hi het se dema.  
*name Then did the heathens so as them commanded the judge*  
 and leddon ðone halgan to beheafdigenne. ac hi wurdon  
*and led the holy-one to behead but they were*  
 gelette lange æt anre brycge. and stodon oð æfnunge for ðam  
*hindered long at a bridge and stood until evening for the*  
 ormætan folce. wæra and wifa. þe wurdon onbryrde. and  
*enormous crowd of-men and of-women who were stirred and*  
 comon to ðam martyre and him mid eoden. Hit gelamp ða.  
*came to the martyr and him with went It happened then*  
 swa þæt se geleafleasa dema ungereordod sæt. on ðære ceastra  
*so that the unbelieving judge unfed sat in the city*  
 oð æfen butan ælcere ðenunge unþances fæstende. Hwæt ða  
*until evening without any service unwillingly fasting Lo then*  
 albanus efsan wolde to slege. and eode to þære éa þaða  
*alban hasten would to slaughter and went to the river when*  
 he ofer þa brycge ne mihte. and beseah to heofonum þone  
*he over the bridge not could and looked to heavens the*  
 hælend biddende. and seo ea þær-rihte adruwode him ætforan.  
*savior praying and the river straightway dried-up him before*  
 and him weg rymde. swa swa he ge-wilnode æt gode.  
*and for-him way made so as he desired from god*

98 Ða wearð se cwellere þe hine acwellan sceolde þurh þæt  
*Then was the killer who him kill should through that*  
 wundor abryrd. and awearp his swurd arn ða ardlice þaða hi  
*wonder stirred and cast-away his sword ran then quickly when they*  
 ofer ða ea comon. and feoll to his fotum mid fullum geleafan.  
*over the river came and fell to his feet with full faith*  
 wolde mid him sweltan ærðan þe he hine sloge. He wearð  
*would with him die before that he him slew He was*  
 þa gean-læht mid anrædum geleafan to ðam halgan were þe  
*then joined with steadfast faith to the holy man whom*  
 he beheafðian sceolde. and þæt swurd læg þær scynende him  
*he behead should and the sword lay there shining him*  
 ætforan. and heora nan nolde naht eaðe hine slea. Ða wæs  
*before and of-them none would aught easily him slay Then was*  
 ðær gehende þam halgan wære án myrige dún mid wirtum  
*there near to-the holy man a pleasant hill with plants*  
 amet. mid eallre fægernysse and eac ful smeðe. Ða eode  
*painted with all fairness and also full smooth Then went*  
 albanus ardlice ðyder. and bæd sona æt gode þæt he him  
*alban quickly thither and asked at-once from god that he him*  
 sealde wæter uppan ðære dune. and he dyde swá. Ðær arn þa  
*gave water upon the hill and he did so There ran then*  
 wylspryncg æt albanes fotum þæt men mihton tocnawan his  
*a-spring at of-alban feet that men could perceive his*  
 mihte wið god. þa ða se stream arn of ðære sticolan dune.  
*might with god then when the stream ran from the steep hill*  
 He wearð þa be-heafðod for ðæs hælendes naman uppan ðære  
*He was then beheaded for of-the savior name upon the*  
 dune. and to his drihtne ferde mid sigefæstum martyr-dome.  
*hill and to his lord went with victorious martyrdom*  
 and soðum geleafan ac his slaga ne moste gesundful lybban.  
*and true faith but his slayer not might sound live*

forðam þe him burston út butu his eagan. and to eorðan  
*because that him burst out both his eyes and to earth*  
 feollon mid albanes heafde. þæt he mihte oncnawan hwæne he  
*fell with of-alban head that he could perceive whom he*  
 acwealde Hi beheafðodon syððan þone soðfæstan cempan þe  
*killed They beheaded afterward the truthful soldier who*  
 nolde beheafðian ðone halgan wer. and he læg mid albane  
*would-not behead the holy man and he lay with alban*  
 gelyfed on god. mid his blode gefullod and ferde to heofonum.  
*believing in god with his blood baptized and went to heavens*  
 Eft ða ða cwelleras comon to heora hlaforde. and hi 127  
*Afterward when the killers came to their lord and they*  
 sædon þa syllican tacna ðe albanus worhte. and hu se wearð  
*said the strange signs which alban wrought and how he was*  
 ablend þe hine beheafðode. ða het he geswican þære  
*blinded who him beheaded then commanded he cease the*  
 ehtnysse and arwurðlice spræc be ðam halgum martyrum. þe  
*persecution and honorably spoke about the holy martyrs whom*  
 he ne mihte gebigan fram godes geleafan þurh ða gramlican  
*he not could bend from of-god faith through the cruel*  
 witu. On ðære ylcan ehtnysse wurden ofslagene. áárón. and  
*torments In the same persecution were slain aaron and*  
 Iulius. and oðre manega wera. and wifa. wide geond engla  
*Julius and other many of-men and of-women widely throughout of-angles*  
 land. for cristes geleafan ge-cwylmede on witum. and hi  
*land for of-christ faith killed in torments and they*  
 ferdon sige-fæste to þam soðan life. Seo ehtnys geswác ða.  
*went victorious to the true life The persecution ceased then*  
 and eoden þa cristenan of wudum and of wæstenum þær  
*and went the christians from woods and from deserts where*  
 hi wæron behydde. and comon to mannum and cristen-dom  
*they were hidden and came to men and christendom*

ge-edniwodon. and gebetton cyrcan þe to-brocene wæron.  
*renewed and repaired churches which broken were*  
 wunodon ða on sybbe mid soðum geleafan. Hi worhton eac  
*dwelt then in peace with true faith They built also*  
 þa wurðlice cyrcan þam halgan albane ðær he bebyrged wæs.  
*then worthy church to-the holy alban where he buried was*  
 and þær wurdon gelome wundra gefremode. þam hælende to  
*and there were often wonders performed to-the savior for*  
 lofe ðe leofað á on ecnysse. Þis wæs geworden ær ðæt  
*praise who lives ever in eternity This was happened before that*  
 gewinn come ðurh hengest. and horsan þe hyndon ða bryttas.  
*war came through hengest and horsa who harried the britons*  
 and se cristen-dom wearð ge-unwurðod syððan. oðþæt agustinus  
*and the christendom was dishonored afterward until augustine*  
 hine eft astealde. be gregories lare þæs geleaffullan papan.  
*it again established by of-gregory teaching of-the faithful pope*  
 152 Sy wuldor and lof þam welwillendan scyppende seðe ure  
*Let-be glory and praise to-the benevolent creator who our*  
 fæderas feondum æt-bræd. and to fulluhte gebigde þurh his  
*fathers from-fiends snatched and to baptism turned through his*  
 bydelas. AMEN.

*beralds AMEN*

Item alia.

*Also another*

155 Is nu eac to witenne þæt man witnað foroft ða arleasan  
*Is now also to know that one punishes very-often the impious*  
 sceaðan and þa swicolan ðeofas. ac hí nabbað nan edlean æt  
*robbers and the treacherous thieves but they have-not any reward from*  
 þam ælmihtigan gode. ac swyðor þa ecean witu for heora  
*the almighty god but rather the eternal torments for their*  
 wælhreownysse. forðan þe hí leofodon be reaflace swa swa  
*cruelty because that they lived by robbery so as*

reðe wulfas. and þam rihtwisum ætbrudon heora bigleofan  
*fierce wolves and from-the righteous snatched their sustenance*  
 foroft. Wolde huru se earming hine sylfne beþencan. and his  
*very-often Would at-least the wretch him self bethink and his*  
 synna geandettan mid soðre behreowsunge. huru ðonne he on  
*sins confess with true repentance at-least when he in*  
 bendum bið. and gebroht to cwale swa swa se sceaða dyde.  
*bonds is and brought to death so as the robber did*  
 þe forscylgod hangode mid þam hælende criste. and cwæð  
*who guilty hanged with the savior christ and said*  
 him to mid geleafan. Drihten leof gemiltsa me. þonne ðu  
*him to with faith Lord dear have-mercy-on me when thou*  
 becymst on ðinum rice. Se hælend him andwyrde. Soð ic  
*comest into thy kingdom The savior him answered Truth I*  
 þe secge nu to-dæg þu bist mid me on neorxna-wange. Þus  
*thee say now to-day thou shalt-be with me in paradise Thus*  
 ge-earnode se arleasa sceaða. on his deaðes þrowunge þæt  
*earned the impious robber in his of-death suffering the*  
 éce lif mid criste. forþan ðe he gelyfde on criste. and his  
*eternal life with christ because that he believed in christ and his*  
 miltsunga bæd. Yfele deð him sylfum þe mid swicdome his  
*mercy asked Evil does to-him self who with treachery his*  
 tilað. and he bið sceaðena gefera þe man sceandlice witnað.  
*earns and he is of-robbers companion whom one shamefully punishes*  
 Se swicola bedyddrað his dæda wið menn. ac hi beoð 174  
*The treacherous-one hides his deeds from men but they are*  
 geopenode oft unþances huru on domes dæg. þær nan ðincg  
*revealed often unwillingly at-least on of-doom day where no thing*  
 digle ne bið. and he hæfð þonne ece wite forðan þe his  
*secret — is and he has then eternal torment because that his*  
 wærscype ne dohte. Se sceaða bið nu ofslagen and to sceame  
*wariness not availed The robber is now slain and to shame*

getucod. and his earne sawl syððan syðað to helle to ðam  
*ill-treated and his wretched soul afterward journeys to hell to the*  
 ecum suslum on sweartum racenteagum. We wenað swaðeah  
*eternal torments in black chains We think nevertheless*  
 þæt se eallwealdenda hælend wille ge-miltsian þam manfullan  
*that the all-ruling savior will have-mercy-on the wicked*  
 sceaðan. gif he mid eallre heortan and incundre geomerunge  
*robber if he with all heart and inward groaning*  
 clypað to ðam ælmihtigan gode and his arfæstnysse bit.  
*calls to the almighty god and his mercy asks*  
 ærðan þe þæt scarpe swurd swege to his hneccan. and  
*before that the sharp sword sweeps to his neck and*  
 gif he bemænð his synna swyðor þonne his lif. and mid  
*if he laments his sins more than his life and with*  
 woþe gewilnað þæs eallwealdendes miltsunge. Ac se swicola  
*weeping desires the all-ruler mercy But the treacherous*  
 deofol þe beswac ðone þeof. and æfre forlærde oð his  
*devil who deceived the thief and ever misled until of-his*  
 lifes ende. nele naht eaðe on his ende geðafian þæt he  
*life end will-not aught easily at his end allow that he*  
 þonne gecyrre mid soðre behreowsunge. and mid incundum  
*then turn with true repentance and with inward*  
 woþe. to þam wel-willendan hælende. ac cunnað mid eallum  
*weeping to the benevolent savior but tries with all*  
 cræfte hu he hine criste æt-brede.  
*craft how he him from-christ snatch*

194 Eac swylce hlaforð-swican losiað on ende swa swa us bec  
*Also likewise lord-traitors perish at end so as us books*  
 secgað soðlice gehwær. Sum woruld-wita wæs swyðe wis on  
*say truly everywhere A-certain world-wise-man was very wise in*  
 ráde acitofel gehaten. mid dauide þam cynincge þe gode wæs  
*counsel achitophel called with david the king who to-god was*



gecweme. on ðam timan þe absalón his agen sunu ongan  
*pleasing in the time when absalom his own son began*  
 winnan wið þone fæder. and wolde hine adræfan of his  
*fight against the father and would him drive-out from his*  
 cyne-dome and acwellan gif he mihte. Ða wæs se acitofel mid  
*kingdom and kill if he could Then was the achitophel with*  
 absalone on ræde. and rædde him sona hu he beswican mihte  
*absalom in counsel and advised him at-once how he deceive could*  
 his agenne fæder ðær he on fleame wæs. ac sum oðer þægn  
*his own father where he in flight was but a-certain other thane*  
 wið-cwæð his geðeahte wislice. and tæhte Absalone oðerne ræd  
*gainsaid his counsel wisely and taught Absalom another counsel*  
 wyrsan to his willan. forðan þe hit god wolde swa þæt dauid  
*worse for his will because that it god would so that david*  
 wurde fram heora wodnysse ahræd. Ða ge-bealh hine acitofel  
*were from their madness rescued Then angered himself achitophel*  
 and mid bealwe wearð afylled. forðan þe his ræd ne moste  
*and with bale was filled because that his counsel not might*  
 þam reðan gelician. for ðæs oðres ræde and ráð him hám sona.  
*to-the fierce-one please for of-the other counsel and rode him home at-once*  
 becwæð þa his ðincg. and acwealde hine sylfne on healicum  
*bequeathed then his things and killed him self in high*  
 grine þæt he hangigende sweolt. Swa geendode se wita his  
*noose that he hanging died So ended the wise-man his*  
 wæl-hreowe geþeaht. seðe wolde berædan his rihtwisan hlaford.  
*cruel counsel who would betray his righteous lord*  
 Absalon ða ferde forð mid his unræde. and wolde his agenum 215  
*Absalom then went forth with his folly and would his own*  
 fæder feores benæman. and habban his anweald. ac hit nolde  
*father of-life deprive and have his power but it would-not*  
 god. He ráð ða on his mule mid mycelre fyrde þurh ænne  
*god He rode then on his mule with great army through a*

heahne holt mid hetelicum geþance. þa ge-feng hine an treow  
*high wood with hateful thought then caught him a tree*  
 be ðam fexe sona. forðan þe he wæs sidfæxede and he swa  
*by the hair at-once because that he was long-haired and he so*  
 hangode. and se mul arn forð fram þam arleasan hlaforde. and  
*hung and the mule ran forth from the impious lord and*  
 dauides þegnas hine þurh-ðydon. Swa geendode se fæder-swica  
*of-david thanes him pierced So ended the father-traitor*  
 mid his feore his unræd. Eall swa eac iudas ðe wælhreowlice  
*with his life his folly All so also judas who cruelly*  
 belæwde urne hælend crist. acwealde hine sylfne hangiende  
*betrayed our savior christ killed him self hanging*  
 on grine. godes wiðer-saca ecelice for-demed swa swa drihtnes  
*in noose of-god apostate eternally condemned so as of-lord*  
 belæwa. Ælc man bið eac fordemed þe hine sylfne adyt.  
*betrayer Each man is also condemned who him self destroys*  
 and ælc agen-slaða á on ecnyse ðrowað. and hlaford-swican  
*and each self-slayer ever in eternity suffers and lord-traitors*  
 losiað on ende. mid þam getreowleasan deofle þe hi tihte  
*perish at end with the faithless devil who them urged*  
 to ðam swicdome. Eall swa þa unriht-wisan deman þe heora  
*to the treachery All so the unrighteous judges who their*  
 domas awendað æfre be þam sceattum na be soðfæstnysse.  
*judgments turn ever by the bribes not by truth*  
 and habbað æfre to cépe heora soðfæstnysse. and swa hí  
*and have ever for sale their truth and so they*  
 sylfe syllað wið sceattum. þonne habbað hí on ende for  
*selves sell for bribes then have they at end for*  
 heora unrihtwisnysse mid þam swicolan deofle þa ecan susle.  
*their unrighteousness with the treacherous devil the eternal torment*

Se rihtwisa dema sceall deman æfre riht. and fyrðrian þa 239  
*The righteous judge must judge ever right and further the*  
 rihtwisnysse for godes lufon symle. forðan þe ða sceattas  
*righteousness for of-god love always because that the bribes*  
 ablendað swa swa us bec secgað þæra manna mod þe hi  
*blind so as us books say of-those men mind who them*  
 manfullice nimað. and ða domas awendað to wohnysse swá.  
*wickedly take and the judgments turn to crookedness so*  
 Ne sceall nan godes þegn for sceattum riht deman. ac healdan  
*Not must any of-god thane for bribes right judge but keep*  
 þone dóm gif he drihtnes man sy. buton lyðrum sceattum  
*the judgment if he of-lord man be without wretched bribes*  
 symle to rihte. þæt he on þam ecan life his edlean underfó.  
*always to right that he in the eternal life his reward receive*  
 Sume menn syllað eac cyrcan to hyre swáswá wáclice mylna.  
*Some men sell also churches for hire so-as meanly mills*  
 þæt mære godes hus þe wæs gode betæht to his biggencgum  
*that famous of-god house which was to-god committed for his worship*  
 to ðam cristen-dome þe crist sylf astealde. ac hit ne gedafnað  
*to the christendom which christ self established but it not befits*  
 þæt man dó godes hús anre mylne gelic for lyðrum tolle. and  
*that one make of-god house a mill like for wretched toll and*  
 seðe hit deð he sincað swyðe deope. Gescylde us se scyppend  
*he-who it does he sinks very deep Sbiold us the creator*  
 þe gesceop us to mannum wið þæs deofles swic-dom þe  
*who created us as men against of-the devil treachery who*  
 syrwd embe us. and us mild-heort-lice gelæde to ðam ecan  
*plots about us and us mercifully lead to the eternal*  
 life. on ðam is ece wuldor on eallra worulda woruld. AMEN.  
*life in which is eternal glory in of-all worlds world AMEN*

## Natale sancte Æðeldryðe uirginis

XX · SAINT ÆTHELBRYTH

*Æthelbryth, daughter of King Anna of the East Angles, stays a virgin through two marriages, the second for twelve years to King Ecgfrith, though Ecgfrith offers Bishop Wilfrid land and money to persuade her. She becomes abbess of Ely, takes a swelling on her neck as penance for the necklaces of her youth, and dies after a physician lances it. Sixteen years later her sister Seaxburb has her raised into a marble coffin found at Grantchester; the body is whole. Ælfric adds a thane who lived chaste with his wife.*

- 1 We wyllað nu awritan þeah ðe hit wundorlic sy be  
We will now write though that it wonderful be about  
ðære halgan sancte æðeldryðe þam engliscan mædene. þe  
the holy saint æthelbryth the english maiden who  
wæs mid twam werum and swa-ðeah wunode mæden. swa  
was with two husbands and nevertheless remained maiden so  
swa þa wundra geswuteljað þe heo wyrçð gelome. Anna  
as the wonders reveal which she works often Anna  
hatta hyre fæder east engla cynincg. swyðe cristen man  
was-called her father east of-angles king very christian man  
swa swa he cydde mid weorcum. and eall his team wearð  
so as he showed with works and all his offspring was  
gewurðod þurh god. Æðeldryð wearð þa for-gifen anum  
honored through god Æthelbryth was then given to-an  
ealdor-menn to wife. ac hit nolde se ælmihtiga god þæt  
ealdorman as wife but it would-not the almighty god that  
hire mægð-had wurde mid hæmede adylegod. ac heold hi  
her maidenhood were with intercourse destroyed but kept her  
on clænnysse forðan þe he is ælmihtig god and mæg  
in chastity because that he is almighty god and can  
don eall þæt he wile. and on manegum wisum his mihte  
do all that he will and in many ways his might

geswutelað. Se ealdor-man gewat þa ða hit wolde god. and  
*reveals The ealdorman departed then when it would god and*  
 heo wearð forgifen ecfride cynincge. and twelf gear wunode  
*she was given to-ecgfrith king and twelve years remained*  
 unge-wemmed mæden on þæs cynincges synscype. swa swa  
*unstained maiden in of-the king wedlock so as*  
 swutele wundra hyre mæra cyðap. and hire mægð-had  
*clear wonders her glories make-known and her maidenhood*  
 gelome. Heo lufode þone hælend þe hi heold unwemme. and  
*often She loved the savior who her kept unstained and*  
 godes ðeowas wurðode. an þæra wæs wilfrid bisceop þe  
*of-god servants honored one of-those was wilfrid bishop whom*  
 heo swyðost lufode. and he sæde bedan þæt se cyning ecfrid  
*she most loved and he said to-bede that the king ecgfrith*  
 him oft behete mycel on lande and on feo. gif he læran  
*him often promised much in land and in money if he persuade*  
 mihte ældryðe his gebeddan. þæt heo bruce his synscipes.  
*could æthelbryth his bedfellow that she enjoy his wedlock*  
 Nu cwæð se halga beda þe þas boc gesette. þæt se ælmihtiga 24  
*Now said the holy bede who this book composed that the almighty*  
 god mihte eaðe gedón nu on urum dagum þæt ældryð  
*god could easily do now in our days that æthelbryth*  
 þurh-wunode unge-wemmed mæden. þeah ðe heo wer hæfde.  
*continued unstained maiden though that she husband had*  
 swa swa on ealdum dagum hwilon ær getimode þurh þone  
*so as in old days once before happened through the*  
 ylcan god þe æfre þurh-wunað mid his gecorenum halgum.  
*same god who ever continues with his chosen saints*  
 swá swá hé sylf behét. Ældryð wolde ða ealle woruld-þincg  
*so as he self promised Æthelbryth would then all world-things*  
 forlætan. and bæd georne þone cynincg þæt heo ciste moste  
*forsake and asked eagerly the king that she to-christ might*

þeowian. on mynsterlicre drohtnunge swa hire mod hire  
*serve in monastic life as her mind her*  
 to-speon. Ða lyfde hire se cynincg þeah þe hit embe lang  
*urged Then allowed her the king though that it after long*  
 wære þæs þe heo gewilnode. and wilfrid bisceop þa hi  
*were of-that which she desired and wilfrid bishop then her*  
 gehadode to mynecene. and heo syððan on mynstre wunode  
*consecrated as nun and she afterward in monastery dwelt*  
 sume twelf monað swa. and heo syððan wearð gehadod eft to  
*some twelve months so and she afterward was consecrated again as*  
 abudissan on elig mynstre. ofer manega mynecena. and heo hi  
*abbess in ely monastery over many nuns and she them*  
 modorlice heold mid godum gebysnungum to þam gastlican  
*motherly kept with good examples to the spiritual*  
 life. Be hire is awrytan þæt heo wel drohtnode to anum mæle  
*life About her is written that she well lived at one meal*  
 fæstende. butan hit freols-dæg wære. and heo syndrige gebedu  
*fasting unless it feast-day were and she private prayers*  
 swyðe lufode and wyllen weorode. and wolde seld-hwænne  
*greatly loved and woolen wore and would seldom*  
 hire lic baðian butan to heahtidum. and ðonne heo wolde  
*her body bathe except at high-feasts and then she would*  
 ærest ealle ða baðian þe on ðam mynstre wæron. and wolde  
*first all those bathe who in the monastery were and would*  
 him ðenian mid hire þinenum. and þonne hi sylfe baðian.  
*them serve with her handmaids and then her self bathe*  
 49 Ða on þam eahteodan geara siððan heo abbudisse wæs.  
*Then in the eighth year after she abbess was*  
 heo wearð geuntrumod swa swa heo ær witegode. swa  
*she was sickened so as she before prophesied so*  
 þæt an geswel weox on hire swuran mycel under þam  
*that a swelling grew on her neck great under the*

cynn-bane. and heo swiðe þancode gode þæt heo on þam  
*jaw-bone and she greatly thanked god that she in the*  
 swuran sum geswinc þolode. Heo cwæð ic wat geara þæt  
*neck some toil suffered She said I know well that*  
 ic wel wyrðe eom. þæt min swura beo geswenct mid  
*I well worthy am that my neck be afflicted with*  
 swylcere untrum-nysse. forðan þe ic on iugoðe frætwode  
*such sickness because that I in youth adorned*  
 minne swuran mid mænig-fealdum swur-beagum. and me is  
*my neck with manifold neck-rings and me is*  
 nu geþuht þæt godes arfæstnyss þone gylt aclænsige. þonne  
*now seemed that of-god mercy the guilt cleanse when*  
 me nu þis geswel scynð for golde. and þæs hata bryne  
*me now this swelling shines for gold and this hot burning*  
 for healicum gymstanum. Ða wæs þær sum læce on  
*for high gems Then was there a-certain physician in*  
 ðam geleaffullum heape. cynefryð gehaten and hi cwædon  
*the faithful company cynefrith called and they said*  
 þa sume þæt se læce sceolde asceotan þæt geswell. þa  
*then some that the physician should lance the swelling then*  
 dyde he sona swa. and þær sah ut wyrms. Wearð him þa  
*did he at-once so and there flowed out matter Was him then*  
 geðuht swilce heo gewurpan mihte ac heo gewat of worulde  
*seemed as-if she recover might but she departed from world*  
 mid wuldre to gode. on þam ðriddan dæge syððan se dolh  
*with glory to god on the third day after the wound*  
 wæs geopenod. and wearð bebyrged swa swa heo bæd sylf  
*was opened and was buried so as she asked self*  
 and hét. betwux hire geswustrum. on treowenre cyste.  
*and commanded among her sisters in wooden coffin*

70 Ða wearð hire swustor sexburh gehadod to abbudissan æfter  
*Then was her sister seaxburh consecrated as abbess after*  
 hire geendunge. seo ðe ær wæs cwén on cantware-byrig. Ða  
*her ending she who before was queen in canterbury Then*  
 wolde seo sexburh æfter syxtyne gearum. don hire swustor  
*would the seaxburh after sixteen years put of-her sister*  
 ban of ðære byrgene up. and beran into þære cyrcan. and  
*bones from the tomb up and bear into the church and*  
 sende þa gebroðra to secenne sumne stan to swilcere neode.  
*sent the brothers to seek a-certain stone for such need*  
 forðan þe on þam fenlande synd feawa weorc-stana. Hi  
*because that in the fenland are few building-stones They*  
 hreowan þa to grantan-ceastre. and god hi sona gehradode.  
*rowed then to grantchester and god them at-once sped*  
 swa þæt hi þær gemetton ane mære þruh wið þone weall  
*so that they there found a famous coffin against the wall*  
 standende. geworht of marm-stane eall hwites bleos bufan  
*standing wrought of marble all of-white hue above*  
 þære eorðan. and þæt hlyd ðær-to gelimplice gefeged. eac of  
*the earth and the lid thereto fittingly joined also of*  
 hwitum marm-stane swa swa hit macode god. Ða naman  
*white marble so as it made god Then took*  
 ða gebroðra blyðelice þa ðruh. and gebrohton to mynstre.  
*the brothers blithely the coffin and brought to monastery*  
 mycclum ðancigende gode. and sexburh seo abbudisse het  
*greatly thanking god and seaxburh the abbess commanded*  
 slea an geteld bufan ða byrgene. wolde þa bân gaderian. Hi  
*pitch a tent above the tomb would the bones gather They*  
 sungon ða ealle sealmas. and lic-sang. þa hwile þe man ða  
*sang then all psalms and dirge the while that one the*  
 byrgene bufan geopenode. þa læg heo on ðære cyste. swilce  
*tomb above opened then lay she in the coffin as-if*



heo læge on slæpe hal eallum limum. and se læce wæs  
*she lay in sleep whole in-all limbs and the physician was*  
 ðær ðe þæt ge-swell geopenode. and hi sceawode georne.  
*there who the swelling opened and her beheld eagerly*  
 Ða wæs seo wund gehæled. þe se læce worhte ær. eac 93  
*Then was the wound healed which the physician wrought before also*  
 swilce þa ge-wæda. þe heo bewunden wæs mid. wæron  
*likewise the garments which she wound was with were*  
 swa ansunde. swylce hi eall niwe wæron. Sexburh þa hyre  
*so whole as-if they all new were Sexburgh then her*  
 swuster swiðe þæs fægnode. and hi þwogon ða syððan þone  
*sister greatly that rejoiced and they washed then afterward the*  
 sawl-leasan lichaman. and mid niwum gewædum bewundon  
*soulless body and with new garments wound*  
 arwurðlice. and bæron Into ðære cyrcan. blyssigende mid  
*honorably and bore Into the church rejoicing with*  
 sangum. and ledon hí on ðære þryh. þær ðær heo lið  
*songs and laid her in the coffin there where she lies*  
 oð þis. on mycelre arwurðnyse. mannum to wundrunge.  
*until this in great honor to-men for wonder*  
 Wæs eac wundorlic. þæt seo ðruh wæs geworht þurh godes  
*Was also wonderful that the coffin was wrought through of-god*  
 foresceawunge hire swa gemæte. swylce heo hyre sylfre swa  
*providence her so fitting as-if she for-her self so*  
 ge-sceapen wære. and æt hire hæfde wæs aheawen se stán.  
*shaped were and at her head was hewn the stone*  
 gemæte þam heafde þæs halgan mædenes. Hit is swutol þæt  
*fitting to-the head of-the holy maiden It is clear that*  
 heo wæs ungewemmed mæden. þonne hire lichama ne mihte  
*she was unstained maiden when her body not could*  
 formolsnian on eorðan. and godes miht is geswutelod soðlice  
*decay in earth and of-god might is revealed truly*

þurh hi. þæt he mæg aræran ða for-molsnodon lichaman.

*through her that he can raise the decayed bodies*

seðe hire lic heold hál on ðære byrgene git oð þisne dæg.

*he-who her body kept whole in the tomb yet until this day*

112 Sy him ðæs á wuldor. Þær wæron ge-hælede þurh ða

*Let-be to-him for-that ever glory There were healed through the*

halgan femnan fela adlige menn. swa swa we gefyrn gehyrdon.

*holy virgin many sick men so as we long-ago heard*

and eac ða þe hrepodon þæs reafes ænigne dæl. þe heo

*and also those who touched of-the garment any part which she*

mid bewunden wæs. wurdon sona hale. and manegum eac

*with wound was were at-once whole and many also*

fremode seo cyst micclum. þe heo ærest on læg. swa swa se

*benefited the coffin greatly which she first in lay so as the*

lareow beda on ðære bec sæde. þe he ge-sette be ðysum.

*teacher bede in the book said which he composed about this*

Oft woruld-menn eac heoldon swa swa us bec secgað heora

*Often world-men also kept so as us books say their*

clānnysse on synscepe for cristes lufe swa swa we mihton

*chastity in wedlock for of-christ love so as we could*

reccan gif ge rohton hit to gehyrenne. We secgað swa-ðeah

*relate if ye cared it to hear We say nevertheless*

be sumum ðegne. se wæs þryttig geara mid his wife on

*about a-certain thane who was thirty years with his wife in*

clānnysse. þry suna he gestrynde. and hi siððan buta ðrittig

*chastity three sons he begot and they afterward both thirty*

geara wæron wunigende butan hæmede. and fela ælmyssan

*years were dwelling without intercourse and many alms*

worhton. oð þæt se wer ferde to munuclicere drohtnunge. and

*wrought until that the man went to monastic life and*

drihtnes englas comon eft      on his forð-siðe. and feredon  
*of-lord      angels      came      afterward at his departure      and carried*  
 his sawle mid sange to heofonum. swa swa us secgað bec.  
*his soul      with song      to heavens      so as us say      books*  
 Manega bysna synd on bocum be swylcum. hu oft weras 131  
*Many      examples are in books      about such      how often men*  
 and wíf wundorlice drohtnodon. and on clænnysse wunodon.  
*and women wonderfully lived      and in chastity dwelt*  
 to wuldre þam hælende. þe þa clænnysse astealde. crist ure  
*for glory      to-the savior      who the chastity established      cbrist our*  
 hælend. þam is á wurðmynt. and wuldor on ecnysse. AMEN.  
*savior      to-whom is ever honor      and glory in eternity      AMEN*

## Natale sancti Swyðuni episcopi

XXI · SAINT SWITHUN

*In Edgar's day God reveals Swithun, whose life nobody wrote, by wonders. He appears three times to a smith, bidding that Bishop Æthelwold bring his bones into the church, and a ring comes up from his tomb at the first pull. So many are healed that the church hangs with crutches, and when the monks tire of a hymn at every cure, Swithun warns in a dream that the wonders will cease. Ælfric cautions against dreams, and an appended piece tells how Macarius sees that a girl whom sorcerers made seem a mare is still a girl.*

- 1 On eadgares dagum ðæs æðelan cynincges. þaða se cristendom  
*In of-edgar days the noble king when the christendom*  
wæs wel ðeonde þurh god on angel-cynne under ðam  
*was well thriving through god in angle-race under the*  
ylcan cynincge. þa geswutelode god þone sanct swyðun mid  
*same king then revealed god the saint swithun with*  
manegum wundrum. þæt he mære is. His dæda næron cuðe  
*many wonders that he famous is His deeds not-were known*  
ærðan þe hi god sylf cydde. ne we ne fundon on bocum  
*before that them god self made-known nor we — found in books*  
hu se bisceop leofode on þysre worulde. ærðan þe he gewende  
*how the bishop lived in this world before that he went*  
to criste. Þæt wæs þara gymeleast þe on life hine cuþon. þæt  
*to christ That was of-those negligence who in life him knew that*  
hi noldon awritan his weorc and drohtnunge þam towerdum  
*they would-not write his works and life for-the future*  
mannum ðe his mihte ne cuðon. ac god hæfð swa þeah his  
*men who his might not knew but god has so though his*  
lif geswutelod. mid swutelum wundrum and syllicum tacnum.  
*life revealed with clear wonders and strange signs*  
Ðes swyðun wæs bisceop on winceastre. swa þeah ofer  
*This swithun was bishop in winchester so though over*

hamtun-scire gesælig godes þeowa. and eahta bisceopas wæron  
*hampshire blessed of-god servant and eight bishops were*  
 betwux him and sancte æðelwolde. nu næs us his lif cuð  
*between him and saint æthelwold now not-was to-us his life known*  
 swa swá wé ár cwædon butan þæt he wæs bebyrged æt his  
*so as we before said except that he was buried at his*  
 bisceop-stole be westan þære cyrcan and ofer-worht syððan.  
*bishop-seat to-the west of-the church and over-built afterward*  
 oppæt his wundra geswutelodon his gesælda mid gode.  
*until his wonders revealed his blessedness with god*

Prym gearum ærðan þe se sanct into cyrcan wære gebroht 21  
*By-three years before that the saint into church were brought*  
 of ðære stænenan þryh þe stent nu wið-innan þam niwan  
*from the stone coffin which stands now within the new*  
 geweorce. com se arwurða swyðun to sumum gelyfedan  
*building came the venerable swithun to a-certain believing*  
 smyðe. on swefne æteowiende wurðlice geglencged. and ðas  
*smith in dream appearing worthily adorned and these*  
 word him cwæð to. Canst þu ðone preost þe is gehaten  
*words him said to Knowest thou the priest who is called*  
 eadzige. þe wæs of ealdan mynstre mid ðam oðrum  
*eadsige who was from old monastery with the other*  
 preostum adræfed for heora unpeawum þurh æðelwold bisceop.  
*priests driven-out for their vices through æthelwold bishop*  
 Se smið þa andwyrde þam arwurðan swyðune þus. Gefyrn  
*The smith then answered the venerable swithun thus Long-ago*  
 ic hine cuðe leof. ac he ferde heonon and ic nat to  
*I him knew dear but he went hence and I know-not for*  
 gewissan hwær he wunað nu. Þa cwæð eft se halga wer to  
*certain where he dwells now Then said again the holy man to*  
 ðam ealdan smyðe. Witodlice he wunað nu on wincel-cumbe  
*the old smith Certainly he dwells now in winchcombe*

ham-fæst. and ic ðe nu halsige on þæs hælendes naman þæt  
*settled and I thee now implore in of-the savior name that*  
 ðu him min ærende ardlice abeode. and sege him to soþan  
*thou to-him my errand quickly announce and say him for true*  
 þæt swiðun se bisceop hét þæt he fare to æþelwolde  
*that swithun the bishop commanded that he go to æthelwold*  
 bisceope. and secge þæt he ge-openige him sylf mine byrgene.  
*bishop and say that he open him self my tomb*  
 and mine bân gebringe binnan ðære cyrcan. forðan þe him  
*and my bones bring within the church because that to-him*  
 is getiþod. þæt ic on his timan beo mannum geswutelod.  
*is granted that I in his time be to-men revealed*

- 41 And se smið him cwæð to. La leof. eadzige nele gelyfan  
*And the smith him said to O dear eadsige will-not believe*  
 minum wordum. Ða cwæð se bisceop eft. Gange him to  
*my words Then said the bishop again Let-go him to*  
 minre byrgene. and ateo ane hringan up of ðære þryh. and  
*my tomb and draw a ring up from the coffin and*  
 gif seo hringe him folgað æt þam forman tige. þonne wat he  
*if the ring him follows at the first pull then knows he*  
 to soðan þæt ic þe sende to him. Gif seo hringe nele up  
*for true that I thee sent to him If the ring will-not up*  
 þurh his anes tige þonne ne sceall he nates hwon þinre sage  
*through his alone pull then not must be at-all whit thy saying*  
 gelyfan. Sege him eac siððan. þæt he sylf geriht-læce his dæda  
*believe Say him also afterward that he self correct his deeds*  
 and þeawas to his drihtnes willan. and efste anmodlice to þam  
*and manners to of-his lord will and hasten resolutely to the*  
 ecan life. Sege eac eallum mannum þæt sona swa hi geopeniað  
*eternal life Say also to-all men that as-soon as they open*  
 mine byrgene. þæt hi magon ðær findan swa deorwurðne hord.  
*my tomb that they can there find so precious board*

þæt heora dyre gold ne bið nahte wurð wið þa fore-sædan

*that their dear gold not is aught worth against the aforesaid*

maðmas. Se halga swyðun þa ferde fram þam smiðe up.

*treasures The holy smith then went from the smith up*

and se smið ne dorste secgan þas gesihðe ænigum menn.

*and the smith not dared tell this vision to-any man*

nolde beon gesewen unsoðsagul boda. Hwæt ða se halga

*would-not be seen untruthful messenger Lo then the holy*

wer hine eft gespræc and git þryddan siðe. and swyðe hine

*man him again spoke-to and yet third time and greatly him*

þreade. hwi he nolde gehyrsumian his hæsum mid weorce.

*rebuked why he would-not obey his commands with work*

Se smið þa æt nextan eode swa ðeah to his byrgene. and 62

*The smith then at last went so though to his tomb and*

genam ane hringan earhlice swa ðeah. and clypode to gode þus

*took a ring timidly so though and called to god thus*

cwæðende mid wordum. Eala ðu drihten god ealra gesceafta

*saying with words O thou lord god of-all creatures*

scyppend. getiða me synfullum þæt ic ateo þas hringan up of

*creator grant me sinful that I draw this ring up from*

ðysum hlyde. gif se lið hér on innan seðe me spræc to on

*this lid if he lies here in within who me spoke to in*

swæfne þriwa. He teah ða þæt isen up swa eaðelice of ðam

*dream thrice He drew then the iron up so easily from the*

stane. swilce hit on sande stode. and he swyðe þæs wundrode.

*stone as-if it in sand stood and he greatly that wondered*

He ða hit eft sette on þæt ylce þyrl. and þyde mid his

*He then it again set in the same hole and thrust with his*

fét. and hit swa fæste eft stod. þæt nan man ne mihte hit

*feet and it so fast again stood that no man — could it*

þanon ateon. Pa eode se smið ge-egsod þanon. and gemette

*thence draw Then went the smith terrified thence and met*

on cypincge þæs eadzies mann. and sæde him gewislice hwæt  
*in market of-the eadsige man and said him certainly what*  
 swyðun him bebead. and bæd hine georne þæt he hit abude  
*swithun him commanded and asked him eagerly that he it announced*  
 him. He cwæð þæt he hit wolde cyðan his hlaforde. and ne  
*to-him He said that he it would make-known to-his lord and not*  
 dorste swa ðeah hit secgan æt fruman. ærþan ðe he beþohte  
*dared so though it say at beginning before that he considered*  
 þæt him ðearflic nære þæt he ðæs halgan hæse forhule  
*that for-him needful not-were that he of-the saint command concealed*  
 his hlaforde. sæde þa be ende-byrdnysse hwæt swyðun  
*from-bis lord said then by order what swithun*  
 him bebead. þa onscunode se eadsige æðelwold þone bisceop  
*him commanded then sbunned the eadsige æthelwold the bishop*  
 and ealle ða munecas þe on ðam mynstre wæron. for þære  
*and all the monks who in the monastery were for the*  
 ut-dræfe þe he gedyde wið hi. and nolde gehyran þæs  
*expulsion which he did against them and would-not bear of-the*  
 halgan bebod. þeah ðe se sanct wære gesib him for worulde.  
*saint command though that the saint were kin to-him for world*

88 He gebeah swa þeah binnan twam gearum to þam ylcan  
*He bowed so though within two years to the same*  
 mynstre and munuc wearð þurh god. and þær wunode oðþæt  
*monastery and monk became through god and there dwelt until*  
 he gewát of life. Geblætsod is se ealmihtiga god þe ge-eadmed  
*he departed from life Blessed is the almighty god who humbles*  
 þone modigan. and ða eadmodan ahæfð to healicum geðincpum.  
*the proud and the humble raises to high honors*  
 and gerihtlæcð þa synfullan. and symle hylt ða godan þe on  
*and corrects the sinful and ever keeps the good who in*  
 hine hihtað forðan þe he hælend is. Eft wæs sum earm  
*him hope because that he savior is Again was a-certain poor*



ceorl egeslicc gehoferod. and ðearle gebiged þurh ðone bradan  
*churl terribly hunchbacked and severely bent through the broad*  
 hofor. þam wearð geswutelod on swefne gewislice. þæt he  
*bump to-whom was revealed in dream certainly that he*  
 sceolde gefeccan æt swyðunes byrgene his lichaman hæle. and  
*should fetch at of-swithun tomb of-his body health and*  
 þære alefednysse. He aras ða on mergen micclum fægnigende.  
*of-the paralysis He arose then in morning greatly rejoicing*  
 and mid twam criccum creap him to wynceastre. and  
*and with two crutches crept him to winchester and*  
 gesohte ðone sanct swa swa him gesæd wæs. biddende his  
*sought the saint so as him told was asking his*  
 hæle gebigdum cneowum. He wearð þa gehæled þurh þone  
*health with-bent knees He was then healed through the*  
 halgan bisceop. swa þæt næs gesyne syððan on his hricge.  
*holy bishop so that not-was seen afterward on his back*  
 hwær se hofor stode þe hine gehefegode oðþæt. Þa nyston  
*where the bump stood which him burdened until-then Then knew-not*  
 þa munecas be ðam mæran halgan. and wendon þæt sum  
*the monks about the famous saint and supposed that a-certain*  
 oðer halga gehælde þone mann. ac se ceorl sæde þæt swyðun  
*other saint healed the man but the churl said that swithun*  
 hine gehælde. forðan þe he sylf wiste gewissost be ðam.  
*him healed because that he self knew most-certainly about that*  
 Sum wer wæs geuntrumod swiðe yfelum broce. swa þæt 111  
*A-certain man was sickened very evil disease so that*  
 he earfoðlice þa eagan undyde. and uneaðe mihte ænig word  
*he with-difficulty the eyes opened and hardly could any word*  
 gecweðan. ac læg swa ge-ancsumod orwene his lifes. Ða  
*say but lay so afflicted despairing of-his life Then*  
 woldon his freond ealle hine ferian to niwan mynstre to  
*would his friends all him carry to new monastery to*

þam halgan iudoce. þæt he him hæle forgeafe. ac him sæde  
*the holy judoc that he him health granted but him said*  
 sum man þæt him selra wære þæt hi to ealdan mynstre  
*a-certain man that for-him better were that they to old monastery*  
 þone adligan feredon to swyðunes byrgene. and hi dydon  
*the sick-one carried to of-swithun tomb and they did*  
 swa sona. Hi wacodon ða þa niht wið þa byrgene mid him.  
*so at-once They watched then the night by the tomb with him*  
 biddende þone ælmihtigan god. þæt he ðam adligan menn  
*praying the almighty god that he to-the sick man*  
 his hæle forgeafe. þurh þone halgan swyðun. Se untruma  
*his health granted through the holy swithun The sick-one*  
 eac wacode oðþæt hit wolde dagian. þa wearð he on slæpe.  
*also watched until it would dawn then was he in sleep*  
 and seo wurðfulle byrgen þæs ðe him eallum þuhte eall  
*and the glorious tomb of-that which to-them all seemed all*  
 bifigende wæs. and þam adlian þuhte swylce man his ænne  
*trembling was and to-the sick-one seemed as-if one his one*  
 scó of ðam fét him atuge and he færlice awóc. He wæs  
*shoe from the foot from-him drew-off and he suddenly awoke He was*  
 ða gehæled þurh ðone halgan swyðun. and man sohte þone  
*then healed through the holy swithun and one sought the*  
 scó swyðe geornlice. ac hine ne mihte nan man gemetan þær  
*shoe very eagerly but it not could any man find there*  
 æfre. and hi gewendan þa hám mid þam gehæledan menn.  
*ever and they went then home with the healed man*  
 132 Þær wurdon gehælede æt ðære halgan byrgene eahta untrume  
*There were healed at the holy tomb eight sick*  
 menn. ærðan þe he of ðære byrgene up genumen wære.  
*men before that he from the tomb up taken were*  
 wundorlice þurh god. Eadgar cyning þa æfter ðysum tacnum  
*wonderfully through god Edgar king then after these signs*

wolde þæt se halga wer wurde up gedón. and spræc hit  
*would that the holy man were up taken and spoke it*  
 to æðelwolde þam arwurðan bisceope. þæt he hine up adyde  
*to æthelwold the venerable bishop that he him up took*  
 mid arwurðnysse. Ða se bisceop æðelwold mid abbodum  
*with honor Then the bishop æthelwold with abbots*  
 and munecum. dyde up þone sanct mid sange wurðlice. and  
*and monks took up the saint with song worthily and*  
 bæron into cyrcan sancte petres huse. þær he stend mid  
*bore into church of-saint peter house where he stands with*  
 wurðmynte and wundra gefremað. Þær wurdon gehælede þurh  
*honor and wonders performs There were healed through*  
 ðone halgan wer. feower wan-hale menn binnan ðrym dagum.  
*the holy man four sick men within three days*  
 and geond fif monþas feawa daga wæron þæt ðær næron  
*and throughout five months few days were that there not-were*  
 gehælede. huru ðry untrume. hwilon fif. oððe syx. seofon  
*healed at-least three sick sometimes five or six seven*  
 oððe eahta. tyn oððe twelf. syxtyne. oððe eahtatyne. binnon  
*or eight ten or twelve sixteen or eighteen within*  
 tyn dagum þær wurdon twa hund manna gehælede. and swa  
*ten days there were two hundred men healed and so*  
 fela binnan twelf monðum þæt man hi getellan ne mihte.  
*many within twelve months that one them count not could*  
 Se lictun læg afylled mid alefedum mannum. swa þæt man  
*The churchyard lay filled with crippled men so that one*  
 eaðe ne mihte þæt mynster gesecan. and þa ealle wurdon  
*easily not could the monastery reach and those all were*  
 swa wundorlice gehælede binnan feawa dagum. þæt man þær  
*so wonderfully healed within few days that one there*  
 findan ne mihte fif unhale menn of þam micclan heape.  
*find not could five sick men of the great crowd*

156 On þam dagum wæron on wihtlande þreo wíf. þa twa  
*In those days were in wight three women of-whom two*  
 wæron blinde geond nigon geara fec. and þæt þrydde ne  
*were blind throughout nine years space and the third not*  
 geseah þære sunnan leoht næfre. Hi begeaton þa earfoðlice  
*saw of-the sun light ever They got then with-difficulty*  
 him ænne latteow ænne dumbne cnapan and comon to þam  
*them a guide a dumb boy and came to the*  
 halgan. and ane niht þær wacodon and wurdon gehælede. ge  
*saint and one night there watched and were healed both*  
 ða blindan wíf ge se dumba latteow. Þa sæde se cnapa þam  
*the blind women and the dumb guide Then said the boy to-the*  
 cyrcwerde þæt. and cwæð þæt he næfre ær naht cweðan ne  
*church-warden that and said that he never before aught say —*  
 mihte. and bæd þæt hi sungon þone gesettan lof-sang. On  
*could and asked that they sang the set hymn At*  
 þære ylcan tide wæs sum wynl gehæft to swinglum for  
*the same time was a-certain slave-woman held for scourgings for*  
 swyðe lytlan gylte. and læg on hæftnedum þæt heo hetelice  
*very little guilt and lay in fetters that she cruelly*  
 wære þæs on mergen beswungen. þa wacode heo ealle ða  
*were after-that in morning scourged then watched she all the*  
 niht and mid wope clypode to ðam halgan swyðune þæt he  
*night and with weeping called to the holy swithun that he*  
 hulpe hire earmre. and fram þam reðum swinglum hi ahredde  
*helped her wretched and from the fierce scourgings her rescued*  
 þurh god. Mid þam þe hit dagode and man drihtnes lofsang  
*through god With that that it dawned and one of-lord hymn*  
 ongan. þa feollan ða fot-copsas færllice hire fram. and heo  
*began then fell the fetters suddenly her from and she*  
 arn to cyrcan to þam arwurðan halgan gebundenum handum  
*ran to church to the venerable saint with-bound bands*

swa swa se halga wolde. and se hlaford com æfter and alyscde  
*so as the saint would and the lord came after and loosed*  
 hire handa. and gefreode hi sona for swyðunes wurðmynte.  
*her hands and freed her at-once for of-swifhun honor*  
 Sum þegn læg alefed lange. on paralisyn. and ne mihte 178  
*A-certain thane lay paralyzed long in paralysis and not could*  
 of his bedde for manegum gearum. Þa cwæð he þæt  
*from his bed for many years Then said he that*  
 he wolde to wynceastre syðian huru on his hors-bære. and  
*he would to winchester journey at-least on his horse-litter and*  
 biddan his hæle. Mid þam þe he þis cwæð to his cnihtum  
*ask his health With that that he this said to his servants*  
 and freondum. þa wearð he gehæled and gewende swa þeah  
*and friends then was he healed and went so though*  
 to þam halgan sancte. siðigende on fotum fyrrest on þam  
*to the holy saint journeying on feet foremost in the*  
 flocce on ealre þære fare. and ðancode þam halgan his hæle  
*company in all the journey and thanked the saint his health*  
 geornlice. Fif and twentig manna myslice ge-untrume comon  
*eagerly Five and twenty men variously sick came*  
 to þam halgan heora hæle biddende. sume wæron blinde. sume  
*to the saint their health asking some were blind some*  
 wæron healte. sume eac deafe. and dumbe eac sume. and hi  
*were lame some also deaf and dumb also some and they*  
 ealle wurdon anes dæges gehælede þurh þæs halgan ðingunge.  
*all were in-one day healed through of-the saint intercession*  
 and him ham gewendon. Sum þegn wæs on engla lande  
*and them home went A-certain thane was in of-angles land*  
 on æhtum swyðe welig. se wearð færllice blind. þa ferde he  
*in possessions very wealthy who became suddenly blind then went he*  
 to rome. wolde his hæle biddan. æt þam halgum apostolum.  
*to rome would his health ask at the holy apostles*

He wunode þa on rome and ne wearð gehæled. feower  
*He dwelt then in rome and not was healed four*  
 gear fullice. and befran þa be swyðune hwylce wundra he  
*years fully and asked then about swithun what wonders he*  
 worhte syððan he gewende þanon. he efste þa swyðe and  
*wrought after he went thence he hastened then greatly and*  
 to his earde gewende. and com to þam halgan were and  
*to his land went and came to the holy man and*  
 wearð gehæled þær. and ham gewende mid halre gesihðe.  
*was healed there and home went with whole sight*

202 Sum wer wæs eac blind wel seofon gear fulle. se hæfde  
*A-certain man was also blind well seven years full who had*  
 ænne latteow þe hine lædde gehwider. ða sume dæg eode hé  
*a guide who him led everywhere then a-certain day went he*  
 swa swa he oft dyde. and se latteow wearð gebolgen and þone  
*so as he often did and the guide became angered and the*  
 blindan forlét. arn him aweg. and se oðer nyste hu he ham  
*blind-one forsook ran him away and the other knew-not how he home*  
 come. ac clypode to gode mid innewerdre heortan. and mid  
*came but called to god with inward heart and with*  
 angsumnysse cwæð. Eala þu mihtiga drihten manna and engla.  
*anguish said O thou mighty lord of-men and of-angels*  
 geseoh mine yrmðe ic geseon ne mæg. and min lyðra latteow  
*see my misery I see not can and my wicked guide*  
 forlet me þus ænne. Gemiltsa me drihten þurh ðone mæran  
*forsook me thus alone Have-mercy-on me lord through the famous*  
 swyðun. and forgif me gesihðe. for ðæs sanctes geearnungum.  
*swithun and grant me sight for of-the saint merits*  
 Eft he clypode þus. and cwæð to ðam halgan. Eala þu milda  
*Again he called thus and said to the saint O thou mild*  
 bisceop þe manega wundra of cumað þurh þone lifigendan  
*bishop whom many wonders from come through the living*

god. leof ic þe bidde þæt þu me geþingie to þam mihtigan  
*god dear I thee pray that thou for-me intercede to the mighty*  
 hælende. ic gelyfe þæt he wille gewislice þe tiðian. He wearð  
*savior I believe that he will certainly thee grant He was*  
 þa gehæled. and hæfde his gesihðe. and ham eode blyðe  
*then healed and had his sight and home went blithe*  
 butan latteowe ana Se ðe lytle ær þanon wæs gelæd þurh  
*without guide alone He who little before thence was led through*  
 ðone oþerne. and his magas ðancodon mycclum ðæs gode.  
*the other and his kinsmen thanked greatly for-that god*  
 Aþelwold þa se arwurða and se eadiga bisceop. þe on ðam 223  
*Æthelwold then the venerable and the blessed bishop who in those*  
 dagum wæs on winceastre bisceop. bead his munecum  
*days was in winchester bishop commanded his monks*  
 eallum þe on ðam mynstre wunodon. þæt hi ealle eodon  
*all who in the monastery dwelt that they all went*  
 endemes to cyrcan. and mid sange heredon þæs sanctes  
*together to church and with song praised of-the saint*  
 mærdða. and god mærsodon swa on þam mæran halgan. swa  
*glories and god glorified so in the famous saint as*  
 oft swa ænig wan-hal mann wurde gehæled. Þa dydon hi  
*often as any sick man were healed Then did they*  
 sona swa. and sungon þone lofsang. oðþæt heom laðode  
*at-once so and sang the hymn until to-them was-loathsome*  
 eallum þæt hi swa oft arisan. hwilon þrywa on niht. hwilon  
*to-all that they so often arise sometimes thrice in night sometimes*  
 feower syðum to singenne þone lofsang þonne hi slapan  
*four times to sing the hymn when they sleep*  
 sceoldon. and forleton ealle endemes þone sang. forðam þe  
*should and forsook all together the song because that*  
 se bisceop wæs bysig mid þam cynincge. and nyste butan  
*the bishop was busy with the king and knew-not but*

hi sungon þone lof-sang forð on. Hwæt ða se halga swyðun  
*they sang the hymn forth on Lo then the holy swithun*  
 sylf com on swefne wundorlice geglencged to sumum godan  
*self came in dream wonderfully adorned to a-certain good*  
 menn. and cwæð. Gang nu to ealdan mynstre. and þam  
*man and said Go now to old monastery and to-the*  
 munecum sege þæt gode swyðe oflicað heora ceorung. and  
*monks say that to-god greatly displeases their murmuring and*  
 slæwð. þæt hi dæg-hwamlice geseoð drihtnes wundra mid  
*sloth that they daily see of-lord wonders with*  
 him. and hi nellað herian þone hælend mid sange. swa swa  
*them and they will-not praise the savior with song so as*  
 se bisceop behead þam gebroðrum to donne. and sege gif  
*the bishop commanded the brothers to do and say if*  
 hi nellað þone sang gelæstan. þonne geswicað eac sona ða  
*they will-not the song perform then cease also at-once the*  
 wundra. and gif hi þone lofsang willað æt þam wundrum  
*wonders and if they the hymn will at the wonders*  
 singan. swa oft swa wan hale menn þær wurðað gerihte. þonne  
*sing as often as sick men there become cured then*  
 wurðað mid him wundra swa fela. þæt nan man ne mæg  
*happen with them wonders so many that no man — can*  
 gemunan on life. þæt ænig man gesawe swylce wundra ahwær.  
*remember in life that any man saw such wonders anywhere*  
 251 Ða awæcnode se wer of þam wynsuman slæpe. and swyðe  
*Then awoke the man from the pleasant sleep and greatly*  
 be-sargode þæt he geseon ne moste ne nan læncg brucan þæs  
*lamented that he see not might nor any longer enjoy the*  
 beorhtan leohtes. þe he mid swiðune hæfde ða gesewen. He  
*bright light which he with swithun had then seen He*  
 arás swaðeah and swiðe hraðe ferde to apewolde bisceope.  
*arose nevertheless and very quickly went to æthelwold bishop*



and him eall þis sæde. Aþelwold þa asende sona to þam  
*and him all this said Æthelwold then sent at-once to the*  
 munecum of cyninges hyrede. and cwæð þæt hi sceoldon  
*monks from of-king court and said that they should*  
 þone lof-sang singan. swa swa he ge-set hæfde. and se þe hit  
*the hymn sing so as he set had and he who it*  
 forsawe. sceolde hit mid fæstene seofon niht on án swarlice  
*despised should it with fast seven nights on end heavily*  
 gebetan. Hi hit heoldon þa syððan symle on ge-wunon. swa  
*atone They it kept then afterward ever in custom so*  
 swa we gesawon sylfe for oft. and þone sang we sungon  
*as we saw selves very often and the song we sang*  
 unseldon mid heom. Sum wer wæs betogen þæt he wære  
*not-seldom with them A-certain man was accused that he were*  
 on stale. wæs swaðeah unscyldig. and hine man sona gelæhte  
*in theft was nevertheless guiltless and him one at-once seized*  
 and æfter woruld-dome dydon him ut þa eagan. and his  
*and after world-judgment did him out the eyes and his*  
 earan forcurfon. þa arn him þæt blod into þam heafde. þæt  
*ears cut-off then ran him the blood into the head that*  
 he gehyran ne mihte. Ða wæs he seofon monðas wunigende  
*he hear not could Then was he seven months dwelling*  
 swa blind. and his hlyst næfde. oþþæt he mid geleafan ferde  
*so blind and his hearing had-not until he with faith went*  
 to þam halgan swyðune. and gesohte his ban biddende þone  
*to the holy swithun and sought his bones praying the*  
 halgan þæt he his bene gehyrde. and him huru geearnode  
*saint that he his prayer heard and him at-least earned*  
 þæt he gehyran mihte forþan ðe he ne gelyfde þæt he  
*that he hear could because that he not believed that he*  
 onliht wurde. and cwæð þæt he wurde wolice swa getucod.  
*enlightened were and said that he were wrongly so ill-treated*

277 Ða wearð godes wundor geworht an þam menn þurh  
*Then was of-god wonder wrought on the man through*  
 swyðunes þingunge þæt he geseah beorhte ansundum eagam.  
*of-swithun intercession that he saw brightly with-whole eyes*  
 þeah ðe hí ær wæron ut adyde of þam eah-hringum. and se  
*though that they before were out put from the eye-sockets and the*  
 oðer æppel was ge-emptigod. and se oðer hangode gehal æt his  
*one ball was emptied and the other hung whole at his*  
 hleore. Him wæs eac forgifen þæt he wel mihte gehyran. se  
*cheek Him was also granted that he well could hear he*  
 ðe ær næfde ne eagan. ne hlyst. Is swa ðeah to witenne þæt  
*who before had-not nor eyes nor hearing Is so though to know that*  
 we ne moton us gebiddan. swa to godes halgum swa swa to  
*we not may us pray so to of-god saints so as to*  
 gode sylfum. forðan þe he is ana god ofer ealle þingc. Ac we  
*god self because that he is alone god over all things But we*  
 sceolon biddan soðlice þa halgan. þæt hí us þingion to þam  
*must ask truly the saints that they for-us intercede to the*  
 þrym-wealdendum gode. seþe is heora hlaford. þæt he helpe us.  
*glory-wielding god who is their lord that he help us*  
 Hwilon wacodon menn swa swa hit gewunelic is ofer an dead  
*Once watched men so as it customary is over a dead*  
 lic. and ðær wæs sum dysig mann plegol ungemetlice. and to  
*body and there was a-certain foolish man playful immoderately and to*  
 þam mannnum cwæð swylce for plegan. þæt he swyðun wære.  
*the men said as-if for play that he swithun were*  
 Ge magon to soðum witan þæt ic swyðun eom se ðe wundra  
*Ye can in truth know that I swithun am he who wonders*  
 wyrçð. and ic wille þæt ge beran eower leoht to me. and licgað  
*works and I will that ye bear your light to me and lie*  
 on cneowum and ic eow forgife þæt þæt ge gyrnende beoð.  
*on knees and I to-you grant that which ye yearning are*

He woffode ða swa lange mid wordum dyslice. oðþæt he 298  
*He raved then so long with words foolishly until he*  
 feoll geswogen swylce he sawl-leas wære. and hine man bær  
*fell swooned as-if he soulless were and him one bore*  
 ham to his bædde sona. and he læg swa lange his lifes  
*home to his bed at-once and he lay so long of-his life*  
 orwene. His magas ða æt nextan þone mann feredon to þam  
*despairing His kinsmen then at last the man carried to the*  
 halgan swiþune. and he sylf andette his dyslican word þe he  
*holy swithun and he self confessed his foolish words which he*  
 dyrstiglice spræc. and bæd him forgifnysse. and he wearð þa  
*rashly spoke and asked for-him forgiveness and he was then*  
 gehæled. swá þæt he hal eode ham mid his magum. Is eac  
*healed so that he whole went home with his kinsmen Is also*  
 to witenne þæt menn unwislice doð þa ðe dwollice plegað  
*to know that men unwisely do those who foolishly play*  
 æt deadra manna lice. and ælce fulnysse þær forð-teoð mid  
*at of-dead men body and each foulness there draw-forth with*  
 plegan. þonne hi sceoldon swyðor be-sargian þone deadan.  
*play when they should rather lament the dead-one*  
 and ondrædan him sylfum þæs deaðes tocyme. and biddan  
*and dread for-them selves of-the death coming and pray*  
 for his sawle butan gewéde georne. Sume menn eac drincað  
*for his soul without madness eagerly Some men also drink*  
 æt deadra manna lice ofer ealle þa niht swiðe unrihtlice. and  
*at of-dead men body over all the night very wrongly and*  
 gremiað god mid heora gegaf-spræce. þonne nan gebeorscype  
*anger god with their foolish-speech when no feast*  
 ne gebyrað æt lice. ac halige gebedu þær gebyriað swiþor.  
*— befits at body but holy prayers there befit rather*  
 Hwilon comon to ðam halgan hund-twelftig manna mislice  
*Once came to the saint hundred-and-twenty men variously*

geuntrumode mid manegum brocum. and þa wurdon ealle  
*sickened with many diseases and they were all*  
 wundorlice gehælde. binnan þrym wucum. and hi wendon ham  
*wonderfully healed within three weeks and they went home*  
 þancigende þam ælmihtigan gode and þam arwurðan swiþune.  
*thanking the almighty god and the venerable swithun*

323 Sumes þegnes cniht feoll færllice of his horse þæt him  
*Of-a-certain thane servant fell suddenly from his horse that him*  
 to-bærst se earm. and se oðer sceanca. and swiðe wearð  
*burst the arm and the other leg and greatly was*  
 gecwysed. þæt hi sona wendon þæt he þær-rihte sceolde  
*crushed that they at-once supposed that he straightway should*  
 sweltan heom ætforan. He wæs his hlaforde swyþe leof  
*die them before He was to-his lord very dear*  
 ærþan. and se hlaford þa besargode swyðe þone cniht.  
*before and the lord then lamented greatly the servant*  
 and bæd þone ælmihtigan mid inwerdre heortan. þæt he  
*and asked the almighty with inward heart that he*  
 þam menn geheolpe þurh ðone mæran swiþun. He clypode  
*the man helped through the famous swithun He called*  
 eac to swiðune þus secgende mid geomerunge. Eala ðu  
*also to swithun thus saying with groaning O thou*  
 halga swiðun. bide þone hælend. þæt he lif forgife þysum  
*boly swithun ask the savior that he life grant to-this*  
 licgendum cnihte. and ic beo þæs þe geleaffulra þam  
*lying servant and I be for-that the more-faithful in-the*  
 lifigendan gode. eallum minum dagum gif he deð þis þurh  
*living god all my days if he does this through*  
 þe. Se cniht ða aras hal gehæled þurh sancte swiþun. and  
*thee The servant then arose whole healed through saint swithun and*  
 se hlaford þæs fægnode. and mid geleafan god herede. Sum  
*the lord that rejoiced and with faith god praised A-certain*

eald þegn wæs eac on wihtlande untrum. swa þæt he læg  
*old thane was also in wight sick so that he lay*  
 bæddryda sume nigon gear. and of ðam bedde ne mihte  
*bedridden some nine years and from the bed not could*  
 buton hine man bære. Him comon þa on swefne to twegen  
*unless him one bore Him came then in dream to two*  
 scinende halgan. and heton hine yrnan ardlice mid him.  
*shining saints and commanded him run quickly with them*  
 Ða cwæð se adliga hu mæg ic yrnan mid eow. þonne ic ne 343  
*Then said the sick-one how can I run with you when I not*  
 arás of þysum bedde ana. nu for nigon gearum butan oþres  
*arose from this bed alone now for nine years without of-another*  
 mannes fylste. Ða cwædon þa halgan. þu cymst to ðære  
*man help Then said the saints thou comest to the*  
 stowe gif ðu færst mid us nu. ðær þær ðu under-fehst þine  
*place if thou goest with us now there where thou receivest thy*  
 hæle. He wearð þa swyðe fægen. and wolde faran mid heom.  
*health He became then very glad and would go with them*  
 ac þaþa he ne mihte heom mid syðian. þa flugon hi geond  
*but when he not could them with journey then flew they throughout*  
 þa lyft and feredon þone adligan. oðþæt hi becomon to  
*the air and carried the sick-one until they came to*  
 sumum ænlicum felda fægre geblowen. and þær wæs an cyrce  
*a-certain peerless field beautifully blossomed and there was a church*  
 of scinendum golde. and of gymstanum standende on þam  
*of shining gold and of gems standing in the*  
 felda. and se halga swiðun on scinendum mæsse-reafe stód æt  
*field and the holy swithun in shining mass-vestment stood at*  
 ðam weofode. swylce he wolde mæssian. Swyðun cwæð þa  
*the altar as-if he would say-mass Swithun said then*  
 sona to þam seocan menn. ic secge ðe broðor þu ne scealt  
*at-once to the sick man I say to-thee brother thou not shalt*

heonon-forð nanon menn yfel don. ne nanne man wyrigan.

*henceforth to-any man evil do nor any man curse*

ne nænne man tælan. ne teonful beon. ne ðu man-slagum

*nor any man blame nor injurious be nor thou with-murderers*

ne geðwærlæce. ne manfullum reaferum. ne ðeofum þa ne

*— agree nor with-wicked robbers nor with-thieves then —*

olæce. ne yfeldædum ne ge-ðwærlæce. ac swiðor gehelp swa

*flatter nor with-evil-deeds — agree but rather help as*

þu selost mæge wan-hafolum mannum mid þinum agenum

*thou best can needy men with thy own*

spedum. and þu swa þurh godes mihte sylf bist gehæled.

*means and thou so through of-god might self shalt-be healed*

365 Se adliga þa ðohte þæt he yfel nolde dón buton þam

*The sick-one then thought that he evil would-not do except to-the*

anum þe him ár yfel dyde. and ðam wolde dón wel þe

*one who him before evil did and to-that-one would do well who*

him wel dyde ár. Ða wiste se halga swiðun hu his heorte

*him well did before Then knew the holy swithun how his heart*

smeade. and cwæð bliðelice him to. Broðor ic þe secge. ne

*considered and said blithely him to Brother I to-thee say not*

do þu swa þu smeapest. þæt ðu derige ænigum þeah ðe he

*do thou as thou consideredst that thou harm any though that he*

derige ðe. ac þinum drihtne ge-eftenlæc. se ðe nolde wyrrian

*harm thee but thy lord imitate be who would-not curse*

þa ðe hine dydon to cwale. and het his folgeras þæt

*those who him put to death and commanded his followers that*

hí for heora fyondum ge-bædon. Eac cwæð paulus se apostol

*they for their enemies prayed Also said paul the apostle*

to eallum cristenum mannum. gif ðinum fynd hingrige fed

*to all christian men if thy enemy hunger feed*

hine mid mettum. oððe gif him þyrste ðu do him drincan.

*him with food or if him thirst thou give him drink*

Ða cwæð se bedryda to ðam bisceope eft. La leof. sege  
*Then said the bedridden-one to the bishop again O dear say*  
 me hwæt þu sy manna. nu ðu manna heortan miht swa  
*me what thou be of-men now thou of-men hearts canst so*  
 asmeagen. Ða cwæð se halga swyðun. ic eom seþe nu niwan  
*search Then said the holy swithun I am he-who now newly*  
 com. swylce he cwæde swa. ic wæs geswutelod nu niwan.  
*came as-if he said so I was revealed now newly*  
 Ða cwæð se bædryda to ðam bisceope eft. hu eart ðu 382  
*Then said the bedridden-one to the bishop again how art thou*  
 gehaten. and se halga him cwæð to. Ðonne ðu cymst to  
*called and the saint him said to When thou comest to*  
 winceastre. þu wast minne naman. Se man wearð þa gebroht  
*winchester thou knowest my name The man was then brought*  
 to his bedde eft sona. and awóc of slæpe. and sæde his  
*to his bed again at-once and awoke from sleep and said to-his*  
 wife ealle ða ge-sihðe þe he gesewen hæfde. Ða cwæð þæt  
*wife all the vision which he seen had Then said the*  
 wif him to. þæt hit wære swyðun se ðe hine lærde mid  
*woman him to that it were swithun he who him taught with*  
 þære halgan lare. and þone ðe he geseah on ðære cyrcan  
*the holy teaching and that-one whom he saw in the church*  
 swa fægerne. Heo cwæð ða to þam were. hit wære nu full  
*so fair She said then to the husband it were now full*  
 góód. þæt ðe man bære to cyrcan. and þu bæde þone halgan  
*good that thee one bore to church and thou askedst the saint*  
 þæt he ðe gehælde þurh his halgan ge-earnunga. Hine man  
*that he thee healed through his holy merits Him one*  
 bær ða sona of ðam bedde to cyrcan binnan withlande.  
*bore then at-once from the bed to church within wight*  
 and he wearð gehæled sona þurh þone ælmihtigan god. for  
*and he was healed at-once through the almighty god for*

swyðunes ge-earnungum. and eode him ða ham hal on his  
*of-swithun merits and went him then home whole on his*  
 fotum. seðe ær wæs geboren on bære to cyrcan. He ferde  
*feet he-who before was borne on bier to church He went*  
 eac siððan to winceastre for-raðe. and cydde aðelwolde þam  
*also afterward to winchester very-soon and made-known to-æthelwold the*  
 arwurþan biscope. hu he wearð gehæled þurh þone halgan  
*venerable bishop how he was healed through the holy*  
 swiþun. and land-ferð se ofer-sæwisca hit gesette on læden.  
*swithun and lantfred the over-sea-one it composed in latin*

403 Nu is to witenne þæt we ne sceolan cepan ealles to swyðe  
*Now is to know that we not must heed all too greatly*  
 be swefnum. forðan þe hi ealle ne beoð of gode. Sume  
*about dreams because that they all not are from god Some*  
 swefna syndon soðlice of gode. swa swa we on bocum  
*dreams are truly from god so as we in books*  
 rædað. and sume beoð of deofle to sumum swicdome hu  
*read and some are from devil for some treachery how*  
 he ða sawle for-pære. ac his gedwimor ne mæg derian  
*he the soul destroy but his delusion not can harm*  
 þam godum. gif hi hi bletsiaþ. and hi gebiddað to gode.  
*the good if they them bless and they pray to god*  
 Ða swefna beoð wynsume þe gewurðað of gode. and  
*The dreams are pleasant which come from god and*  
 þa beoð egefulle ðe of þam deofle cumað. and god sylf  
*those are terrible which from the devil come and god self*  
 forbead þæt we swefnum ne folgion. þe læs ðe se deofol us  
*forbade that we dreams not follow the less that the devil us*  
 bedydrian mæge. Sum man on winceastre wearð yrr e his  
*deceive may A-certain man in winchester became angry with-his*  
 ðeowan men for sumere gymeleaste. and gesette hine on  
*servant man for some negligence and set him in*



fetera. He sæt ða swa lange on þam laðum bendum. oðþæt  
*fetters He sat then so long in the hateful bonds until*  
 he bestæl ut mid his stafe hoppende. and gesohte ðone  
*he stole out with his staff hopping and sought the*  
 sanct swyðun mid geomerunge. Se scyttel ða asceat sona  
*saint swithun with groaning The bolt then shot at-once*  
 of þære fetere. and se ðeowa aras ahred þurh ðone halgan.  
*from the fetter and the servant arose rescued through the saint*  
 Sum mann wæs gebunden on-butan þæt heafod for his 421  
*A-certain man was bound about the head for his*  
 hefigum gylte. se com to þam halgan. and his swara  
*heavy guilt who came to the saint and his heavy*  
 heafod-bend sona to-bærst. swa he hine gebæd Ne mage  
*head-band at-once burst as he himself prayed Not can*  
 we awritan ne mid wordum asecgan ealle þa wundra þe  
*we write nor with words tell all the wonders which*  
 se halga wer swiðun. þurh god gefremode on ðæs folces  
*the holy man swithun through god performed in of-the people*  
 gesihþe. ge on gehæftum mannum. ge on unhalum mannum.  
*sight both on captive men and on sick men*  
 mannum to swutelunge. þæt hí sylfe magon godes rice  
*to-men for manifestation that they selves can of-god kingdom*  
 geearnian mid godum weorcum. swa swa swiþun dyde. þe nu  
*earn with good works so as swithun did who now*  
 scinð þurh wundra. Seo ealde cyrce wæs eall behangen mid  
*shines through wonders The old church was all hung with*  
 cricum. and mid creopera sceamelum. fram ende oð oþerne  
*crutches and with of-cripples stools from end to other*  
 on ægðorum wage. þe ðær wurdon gehælede. and man ne  
*on each wall who there were healed and one not*  
 mihte swa ðeah macian hi healfe up. Pyllice tacna cyþað  
*could so though make them half up Such signs make-known*

þæt crist is ælmihtig god. þe his halgan geswutelode  
*that christ is almighty god who his saints revealed*  
 þurh swylce wel-dæda. þeah ðe ða Iudeiscan þurh deofol  
*through such good-deeds though that the Jews through devil*  
 beswicene. nelson gelyfan on þone lyfigendan crist. ærðan þe  
*deceived will-not believe in the living christ before that*  
 antecrist ofslagen bið þurh god. þonne bugað þa earmingas  
*antichrist slain is through god then bow the wretches*  
 on ende þysre worulde ðe þær to lafe beoð mid geleafan  
*at end of-this world who there as remnant are with faith*  
 to criste. and ða ærran losiað þe ár noldon gelyfan.  
*to christ and the former perish who before would-not believe*

443 We habbað nu gesæd be swiðune þus sceortlice. and we  
*We have now said about swithun thus shortly and we*  
 secgað to soðan þæt se tima wæs gesælig and wynsum  
*say for true that the time was blessed and pleasant*  
 on angel-cynne. þaða eadgar cynincg þone cristen-dom  
*in angle-race when edgar king the christendom*  
 ge-fyrðrode. and fela munuclifa arærde. and his cynerice  
*furthered and many monasteries raised and his kingdom*  
 wæs wunigende on sibbe. swa þæt man ne gehyrde gif ænig  
*was dwelling in peace so that one not heard if any*  
 scyp-hera wære buton agenre leode þe ðis land heoldon. and  
*ship-army were except of-own people who this land held and*  
 ealle ða cyningas þe on þysum iglande wæron. cumera. and  
*all the kings who in this island were of-cumbrians and*  
 scotta. comon to eadgare. hwilon anes dæges eahta cyningas.  
*of-scots came to edgar once in-one day eight kings*  
 and hi ealle gebugon to eadgares wissunge. Þær-to-eacan  
*and they all bowed to of-edgar guidance In-addition*  
 wæron swilce wundra gefremode þurh þone halgan swyðun.  
*were such wonders performed through the holy swithun*

swa swa we sædon ær. and swa lange swa we leofodon þær  
*so as we said before and as long as we lived there*  
 wurdon gelome wundra. On ðam timan wæron eac wurð-fulle  
*were often wonders In the time were also worthy*  
 bisceopas. dunstan se anræda æt ðam erce-stole. and æþelwold  
*bishops dunstan the resolute at the archbishopric and æthelwold*  
 se arwurða. and oðre gehwylce. ac dunstan and æþelwold  
*the venerable and others each but dunstan and æthelwold*  
 wæron drihtne gecorene. and hi swyðost manodon menn to  
*were by-lord chosen and they most admonished men to*  
 godes willan. and ælc god arærdon gode to cwemednysse.  
*of-god will and each good raised for-god to pleasure*  
 þæt geswuteliað þa wundra þe god wyrcoð þurh hi.  
*that reveal the wonders which god works through them*

Item alia.

*Also another*

Mannum is eac to witenne þæt manega dry-men maciað 464  
*To-men is also to know that many sorcerers make*  
 menig-fealde dydrunga þurh deofles cræft. swa swa wischeras  
*manifold illusions through of-devil craft so as jugglers*  
 oft doð. and bedydriað menn swylce hi soðlice swylc þincg  
*often do and delude men as-if they truly such thing*  
 don. ac hit is swa ðeah dydrung mid deofles cræfte. and gif  
*do but it is so though illusion with of-devil craft and if*  
 hwa hit bletsað þonne ablynd seo dydrung. Be ðam we magan  
*anyone it blesses then ceases the illusion About that we can*  
 secgan sume soðe bysne. Macharius wæs ge-haten sum halig  
*say a-certain true example Macarius was called a-certain holy*  
 fæder on wæstene wunigende. fela wundra wyrcente munuc-lifes  
*father in desert dwelling many wonders working of-monastic-life*  
 man. ða wearð an mæden forbroden þurh dry-manna dydrunge.  
*man then was a maiden transformed through of-sorcerers illusion*

ge-dwimorlice swa ðeah. Þæt mæden wæs swa forbroden  
*illusorily so though The maiden was so transformed*  
 swylce heo an myre wære. and eallum þam þuhte þe hire  
*as-if she a mare were and to-all those seemed who her*  
 onlocodon swilce heo myre wære. na mennisces gecyndes. Ða  
*looked-on as-if she mare were not of-human nature Then*  
 leddon hire magas hi to macharie. and he sona axode hwæt  
*led her kinsmen her to macarius and he at-once asked what*  
 hi woldon mid þam. Ða magas him cwædon to. þeos myre  
*they would with that The kinsmen him said to this mare*  
 þe ðu gesihst wæs ure dohtor arwurðe mæden. ac awyrigde  
*which thou seest was our daughter venerable maiden but cursed*  
 dry-menn awendon hí to myran. nu bidde we ðe leof. þæt ðu  
*sorcerers turned her to mare now ask we thee dear that thou*  
 ge-bide for hí and hi eft awende to þam ðe heo ær wæs.  
*pray for her and her again turn to that which she before was*  
 485 Macharius þa cwæð to hire magum ðus. Ic ge-seo þis mæden  
*Macarius then said to her kinsmen thus I see this maiden*  
 on menniscum gecynde. and heo nis na awend swa swa ge  
*in human nature and she not-is — turned so as ye*  
 wenað þæt heo sy. and heo nan þincg on hire næfð horses  
*suppose that she be and she no thing in her has of-horse*  
 gecyndes. ac on eowrum gesihþum hit is swa gehiwod þurh  
*nature but in your sights it is so shaped through*  
 ðæs deofles dydrunge. and his drymenn leaslice. Macharius  
*of-the devil illusion and his sorcerers falsely Macarius*  
 ða gebæd for þæt mæden god. and mid ele gesmyrode. and  
*then prayed for the maiden god and with oil anointed and*  
 mid ealle adræfde þas deofles gedwimor. þurh his drihtnes  
*with all drove-away of-the devil delusion through of-his lord*  
 naman. swa þæt hi ealle gesawon. þæt heo ansund wæs.  
*name so that they all saw that she whole was*

Swylce synd þa dydrunga þære dry-manna; Sy wuldor and  
*Such are the illusions of-the sorcerers Let-be glory and*  
 lof þam wel-willendan scyppende þe his halgan mærsað  
*praise to-the benevolent creator who his saints glorifies*  
 mihtiglice mid wundrum. seðe á rixað on ecnysse. AMEN.  
*mightily with wonders he-who ever reigns in eternity AMEN*

## Natale sancti Apollonaris martyris

XXII · SAINT APOLLINARIS

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*Peter sends Apollinaris as bishop to Ravenna, where he heals a thane's wife and the dumb Boniface, raises the dead daughter of Rufus, and baptizes hundreds. Imprisoned, he is fed by an angel, and in exile he heals a leper. His prayer throws down an idol, and he gives sight to the son of Taurus, who hides him for four years. The judge Demosthenes condemns him, and the heathens leave him for dead; he lives seven days, foretells persecution and then peace, and dies after twenty-eight years as bishop.*

- 1 On ðæs caseres dagum ðe claudius wæs gehaten. com se  
In of-the emperor days who claudius was called came the  
eadiga petrus fram antiochian byrig. in to rome byrig mid  
blessed peter from antiochian city into to rome city with  
manegum gebroðrum. and bodode geleafan bealdlice þam folce  
many brothers and preached faith boldly to-the people  
romaniscum. and Iudeiscum. swa swa drihten him gewissode.  
roman and Jewish so as lord him guided  
swa þæt ða romaniscan and ða reðan iudeiscan manega  
so that the romans and the fierce jews many  
gelyfdon on þone lyfigendan hælend þurh petres bodunge. and  
believed in the living savior through of-peter preaching and  
ge-bugon to fulluhte. be-hreowsigende heora synna mid soðre  
bowed to baptism repenting their sins with true  
dædbote. Hi under-fengon þa godes word mid gastlicre blysse.  
penance They received then of-god word with spiritual bliss  
þæt god wolde asendan his sunu to man-cynne. and þurh hine  
that god would send his son to mankind and through him  
ge-edniwigian ðisne ealdan middan-eard. Pa wæs ðær mid petre  
renew this old middle-earth Then was there with peter  
sum arwurðe godes man apollonaris gehaten. þæs halgan  
a-certain venerable of-god man apollinaris called of-the holy

apostoles folgere. to ðam cwæð petrus æfter sumum fyrste. Efnē

*apostle follower to whom said peter after some time Even*

þu eart gelæred on eallum þingum be ðam hælende. Arís

*thou art taught in all things about the savior Arise*

nu and under-foh þone halgan gast. and haligne bisceop-had

*now and receive the holy spirit and holy bishop-hood*

on þæs hælendes naman. and far to þære byrig þe is

*in of-the savior name and go to the city which is*

gehaten rauenna. þær wunað micel folc on fulum hæðenscype.

*called ravenna where dwells great people in foul beatbenship*

boda heom be þam hælende. and ne beo ðu afyrht.

*preach to-them about the savior and not be thou afraid*

Swutollice ðu wast þæt se is soð godes sunu. seðe deadum 22

*Clearly thou knowest that he is true of-god son he-who to-dead*

for-geaf lif æfter deaðe. and wanhalum mannum mid his

*gave life after death and to-sick men with his*

worde læce-dóm. Æfter ðysum wordum se eadiga petrus

*word healing After these words the blessed peter*

gehadode Apollonarem [and gehalgode] to bisceope. and his

*ordained Apollinaris and consecrated as bishop and his*

handa sette ofer his heafod and cwæð. Asende ure hælend

*hands set over his head and said Let-send our savior*

crist his halgan engel mid þe. se geforðige ðe. and þine fare

*christ his holy angel with thee who further thee and thy journey*

gewissige. and þe ge-tipige þæs ðe þu ge-wilnige. and hine

*guide and thee grant of-that which thou desire and him*

swa sende to ðære byrig mid siblicum cosse. Appollonaris

*so sent to the city with peaceful kiss Apollinaris*

ða ferde to ðære fore-sædan byrig. and Sumne blindne mann

*then went to the aforesaid city and A-certain blind man*

gehælde. ærþan þe he to ðære byrig become. and manega

*bealed before that he to the city came and many*

gelyfdon þurh ðæs mannes hælpe on ðone soðan god. and  
*believed through of-the man health in the true god and*  
 swa wurdon gefullode. He com ða to rauenna ðære byrig and  
*so were baptized He came then to ravenna the city and*  
 hraðe þær geswutelode þæs hælendes mihte on wann-halum  
*quickly there revealed of-the savior might on sick*

mannum. Þær wæs sum forð þegen on þære fore-sædan  
*men There was a-certain chief thane in the aforesaid*  
 byrig. se hæfde gehyred be ðam halgan were. and axode  
*city who had heard about the holy man and asked*  
 gif he cuðe aht on læce-cræfte. Apollonaris him cwæð to.  
*if he knew aught in leechcraft Apollonaris him said to*

41 Ne cann ic naht on lacnunge buton on þæs hælendes naman.

*Not know I aught in healing except in of-the savior name*  
 and se þegen him cwæð to. Efne min wif is for manegum  
*and the thane him said to Even my wife is for many*  
 wintrum untrum. þam wæs ælc læce-cræft wiðer-ræde oð  
*winters sick to-whom was each leechcraft contrary until*  
 þis. Nu gif ænig miht is on ðe. ge-opena hí mid weorcum.  
*this Now if any might is in thee reveal it with works*

Apollonaris ða andwyrde and cwæð. ge-openige god ælmihtig  
*Apollonaris then answered and said let-open god almighty*  
 eowre heortena eagan. þæt ge on þone hælend gelyfan.

*your of-hearts eyes that ye in the savior believe*  
 þonne ge geseoð his wundra. He genam ða ðæs wifes hand.  
*when ye see his wonders He took then of-the woman hand*  
 þas word clypigende. Arís nu on ðæs hælendes naman. and  
*these words calling Arise now in of-the savior name and*  
 on hine gelyf. and ne sege þu heonon-forð þæt ænig sy his  
*in him believe and not say thou henceforth that any be his*  
 gelica. Heo aras þa sona andsund of þam bedde. and cwæð  
*like She arose then at-once whole from the bed and said*



þæt nan god nære butan se hælend þe he embe bodade. Þa  
*that no god were but the savior whom he about preached Then*  
 wundrode se þegn his wifes hælðe. and hi ealle sædon þæt se  
*wondered the thane of-his wife health and they all said that he*  
 is soð god þe swilce wundra macað. and se mæg on ge-feohte  
*is true god who such wonders makes and he can in battle*  
 þam sige forgifan. þe hine soðlice lufiað. He wearð þa  
*to-those victory grant who him truly love He was then*  
 gefullod mid his wife. and cildum. and eall his hyred on þæs  
*baptized with his wife and children and all his household in of-the*  
 hælendes naman. and fela þæra hæðenra fengon to geleafan.  
*savior name and many of-the heathens took to faith*  
 Apollonaris þa ðær wunode mid him on rauenna byrig. and 61  
*Apollinaris then there dwelt with him in ravenna city and*  
 bodode geleafan. and manega gefullode ðæs folces meniu.  
*preached faith and many baptized of-the people multitude*  
 Manega eac befæstan syððan hi gefullode wæron. heora cild  
*Many also committed after they baptized were their children*  
 to lare þam soðfæstan bydele. and godes geleafa ðær weox.  
*to teaching to-the truthful herald and of-god faith there grew*  
 and wanode se hæðen-scepe. Hwæt se halga bisceop þa  
*and waned the heathenship Lo the holy bishop then*  
 on ðære byrig wunode ða twelf gear fullice. and gefullode  
*in the city dwelt then twelve years fully and baptized*  
 þa leode. and gelome heom mæssode, and mæsse-preostas  
*the people and often for-them said-mass and mass-priests*  
 gehadode. and diaconas. and clericas. and dæghwamlice mid  
*ordained and deacons and clerics and daily with*  
 him godes lof gefylde mid gastlicum sangum. On ðære  
*them of-god praise fulfilled with spiritual songs In the*  
 byrig wæs sum þegn bonifacius gehaten. se wearð færllice  
*city was a-certain thane boniface called who became suddenly*

dumb. and his wif þa asende to þam halgan bisceope. and  
*dumb and his wife then sent to the holy bishop and*  
 bæd his geneosunge. Efne ða se bisceop eode to his huse.  
*asked his visitation Even then the bishop went to his house*  
 and an wif-man wæs ðær wod on his huse and se deofol  
*and a woman was there mad in his house and the devil*  
 clypode and cwæð þurh þone wodan to ðam halgan bisceope.  
*called and said through the mad-one to the holy bishop*  
 ic gedó þæt man gebint ðe. handum and fotum. and heonon  
*I cause that one binds thee by-hands and by-feet and hence*  
 ðe swa tihð of þysre byrig. and se bisceop andwyrde.  
*thee so drags from this city and the bishop answered*

- 81 Adumba ðu deofol. and of hire gewit. and ne spræc þu  
*Be-dumb thou devil and from her depart and not speak thou*  
 næfre eft þurh ænigne mann. Þa ge-wát se deofol of ðam  
*ever again through any man Then departed the devil from the*  
 wodan sona. and se bisceop eode þær bonifacius læg. dumb  
*mad-one at-once and the bishop went where boniface lay dumb*  
 on his bedde. and gebæd for hine ðus. Drihten hælend crist  
*in his bed and prayed for him thus Lord savior christ*  
 þu ðe be-clysedest þyses mannes muð. þæt he ne moste leng  
*thou who closedst of-this man mouth that he not might longer*  
 clypian to hæðen-gildum swylce him to fultume. ge-opena  
*call to heathen-gods as-if him for help open*  
 nu his muð þæt he mærsige þinne naman. and gelyfe þæt  
*now his mouth that he glorify thy name and believe that*  
 þu eart lifigende god on worulde. Hi cwædon ða amen.  
*thou art living god in world They said then amen*  
 and on ðære ylcan tide wearð his tunge unbunden. and  
*and in the same hour was his tongue unbound and*  
 he blyssigende cwæð. Nis nan oþer god ón to gelyfenne.  
*he rejoicing said Not-is any other god in to believe*

butan se ana þe ðes eadiga bodað. On þam ylcan dæge  
*except he alone whom this blessed-one preaches On the same day*  
 gelyfdon of þære leode on god. ma ðonne fif hund manna  
*believed of the people in god more than five hundred men*  
 micclum þancigende gode and þam halgan were. þurh þone  
*greatly thanking god and the holy man through him*  
 þe hi wurdon onlihte. Rufus wæs gehaten sum hæðen  
*whom they were enlightened Rufus was called a-certain heathen*  
 mund-bora þe ða burh bewiste. ða wearð his dohtor seoc.  
*guardian who the city governed then became his daughter sick*  
 Ða sende se fæder sona to ðam biscope. and sona swa he 100  
*Then sent the father at-once to the bishop and as-soon as he*  
 þyder com swa sawlode þæt mæden. Hi weopon ða ealle ðe  
*thither came so died the maiden They wept then all who*  
 þær-inne wæron. and se halga wer cwæð. to hire fæder ðus.  
*therein were and the holy man said to her father thus*  
 Ongin nu wel rufe and behat me mid aðe. gif ðin dohtor nu  
*Begin now well rufus and promise me with oath if thy daughter now*  
 hal bið. þæt þu hire geðafige þæt heo folgie criste. and ðu  
*whole is that thou her allow that she follow christ and thou*  
 oncnæwst nu his mihte. Rufus him andwyrde. Efne heo is nu  
*acknowledgest now his might Rufus him answered Even she is now*  
 dead. ac gif ic ge-seo þæt heo eft gesund leofað. ic herige  
*dead but if I see that she again sound lives I praise*  
 þonne godes mihte and heo hire hælende folgie. Mid þam  
*then of-god might and she her savior follow With that*  
 ðe hi ealle weopon þa eode he to ðam lice. and clypode  
*that they all wept then went he to the body and called*  
 mid geleafan to criste. and cwæð. Min god drihten hælend.  
*with faith to christ and said My god lord savior*  
 þe minum lareowe petre forgeafe his gewilnunga swa hwæt  
*who to-my teacher peter gavest his desires so what*

swa he gewylnode æt ðe. arær nu ðis mæden of ðysum  
*so he desired from thee raise now this maiden from this*  
 reðum deaðe. forðan þe heo is þin gesceaft. and nis nan  
*fierce death because that she is thy creature and not-is any*  
 god buton ðu. Heo arás þa sona. and mid hream clypode.  
*god but thou She arose then at-once and with cry called*

- 117 Mære is se god þe ðes mann us bodað. and nis nan oðer  
*Great is the god whom this man us preaches and not-is any other*  
 god buton hé ana. Þa blissodon þa cristenan on cristes  
*god but he alone Then rejoiced the christians in of-christ*  
 herunge. and þæt mæden wearð gefullod and hire modor  
*praise and the maiden was baptized and her mother*  
 samod. and eall heora hired samod. sume þreo hund manna.  
*together and all their household together some three hundred men*  
 and fela ðæra hæðenra fengon to ge-leafan. Se fæder swa ðeah  
*and many of-the heathens took to faith The father so though*  
 rufus. for þæs caseres reðnysse. ne dorste ge-openian þæt he on  
*rufus for of-the emperor fierceness not dared reveal that he in*  
 drihten gelyfde. ac he digellice lufode þone geleafullan bisceop.  
*lord believed but he secretly loved the faithful bishop*  
 and mid wistum him þenode. and his dohtor wearð gehadod  
*and with provisions him served and his daughter was consecrated*  
 to godes ðeow-dome. and þurh-wunode mæden. Appollonaris  
*to of-god service and continued maiden Apollinaris*  
 þa wearð ge-wreged to þam casere and to witnunge  
*then was accused to the emperor and to torture*  
 gelæd. and on þam witum geandette þæs hælendes naman.  
*led and in the torments confessed of-the savior name*  
 and sum hæðen mann þe him swyðost onwann awedde  
*and a-certain heathen man who him most attacked went-mad*  
 ðær-rihte. and his lif ge-endode yfelum deaðe. Þa woldon þa  
*straightway and his life ended with-evil death Then would the*

cristenan bewerian þone halgan. and ofslogon þæra hæðenra  
*christians defend the saint and slew of-the heathens*  
 sume twa hund manna. Se dema þa het lædan þone  
*some two hundred men The judge then commanded lead the*  
 geleaffullan bisceop into blindum cwearterne. and on bendum  
*faithful bishop into blind prison and in bonds*  
 healdan. and him ætes forwyrnan þæt he swa ateorode.  
*hold and from-him food refuse that he so wasted-away*  
 Ac godes engel com to þam godes men nihtes. and hine 138  
*But of-god angel came to the of-god man by-night and him*  
 gereordode and mid his ræde gehyrte eallum onlocigendum.  
*fed and with his counsel emboldened to-all looking-on*  
 þe ðær on ymbhwyrfte wæron. Hwæt ða on þone feorðan dæg  
*who there in circuit were Lo then on the fourth day*  
 het se fore-sæda dema gelædan ðone halgan on heardre  
*commanded the aforesaid judge lead the saint in hard*  
 racenteage feorr on wræc-sið. ferigende on scipe. Þær wæs sum  
*chain far into exile carrying in ship There was a-certain*  
 æðelboren man. atelice hreoflig. þa axode se bisceop. wylt  
*noble-born man horribly leprous then asked the bishop wilt*  
 ðu beon hál. He cwæð ic wylle. and him andwyrde se halga  
*thou be whole He said I will and him answered the holy*  
 bisceop; Gelyf on hælend crist. and se hæðena him andwyrde.  
*bishop Believe in savior christ and the heathen him answered*  
 gif he me gehæld he bið min hælend god. Appollonaris  
*if he me beals he is my savior god Apollinaris*  
 ða hrepode þone untruman hreoflian on ðæs hælendes  
*then touched the sick leper in of-the savior*  
 naman. and he wearð hal sona mid þam ðe he clypode  
*name and he was whole at-once with that that he called*  
 cristes naman him to fultume. Þa awearp se gehæleda his  
*of-christ name him for help Then cast-away the bealed-one his*

hæðen-scype him fram. and gelyfde on ðone hælend. and mid  
*heathenship him from and believed in the savior and with*  
 geleafan wearð ge-fullod. Hit gelamp þa æfter fyrste. þæt þa  
*faith was baptized It happened then after time that the*  
 unge-leaffullan hæðenan ge-bundon þone bisceop. and to ðære  
*unbelieving heathens bound the bishop and to the*  
 byrig rauenna geleddon on bendum. and beoton hine wodlice.

*city ravenna led in bonds and beat him madly*

- 157 Ða ge-bæd hine se bisceop bealdlice to gode. and heora  
*Then prayed himself the bishop boldly to god and their*  
 deofol-gild wearð to-wend. and heora templ to-worpen. Ða  
*devil-idol was overturned and their temple thrown-down Then*  
 gesawon ða hæðenan þæs halgan weres mihte. and clypodon  
*saw the heathens of-the holy man might and called*  
 mid gehlyde. be ðam geleaffullan were. Beo se ealda arleasa  
*with clamor about the faithful man Be the old impious-one*  
 ardlice ofslagen. þurh þone synd to-worpene ða wuldor-fullan  
*quickly slain through whom are thrown-down the glorious*  
 godas. Ða blissodon þa cristenan. and cwædon mid geleafan.  
*gods Then rejoiced the christians and said with faith*  
 þæt se ana is soð god þe swylce wundra wyrçð. Ða betæhton  
*that he alone is true god who such wonders works Then committed*  
 þa hæðenan þone halgan wer to slege. sumum arleasum  
*the heathens the holy man to slaughter to-a-certain impious*  
 cwellere se wæs geciged taurus. and se taurus ge-samnode ða  
*killer who was called taurus and the taurus gathered the*  
 ceaster-gewaran him to. and axode þone halgan þurh hwæs  
*city-dwellers him to and asked the saint through whose*  
 mihte he ge-fremode þa wundorlican tacna. þæt swa micel  
*might he performed the wonderful signs that so great*  
 werod him folgode. Appollonaris him andwyrde. Nis ðeos  
*host him followed Apollinaris him answered Not-is this*

nan oðer miht butan hælendes cristes. and we habbað godes  
 any other might but of-savior christ and we have of-god  
 gife on urum heortum. and þa betwux oþrum spræcum  
 grace in our hearts and then among other speeches  
 cwæð se ylca taurus to þam arwurðan were. Ic hæbbe ænne  
 said the same taurus to the venerable man I have a  
 sunu þe ne ge-seah næfre dæges leoht. gedó þæt he geseo on  
 son who not saw ever of-day light cause that he see in  
 þines drihtnes naman. and we sona gelyfað þæt he is soðlice  
 thy lord name and we at-once believe that he is truly  
 god. elles we ðe for-bærnað for ðinum deopum gyltum.  
 god else we thee burn for thy deep offenses

Ða cwæð se bisceop him to. Cume se blinda to me. Ða com 178  
 Then said the bishop him to Let-come the blind-one to me Then came  
 se blinda him to. and he cwæð mid geleafan. On þæs hælendes  
 the blind-one him to and he said with faith In of-the savior  
 naman geopena þin eagan and geseoh þurh hine. and he sona  
 name open thy eyes and see through him and he at-once  
 wearð hal beorhte locigende. seðe blind wæs geboren. Hi  
 was whole brightly looking he-who blind was born They  
 wundrodon þa ealle. and anmodlice cwædon þæt se wære soð  
 wondered then all and unanimously said that he were true  
 god þe swylce wundra worhte. and manega þa gelyfdon þurh  
 god who such wonders wrought and many then believed through  
 ða mihte on god. Taurus þa brohte þone bisceop digellice.  
 the might in god Taurus then brought the bishop secretly  
 of ðæs folces gehlyde to sumum his landa. and hine þær  
 from of-the people clamor to one-of his lands and him there  
 afedde feower gear mid wistum. Syx mila fram rauenna. and  
 fed four years with provisions Six miles from ravenna and  
 hine sohton þa cristenan. and his lare hlyston mid geleafan  
 him sought the christians and his teaching listened with faith

georne. And ealle ða untruman þe him oft to comon  
*eagerly And all the sick who him often to came*  
 wurdon gehælede. and ham gesunde cyrdon. Ða sendon ða  
*were healed and home sound turned Then sent the*  
 hæðengildan mid hetelicum geðance ærende to þam casere. þæt  
*heathen-worshipers with hateful thought errand to the emperor that*  
 he acwellan hete þone halgan bisceop. þæt heora biggencgas  
*he kill commanded the holy bishop that their worshipers*  
 ne wurdon mid ealle adwæscte. þurh ðone drihtnes bydel.  
*not were with all extinguished through the of-lord herald*

197 Ða sende se casere sona him þis gewrit. Gif ænig man  
*Then sent the emperor at-once him this writ If any man*  
 gremige ure godas dyrstiglice gebete he wið hi. oððe he beo  
*anger our gods presumptuously let-alone he to them or he be*  
 adræfed awæg of ðære byrig. forðan þe hit ne bið na rihtlic  
*driven away from the city because that it not is — right*  
 þæt we wrecon ure godas. ac hi wrecað hi sylfe gif hi  
*that we avenge our gods but they avenge them selves if they*  
 beoð astyrode. Beoð ge gesunde. Ða hét se burh-ealdor  
*are stirred Be ye sound Then commanded the city-ruler*  
 þone bisceop him to gefeccan. and axode hine sona. hwylcere  
*the bishop him to fetch and asked him at-once of-what*  
 eawfæstnysse he wære. swylce he cwæde hwæðer eart ðu  
*religion he were as-if he said whether art thou*  
 cristen oððe hæðen. Se dema hatte demosten. and he wæs  
*christian or heathen The judge was-called demosthenes and he was*  
 deofles biggencga. Ða cwæð se halga wer to þam hæðenan  
*of-devil worshiper Then said the holy man to the heathen*  
 deman. Ic eom soðlice cristen. and sanctus petrus me lærde.  
*judge I am truly christian and saint peter me taught*  
 and he me hider asende to þissere ge-sæligan byrig. þæt  
*and he me hither sent to this blessed city that*



ðurh þæs hælendes naman eow hæl becume. Demosten  
*through of-the savior name to-you health come Demosthenes*  
 þa andwyrde ðam arwurðan halgan. Hwæt sceall hit swa  
*then answered the venerable saint Why shall it so*  
 lang-sum. efne nu is se tima. þæt ðu forlæte þine ydelnysse  
*long even now is the time that thou forsake thy vanity*  
 and lac ðam godum geoffrige. Appollonaris him andwyrde.  
*and gift to-the gods offer Apollinaris him answered*  
 Ic offrige me sylfne for minum gastlicum bearnum þe ic 214  
*I offer me self for my spiritual children whom I*  
 hér gode gestrynde. and swa hwá swa hine ne gebit to þam  
*here for-god begot and so who so himself not prays to the*  
 heofonlican gode. se bið ecelice for-demed on þam ecan fyre.  
*heavenly god he is eternally condemned in the eternal fire*  
 and ða ðe on god gelyfað and mid geleafan beoð gefullode. þa  
*and those who in god believe and with faith are baptized they*  
 habbað þa ecean reste. and unawendendlice welan. Hwæt ða  
*have the eternal rest and unchanging wealth Lo then*  
 demosten deoflice wearð gehát-hyrt. and betæhte þone halgan  
*demosthenes devilishly became hot-hearted and committed the saint*  
 sumum hundredes ealdre to healdenne on cwearterne. oðþæt  
*to-a-certain of-hundred leader to hold in prison until*  
 he hine acwealde. Se hundredes ealdor wæs ðam hæðenan  
*he him killed The of-hundred leader was to-the heathen*  
 bediglod. and wæs digellice cristen. and cwæð to þam biscope.  
*bidden and was secretly christian and said to the bishop*  
 Min fæder ic ðe bidde. ne beo þu swa hræd to deaðe. forðan  
*My father I thee pray not be thou so quick to death because*  
 þe us is þin lif nyd-behefe git. ac far þe nu digellice þær  
*that to-us is thy life needful yet but go thee now secretly where*  
 ðu frið hæbbe. oþþæt ðises folces hatheortnyss hwæt-hwega  
*thou peace have until of-this people fury somewhat*

beo gestylled. He eode ða nihtes þæt he his life geburge. ac  
*be stilled He went then by-night that he his life saved but*  
 ða hæðenan wurdon wære his fare and hine gelæhton. and  
*the heathens became aware-of his going and him seized and*  
 hine swa lange beoton oðþæt hi wendon þæt he wære dead.  
*him so long beat until they supposed that he were dead*

- 233 He wearð swa-þeah gebroht þurh his gebroðra þenunge eft  
*He was nevertheless brought through of-his brothers service again*  
 to ðam cristenum. and he anbidode on life seofon niht fullice.  
*to the christians and he waited in life seven nights fully*  
 and hi fægre tihte to þam ecan life. and to geleafan georne.  
*and them fairly urged to the eternal life and to faith eagerly*  
 He cwæð ic secge eow þæt swára ehtnysse becumað ofer þa  
*He said I say to-you that heavy persecutions come over the*  
 cristenan for cristes naman. ac æfter þære ehtnysse bið eft  
*christians for of-christ name but after the persecution is again*  
 sybb forgifen. and ða caseras bugað to cristes geleafan. and  
*peace granted and the emperors bow to of-christ faith and*  
 ælc deofolgild bið adilegod mid ealle. swa þæt man freolice  
*each idol is destroyed with all so that one freely*  
 mot mærsian þone ælmihtigan god geond ealne middan-eard.  
*may glorify the almighty god throughout all middle-earth*  
 and him lác offrian. and se ðe on geleafan þurhwunað.  
*and to-him gift offer and he who in faith continues*  
 se leofað á on ecnysse. Æfter ðyssere tihtinge. and oðrum  
*he lives ever in eternity After this urging and other*  
 manegum spræcum. gewát se halga wer of worulde to  
*many speeches departed the holy man from world to*  
 gode. mid þam he á wunað on þære ecean eadignysse. and  
*god with whom he ever dwells in the eternal blessedness and*  
 his leorning-cnihtes ledon his lic arwurðlice on ane stænene  
*his disciples laid his body honorably in a stone*

þruh. and seo stod wið þone weall. Twam læs ðryttig  
*coffin and it stood against the wall By-two less thirty*  
 geara he wæs heora bisceop on manegum ehtnyssum. þam  
*years he was their bishop in many persecutions to-the*  
 ælmihtigan þeowigende. and his edlean bið nu ende-leas forðy.  
*almighty serving and his reward is now endless therefore*  
 mid þam ælmihtigan gode. þe on ecnysse rixað. AMEN.  
*with the almighty god who in eternity reigns AMEN*

## Natalis sanctorum Abdon et Sennes

XXIV · SAINTS ABDON AND SENNEN

*Decius has two Christian kings, Abdon and Sennen, brought to him in chains. They refuse to sacrifice and are given to two lions and four bears, which run to their feet as if asking peace and guard them, so men with swords are sent in to kill them. The deacon Quirinus hides their bodies until Constantine's day. Ælfric adds King Abgar of Syria, who writes to Christ for healing; Christ's reply is given in Latin and in English, and Thaddeus heals Abgar, preaches, and refuses his gold.*

- 1 On decius dagum ðæs deoflican caseres. wæron twegen kyningas  
In of-decius days of-the devilish emperor were two kings  
on crist gelyfde. Abdon and Sennes. mid soðum geleafan. Ða  
in christ believing Abdon and Sennen with true faith Then  
asprang heora word to ðam wælhreowan casere. þe ða ana  
sprang their word to the cruel emperor who then alone  
geweold ealles middan-eardes. and ealle oðre cyningas to him  
ruled all middle-earth and all other kings to him  
cneowodon. and heora rice wunode swa swa he ana wolde.  
knelt and their kingdom remained so as he alone would  
Þa asende decius to þam foresædum cyningum. and het  
Then sent decius to the aforesaid kings and commanded  
hí gebringan on bendum to him. wolde hi gebigan fram  
them bring in bonds to him would them bend from  
godes biggencgum. to his gedwyldum. and to his deofolgildum.  
of-god worships to his heresies and to his idols  
Hwæt þa cwelleras. þa þa cynincgas gebundon. and on  
Lo the killers then the kings bound and in  
isenum racenteagum to ðam arleasan gebrohton for cristes  
iron chains to the impious-one brought for of-christ  
geleafan. to cwealm-bærum witum. Decius þa het þa  
faith to deadly torments Decius then commanded the

halgan cyningas his godum geoffrian. ac hi andwyrdon þus.  
*holy kings to-his gods offer but they answered thus*  
 We offriað ure lac þam lyfigendan gode. hælendum criste. and  
*We offer our gift to-the living god savior christ and*  
 we hopiað to him. geoffra ðu sylf þinum sceandlicum godum.  
*we hope in him offer thou self to-thy shameful gods*  
 Ða cwæð decius se deofles biggenga. Pysum is to gearcigenne  
*Then said decius the of-devil worshiper For-these is to prepare*  
 þa reþestan wita. Abdon and sennes him andwyrdon ðus.  
*the fiercest torments Abdon and sennen him answered thus*  
 Hwæs abitst þu casere cyð hwæt þu wylle. þæt þu 23  
*What waitest thou emperor make-known what thou will that thou*  
 wite soðlice. þæt we orsorge syndon on urum hælende  
*know truly that we free-from-care are in our savior*  
 criste. þe hæfð þa mihte. þæt he ðine gepohtas. and þe  
*christ who has the might that he thy thoughts and thee*  
 sylfne mæg mid ealle towurpon. and on ecnysse fordon. Ða  
*self can with all overthrow and in eternity destroy Then*  
 on þam oðrum dæge. het decius se casere lætan leon  
*on the other day commanded decius the emperor let lions*  
 and beran to þam geleaffullum cynegum. þæt hi hi abiton.  
*and bears to the faithful kings that they them bit*  
 buton hi bugon to his godum. and be-tæhte þa wican ðam  
*unless they bowed to his gods and committed the office to-the*  
 wælhreowan ualeriane. Ða cwæð ualerianus to þam cynegum  
*cruel valerian Then said valerian to the kings*  
 þus. Beorgað eowrum gebyrdum. and bugað to urum godum.  
*thus Spare your birth and bow to our gods*  
 and geoffriað him lac. þæt ge lybban magon. gif ge þis  
*and offer them gift that ye live can if ye this*  
 ne doð. eow sceolon deor abitan. Abdon and sennes sædon  
*not do you shall beasts bite Abdon and sennen said*

þam arleasan. We gebiddað us to drihtne gebigdum limum.

*to-the impious-one We pray us to lord with-bent limbs*

and we næfre ne onbugað. þam bysmorfullum anlicnyssum.

*and we never — bow to-the shameful images*

manna hand-geweorc. þe ge habbað for godas. Ða het

*of-men bandiwork which ye have for gods Then commanded*

ualerianus. Ða halgan unscriðan. and lædan swa nocode to

*valerian the saints strip and lead so naked to*

ðære sunnan anlicnysse. forðan ðe hí wurpodon Ða sunnan

*the of-sun image because that they worshiped the sun*

for god. and bebead his cempum. þæt hi Ða cristenan

*as god and commanded his soldiers that they the christian*

cynegas to þære offrunga geneadodon. mid eges-licum witum.

*kings to the offering compelled with terrible torments*

45 Ða cwædon Ða cynegas to þam cwellere ðus. Do þæt þu

*Then said the kings to the killer thus Do that thou*

don wylt. and se dema het beswingan þa halgan hetelice

*do wilt and the judge commanded scourge the saints cruelly*

swyðe. mið leadenum swipum. and lædde hi syððan to ðam

*very with leaden whips and led them afterward to the*

wæfer-huse. þær Ða deor wunodon. beran. and leon. þe hi

*spectacle-house where the beasts dwelt bears and lions which them*

abitan sceoldon. and het lætan him to. twegen leon. and

*bite should and commanded let them to two lions and*

feower beran. binnan þam huse. þa urnon þa deor egeslice

*four bears within the house then ran the beasts terribly*

grymetende. to þære halgena fotum. swylce hi fryðes bædon.

*growling to the of-saints feet as-if they peace asked*

and noldon awæg gan. ac hi weredon hi swyðor. swa þæt nan

*and would-not away go but they defended them rather so that no*

man ne dorste for ðæra deora ware þam halgum genealecan.

*man — dared for of-the beasts guard to-the saints approach*

oððe into ðam huse gan. þa cwæð ualerianus to ðam cempum  
*or into the house go then said valerian to the soldiers*  
 ðus. Heora dry-cræft is gesyne swutollice on ðysum. and he  
*thus Their sorcery is seen clearly in this and he*  
 wearð swyðe gram for þære deora ware. and het ða æt  
*became very angry for the of-beasts guard and commanded then at*  
 nextan þa hæðenan cwelleras ingan mid swurdum. and ofslean  
*last the heathen killers go-in with swords and slay*  
 þa halgan. Pa ðe þis gedon wæs. þa het se dema  
*the saints When that this done was then commanded the judge*  
 teon þæra halgena lic to ðam hæþengilde. þæt ða cristenan  
*drag of-the saints bodies to the idol that the christians*  
 sceoldon sceawian be him. and bysne niman. and bugan to  
*should look about them and example take and bow to*  
 þam godum. þe læs þe hi wurdon. swa wælhreowlice acwealde.  
*the gods the less that they were so cruelly killed*  
 Ða æfter þrym dagum. com sum diacon þær to. quirinus 68  
*Then after three days came a-certain deacon there to quirinus*  
 gehaten. and he ða halgan lic nihtes gelæhte. and ledde to  
*called and he the holy bodies by-night took and led to*  
 his huse. and lede hi digelllice on ane lædene ðruh. mid  
*his house and laid them secretly in a leaden coffin with*  
 mycele a[r]wurðnysse. and hi mannum þær bediglude lagon. to  
*great honor and they from-men there hidden lay for*  
 langum fyrste. oð þæt constantinus. se cristene casere. eft  
*long time until that constantine the christian emperor afterward*  
 to rice feng. and hi ða afundene wurdon. þurh cristes  
*to kingdom succeeded and they then found were through of-christ*  
 onwrigennysse. Ge habbað nu gehyrod hu ða halgan cyningas  
*revelation Ye have now heard how the holy kings*  
 heora cynedom for-sawon for cristes geleafan. and heora agen lif  
*their kingdom despised for of-christ faith and their own life*

forleton for hine. Nimað eow bysne be ðam. þæt ge ne bugon  
*forsook for him Take for-you example by that that ye not bow*  
 fram criste for ænigre earfoðnyse. þæt ge þæt ece lif habbon.  
*from christ for any hardship that ye the eternal life have*  
 Item alia.

*Also another*

- 81 Nu we spræcon be cynegum we willað þysne cwyde  
*Now we spoke about kings we will this speech*  
 gelencgan. and be sumum cynincge eow cyðan git.  
*lengthen and about a-certain king to-you make-known yet*  
 Abgarus wæs geciged. sum gesælig cynincg on syrian lande.  
*Abgar was called a-certain blessed king in of-syrians land*  
 and se læg beddryda on ðam timan þe se hælend on þysum  
*and he lay bedridden in the time when the savior in this*  
 life wæs. He hæfde ge-axod be ðæs hælendes wundrum.  
*life was He had learned about of-the savior wonders*  
 and sende ða ardlice þis ærendgewrit him to. Abgarus gret  
*and sent then quickly this letter him to Abgar greets*  
 eadmodlice þone godan hælend. þe becom to mannum mid  
*humbly the good savior who came to men with*  
 iudeiscum folce. Ic hæbbe gehyred be ðe. hu ðu gehælst ða  
*jewish people I have heard about thee how thou healest the*  
 untruman. blinde. and healte. and bedrydan aræst. hreofige  
*sick blind and lame and bedridden raisest lepers*  
 þu geclænsast. and þa unclænan gastas afligst. of wodum  
*thou cleanseest and the unclean spirits puttest-to-flight from mad*  
 mannum. and awrecst ða deadan. Nu cwæð ic on minum mode.  
*men and raisest the dead Now said I in my mind*  
 þæt ðu eart ælmihtig god. oððe godes sunu ðe sylf come to  
*that thou art almighty god or of-god son who self camest to*  
 mannum. þæt ðu ðas wundra wyrce. and ic wolde ðe biddan  
*men that thou these wonders work and I would thee ask*



þæt ðu ge-medemige þe sylfne. þæt þu siðige to me. and  
*that thou deign thee self that thou journey to me and*  
 mine untrumnyse gehæle. for ðan þe ic eom yfele gehæfd.  
*my sickness heal for that that I am evilly held*  
 Me is eac gesæd þæt ða iudeiscan syrwiað. and runiað him 99  
*Me is also said that the jews plot and whisper them*  
 betwynan hu hi þe berædan magon. and ic hæbbe ane burh  
*between how they thee betray can and I have a city*  
 þe unc bam genihtsumað. Ða awrát se hælend him sylf þis  
*which for-us-two both suffices Then wrote the savior him self this*  
 gewrit. and asende ðam cynincge ðus cwæðende him to. Beatus  
*writ and sent to-the king thus saying him to Blessed*  
 es qui credidisti in me. cum ipse me non uideris. Scriptum est  
*art who hast-believed in me when self me not hast-seen Written is*  
 enim de me. quia hii qui me uident non credent In me. et  
*for of me that these who me see not will-believe In me and*  
 qui non uident me. ipsi credent et uiuent. De eo autem quod  
*who not see me they will-believe and will-live About this but which*  
 scripsisti mihi ut ueniam ad te. oportet me omnia propter  
*thou-hast-written to-me that I-come to thee it-behooves me all for*  
 quæ missus sum hic explere. Et postea quam compleuero  
*which sent I-am here to-fulfill And after that I-shall-have-fulfilled*  
 recipi me ad eum a quo missus sum. Cum ergo fuero  
*be-received me to him by whom sent I-am When therefore I-shall-have-been*  
 assumptus. mittam tibi aliquem ex discipulis meis ut curet  
*taken-up I-will-send to-thee some-one of disciples my that he-may-cure*  
 ægritudinem tuam. et uitam tibi atque his qui tecum sunt  
*sickness thy and life to-thee and to-these who with-thee are*  
 prestat. þæt is on engliscum gereorde. Eadig eart ðu abgar. þu  
*may-grant that is in english speech Blessed art thou abgar thou*  
 þe gelyfdest on me. þonne ðu me ne gesawe. Hit is awriten  
*who believedst in me when thou me not sawest It is written*

be me on witegung-bocum. þæt ða þe me geseoð. hi ne  
*about me in prophecy-books that those who me see they not*  
 gelyfað on me. and þa þe me ne geseoð. hi gelyfað and libbað.  
*believe in me and those who me not see they believe and live*

- 118 Be þam þe ðu awrite to me. þæt ic come to þe. ic  
*About that which thou wrotest to me that I came to thee I*  
 sceal ærest afyllan þa þincg þe ic fore asend eom. and  
*must first fulfill the things which I for sent am and*  
 ic sceal beon eft genumen to þam ylcan ðe me asende.  
*I must be again taken to the same who me sent*  
 And ic asende to ðe. syððan ic genumen beo. ænne minra  
*And I send to thee after I taken am one of-my*  
 leorning-cnihta. þe gelacniað þine untrumnyse. and þe lif  
*disciples who cures thy sickness and to-thee life*  
 ge-gearcað. and þam þe gelyfað mid ðe. þis gewrit com þa  
*prepares and to-those who believe with thee This writ came then*  
 to þam cyninge sona. and se hælend fore-sceawode syððan he  
*to the king at-once and the savior provided after he*  
 to heofonum astah. þæt he sende þam cyninge swa swa he  
*to heavens ascended that he sent to-the king so as he*  
 ær gecwæð. ænne of ðam hund-seofontigum. þe he geceas  
*before said one of the seventy whom he chose*  
 to bodigenne. se wæs tatheus gehaten. þæt he gehælde ðone  
*to preach who was thaddeus called that he healed the*  
 cynincg. He com ða þurh godes sande. to þære fore-sædan  
*king He came then through of-god sending to the aforesaid*  
 byrig. and ge-hælde þone untrumne on þæs hælendes mihte.  
*city and healed the sick-one in of-the savior might*  
 swa þæt ða ceaster-gewaran swyðe þæs wundrodon. þa  
*so that the city-dwellers greatly that wondered then*  
 gemunde se cyning. hwæt crist him ær behét. and het  
*remembered the king what christ him before promised and commanded*

him to gefeccan þone foresædan tatheum. se wæs eac gehaten  
 him to fetch the aforesaid thaddeus who was also called  
 oþrum naman iudas. and mid ðam he ineode. þa aras se  
 by-other name judas and with that he went-in then arose the  
 cyning. and feoll to his fotum ætforan his ðegnum. forðan þe  
 king and fell to his feet before his thanes because that  
 he geseah sume scinende beorhtnysse. on þæs iudan andwlite  
 he saw a-certain shining brightness on of-the judas face  
 þurh godes onwrigennysse. and cwæð þæt he wære soðlice  
 through of-god revelation and said that he were truly  
 cristes discipulus him to hæle asend. swa swa he sylf behét.  
 of-christ disciple to-him for health sent so as he self promised  
 Ða andwyrde se tatheus ðam arwurðan cyninge þus. For-ðan 141  
 Then answered the thaddeus the venerable king thus Because  
 ðe þu rihtlice gelyfdest on þone ðe me asende. forðam ic eom  
 that thou rightly believedst in him who me sent therefore I am  
 asend to þe. þæt ðu gesund beo. and gif ðu on his geleafan  
 sent to thee that thou sound be and if thou in his faith  
 þurhwunast. he wile ðe getiðian þinre heortan gewilnunga  
 continuest he will thee grant of-thy heart desires  
 to-eacan þinre hæle. Abgarus him andwyrde anrædlice and  
 in-addition-to thy health Abgar him answered resolutely and  
 cwæð. To þam swyðe ic gelyfe on þone lyfigendan hælend.  
 said To that greatly I believe in the living savior  
 þæt ic wolde ofslean gif hit swa mihte beon þa ðe hine  
 that I would slay if it so might be those who him  
 gefæstnodon on rode-hencene. Ða cwæð tatheus him to. Crist  
 fastened on rood-gallows Then said thaddeus him to Christ  
 ure hælend wolde his fæder willan gefyllan. and eft faran to  
 our savior would of-his father will fulfill and again go to  
 him. Abgarus cwæð him eft to. Ic wat eall be þam. and  
 him Abgar said him again to I know all about that and

ic on hine gelyfe. and on his halgan fæder. Tatheus cwæð  
*I in him believe and in his holy father Thaddeus said*  
 þa gyt to ðam wanhalan cyninge. forþi ic sette mine hand  
*then yet to the sick king therefore I set my hand*  
 on ðæs hælendes naman ofer ðe untrumne. and he [eac] swa  
*in of-the savior name over thee sick and he also so*  
 dyde. and se cyning wearð gehæled sona swa he hine hrepode.  
*did and the king was healed as-soon as he him touched*  
 fram eallum his untrumnyssum. þe he ær on þrowode.  
*from all his sicknesses which he before in suffered*

- 159 Abgarus þa wundrode. þæt he wearð gehæled. butan  
*Abgar then wondered that he was healed without*  
 læce-wyrtrum. þurh ðæs hælendes word. swa swa he him  
*healing-herbs through of-the savior word so as he him*  
 ær behet þurh his ærend-gewrit. Tatheus eac siððan sumne  
*before promised through his letter Thaddeus also afterward a-certain*  
 mann gehælde fram þam micclan fot-adle. and fela oðre  
*man healed from the great gout and many other*  
 menn on þære byrig gehælde. and bodode him geleafan.  
*men in the city healed and preached them faith*  
 Ða cwæð abgarus him to. On cristes mihte þu wyrcest þas  
*Then said abgar him to In of-christ might thou workest these*  
 micclan wundra. and we ealle ðæs wundriað. sege me ic þe  
*great wonders and we all at-that wonder say me I thee*  
 bidde soð be ðam hælende. hu he to mannum come. and  
*pray truth about the savior how he to men came and*  
 of middan-earde ferde. Tatheus andwyrde abgare. and cwæð.  
*from middle-earth went Thaddeus answered abgar and said*  
 Ic eom asend to bodigenne hat þine burh-ware cuman  
*I am sent to preach command thy city-folk come*  
 ealle to-somne. on ærne mergen. þæt ic him eallum cyððe  
*all together in early morning that I to-them all make-known*

cristes tocyme. and be his wundrum þe he worhte on life.

*of-christ coming and about his wonders which he wrought in life*

þa het se cynincg cuman his ceaster-gewaran. and tatheus

*then commanded the king come his city-dwellers and thaddeus*

him bodade bealdlice be criste. and him eallum sæde þone

*them preached boldly about christ and to-them all said the*

soðan geleafan. and mancynnes alysednysse þurh ðone mildan

*true faith and of-mankind redemption through the mild*

hælend. þæt he wolde hine sylfne syllan to deaðe. and to

*savior that he would him self give to death and to*

helle gecuman to gehelpene adames. and eac his gecorenra

*hell come to help adam and also his chosen*

of adames cynne. and hu he sybþan astah to his soðfæstan

*from of-adam race and how he afterward ascended to his truthful*

fæder. and cymð eft to demenne ælcum be his dædum.

*father and comes again to judge each by his deeds*

Æfter ðyssere bodunge. bead se cyning þam bydele. goldes. and 183

*After this preaching offered the king to-the herald of-gold and*

seolfres gódne dæl to lace. ac he nolde niman nan ðingc to

*of-silver good part as gift but he would-not take any thing as*

medes his wunderlicre mihte. oððe his mærlīcan bodunge. and

*reward of-his wonderful might or his glorious preaching and*

sæde ðam cyninge. We forsawon ure æhta. and forleton ure

*said to-the king We despised our possessions and forsook our*

agen. hwi sceole we oþres mannes niman. Þis wæs þus geworden.

*own why should we of-other man take This was thus happened*

and þær wunode á syððan se soða geleafa. on þære landleode.

*and there dwelt ever afterward the true faith in the people*

þam hælende to lofe. þe leofað á on ecnysse. AMEN.

*to-the savior for praise who lives ever in eternity AMEN*

## Passio sanctorum Machabeorum

XXV · THE MACCABEES

*Antiochus sets an idol on the Temple altar. The old scribe Eleazar dies rather than eat pork, and seven brothers die under torture, urged on by their mother. Judas Maccabeus, son of Mattathias, defeats Apollonius, Seron, and Lysias, cleanses the Temple, and routs Timothy; his companion Eleazar dies stabbing an elephant, and Judas defeats Nicanor and at last falls fighting Bacchides. Ælfric names four kinds of war, and angels strike down Heliodorus at the Temple treasury. An appended piece says monks must not be pressed into worldly war.*

- 1 Æfter ðam ðe alexander se egefulla cyning to-dælde his rice  
*After that that alexander the terrible king divided his kingdom*  
his dýrlingum ge-hwílcum on his forð-siðe. and hi fengon  
*to-his favorites each at his departure and they succeeded*  
to rice gehwylc on his healfe. þa weoxon fela yfelu wide  
*to kingdom each in his half then grew many evils widely*  
geond eorðan for ðæra cyninga gewinne. An ðæra cyninga  
*throughout earth for of-the kings war One of-the kings*  
wæs heora eallra for-cuðost. arleas and upp-ahafen antiochus  
*was of-them all most-wicked impious and proud antiochus*  
gehaten. se feaht on ægypta lande and aflagde ðone  
*called who fought in of-egyptians land and put-to-flight the*  
cynincg. and ferde syððan to hierusalem mid mycelre fyrde.  
*king and went afterward to jerusalem with great army*  
and be-reafode godes templ goldes and seolfres. and fela  
*and robbed of-god temple of-gold and of-silver and many*  
gold-hordas forð mid him gelæhte. and ða halgan maðm-fatu  
*gold-boards forth with him seized and the holy treasure-vessels*  
and þæt mære weofod. and ofsloh þæs folces fela on ðære  
*and the famous altar and slew of-the people many in the*  
byrig. and modelice spræc on his mihta truwigende. Eft æfter  
*city and proudly spoke in his might trusting Again after*

sumum fyrste asende se cyning on ærend-gewritum. þæt ealle  
*some time sent the king in letters that all*  
 menn gebugon to his hæðen-scipe and to his gesetnyssum.  
*men bowed to his heathenship and to his decrees*  
 and asende to hierusalem iudeiscre byrig on þære wæs ða  
*and sent to jerusalem jewish city in which was then*  
 gewurðod se eall-wealdende god æfter ðære ealdan. æ. þe  
*worshipped the all-ruling god after the old law which*  
 hi ana þa heoldon. and het hi gebugan fram gode  
*they alone then held and commanded them bow from god*  
 and fram his biggengum. and arærde þæt deofol-gild uppon  
*and from his worships and raised the devil-idol upon*  
 [drihtnes] weofode. and het hi ealle offrian to ðære  
*of-lord altar and commanded them all offer to the*  
 anlicnysse. and ælcne acwellan þe wið-cwæde his hæsum.  
*image and each kill who gainsaid his commands*  
 Wearð þa mycel angsumnyss on eallum þam folce þe on god 25  
*Was then great anguish in all the people who in god*  
 gelyfdon for ðam gramlicum dædum. and manega gebugon  
*believed for the cruel deeds and many bowed*  
 to ðam manfullan hæðengilde. and eac fela wið-cwædon  
*to the wicked heathen-god and also many gainsaid*  
 þæs cyninges hæsum. and woldon heora lif forlætan ærþan  
*of-the king commands and would their life forsake before*  
 ðe heora ge-leafan. and noldon hi fýlan mid þam fulan  
*that their faith and would-not them defile with the foul*  
 hæðenscipe. ne godes æ to-brecan þe hi on bocum ræddon.  
*heathenship nor of-god law break which they in books read*  
 Hwæt þa wearð gelæht sum geleafful bocere. har-wencge  
*Lo then was seized a-certain faithful scribe boary*  
 and eald. se hatte eleazarus. and hi bestungon him on muþ  
*and old who was-called eleazar and they thrust him in mouth*

mid mycelre ðreatunge þone fulan mete þe moyses forbæd  
*with great threatening the foul food which moyses forbade*  
 godes folce to þicgenne. for þære gastlican getacnunge.

*of-god to-people to eat for the spiritual signification*

We moton nu secgan swutellicor be ðysum. hwylce mettas

*We must now say more-clearly about this which foods*

wæron mannum forbodene on ðære ealdan. æ. þe mann

*were to-men forbidden in the old law which one*

ett nu swa-ðeah. Moyses for-bæd for mycelre getacnunge

*eats now nevertheless Moses forbade for great signification*

on ðære ealdan. æ. æfter godes dihte þa nytenu to etanne

*in the old law after of-god direction the beasts to eat*

þam ealdan folce þe heora [cudu] ne ceowað and het ða

*to-the old people which their cud not chew and called those*

unclæne. and þa þe synd gehofode on horses gelicnysse

*unclean and those which are hoofed in of-horse likeness*

unto-clofenum clawum. wæron unclæne eac. þa clænan nytenu

*with-uncloven hoofs were unclean also the clean beasts*

þe heora cudu ceowað. getacniað þa men þe on heora

*which their cud chew signify the men who in their*

mode smeagað embe godes willan. syððan hi his word

*mind consider about of-god will after they his word*

gehyrað of lareowa muðum swylce hi heora mete ceowan.

*bear from of-teachers mouths as-if they their food chewed*

50 And ða synd unclæne þe heora cudu ne ceowað. for-ðan þe

*And those are unclean which their cud not chew because that*

hi getacniað þa ðe tela nellað. ne nellað leornian hwæt gode

*they signify those who well will-not nor will learn what to-god*

leof sy. ne on heora mode wealcen þæs hælendes beboda. and

*dear be nor in their mind turn of-the savior commands and*

syndon for-ðy unclæne swa swa ða forcuðan nytenu. Þa nytenu

*are therefore unclean so as the wicked beasts The beasts*



synd clæne þe to-cleofað heora clawa and heora cudu ceowað.  
*are clean which cleave their hoofs and their cud chew*  
 hi getacniað þa geleaffullan on godes gelaðunge. þe mid  
*they signify the faithful in of-god church who with*  
 geleafan underfoð þa ealdan gecyðnyssse and cristes gesetnyssse.  
*faith receive the old testament and of-christ institution*  
 þæt is seo ealde. á. and seo niwe gecyðnyss. and ceowað godes  
*that is the old law and the new testament and chew of-god*  
 beboda symle mid smeagunge. Ða nytenu wæron unclæne  
*commands ever with meditation The beasts were unclean*  
 gecwedene on þære. á. þe ne to-cleofað heora clawa þeah ðe  
*called in the law which not cleave their hoofs though that*  
 hi cudu ceowan. oððe gif hi to-cleofað and ceowan nellað for  
*they cud chew or if they cleave and chew will-not for*  
 ðære getacnunge þe ða towerd wæs. þæt we to-cléofan ure  
*the signification which then to-come was that we cleave our*  
 clawa on þam twam gecyðnyssum. on ðære ealdan. and on ðære  
*hoofs in the two testaments in the old and in the*  
 niwan þæt is. á. and godspel. and þæt we on mode smeagan  
*new that is law and gospel and that we in mind consider*  
 þæs ælmihtigan hæse. and se ðe aþor forlæt. se leofað unclæne.  
*of-the almighty command and he who either forsakes he lives unclean*  
 Swa swa ða iudeiscan þe urne drihten forseoð. and his godspel 69  
*So as the jews who our lord despise and his gospel*  
 bodunge to bysmre habbað syndon unclæne. and criste andsæte  
*preaching for scorn have are unclean and to-christ hateful*  
 þeah ðe hi moyses. á. on heora muðe wealcon. and nellað  
*though that they of-moses law in their mouth turn and will-not*  
 under-standan butan þæt steaflice andgit. Fela wæron forbodene  
*understand except the literal sense Many were forbidden*  
 godes folce on ðære. á. þe nu syndon clæne æfter cristes  
*of-god to-people in the law which now are clean after of-christ*

to-cyme. siððan paulus cwæð to þam cristenum ðus. Ealle  
*coming since paul said to the christians thus All*  
 ðincg syndon clæne þam clænum mannum. þam ungeleaftfullan  
*things are clean to-the clean men to-the unbelieving*  
 and unclænum nis nan þincg clæne. Hara wæs ða unclæne  
*and unclean not-is any thing clean Hare was then unclean*  
 forðan ðe he [nis] clifer-fete. and swin wæs ða unclæne forðan  
*because that it not-is cloven-footed and swine was then unclean because*  
 þe hit ne ceow his cudu. Sume wæron þa fule þe nu synd  
*that it not chewed its cud Some were then foul which now are*  
 eac fule. ac hit biþ to langsum eall her to logigenne be ðam  
*also foul but it is too long all here to arrange about the*  
 clænum nytenum. oððe be þam unclænum on ðære ealdan. á.  
*clean beasts or about the unclean in the old law*  
 þe mann étt nu swa-ðeah. Ða wolde eleazarus werlice sweltan  
*which one eats now nevertheless Then would eleazar manfully die*  
 ærðan þe he godes. á. forgegan wolde. and nolde forswelgan  
*before that he of-god law transgress would and would-not swallow*  
 ðas spices snæd þe hi him on muð bestungon. forðan þe  
*the of-bacon morsel which they him in mouth thrust because that*  
 moyses for-bead swýn to etenne swa swa we ær sædon.  
*moses forbade swine to eat so as we before said*

90 Ða bædon ða cwelleras for heora eald cyððe. þæt hi  
*Then asked the killers for their old acquaintance that they*  
 moston him beran unforboden flæsc. and dyde swilce he æte  
*might him bring unforbidden flesh and did as-if he ate*  
 of ðam offrung-spice. and swa mid ðære hiwunge him sylfum  
*of the offering-bacon and so with the pretense him self*  
 geburge. Ða cwæð eleazarus. Ic eom eald to hiwigenne. and  
*saved Then said eleazar I am old to pretend and*  
 wenað þa geongan þæt ic wille for-gægan godes gesetnysse  
*suppose the young that I will transgress of-god institution*

for ðisum sceortan life. and bið þonne min hiwung him to  
*for this short life and is then my pretense to-them for*  
 forwyrde. and ic sylf beo and-sæte þurh swylce gebysnunge.  
*ruin and I self be hateful through such example*  
 Deah ðe ic beo ahred fram manna reðnysse. ic ne mæg  
*Though that I be rescued from of-men fierceness I not can*  
 þam almihtigan ahwar ætberstan. on life oppe on deaðe.  
*from-the almighty anywhere escape in life or in death*  
 ac ic læte bysne þam iungum cnihtum gif ic cenlice swelte  
*but I leave example to-the young youths if I boldly die*  
 arwurðum deaðe for ðære halgan. æ. Ða wurdon ða cwelleras  
*with-honorable death for the holy law Then became the killers*  
 þe him cuðlice to-spræcon. swyðe geyrsode for ðære andsware.  
*who him familiarly spoke-to greatly angered for the answer*  
 and tugon hine to þam witum þæt he wurde acweald.  
*and dragged him to the torments that he were killed*  
 and he ða mid geleafan his lif ge-endode. Ðær wurdon  
*and he then with faith his life ended There were*  
 eac gelæhte. and gelædde to ðam cynincge. seofon gebroðra  
*also seized and led to the king seven brothers*  
 swyðe ge-lyfede. and heora modor samod. and hi man mid  
*very believing and their mother together and them one with*  
 swingle ðreade. þæt hi etan sceoldon ongear godes. æ. spicc.  
*scourge afflicted that they eat should against of-god law bacon*  
 Ða cwæð se yldesta. hwæt axast ðu æt us. we synd gearwe 112  
*Then said the eldest what askest thou of us we are ready*  
 to sweltenne swyðor þonne to forgægenne ures scyppendes.  
*to die rather than to transgress of-our creator*  
 æ. þe he gesette þurh [moysen.] þa yrsode se cynincg.  
*law which he set through moyses then raged the king*  
 and het for-ceorfan his tungan. and hine behættian  
*and commanded cut-off his tongue and him scalp*

and his handa forceorfan. and eac befortian. and het  
*and his hands cut-off and also cut-off-his-feet and commanded*  
 feccan ænne hwer and hine þær-on seodan. oð þæt he  
*fetch a cauldron and him therein boil until that he*  
 sawlode ætforan his gebroþrum þæt hi abúgan sceoldon.  
*died before his brothers that they bow should*  
 Hwæt þa six gebroþra hi sylfe þa tihton. and seo modor  
*Lo then six brothers them selves then urged and the mother*  
 samod secgende him betwynan. þæt hi sweltan woldon. for  
*together saying them among that they die would for*  
 godes gesetnyssum; god sylf gefrefrað us swa swa moyses  
*of-god institutions god self comforts us so as moyses*  
 geswutelode on ðære fiftan béc. þæt god ge-frefrað his ðeowan.  
*revealed in the fifth book that god comforts his servants*  
 þa gebundon ða cwelleras þone operne broðor. and hine  
*then bound the killers the second brother and him*  
 behættedon hetelice. and axodon hwæðer he etan wolde arðan  
*scalped cruelly and asked whether he eat would before*  
 þe he behamelod wurde. He cwæð þæt he nolde. and hé  
*that he mutilated were He said that he would-not and he*  
 ðá gelice witu. swa swa his yldra broðor ardlice under-feng.  
*then like torments so as his elder brother quickly received*  
 and cwæð to ðam cyninge þe hi acwellan het.  
*and said to the king who them kill commanded*  
 131 Ðu forscyldegodesta cynincg. ofslieht us and amyrst. ac se  
*Thou most-guilty king slayest us and destroyest but the*  
 ælmihtiga cyning us eft aræð to þam ecan life. nu we for his.  
*almighty king us again raises to the eternal life now we for his*  
 æ. sweltað. Hi bundon ðone þryddan and mid bysmore [heton]  
*law die They bound the third and with scorn commanded*  
 his tungan forð-ræcan. and he hraðe swa dyde. and his handa  
*his tongue stretch-forth and he quickly so did and his hands*

him ræhte and mid anrædnysse cwæð. Ðas lima ic hæfde þurh  
*him reached and with constancy said These limbs I had through*  
 ðone heofonlican cynincg. ac ic hi nu forseo for his gesetnysse.  
*the heavenly king but I them now despise for his institution*  
 forþan þe ic hopie to him. þæt ic hi eft under-fó æt him.  
*because that I hope in him that I them again receive from him*  
 And se cynincg wundrode and þa þe mid him wæron ðæs  
*And the king wondered and those who with him were at-the*  
 cnihtes anrædnysse þæt he ða cwymlincge forseah Æfter ðyses  
*youth constancy that he the torture despised After this-one*  
 forð-siðe. hi ge-fengon ðone feorðan. and eall-swa getintregedon.  
*departure they seized the fourth and likewise tortured*  
 ac he anrædlice cwæð. Selre us is to sweltenne and soðlice  
*but he resolutely said Better for-us is to die and truly*  
 anbidian þæs ecan æristes. æt ðam ælmihtigan gode. ac ðe  
*await the eternal resurrection from the almighty god but for-thee*  
 ne bið nan ærist to ðam ecan life. Se ða ge-endode mid  
*not is any resurrection to the eternal life He then ended with*  
 anrædum geleafan. and hi gefengon to dreccenne þone fiftan  
*steadfast faith and they began to torment the fifth*  
 broðor. He beseah ða to ðam cynincge. and cwæð. him þus to.  
*brother He looked then to the king and said him thus to*  
 Nu ðu mihte hæfst betwux mannum sume hwile. þu dest swa 150  
*Now thou might hast among men some while thou doest so*  
 swa ðu wylt. ac ne wen ðu swaðeah þæt se god us forlæte  
*as thou wilt but not think thou nevertheless that the god us forsake*  
 þe we on gelyfað. þu afindst his mihte ungefyrn on ðe  
*whom we in believe thou findest his might before-long on thee*  
 sylfum. hu he þe tintregað teartlice on witum. Se geendode ða.  
*self how he thee tortures sharply in torments He ended then*  
 and hi ardlice gelæhton þone sixtan broðor. and he sweltende.  
*and they quickly seized the sixth brother and he dying*

cwæð. Ne dwela ðu on idel. þeah ðe drihten ðe gefafige þæt  
*said Not err thou in vain though that lord thee allow that*  
 we for urum synnum to swylcere wæfersyne synd. and ne wen  
*we for our sins to such spectacle are and not think*  
 ðu na be þé þæt þu unge-witnod beo. nu ðu winst ongan  
*thou — about thee that thou unpunished be now thou strivest against*  
 god. and se ge-wat þa swa sona. Þa wundrode heora modor  
*god and he departed then so at-once Then wondered their mother*  
 þæt hi swa wel ongunnon. and heo mid bliþum mode hyre  
*that they so well began and she with blithe mind her*  
 bearn æfre tihte. ælcne on-sundron and sæde heom eallum. Ne  
*children ever urged each apart and said to-them all Not*  
 fegde ic eowre lima. ne ic eow lif ne forgeaf. ac middan-eardes  
*joined I your limbs nor I to-you life — gave but of-middle-earth*  
 scyppend eow sealde gast. and lif. and he eft eow for-gifð þæt  
*creator to-you gave spirit and life and he again to-you grants the*  
 ece lif mid him swa swa ge nu syllað eow sylfe for his. æ.  
*eternal life with him so as ye now give you selves for his law*

168 Hwæt ða antiochus se arleasa cynincg behet þam anum  
*Lo then antiochus the impious king promised to-the one*  
 cnapan þe þær cucu wæs þa git mycele woruld-æhta gif  
*boy who there alive was then yet great world-possession if*  
 he wolde him abugan and bæd eac ða modor þæt heo hire  
*he would him bow and asked also the mother that she her*  
 bearn tihte. þæt he huru ana abuge þeah þe his gebroðra  
*child urged that he at-least alone bowed though that his brothers*  
 noldon. and seo modor behet him þæt heo wolde hine læran.  
*would-not and the mother promised him that she would him teach*  
 Þa abeah seo modor to hire bearne and cwæð. Gemiltsa  
*Then bowed the mother to her child and said Have-mercy-on*  
 me min sunu ic ðe to men gebær. beseoh nu to heofonum.  
*me my son I thee as man bore look now to heavens*

and besceawa þas eorðan. and ealle ða ge-sceafta þæt him  
*and behold this earth and all the creatures which them*  
 on synd nu. and under-stand be ðam hu se ælmihtiga god  
*on are now and understand by that how the almighty god*  
 hi ealle gesceop butan antimbre of nahte. and ne forhta  
*them all created without material from naught and not fear*  
 ðu ana for ðysum feondlican cwellere. ac under-foh þone  
*thou alone for this fiendish killer but receive the*  
 deað swa swa ðine gebroðra dydon. þæt ic ðe eft under-fó  
*death so as thy brothers did that I thee again receive*  
 on eadignysse mid heom. Þa clypode se iungling to ðam  
*in blessedness with them Then called the youth to the*  
 cwellerum þus. and cwæð. Hwæs andbidige ge. ne beo ic  
*killers thus and said What wait ye not am I*  
 na gehyrsum þæs cyninges hæsum. ac godes bebodum þe  
*— obedient of-the king commands but of-god commands which*  
 he bebead þurh moysen. and þu manfulla cyning þinre  
*he commanded through moyses and thou wicked king for-thy*  
 modignysse scealt soðlice on godes dome susle ðrowian.  
*pride shalt truly in of-god judgment torment suffer*  
 Ic sylle min agen lif. and minne lichaman samod for godes 189  
*I give my own life and my body together for of-god*  
 gesetnyssum. swa swa mine six gebroðra. and ic clypige  
*institutions so as my six brothers and I call*  
 to gode þæt he urum cynne gemiltsige. and þæt he dó  
*to god that he on-our race have-mercy and that he cause*  
 mid witum þæt ðu wite þæt he is ana god. þa wearð se  
*with torments that thou know that he is alone god then became the*  
 cynincg wælhreow þam cnihte ofer ealle þa oðre þa he ær  
*king cruel to-the youth over all the others whom he before*  
 acwealde for ðære forsewennysse. and sé gesæliga cniht on  
*killed for the contempt and the blessed youth in*

þam teartum witum gewát þa of life mid fullum geleafan.

*the sharp torments departed then from life with full faith*

and seo geleafulle modor wearð eac acweald æt-foran þam

*and the faithful mother was also killed before the*

cyninge. æfter hire seofon sunum gesæliglice for gode. Þyssera

*king after her seven sons blessedly for god Of-these*

martyra gemynd is on hlaf-mæssan dæg. swa wide swa

*martyrs commemoration is on lammas day as widely as*

godes þeowas godes þenunge gumað. Manega halgan wæron

*of-god servants of-god service heed Many saints were*

under moyses. á. ac we nabbað heora gemynd mid nanum

*under of-moses law but we have-not their commemoration with any*

mæsse-dæge butan þyssera gebroðra þe swa bealdlice ðrowodon.

*mass-day except of-these brothers who so boldly suffered*

205 We wyllað eac awritan hu þæt gewinn ge-endode. and hu

*We will also write how the war ended and how*

se ælmihtiga god þa arleasan afligde mid mycelre sceame.

*the almighty god the impious put-to-flight with great shame*

swa swa us sægð seo racu. Mathathias wæs gehaten sum

*so as us says the narrative Mattathias was called a-certain*

heah godes þægn. se hæfde fif suna ful cene mid him. an

*high of-god thane who had five sons full bold with him one*

hatte iohannes. oðer symon. ðridða Iudas. feorða eleazárus.

*was-called john second simon third Judas fourth eleazar*

fifta ionathas. binnan hierusalem; þas bemændan sarlice mid

*fifth jonathan within jerusalem these lamented sorely with*

swyðlicre heofunge. þæt hi swylce yrmðe gesawon on heora

*great mourning that they such misery saw in their*

life. and noldon abúgan to ðam bysmorfullan hæðen-scipe. Þa

*life and would-not bow to the shameful heathenship Then*

asende se cynincg to ðam fore-sædan ðegene. and het

*sent the king to the aforesaid thane and commanded*



hi ealle búgan to his blindum godum. and him lac offrian.  
*them all bow to his blind gods and them gift offer*  
 and forlætan godes. á. ac mathathias nolde þam manfullan  
*and forsake of-god law but mattathias would-not the wicked-one*  
 gehyran. ne godes. á. forgægan for his gramlican ðreate. Efne  
*bear nor of-god law transgress for his cruel threat Even*  
 þa eode on heora eallra gesihðe án Iudeisc mann to þam  
*then went in of-them all sight a Jewish man to the*  
 deofol-gilde. and ge-offrode his lac swa swa antiochus hét.  
*devil-idol and offered his gift so as antiochus commanded*  
 Hwæt ða mathathias on mode wearð ge-ang-sumod. and rædde  
*Lo then mattathias in mind was troubled and rushed*  
 to ðam were þe ðær wolde offrian. and ofsloh hine sona.  
*to the man who there would offer and slew him at-once*  
 and siððan þone oþerne þæs cynincges ðegn. þe hine ðær-to  
*and afterward the other of-the king thane who him thereto*  
 neadode. and to-wearp þæt deofol-gild. and wearð him awege.  
*compelled and threw-down the devil-idol and went him away*  
 Clypode þa hlude. ælc þe geleafan hæbbe. and godes. á. recce. 229  
*Called then loudly each who faith have and of-god law care*  
 gange him to me. He fleah ða to westene. and fela manna  
*let-go him to me He fled then to desert and many men*  
 mid him mid anrædum mode. and ða manfullan for-sawon.  
*with him with steadfast mind and the wicked despised*  
 Þa asende se cynincg him sona æfter mycele meniu to ðam  
*Then sent the king him at-once after great multitude to the*  
 wid-gillum muntum. þær hi flocc-mælum ferdon mid heora  
*vast mountains where they in-troops went with their*  
 hiwum. Þa wearð þær ofslagen sum dæl þæs folces þe on  
*households Then was there slain some part of-the people which in*  
 fyrlene wæs fram mathathian forðan þe hi noldon [feohtan]  
*distance was from mattathias because that they would-not fight*

on þam freols-dæge. ac leton hi ofslean on unscæððignysse.

*on the feast-day but let them slay in innocence*

þæt werod weox ða swyðe þe wæs mid mathathian. and

*the host grew then greatly which was with mattathias and*

hi anrædlice fuhton. and aflagdon ða hæðenan mid mycelre

*they resolutely fought and put-to-flight the heathens with great*

strængðe. þe modegodon ongear god. Mathathias þa ferde

*strength who were-proud against god Mattathias then went*

mid his maga fultume and ehte þara hæpenra. and mid

*with of-his kinsmen help and persecuted the heathens and with*

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

*all drove-out and of-god law raised and him also god helped*

He ealdode þa. and his ende genealæhte. and lærde his suna

*He grew-old then and his end approached and taught his sons*

mid geleafan and cwæð. Onginnað nu þegenlice. nu eow

*with faith and said Begin now manfully now to-you*

þearf mycel is. and syllað eower agen lif for ðære soðfæstan.

*need great is and give your own life for the truthful*

æ. and for ura fædera cýðnysse. hit cymð eow to wuldre.

*law and for of-our fathers testament it comes to-you for glory*

251 Beoð gemyndige nu mine bearn. hu se mæra abraham on

*Be mindful now my children how the famous abraham in*

mycelre costnunge gode wæs getrywe. and him com þæt to

*great temptation to-god was true and him came that for*

riht-wysnysse. Eall-swa ioseph. and hiesus naue. dauid. and

*righteousness Likewise joseph and joshua of-nun david and*

daniel. and ealle ða þe on god truwodon. wurdon æfre

*daniel and all those who in god trusted were ever*

getrymde. for heora trywðe wið hine. Beoð nu gehyrte. and

*strengthened for their trust toward him Be now emboldened and*

gehihtað on god. and healdað mid ðegen-scipe ða halgan

*hope in god and hold with manliness the holy*

godes. æ. forðan þe ge beoð wuldor-fulle on hire. Ne forhtige  
*of-god law because that ye are glorious in it Not fear*  
 ge ic bidde for ðæs fyrrn-fullan þreatum. forðan þe his wuldor  
*ye I pray for of-the sinful threats because that his glory*  
 is wyrms. and meox. nu todæg he modegað. and to-mergen  
*is matter and dung now today he is-proud and tomorrow*  
 he ne bið. he awent to eorðan. and his geðoht forwyrð. Eower  
*he not is he turns to earth and his thought perishes Your*  
 broðor symon is snotor. and rædfæst. he bið eow for fæder  
*brother simon is wise and prudent he is to-you as father*  
 folgiað his rædum. Iudas machabeus is mihtig. and strang. beo  
*follow his counsels Judas maccabeus is mighty and strong be*  
 he eower ealdor on ælcum gefeohte. and gaderiað eow to þa  
*he your leader in each battle and gather you to those*  
 þe godes. æ. lufiað. and wrecað eower folc. on ðam fulum  
*who of-god law love and avenge your people on the foul*  
 hæðenum. and healdað godes. æ. on godum biggencgum.  
*beathens and hold of-god law in good worships*

He bletsode ða his suna. and swa ge-wát of life. and his 271  
*He blessed then his sons and so departed from life and his*  
 lic wæs bebyriged on his agenre byrig. and israhel hine  
*body was buried in his own city and israel him*  
 beweop on þa ealdan wisan.  
*bewept in the old manner*

Hwæt ða iudas machabeus mihtiglice arás on his fæder 274  
*Lo then judas maccabeus mightily arose in his father*  
 stede. and wiðstod his feondum. and his feower gebroðra him  
*stead and withstood his enemies and his four brothers him*  
 fylston anrædlice and ealle ða þe wæron wunigende mid his  
*helped resolutely and all those who were dwelling with his*  
 fæder. and fuhton ða mid blisse. and afligdon þa hæþenan.  
*father and fought then with bliss and put-to-flight the beathens*

Iudas ða hine gescrydde mid his scinendan byrnan. swa  
*Judas then him clothed with his shining corslet so*  
 swa ormæte ent. and hine ealne gewæpnode. and his fyrde  
*as enormous giant and him wholly armed and his army*  
 bewerode wið fynd mid his swurde. He wearð þa leon  
*defended against enemies with his sword He became then to-lion*  
 gelic on his gewinnum. and dædum. and todræfde þa arleasan.  
*like in his battles and deeds and scattered the impious*  
 and his eðel gerymde. His fynd þa flugon afyrhte for  
*and his homeland cleared His enemies then fled afraid for*  
 him. and ealle ða yfel-wyrcendan wurdon gedræfde. and seo  
*him and all the evil-workers were scattered and the*  
 hæl wearð gesped on iudan handum ða. and he geblissode  
*salvation was sped in of-judas hands then and he gladdened*  
 his cynn þe wæs gecweden iacob. and his hlisa þa asprang  
*his race which was called jacob and his fame then sprang*  
 to þam ytemestan landum. Ða gegaderode appollonius sum  
*to the outermost lands Then gathered apollonius a-certain*  
 gramlic heretoga of samarian byrig swyðlice fyrde. and of  
*cruel general from of-samaria city great army and from*  
 manegum ðeodum menn to ge-feohte to-geanes israel and  
*many nations men to battle against israel and*  
 iudan mægðe. ac iudas him com to. and acwealde hine  
*of-judah tribe but judas him came to and killed him*  
 sona. and fela his folces. and ða oðre ætflugon.  
*at-once and many of-his people and the others fled-away*

295 Iudas ða gelæhte þæs appollonies swurd. þæt wæs mærlíc  
*Judas then took of-the apollonius sword which was famous*  
 wæpn. and he wann mid þam on ælcum gefeohte on eallum  
*weapon and he fought with it in each battle in all*  
 his life. Eft ða wæs sum heretoga gehaten seron on  
*his life Again then was a-certain general called seron in*

syrian lande. se. cwæð. to his leode. Ic wille wyrcean me  
*of-syrians land who said to his people I will make for-me*  
 naman and ofer-winnan iudan. and þa ðe him mid synd þe  
*name and overcome judas and those who him with are who*  
 forsawon ðone cyning. He gesamnode þa his fyrde. and ferde  
*despised the king He gathered then his army and went*  
 mid prasse to iudea lande. and fela leoda mid him. Iudas  
*with pomp to of-jews land and many peoples with him Judas*  
 þa him com to. and his geferan cwædon. Hu mage we þus  
*then him came to and his companions said How can we thus*  
 feawa feohtan ongear ðas meniu. nu we synd gewæhte mid  
*few fight against this multitude now we are weakened with*  
 gewinne and mete-leaste. Iudas him andwyrde anrædlice and  
*struggle and lack-of-food Judas them answered resolutely and*  
 cwæð. Nis nan earfoðnyss ðam ælmihtigan gode on feawum  
*said Not-is any difficulty to-the almighty god in few*  
 mannum. oððe on micclum werode to helpenne on ge-feohte.  
*men or in great host to help in battle*  
 and healdan þa ðe he wile. forðan þe se sige bið symle  
*and hold those whom he will because that the victory is ever*  
 of heofonum. Ðas cumað to us swylce hi cenran syndon  
*from heavens These come to us as-if they bolder are*  
 and willað us fordon. and awestan ure land. we soðlice  
*and will us destroy and lay-waste our land we truly*  
 feohtað for us sylfe wið hi. and for godes. á. and god hi  
*fight for us selves against them and for of-god law and god them*  
 eac fordeð ætforan ure gesihðe. ne forhtige ge nates hwón.  
*also destroys before our sight not fear ye at-all whit*  
 Æfter ðyssere spræce hi eodon to-gædere. and iudas ða  
*After this speech they went together and judas then*  
 afigde þone fore-sædan seron and his here samod mid  
*put-to-flight the aforesaid seron and his army together with*

swyðlicre bylde. and þær wurdon ofslagene eahta hund werā.

*great boldness and there were slain eight hundred men*  
 and ða oðre ætflugon to philistea lande. Iudan ege ða asprang  
*and the others fled-away to of-philistines land Of-judas fear then sprang*  
 wide geond land. and his gebroðra oga ofer ealle ða hæðenan.  
*widely throughout land and of-his brothers terror over all the heathens*  
 and ealle þeoda spræcon hu ðegenlice hi fuhton. Iudea land  
*and all nations spoke how manfully they fought Of-jews land*  
 wæs ða lange butan cyninge on eallum þysum gewinnum. ac  
*was then long without king in all these wars but*  
 hí werode iudas. and eft his gebroðra æfter his geendunge.  
*them defended judas and afterward his brothers after his ending*

328 Hwæt ða wearð gecydd þam cyninge Antioche embe iudan  
*Lo then was made-known to-the king Antiochus about of-judas*  
 sige. and he geswearc ða on mode. and sende ða his here  
*victory and he darkened then in mind and sent then his army*  
 mid anum heah-þegne lysis gehaten on iudea lande. on ðære  
*with a high-thane lysis called into of-jews land in the*  
 fyrde wæron feowertig þusenda. and seofon þusenda swyðe  
*army were forty thousand and seven thousand very*  
 gewæpnode. and comon ða mid þrymme to iudeiscum cynne.  
*armed and came then with might to jewish race*  
 Iudas þa gehyrte his geferan mid wordum. and fæston ænne  
*Judas then emboldened his companions with words and fasted one*  
 dæg fultumes biddende æt þam ælmihtigan gode. þæt he  
*day help asking from the almighty god that he*  
 hi gemundian sceolde. and his halige templ healdan wið þa  
*them protect should and his holy temple hold against the*  
 hæðenan. Hi ferdon ða gehyrte to þam gefeohte werd. and  
*heathens They went then emboldened to the battle -ward and*  
 iudas eft ða spræc to eallum his geferum. beoð ymb-gyrde  
*judas again then spoke to all his companions be girded*

stranglice to þysum stiðan gewinne. forðan þe us is selre þæt  
*strongly for this hard struggle because that for-us is better that*  
 we [swelton] on gefeohte. þonne þas yrmðe geseon on urum  
*we die in battle than this misery see in our*  
 cynne ðus and on urum halig-dome. ac swa swa se heofonlica  
*race thus and in our holy-place but so as the heavenly*  
 god wylle dón be ús. gewurðe hit swa. Beoð gemyndige hu  
*god will do about us let-happen it so Be mindful how*  
 mihtiglice he ahredde ure fæderas íu. wið pharaó þone  
*mightily he rescued our fathers formerly against pharaoh the*  
 kyning on ðære readan sæ on þære ðe he besanc to grunde;  
*king in the red sea in which that he sank to bottom*  
 Uton clypian to heofonum þæt god ure helpe. and to-brýte 349  
*Let-us call to heavens that god us help and crush*  
 þisne here. þæt þa hæðenan to-cnawon þæt nis nan oðer god  
*this army that the heathens perceive that not-is any other god*  
 þe israhel alyse. Machabeus þa genealæhte mid lytlum werode.  
*who israel delivers Maccabeus then approached with little host*  
 þæt wæron ðreo þusend þe him ða gelæstan wolde. Hi  
*that were three thousand who him then serve would They*  
 [bleowon] þa heora byman and bealdlice fuhton. oð þæt þa  
*blew then their trumpets and boldly fought until that the*  
 hæðenan flugon. to fyrrenum landum. and iudas hi to-ðræfde  
*heathens fled to distant lands and judas them drove-apart*  
 swa swa deor to wuda. Þær wurdon ofslagene sume þreo  
*so as beasts to wood There were slain some three*  
 þusend. and iudas þa funde þa ða he fram fyrde gecyrde  
*thousand and judas then found then when he from army returned*  
 gold. and seolfor. godeweb. and purpuran. and fela oðre  
*gold and silver fine-cloth and purple and many other*  
 here-reaf on þam fyrd-wicum. and hi þancodon ða gode eallre  
*spoils in the camps and they thanked then god for-all*

his godnyse. Eft on ðam oþrum geare geanlæhte lisias fif and  
*his goodness Again in the second year approached lysias five and*  
 sixtig þusenda fyrdendra þegenas. and wolde ofer-feohtan þæt  
*sixty thousand campaigning thanes and would overcome the*  
 iudeisce folc. Iudas ða machabeus micclum on god truwode.  
*jewish people Judas then maccabeus greatly in god trusted*  
 and ferde him togeanes mid þam folce þe he hæfde. þæt  
*and went him against with the people which he had that*  
 wæron twelf þusend wigendra manna. and iudas hine gebæd  
*were twelve thousand warring men and judas himself prayed*  
 þa and bletsode his scyppend. gebletsod eart ðu ælmihtig  
*then and blessed his creator blessed art thou almighty*  
 israhela hælend. þu ðe to-bryttest iu þone breman here  
*of-israel savior thou who crushedst formerly the famous army*  
 on dauides handum. to-brýt nu ðas hæðenan on þines folces  
*in of-david bands crush now these heathens in thy people*  
 handum. and mid fyrhte ge-egsa. alege hi mid swurdum  
*bands and with fear terrify lay them with swords*  
 ðe lufigendra þæt ealle þe herian. þe gehyrað þinne naman.  
*thee of-lovers that all thee praise who hear thy name*

375 Hi slogon þa togædere unslawe mid wæpnum. and þær  
*They struck then together unsluggishly with weapons and there*  
 feollon ða hæþenan fif ðusend ofslagene. and lisias fleah  
*fell the heathens five thousand slain and lysias fled*  
 mid þære fyrd-lafe. Ða cwæð iudas to his geferum þæt  
*with the army-remnant Then said judas to his companions that*  
 he ða fylðe wolde adón of þam godes temple. þe se  
*he the filth would remove from the of-god temple which the*  
 gramlica antiochus þær aræran hét on hæðene wisan.  
*cruel antiochus there raise commanded in heathen manner*  
 and hi ferdon ða to. and þa fylðe adydon ut of ðam godes  
*and they went then to and the filth put out of the of-god*



huse. and godes lof arærdon æfter moyses. á. mid mycelre

*house and of-god praise raised after of-moses law with great*

blysse. and offrodon gode lác mid geleafan and sange.

*bliss and offered to-god gift with faith and song*

Iudas ða hine bewende and wan wið ða hæðenan. forðan 385

*Judas then him turned and fought against the heathens because*

ðe hi woldon awestan þa iudeiscan. ac iudas hi ofer-feaht

*that they would lay-waste the jews but judas them overcame*

and aflymde hi æfre. and heora burga forbernde and hi

*and put-to-flight them ever and their cities burned and them*

to bysmore tawode. Efne ða on sumum dæge. sende man to

*to disgrace ill-treated Even then on a-certain day sent one to*

iudan ærend-gewritu fram israhela ðeode. and cyddon þæt

*judas letters from of-israel nation and made-known that*

þa hæþenan hæfdon hi besetene. and ofslagen hæfdon sum

*the heathens had them besieged and slain had some*

þusend manna. Eac on oðre healfe him comon ærendracan to.

*thousand men Also on other side him came messengers to*

of galileiscum lande heora lifes orwene. and cyddon þæt ða

*from galilean land of-their life despairing and made-known that the*

hæðenan him comon to gehwanon. and woldon hi fordón

*heathens them came to from-everywhere and would them destroy*

and adilegian heora eard. Iudas ða be-fran his geferan rædes.

*and destroy their land Judas then asked his companions counsel*

and cwæð to simone his ge-sceadwisan breþer. Geceos ðe nu

*and said to simon his prudent brother Choose for-thee now*

fultum. and far to galilea. and gehelp ðinum magum ðe ða

*help and go to galilee and help thy kinsmen whom the*

manfullan besittað. ic and ionathas min gingra broðor. farað to

*wicked besiege I and jonathan my younger brother go to*

galáað to afigenne þa hæðenan. He gesette ða heafod-menn.

*gilead to put-to-flight the heathens He set then head-men*

to gehealdenne þæt folc. and beað þæt hi ne ferdon to  
 to hold the people and commanded that they not went to  
 nanum gefeohte ongearn ða hæðenan oð þæt he ham come.  
 any battle against the heathens until that he home came  
 406 Simon ða genam þreo ðusend mid him. and iudas and  
 Simon then took three thousand with him and judas and  
 ionathas eahta þusenda. and symon feaht gelome. and aflymde  
 jonathan eight thousand and simon fought often and put-to-flight  
 ða hæðenan. and his magas ahredde wið heora reðnysse. and  
 the heathens and his kinsmen rescued from their fierceness and  
 to lande gebrohte mid mycelre blisse. iudas éac ferde ofer  
 to land brought with great bliss Judas also went over  
 iordanen ða éa geond þæt widgille wæsten. and gewylde ða  
 jordan the river throughout the vast desert and subdued the  
 hæðenan. He com þa to anre byrig bosór gehaten. on ðære  
 heathens He came then to a city bosor called in which  
 wæron ða hæðenan þe hyndon his magas. þa he ealle ofsloh  
 were the heathens who harried his kinsmen then he all slew  
 mid swurdes ege. and ontende ða burh and tencgde him forð  
 with of-sword edge and kindled the city and hastened him forth  
 syððan. Efne ðæs on mergen him com swa mycel mennisc to  
 afterward Even after-that in morning him came so great multitude to  
 þæt nan mann ne mihte ða meniu geríman. and begunnon to  
 that no man — could the multitude count and began to  
 feohtenne fæstlice mid cræfte. and nyston þæt machabeus mid  
 fight firmly with craft and knew-not that maccabeus with  
 þam mannum wæs. Ða ða iudas gehyrde þæra hæðenra gehlyd.  
 the men was Then when judas heard of-the heathens clamor  
 and þæs feohtes hream. þa ferde he him hindan to mid ðrym  
 and of-the fight cry then went he them behind to with three  
 scyld-truman. and sloh ða hæðenan oð þæt hi oncneowon  
 battalions and struck the heathens until that they perceived

þæt se cena iudas him wið-feohtende wæs. and wendon ða  
*that the bold judas them fighting-against was and turned then*  
 to horsum wiston þæt hi ne mihton machabeo wið-standan.  
*to horses knew that they not could maccabeus withstand*  
 On þam gefeohte wurdon eahta ðusend weras ofslagene þæs 427  
*In the battle were eight thousand men slain of-the*  
 hæðenan folces. and ða oþre æt-flugon. Iudas ða ferde  
*heathen people and the others fled-away Judas then went*  
 feohtende wið þa hæðenan. and heora burga forbærnde.  
*fighting against the heathens and their cities burned*  
 and hi bysmorlice ofsloh. þa com timotheus sum cene  
*and them shamefully slew then came timothy a-certain bold*  
 heretoga mid ormætre fyrde. and gesæt æt anum forða. Ac  
*general with enormous army and sat at a ford But*  
 iudas him com to cæflice mid wæpnum. and ofer-ferdon ðone  
*judas him came to boldly with weapons and crossed the*  
 forð. and fuhton wið þa hæðenan swa swa his gewuna wæs.  
*ford and fought against the heathens so as his custom was*  
 oð þæt hi wendon him fram and heora wæpna awurpon.  
*until that they turned him from and their weapons threw-away*  
 and gewendon to anre byrig. ac iudas hi forbærnde and þa  
*and went to a city but judas them burned and the*  
 burh samod. He genam ða his magas of ðam manfullan.  
*city together He took then his kinsmen from the wicked*  
 mid wifum and mid cildrum. and gewendon him ham. þa  
*with women and with children and went them home then*  
 wæs þær an mycel burh on heora wege middan. and næs  
*was there a great city in their way midst and not-was*  
 nanes mannes fæder on næpre healfre þære byrig buton ðurh  
*of-any man passage on either side of-the city except through*  
 þæt port. and hi bædon ða georne þæt hi mid friðe moston  
*the gate and they asked then eagerly that they with peace might*

faran þurh ða burh þe hi forbugan ne mihton. ac ða  
*go through the city which they avoid not could but the*  
 burhware noldon þæs færes him getyðian. ac betyndon þa gatu  
*city-folk would-not the passage them grant but closed the gates*  
 mid micclum weorc-stanum. and truwodon to þam wealle.  
*with great building-stones and trusted in the wall*

447 Ða ne mihte iudas mete-leas þær abidan. ac het  
*Then not could judas foodless there wait but commanded*  
 abrecaþ þone weall þeah þe he brad wære. Eodon ða ealle  
*break the wall though that it broad were Went then all*  
 inn. and ofslogon ealle ða hæðenan. and [aweston] ða burh.  
*in and slew all the heathens and laid-waste the city*  
 and wendon him ham-werd oþ þæt hi comon ansunde  
*and turned them home-ward until that they came whole*  
 to lande. and ge-offrodon heora lac þam lifigendan gode.  
*to land and offered their gift to-the living god*  
 þancigende his gescyldnysse þæt hi ealle gesunde comon  
*thanking his protection that they all sound came*  
 eft to heora earde. of swa micelre frecednysse. Ac heora  
*again to their land from so great peril But their*  
 geféran æt ham fuhton unwærlice wið þa hæðenan leoda  
*companions at home fought unwarily against the heathen peoples*  
 ofer iudan leafe þa hwile ðe he ute wæs. and wurdon  
*beyond of-judas leave the while that he out was and were*  
 ða ofslagene wel fela manna. ða ða hi fuhton buton  
*then slain well many of-men then when they fought without*  
 wis-dome. Seo æftre bók us sægð þæt hí on sumne sæl  
*wisdom The second book us says that they at a-certain time*  
 fuhton. þa wurdon hi sume beswicene mid gitsunge swa  
*fought then were they some deceived with avarice so*  
 þæt hi feoh naman. and fracodlice [behyddon] on heora  
*that they money took and basely bid in their*

bosmum of ðam deofollicum biggencgum ongean godes. æ.

*bosoms from the devilish worships against of-god law*

and hi ealle ðær feollon þe þæt feoh behyddon on ðam

*and they all there fell who the money hid in the*

gefeohhte ofslagene. and heora geferan fundon þæt feoh on

*battle slain and their companions found the money in*

heora bosmum. and cwædon þæt god sylf ge-swutelode heora

*their bosoms and said that god self revealed their*

unriht. and heredon godes dom þe heora digle geopenode.

*wrong and praised of-god judgment which their secret opened*

Iudas gegaderode ða godne dæl feos. þæt wæron twelf

468

*Judas gathered then good part of-money that were twelve*

þusend scyllinga eall hwites seolfres. and sende to hierusalem

*thousand shillings all of-white silver and sent to jerusalem*

for heora synnum to offrigenne heora sawle to alysednysse

*for their sins to offer for-their souls for redemption*

þe ðær ofslagene wæron æwfæstlice under-standende be ure

*who there slain were devoutly understanding about of-us*

ealra æriste. buton hé gélyfde þæt hi æfter langum fyrste

*all resurrection unless he believed that they after long time*

of deaðe arisan sceoldon þe ðær ofslagene wæron. elles

*from death arise should who there slain were else*

he offrode on idel his lác. ac he soðlice besceawode. þæt

*he offered in vain his gift but he truly beheld that*

ða ðe mid soðre arfæstnysse on deaþe ge-endiað. þæt hi

*those who with true piety in death end that they*

mid drihtne habbað þa selestan gife on þam soðan life.

*with lord have the best grace in the true life*

Hit is halig geðoht. and halwende to gebiddenne for ðam

*It is holy thought and wholesome to pray for the*

forð-farendum þæt hi fram synnum beon alysede.

*departed that they from sins be loosed*

481 Hit sægð on þære æftran béc machabeorum þus. þæt timotheus  
*It says in the second book of-maccabees thus that timothy*  
 ðe ær fleah æt ðam forða fram iudan. þæt he eft gegaderode  
*who before fled at the ford from judas that he again gathered*  
 oþerne here him to. and wolde mid wæpnum gewyldan þa  
*another army him to and would with weapons subdue the*  
 iudeiscan. and com ða mid fyrde to gefeohte gearu. and  
*jews and came then with army to battle ready and*  
 machabeus se cena clypode to gode. and his geferan eac swa  
*maccabees the bold called to god and his companions also so*  
 fultumes biddende. eodon þa of ðære byrig ge-byldde þurh  
*help asking went then from the city emboldened through*  
 god. and hi fengon togadere fæstlice mid wæpnum. Hwæt ða  
*god and they joined together firmly with weapons Lo then*  
 færlice comon fíf englas of heofonum. ridende on horsum  
*suddenly came five angels from heavens riding on horses*  
 mid gyldenum gerædum. and twægen þæra engla on twa healfe  
*with golden trappings and two of-the angels on two sides*  
 iudan feohtende wæron. and hine eac bewerodon. and hi ealle  
*of-judas fighting were and him also defended and they all*  
 fíf fuhton mid iudan sceotiende heora flán and fyrene ligettas  
*five fought with judas shooting their arrows and fiery lightnings*  
 on ða hæðenan leoda. oð þæt hi licgende swulton twentig  
*on the heathen peoples until that they lying died twenty*  
 þusend manna and six hund ofslagene. Timotheus þa fleah mid  
*thousand men and six hundred slain Timothy then fled with*  
 fyrhte for-numen into anre byrig. and him æfter ferde iudas  
*fear seized into a city and him after went judas*  
 mid fultume. and fuhton wið-utan oð þæt hi ofer-wunnon  
*with help and fought outside until that they overcame*

and gewyldon þa burh. and timotheum acwealdon þær ðær  
*and subdued the city and timothy killed there where*  
 he becropen wæs. and his broðor samod mid swurdes ecge.  
*he crept was and his brother together with of-sword edge*  
 Æfter þysum dædum hi þancodon drihtne. mid lofsangum 504  
*After these deeds they thanked lord with hymns*  
 and andetnyssum eallra þæra mæra þe he ðam iudeiscum  
*and confessions of-all the glories which he for-the jews*  
 gedyde for-of. and him sige forgeaf. and siðedon ða hām.  
*did very-often and them victory granted and journeyed then home*  
 Gif hwa nu wundrige hu hit gewurpan mihte þæt englas  
*If anyone now wonder how it happen could that angels*  
 sceoldon ridan on gerædedum horsum. þonne wite he to  
*should ride on harnessed horses then let-know he for*  
 soþan þæt us secgað gehwær ða halgan godes béc þe ne  
*true that us say everywhere the holy of-god books which not*  
 magon beon lease. þæt englas oft comon cuðlice to mannum  
*can be false that angels often came familiarly to men*  
 swilce on horse ridende. swa swa we hér rehton. Þa Iudeiscan  
*as-if on horse riding so as we here related The Jews*  
 wæron ða dyreste gode. on ðære ealdan. æ. forðan þe hi  
*were then dearest to-god in the old law because that they*  
 ana wurðodon þone ælmihtigan god mid biggencgum symle.  
*alone worshiped the almighty god with worships ever*  
 oþ þæt crist godes sunu sylf wearð acenned. of menniscum  
*until that christ of-god son self was born of human*  
 gecynde of þam Iudeiscum cynne. of marian þam mædene  
*nature of the Jewish race of mary the maiden*  
 butan menniscum fæder. Þa noldon hi sume gelyfan þæt  
*without human father Then would-not they some believe that*  
 he soð god wære. ac syrwdon embe his lif. swa swa he sylf  
*he true god were but plotted about his life so as he self*

geðafode; Wæron swa-þeah manega of þam [man]cynne. gode.

*allowed Were nevertheless many of the mankind good*  
ge on ðære ealdan. æ. ge eac on þære niwan. heah-fæderas.

*both in the old law and also in the new patriarchs*  
and witegan. and halige apostolas. and fela ðusenda þe

*and prophets and holy apostles and many thousands who*  
folgiað criste. þeah þe hi sume wunian wiðer-werde oþ þis.

*follow christ though that they some dwell hostile until this*

527 Hi sceolon swa-ðeah ealle on ende gelyfan. ac ðær losiað

*They must nevertheless all at end believe but there perish*

to fela on þam fyrste betwux. for heora heard-heortnysse

*too many in the time between for their hard-heartedness*

wið þone heofonlican hælend.

*against the heavenly savior*

530 Betwux þysum ferde se fore-sæda antiochus to persiscre þeode

*Between this went the aforesaid antiochus to persian nation*

mid micclum þrymme. wolde þær ofer-winnan sume welige

*with great might would there overcome a-certain wealthy*

burh. ac he wearð þanon afliged and fracodlice ætbærst. and

*city but he was thence put-to-flight and basely escaped and*

mid micelre angsumnysse of þam earde gewende to babilonian

*with great anguish from the land went to babylon*

werd. and him wearð þa gecydd hu iudas ofer-feaht his

*-ward and him was then made-known how judas overcame his*

fynd mid wæpnum. and hu he geclænsod hæfde þæt halige

*enemies with weapons and how he cleansed had the holy*

godes templ fram eallum þam fylðum þe he fyrnlice þær

*of-god temple from all the filths which he long-ago there*

arærde. wearð þa geangsumod and eac ge-untrumod forðam

*raised was then troubled and also sickened because*

þe him god gram wæs. and he grimetode egeslice. secgende

*that him god angry was and he raged terribly saying*



and seðende þæt him swa gelumpen wæs. forðan ðe he  
*and affirming that him so befallen was because that he*  
 godes templ. tawode to bysmore. and ða geleaffullan wolde  
*of-god temple ill-treated to disgrace and the faithful would*  
 of heora lande adylegian. Him weollon þa wurmas of ðam  
*from their land destroy Him welled the worms from the*  
 [gewitnodan] lichaman. and he stānc swa fūle þæt man hine  
*punished body and he stank so foully that one him*  
 ferian ne mihte. and he ða yfele and earmlice ge-endode  
*carry not could and he then evilly and wretchedly ended*  
 on ælfremedom earde to þam ecan witum. and his sunu  
*in foreign land to the eternal torments and his son*  
 eupator æfter him rixode. Se wearð eac ongebroht þæt he  
*eupator after him reigned He was also persuaded that he*  
 ofslean wolde þa geleaffullan iudei. þe gelyfdon ða on god.  
*slay would the faithful jews who believed then in god*  
 Hi gelyfdon þa on þa ealdan wisan. on þone ælmihtigan 551  
*They believed then in the old manner in the almighty*  
 god þeah ðe hi sume wið-socon siðþan þone hælend. and  
*god though that they some renounced afterward the savior and*  
 eac swa ofslogon swa swa he sylf wolde. Hwæt ða eupatōr  
*also so slew so as he self would Lo then eupator*  
 antioches sunu gegaderode his fyrde fyrran and nean. and  
*of-antiochus son gathered his army from-far and near and*  
 sende hund-teontig þusenda gangendra manna. and twentig  
*sent hundred thousand walking men and twenty*  
 þusenda gehorsedra manna. and þrittig ylpas ealle getemode.  
*thousand horsed men and thirty elephants all tamed*  
 and to wige gewenode mid wundorlicum cræfte. Fif hund  
*and to war trained with wonderful craft Five hundred*  
 gehorsedra manna ferdon mid ælcum ylpe. and on ælcum  
*horsed men went with each elephant and on each*

ylpe wæs an wig-hus getimbrod. and on ælcum wig-huse  
*elephant was a war-house built and in each war-house*  
 wæron þrittig manna feohtende [mid cræfte]. and mid  
*were thirty men fighting with craft and with*  
 ge-cneordnysse farende Sumum menn wile þincan syllic þis to  
*diligence going To-some man will seem strange this to*  
 gehyrenne. forþan þe ylpas ne comon næfre on engla lande.  
*hear because that elephants not came ever in of-angles land*  
 Ylp is ormæte nyten mare þonne sum hus. eall mid  
*Elephant is enormous beast greater than a-certain house all with*  
 banum befangen binnan þam felle butan æt ðam nauelan. and  
*bones encompassed within the hide except at the navel and*  
 he næfre ne lið. Feower and twentig monða gæð seo modor  
*it never — lies Four and twenty months goes the mother*  
 mid folan. and þreo hund geara hi libbað gif hi alefede  
*with foal and three hundred years they live if they weakened*  
 ne beoð. and hi man mæg wenian wundorlice to ge-feohte.  
*not are and them one can train wonderfully for battle*

572 Hwæl is ealra fixa mæst. and ylp is eallra nytena mæst. ac  
*Whale is of-all fishes greatest and elephant is of-all beasts greatest but*  
 swa-þeah mannes gescead hi mæg gewyldan. Ða hæðenan ða  
*nevertheless of-man reason them can subdue The heathens then*  
 ferdon to ðam gefeohte swyðe. and mid mór-berium gebyldon  
*went to the battle greatly and with mulberries emboldened*  
 þa ylpas. forðan þe mór-berian him is metta leofost. Ðær  
*the elephants because that mulberries to-them is of-foods dearest There*  
 wæs swyðe egeslic here þæra hæðenra manna. ac swa-ðeah  
*was very terrible army of-the heathen men but nevertheless*  
 iudas heom eode to mid wige. and ofsloh þær sona six hund  
*judas them went to with war and slew there at-once six hundred*  
 wera. and an his geferena eleazarus hatte arn to anum  
*men and one of-his companions eleazar was-called ran to an*

ylpe þe ðær [ænlicost] wæs. wende þæt se cyning wære  
*elephant which there most-peerless was supposed that the king were*  
 on ðam wig-huse ðe he bær. he arn mid atogenum swurde  
*in the war-house which it bore he ran with drawn sword*  
 betwux þam eorode middan. and sloh æfre on twa healfa þæt  
*among the troop midst and struck ever on two sides that*  
 hi sweltende feollon oð þæt he to þam ylpe com. and eode  
*they dying fell until that he to the elephant came and went*  
 him on under. stang ða hine æt ðam nauelan þæt hi lagon  
*it on under stabbed then it at the navel that they lay*  
 ðær begen. heora egðer oðres slaga. and iudas siððan ge-wende  
*there both of-them each of-other slayer and judas afterward went*  
 into hierusalem mid ealre his fyrde. and weredon hi cenlice  
*into jerusalem with all his army and defended them boldly*  
 wið þone onwinnendan here. oð þæt se cynincg feng to  
*against the attacking army until that the king took to*  
 friðe wið hi be his witenas ræde. ac he hit hraðe tobræc.  
*peace with them by of-his counselors counsel but he it quickly broke*  
 He cyrde ða ham-werd mid his here-lafe. and hine ofslōh 592  
*He turned then home-ward with his army-remnant and him slew*  
 sona sum sigefæst þegen demetrius gehaten. and hæfde  
*at-once a-certain victoriousthane demetrius called and had*  
 his rice on antiochian byrig. and þær abutan gehwær.  
*his kingdom in antiochian city and there about everywhere*  
 Hwæt þa alchimus se arleasa sacerd wrehte mid leasungum 596  
*Lo then alcimus the impious priest accused with lies*  
 his leode to þam cyninge. and se cyning demetrius þam  
*his people to the king and the king demetrius the*  
 manfullan gelyfde. and geswencte ða iudeiscan. oð þæt he  
*wicked-one believed and afflicted the jews until that he*  
 sende him to nicánor his ealdor-man þæt he hi ealle fordyde.  
*sent them to nicanor his ealdorman that he them all destroyed*

Nicánor þa ferde mid fyrde to hierusalem. and sende to iudan

*Nicanor then went with army to jerusalem and sent to judas*

mid swicdome and cwæð. Ne com ic for nanum gefeohte ac

*with treachery and said Not came I for any battle but*

for freondscipe to eow. and cyste ða iudan. and his cempa

*for friendship to you and kissed then judas and his soldiers*

wæron gearwe to genimenne iudan on bendum. Iudas þa

*were ready to take judas in bonds Judas then*

under-geat heora wælhreowan swicdom. and wende him fram

*perceived their cruel treachery and turned him from*

sona. and nolde hine geseon. Nicánor þa oncneow þæt his

*at-once and would-not him see Nicanor then perceived that his*

facn cuð wæs. began ða to feohtenne færllice wið iudan. oð

*deceit known was began then to fight suddenly against judas until*

þæt þær feollon of his fyrde fif ðusend manna. and þa oðre

*that there fell of his army five thousand men and the others*

ætflugon afyrhte for iudan. Nicanor þa sceawode salomones

*fled-away afraid for judas Nicanor then bebold of-solomon*

templ. and swor þurh his godas þæt he þæt godes hus wolde

*temple and swore by his gods that he the of-god house would*

mid fyre forbærnan butan him man betæhte iudan gebundene

*with fire burn unless him one committed judas bound*

to bismorlicum deaðe. wende him swa awæg wodlice geyrsod.

*to shameful death turned him so away madly angered*

617 Hwæt ða sacerdas ða mid swyðlicre heofunge. bædon þone

*Lo then priests then with great mourning asked the*

ælmihhtigan god. þæt he his agen hus gescylde wið þone

*almighty god that he his own house shielded against the*

arleasan. and hine ardlice fordyde. Nicanor þa eft genam oðre

*impious-one and him quickly destroyed Nicanor then again took other*

fyrde of sirian. wolde his gebeot mid weorcum gefremman.

*army from syria would his boast with works perform*

and iudas him com to. mid þrim ðusend cempum. and  
*and judas him came to with three thousand soldiers and*  
 gebæd hine to gode gebigedum limum þus. Drihten. þu þe  
*prayed him to god with-bent limbs thus Lord thou who*  
 asendest þinne scinende engel. þa ða syrian kynincg sende  
*sentest thy shining angel then when of-syrians king sent*  
 þurh his heretogan on ærend-gewritum þe tallice word. and  
*through his generals in letters to-thee insulting words and*  
 se engel ofsloh þa on anre nihte of heom an hund þusend  
*the angel slew then in one night of them a hundred thousand*  
 manna. and hund-eahtatig þusenda. to-brýt nu swa ic bidde  
*men and eighty thousand crush now so I pray*  
 þisne breman here ætforan urum gesihðum. þæt men magon  
*this famous army before our sights that men can*  
 geseon þine mihte on heom. Hi fengon þa togædere fæstlice  
*see thy might on them They joined then together firmly*  
 mid wæpnum. and nicánor æt fruman feoll þær ofslagen.  
*with weapons and nicanor at beginning fell there slain*  
 and his here awearp heora wæpna and flugon. ac iudas  
*and his army cast-away their weapons and fled but judas*  
 him folgode fæstlice mid wæpnum. and bicnode gehwanon  
*them followed firmly with weapons and beckoned from-everywhere*  
 mid blawunge him fultum. oð þæt hi man gynde ongean  
*with trumpeting him help until that they one turned against*  
 eft to iudan. and hi ealle ofslogon þæt ðær an ne belaf.  
*again to judas and them all slew that there one not remained*  
 Namon þa heora wæpna and heora gewæda mid heom. and  
*Took then their weapons and their garments with them and*  
 nicanóres heafod and his swyðran hand. and setton þa to  
*of-nicanor head and his right hand and set them as*  
 tacne for his teon-rædene. and þancodon þa gode þearle mid  
*sign for his blasphemy and thanked then god greatly with*

wurðmynte. Wunodon ða on sibbe sume hwile æfter ðam. and  
*honor Dwelt then in peace some while after that and*  
 iudas þa sende mid sibbe to rome gecorene ærendracan wolde  
*judas then sent with peace to rome chosen messengers would*  
 [cuðlæcan] wið hi. forðan þe romanisce witan wæron ða  
*make-friends with them because that roman counselors were then*  
 mihtige. and rædfæste on weorcum. and ofer-wunnan heora fynd.  
*mighty and prudent in works and overcame their enemies*

647 Hit wearð gecydd syððan þam cynincge demetrio þæt nicanor  
*It was made-known afterward to-the king demetrius that nicanor*  
 feol and eall his folc mid him. þa wolde he git sendan and  
*fell and all his people with him then would he yet send and*  
 ofslean þa iudeiscan. and funde ða bachidem se wæs mid  
*slay the jews and found then bacchides who was with*  
 bealuwe afylled. and alchimum mid him þone arleasan sacerd.  
*bale filled and alchimus with him the impious priest*  
 and sende hi mid ge-fylce to iudeiscum folce. Hi comon  
*and sent them with troop to jewish people They came*  
 ða færllice mid gefeohte to iudan and his ge-feran eargodon  
*then suddenly with battle to judas and his companions grew-cowardly*  
 butan eahta hund mannum þe him mid fuhton wið þone  
*except eight hundred men who him with fought against the*  
 feondlican here. Ða cwædon his geferan þæt hi fleon woldon.  
*fiendish army Then said his companions that they flee would*  
 forðan þe heora werod wæs gewanod mid þam fleame. and  
*because that their host was diminished with the flight and*  
 woldon heom beorgan wið þone breman here. Ða andwyrde  
*would them save against the famous army Then answered*  
 iudas. swa swa he eall cene wæs. Ne ge-wurðe hit na on life.  
*judas so as he all bold was Not let-happen it — in life*  
 þæt we alecgan ure wuldor mid earh-licum fleame. ac uton  
*that we lay-down our glory with cowardly flight but let-us*

feohtan wið hi. and gif god swa fore-sceawað. we sweltað  
*fight against them and if god so provides we die*  
 on mihte for urum gebroðrum butan bysmorlicum fleame. Hi  
*in might for our brothers without shameful flight They*  
 comon þa to-gædere. and begunnon to feohtenne on twam  
*came then together and began to fight in two*  
 gefylcum forð eallne ðone dæg. and iudas þa beseah to þære  
*troops forth all the day and judas then looked to the*  
 swyðran healfe þæt þa wæron strængran. and stop ðyder  
*right side that those were stronger and stepped thither*  
 sona mid ðam anrædystum mannum þe him mid fuhton  
*at-once with the most-resolute men who him with fought*  
 and todrifon þone ende. ac him æfter eode þæt oðer gefylce.  
*and scattered the end but him after went the other troop*  
 mid gefeohte hindan and feollon ða on twa healfe on þam  
*with battle behind and fell then on two sides in the*  
 gefeohte manega and iudas eac feoll. and þa oðre ætflugon.  
*battle many and judas also fell and the others fled-away*  
 Ða gelæhton his gebroðra his lic of ðam wæle. and 673  
*Then took his brothers his body from the slaughter and*  
 bebyrigdon on modín to mathathian his fæder. and ealle folc  
*buried in modin with mattathias his father and all people*  
 hine beweop on ða ealdan wisan. Ne synd swa-þeah awritene  
*him bewept in the old manner Not are nevertheless written*  
 þæs ðe wyrd-writeras sæcgap. ealle iudan gefeoht for his  
*of-that which history-writers say all of-judas battles for his*  
 freonda ware. and ealle ða mihte þe he mærlíce gefremode  
*of-friends defense and all the might which he gloriously performed*  
 his folce to gebeorge. swa swa us béc secgað. Menig-fealde  
*for-his people for protection so as us books say Manifest*  
 wæron his micclan gefeoht. and he is eall swa halig on  
*were his great battles and he is all so holy in*

ðære ealdan gecyðnyse. swa swa godes gecorenan on ðære  
*the old testament so as of-god chosen in the*  
 godspel-bodunge. forðan þe he æfre wan for willan þæs  
*gospel-preaching because that he ever fought for will of-the*  
 ælmihtigan. On þam dagum wæs alyfed to alecgenne his fynd.  
*almighty In those days was allowed to lay-low his enemies*  
 and swiþost ða hæðenan þe him hetole wæron. and se wæs  
*and most the heathens who him hostile were and he was*  
 godes ðegen þe ða swiðost feaht wið heora onwinnendan to  
*of-god thane who then most fought against their attackers for*  
 ware heora [leoda]. ac crist on his tocyme us cydde oðre  
*defense of-their people but christ at his coming us made-known other*  
 ðincg. and het us healdan sibbe. and soðfæstnyse æfre.  
*things and commanded us hold peace and truth ever*  
 and we sceolon winnan wið þa wælhreowan fynd. þæt synd  
*and we must fight against the cruel fiends that are*  
 ða ungesewenlican. and þa swicolan deofla þe willað ofslean  
*the invisible and the treacherous devils who will slay*  
 ure sawla mid leahtrum. wið ða we sceolon winnan mid  
*our souls with vices against whom we must fight with*  
 gastlicum wæpnum. and biddan us gescyldnyse simle æt  
*spiritual weapons and ask for-us protection always from*  
 criste. þæt we moton ofer-winnan þa wælhreowan leahtras.  
*christ that we may overcome the cruel vices*  
 and þæs deofles tihtinge. þæt he us derian ne mæge.  
*and of-the devil urging that he us harm not can*

697 Þonne beoð we godes cempa on ðam gastlican gefeohte.  
*Then are we of-god soldiers in the spiritual battle*  
 gif we ðone deofol forseoþ þurh soðne geleafan. and þa  
*if we the devil despise through true faith and the*  
 heafod-leahtras þurh gehealtsumnyse. and gif we godes  
*chief-vices through temperance and if we of-god*



willan mid weorcum gefremmað. Ðæt ealde godes folc sceolde  
*will with works perform The old of-god people must*  
 feohtan þa mid wæpnum. and heora gewinn hæfde haligra  
*fight then with weapons and their war had of-holy*  
 manna getacnunge. þe to-dræfað þa leahtras and deofla  
*men signification who drive-away the vices and devils*  
 heom fram on ðære niwan gecyðnyse þe crist sylf astealde.  
*them from in the new testament which christ self established*  
 Secgað swa-þeah lareowas þæt synd feower cynna gefeoht.  
*Say nevertheless teachers that are four of-kinds battles*  
 iustum. þæt is rihtlic. iniustum. unrihtlic. ciuile. betwux  
*iustum that is just iniustum unjust ciuile between*  
 ceaster-gewarum. Plusquam ciuile. betwux siblingum. Iustum  
*citizens Plusquam ciuile between kinsmen Iustum*  
 bellum. is rihtlic gefeoht wið ða reðan flot-menn. oþþe wið  
*bellum is just battle against the fierce seamen or against*  
 oðre þeoda þe eard willað fordón. Unrihtlic gefeoht is þe of  
*other nations who land will destroy Unjust battle is which from*  
 yrrc cymð. Ðæt þridde gefeoht þe of geflite cymð. betwux  
*anger comes The third battle which from strife comes between*  
 ceaster-gewarum is swyðe pleolic. and þæt feorðe gefeoht þe  
*citizens is very perilous and the fourth battle which*  
 betwux freondum bið. is swiðe earmlic and endealas sorh.  
*between friends is is very wretched and endless sorrow*  
 Israhela folc þa anmodlice geceas ionatham his broþor 715  
*Of-israel people then unanimously chose jonathan his brother*  
 biddende þæt he wære heora heafod. and here-toga wið þa  
*asking that he were their head and general against the*  
 hæþenan þeoda. and he feng ða to ealdor-dome. swa swa  
*heathen nations and he took then to leadership so as*  
 hi ealle bædon. and werode hi manega gear wið þone  
*they all asked and defended them many years against the*

onwinnendan here. and wip bachidem feaht þe his broþor  
*attacking army and against bacchides fought who his brother*  
 ofslōh. and þær sige gefōr. and ofslōh þær an þusend; Ða  
*slew and there victory gained and slew there a thousand Then*  
 wolde alchimus se arleasa sacerð to-brecan godes templ mid  
*would alchimus the impious priest break of-god temple with*  
 teonfullum graman. ac hine sloh god sona mid swyðlicum  
*blasphemous anger but him struck god at-once with great*  
 paralisyn. swa þæt he dumb wæs. and to deaðe gebroht.  
*paralysis so that he dumb was and to death brought*  
 and mid mycclum tintregum his teonfullan gast of ðam  
*and with great torments his blasphemous spirit from the*  
 lichaman forlét to langsumum witum. Ionathas wunode on  
*body let-go to long torments Jonathan dwelt in*  
 wurðmynte ða lange. and cynegas hine wurðodon mid  
*honor then long and kings him honored with*  
 wordum and gifum. and he sige geferde on manegum  
*words and gifts and he victory gained in many*  
 gefeohtum. and æfre wæs winnende embe godes willan. and  
*battles and ever was striving about of-god will and*  
 eac his lif forlét for his leode ware. Symon þa syððan  
*also his life forsook for of-his people defense Simon then afterward*  
 snoterlice geheold þone iudeiscan eard æfter ionathan his  
*wisely held the jewish land after jonathan his*  
 breðer. and on eallum his dagum ne derode him nan man.  
*brother and in all his days not harmed him any man*  
 ac wunodon æfre on sibbe on symones dæge. oþ þæt he on  
*but dwelt ever in peace in of-simon day until that he at*  
 ende eac wearð ofslagen swa swa his gebroðra for soðfæstum  
*end also was slain so as his brothers for truthful*

biggencgum. and for heora leoda ware. ac hi lybbað on  
*worships and for of-their people defense but they live in*  
 ecnysse mid þam heah-fæderum for heora hylde wið god.  
*eternity with the patriarchs for their loyalty toward god*  
 Iohannes wæs geciged þæs symones sunu se wæs æfter his 741  
*John was called of-the simon son who was after his*  
 fæder ðæs folces heretoga. and hi hlýsfullice geheold wið  
*father of-the people general and them gloriously held against*  
 þa hæðenan ðeoda on eallum his life. and þæt land bewerode.  
*the heathen nations in all his life and the land defended*  
 We habbað forlætan for þysre langsuman race. an wundorlic 745  
*We have omitted for this long narrative a wonderful*  
 ðincg. þe we willaþ secgan nu. On ðam dagum þe  
*thing which we will say now In those days when*  
 hierusalem and eall iudea-land wunode on sibbe. þa wæs  
*jerusalem and all of-jews-land dwelt in peace then was*  
 þær sum sacerd onias gehaten haliges lifes mann. and  
*there a-certain priest onias called of-holy life man and*  
 seleucus cynincg sende fela laca. on golde. and on seolfre. to  
*seleucus king sent many gifts in gold and in silver to*  
 þam godes temple of asian lande þæs easternan rices. and  
*the of-god temple from asian land of-the eastern kingdom and*  
 wide of middan-earde man wurðode þæt templ. and onías  
*widely from middle-earth one honored the temple and onias*  
 se arwurða wolde mid ðam lacum widewan and steop-bearn  
*the venerable would with the gifts widows and orphans*  
 bewerian wið hunger. Þa ferde sum leogore and belæwde  
*defend against hunger Then went a-certain liar and betrayed*  
 þæt feoh. sæde þam ealdor-menn appollonius geciged. þæt  
*the money said to-the ealdorman apollonius called that*  
 þæt feoh mihte becuman ðam cyninge to handa. and se  
*the money could come to-the king into band and the*

ealdor-mann sona hit sæde þam cyninge. Hwæt ða se cynincg  
*ealdorman at-once it said to-the king Lo then the king*  
 sende sona ænne þegen heliodorus gehaten to ðam halgan  
*sent at-once a thane heliodorus called to the holy*  
 temple. þæt he feccan sceolde þæt feoh mid reaf-lace. He com  
*temple that he fetch should the money with robbery He came*  
 þa mid werode. and wolde þæt feoh habban. and se sacerd  
*then with host and would the money have and the priest*  
 onías. sæde þæt hit wære widewena big-leofa. and wanhafolra  
*onias said that it were of-widows sustenance and of-needy*  
 manna. of godra manna ælmyssan ðam ælmihtigan to lofe.  
*men from of-good men alms to-the almighty for praise*  
 and þa sacerdas feollon ætforan þam weofode biddende þone  
*and the priests fell before the altar praying the*  
 ælmihtigan god þæt he gehulpe his ðeowum.  
*almighty god that he helped his servants*

769 Heliodorus ða gemynte þa maðmas to genimenne. ac þær  
*Heliodorus then intended the treasures to take but there*  
 wearð gesewen swutol godes wundor swa þæt his geferan  
*was seen clear of-god wonder so that his companions*  
 feollon geunmihte. and mid fyrhte fornumene færlice þurh god.  
*fell powerless and with fear seized suddenly through god*  
 and ðær com ridende sum egeful ridda. and him mid siðedon  
*and there came riding a-certain terrible rider and him with journeyed*  
 twægen scinende englas mid wundorlicre wlite swa he sylf wæs  
*two shining angels with wonderful beauty as he self was*  
 geglenged. and þæt heofonlice hors þe se heah-engel on sæt  
*adorned and the heavenly horse which the archangel on sat*  
 wearp sona adune þone dyrstigan heliodorum. and þa twegen  
*threw at-once down the presumptuous heliodorus and the two*  
 ænglas hine teartlice beoton on twa healfe him standende oð  
*angels him sharply beat on two sides him standing until*

þæt he stille læg orwene his lifes. Se ðe ær mid gebeote  
*that he still lay despairing of-his life He who before with boast*  
 and mid micclum þrymme þrang into ðam temple. He læg  
*and with great might pressed into the temple He lay*  
 ða dumb swa oð deaþ beswungen. and his frynd bædon þa  
*then dumb so to death beaten and his friends asked then*  
 þone fore-sædan onian. þæt he his life geðingode æt þam  
*the aforesaid onias that he for-his life interceded with the*  
 lifigendan gode on þære frecednysse þe he on befeallen wæs.  
*living god in the peril which he in fallen was*  
 Onias þa eode and offrode him lac fore þam ælmihtigan gode  
*Onias then went and offered for-him gift before the almighty god*  
 on þa ealdan wisan. and bæd þæt he miltsode þæs mannes  
*in the old manner and asked that he had-mercy-on of-the man*  
 nytennysse. and þa englas þa hwile heliodorum gespræcon.  
*ignorance and the angels the while heliodorus addressed*  
 sædon þæt he sceolde þam sacerde onian mycclum þancian þæt  
*said that he should the priest onias greatly thank that*  
 he moste lybban. and heton hine cyðan on his cyððe  
*he might live and commanded him make-known in his homeland*  
 æt ham. godes wundor on him. and wendon þa him fram.  
*at home of-god wonder on him and went then him from*  
 Heliodorus þa ge-edcucode and geoffrode his lac þam 794  
*Heliodorus then revived and offered his gift to-the*  
 almihtigan gode mid incundre heortan þæt he cucu beon moste.  
*almighty god with inward heart that he alive be might*  
 and þancode onian. and þanon ferde swa mid ealre his fyrde.  
*and thanked onias and thence went so with all his army*  
 and þæs ælmihtigan mihte his hlaforde cydde. and his  
*and of-the almighty might to-his lord made-known and to-his*  
 leodum eallum swa swa he sylf geseah. and hu he beswungen  
*people all so as he self saw and how he beaten*

wæs. Eft ða se cynincg axode heliodorum and cwæð.  
*was Afterward then the king asked heliodorus and said*  
 Hwæne mage we sendan to þam foresædan feo. Ða cwæð  
*Whom can we send to the aforesaid money Then said*  
 heliodorus. Gif ðu hæfst ænigne feond send þone to þam feo.  
*heliodorus If thou hast any enemy send him to the money*  
 and he bið wel beswungen. oððe gewisslice dead. forðan ðe se  
*and he is well beaten or certainly dead because that the*  
 ælmihtiga god mundað þa stowe. and þa slihð and gescynt þe  
*almighty god protects the place and those slays and confounds who*  
 þær sceaðian willað. Oft is geswutelod hu god gescylde þæt  
*there harm will Often is revealed how god shielded the*  
 folc wið heora wiper-sacan gif hi wurðodon hine. and swa oft  
*people against their adversaries if they worshiped him and as often*  
 swa hi gebugon fram his biggengcum ahwar. þonne wurden  
*as they bowed from his worships anywhere then were*  
 hi gescynde. and swyðe gewitnode. Sy wuldor and lof  
*they confounded and greatly punished Let-be glory and praise*  
 þam wel-willendan gode. á on ecnysse we cwepað. AMEN.  
*to-the benevolent god ever in eternity we say AMEN*

Item alia.

*Also another*

812 Is swa-ðeah to witenne þæt on þysre worulde synd þreo  
*Is nevertheless to know that in this world are three*  
 endebyrdnysse on annysse gesette. þæt synd laboratores.  
*orders in unity set that are laboratores*  
 oratores. bellatores. laboratores synd þa þe urne bigleafan  
*oratores bellatores laboratores are those who our sustenance*  
 beswincað. oratores synd þa ðe us to gode geðingiað.  
*labor-for oratores are those who for-us to god intercede*  
 bellatores synd þa ðe ure burga healdað. and urne eard  
*bellatores are those who our cities hold and our land*

be-weriað wið onwinnendne here. Nu swincð se yrðlincg embe  
*defend against attacking army Now toils the plowman about*  
 urne bigleofan. and se woruld-cempa sceall winnan wið ure  
*our sustenance and the world-soldier must fight against our*  
 fynd and se godes þeowa sceall symle for us gebiddan. and  
*enemies and the of-god servant must ever for us pray and*  
 feohtan gastlice. wið þa ungesewenlican fynd. Is nu for-þy  
*fight spiritually against the invisible fiends Is now therefore*  
 mare þæra muneca gewinn wið þa ungesewenlican deofla þe  
*greater of-the monks struggle against the invisible devils who*  
 syrwiað embe us. þonne sy þæra woruld-manna þe winnað  
*plot about us than be of-the world-men who fight*  
 wiþ ða flæsclican. and wið þa gesewenlican [gesewenlice]  
*against the fleshy and against the visible visibly*  
 feohtað. Nu ne sceolon þa woruld-cempan to þam woruld-licum  
*fight Now not must the world-soldiers to the worldly*  
 gefeohte þa godes þeowan neadian fram þam gastlican  
*battle the of-god servants compel from the spiritual*  
 gewinne. forðan þe him fremað swiðor þæt þa ungesewenlican  
*struggle because that them profits more that the invisible*  
 fynd beon ofer-swyðde þonne ða gesewenlican. and hit bið  
*fiends be overcome than the visible and it is*  
 swyðe derigendlic þæt hi drihtnes þeowdom forlætan. and  
*very harmful that they of-lord service forsake and*  
 to woruld-gewinne bugan. þe him naht to ne gebyriað.  
*to world-struggle bow which them naught to — befits*  
 Iulianus se wiðersaca and se wælhreowa casere wolde neadian 833  
*Julian the apostate and the cruel emperor would compel*  
 preostas to woruldllicum gecampe. and eac þa halgan munecas.  
*priests to worldly warfare and also the holy monks*  
 and het hi on cwearterne gebringan. Ða wearð  
*and commanded them into prison bring Then was*

appollonius se egiptisc[a] abbod on þam cwearterne belocen.  
*apollonius the egyptian abbot in the prison locked*  
 mid his geleaffullum gebroðrum. ac godes engel him com to  
*with his faithful brothers but of-god angel him came to*  
 to þam cwearterne nihtes. mid heofonlicum leohte. and un-læc  
*to the prison by-night with heavenly light and unlocked*  
 þæt cweartern. Eac se hundredes ealdor þe hi þær-inne beleac  
*the prison Also the of-hundred leader who them therein locked*  
 cóm on ærne mergen mid mycclum þrymme. and sæde þæt  
*came in early morning with great might and said that*  
 his hus feolle færllice mid eorð-styrunge swa þæt his leofestan  
*his house fell suddenly with earthquake so that his dearest*  
 menn. þær lagon ofhrorene. and he bæd þa halgan þa þæt  
*men there lay crushed and he asked the saints then that*  
 hi þanon ferdon. And hi ða mid lof-sangum sipedon eft to  
*they thence went And they then with hymns journeyed back to*  
 þam westene. Godes þeowas sceolon unscaððignysse healdan.  
*the desert Of-god servants must innocence hold*  
 swa swa crist astealde þurh hine sylfne þa bysne. þa þa he  
*so as christ established through him self the example then when he*  
 het petrum behydan his swurd. and gehælde þurh his  
*commanded peter hide his sword and healed through his*  
 mihte þæs mannes eare þe petrus of asloh. and geswutelode  
*might of-the man ear which peter off struck and revealed*  
 his godnysse. Nu se munuc þe bihð to benedictes regole.  
*his goodness Now the monk who bows to of-benedict rule*  
 and forlæt ealle woruld-ðingc. hwi wile he eft gecyrran  
*and forsakes all world-things why will he again turn*  
 to woruldlícum wæpnum. and awurpan his gewinn. wið  
*to worldly weapons and cast-away his struggle against*  
 þa ungesewenlican fynd his scyppende to teonan.  
*the invisible fiends to-his creator for injury*



Se godes þeowa ne mæg mid woruld-mannum feohtan. gif 855  
*The of-god servant not can with world-men fight if*  
 he on þam gastlican gefeohte. forð-gang habban sceall. Næs  
*he in the spiritual battle progress have shall Not-was*  
 nan halig godes þeowa æfter þæs hælendes þrowunga. þe  
*any holy of-god servant after of-the savior passion who*  
 æfre on gefeohte his handa wolde afylan. ac hi for-bæron  
*ever in battle his hands would defile but they endured*  
 ehtnysse arleasra cwellera. and heora lif sealdon mid  
*persecution of-impious killers and their life gave with*  
 unscæppignysse. for godes geleafan. and hi mid gode nu  
*innocence for of-god faith and they with god now*  
 lybbað. forðan þe hí furpon noldon. ænne fugel acwellan.  
*live because that they even would-not a bird kill*

## Natale sancti Oswaldi regis et martyris

XXVI · SAINT OSWALD

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*Oswald, baptized among the Scots in his youth, raises a cross at Heavenfield and defeats Cadwallon. He receives Aidan from the Scots as teacher and interprets his preaching to his counselors. When he gives the poor the silver dish from his Easter table, Aidan blesses the right hand that gave it, which stays whole. He stands sponsor at the baptism of Cynegil of Wessex and falls to Penda at Maserfield, praying for his people's souls. Light stands over his bones at Bardney, and the earth where he fell heals and saves a post from fire.*

- 1 Æfter ðan ðe augustinus to engla lande be-com. wæs sum  
After that that augustine to of-angles land came was a-certain  
æðele cyning Oswold gehaten on norðhymbra lande gelyfed  
noble king Oswald called in of-northumbrians land believing  
swyþe on god. se ferde on his iugoðe fram freondum and  
greatly in god who went in his youth from friends and  
magum to scot-lande on sæ. and þær sona wearð gefullod  
kinsmen to scotland on sea and there at-once was baptized  
and his geferan samod þe mid him sipedon. Betwux þam  
and his companions together who with him journeyed Between that  
wearð ofslagen eadwine his eam norðhymbra cynincg on crist  
was slain edwin his uncle of-northumbrians king in christ  
ge-lyfed. fram brytta cyninge ceadwalla geciged. and twegen his  
believing by of-britons king cadwallon called and two his  
æftergengan binnan twam gearum. and se ceadwalla sloh and  
successors within two years and the cadwallon slew and  
to sceame tucode þa norðhymbran leode æfter heora hlafordes  
to sbame ill-treated the northumbrian people after their lord  
fyllen. oþ þæt oswold se eadiga his yfelnysses adwæscte.  
fall until that oswald the blessed his evil extinguished  
Oswold him com to. and him cenlice wiðfeht mid lytlum  
Oswald him came to and him boldly fought-against with little

werode. ac his geleafa hine getrymde. and crist him gefylste  
*host but his faith him strengthened and christ him helped*  
 to his feonda slege. Oswold þa arærde ane rode sona gode  
*to of-his enemies slaughter Oswald then raised a rood at-once to-god*  
 to wurðmynte ær þan þe he to ðam gewinne come. and  
*for honor before that that he to the battle came and*  
 clypode to his geferum. Uton feallan to ðære rode. and þone  
*called to his companions Let-us fall to the rood and the*  
 ælmihtigan biddan þæt he us ahredde wið þone modigan  
*almighty ask that he us rescue against the proud*  
 feond þe us afyllan wile. god sylf wat geara þæt we winnað  
*enemy who us fell will god self knows well that we fight*  
 rihtlice wið þysne reðan cyning. to ahredenne ure leode.  
*rightly against this fierce king to rescue our people*  
 Hi feollon þa ealle mid oswolde on gebedum. and syþþan 24  
*They fell then all with oswald in prayers and afterward*  
 on oðerne mergen eodon to þam gefeohte. and gewunnon  
*on next morning went to the battle and won*  
 þær siges swa swa se wealdend heom uðe. for oswoldes  
*there victory so as the ruler them granted for of-oswald*  
 geleafan. and alédon heora fynd þone modigan cedwallan. mid  
*faith and laid-low their enemy the proud cadwallon with*  
 his micclan werode. þe wende þæt him ne mihte nan werod  
*his great host who supposed that him not could any host*  
 wiðstandan. Seo ylce rod siððan þe oswold þær arærde on  
*withstand The same rood afterward which oswald there raised in*  
 wurðmynte þær stod. and wurden fela gehælde untrumra  
*honor there stood and were many healed of-sick*  
 manna and eac swilce nytena þurh ða ylcan rode swa swa  
*men and also likewise of-cattle through the same rood so as*  
 us rehte beda. Sum man feoll on ise þæt his earm tobærst.  
*us related bede A-certain man fell on ice that his arm burst*

and læg þa on bedde gebrocod forðearle oð þæt man him  
*and lay then in bed afflicted exceedingly until that one him*  
 fette of ðære foresædan rode sumne dæl þæs meoses þe  
*fetched from the aforesaid rood some part of-the moss which*  
 heo mid beweaxen wæs. and se adliga sona on slæpe wearð  
*it with overgrown was and the sick-one at-once in sleep was*  
 gehæled on ðære ylcan nihte þurh oswoldes geearnungum.  
*healed in the same night through of-oswald merits*

Seo stow is gehaten heofon-feld on englisc. wið þone langan  
*The place is called heavenfield in english by the long*  
 weall þe þa romaniscan worhtan þær þær oswold oferwann  
*wall which the romans wrought there where oswald overcame*  
 þone wælhreowan cynincg. and þær wearð sibban aræred swiðe  
*the cruel king and there was afterward raised very*  
 mære cyrce gode to wurðmynte þe wunað á on ecnysse.  
*famous church to-god for honor who dwells ever in eternity*

- 45 Hwæt ða oswold ongann. embe godes willan to smeagenne.  
*Lo then oswald began about of-god will to consider*  
 sona swa he rices geweold. and wolde gebigan his leoda to  
*as-soon as he kingdom ruled and would bend his people to*  
 geleafan. and to þam lifigendan gode. sende ða to scotlande.  
*faith and to the living god sent then to scotland*  
 þær se geleafa wæs ða. and bæd ða heofodmenn þæt hi his  
*where the faith was then and asked the head-men that they his*  
 benum getiþodon. and him sumne lareow sendon þe his leoda  
*prayers granted and him a-certain teacher sent who his people*  
 mihte to gode geweman. and wearð þæs getiþod. Hi sendon  
*could to god entice and was that granted They sent*  
 þa sona þam gesæligran cyninge sumne arwurðne bisceop  
*then at-once to-the blessed king a-certain venerable bishop*  
 aidan gehaten. se wæs mæres lifes man on munudicre  
*aidan called who was of-famous life man in monastic*

drohtnunge. and he ealle woruld-cara awearp fram his heortan  
*life and he all world-cares cast-away from his heart*  
 nanes þinges wilnigende butan godes willan. Swa hwæt swa  
*of-no thing desiring but of-god will So what so*  
 him becom of þæs cyninges gifum. oððe ricra manna þæt  
*him came of of-the king gifts or of-powerful men that*  
 he hraðe dælde. þearfum. and wædlum. mid wellwillendum  
*he quickly dealt to-needly and to-poor with benevolent*  
 mode. Hwæt ða oswold cyning his cymes fægnode. and hine  
*mind Lo then oswald king his coming rejoiced and him*  
 arwurðlice underfeng. his folce to ðearfe. þæt heora geleafa  
*honorably received for-his people for benefit that their faith*  
 wurde awend eft to gode fram þam wipersæce þe hi to  
*were turned again to god from the apostasy which they to*  
 gewende wæron. Hit gelamp þa swa þæt se geleaffulla cyning  
*turned were It happened then so that the faithful king*  
 gerechte his witan on heora agenum gereorde þæs bisceopes  
*interpreted to-his counselors in their own speech of-the bishop*  
 bodunge mid bliþum mode. and wæs his wealhstod for-þan þe  
*preaching with blithe mind and was his interpreter because that*  
 he wel cuþe scyttysc. and se bisceop aidan ne mihte gebigan  
*he well knew scottish and the bishop aidan not could bend*  
 his spræce to norðhymbriscum gereorde swa hraþe þa git.  
*his speech to northumbrian speech so quickly then yet*  
 Se biscop þa ferde bodigende geond eall norðhymbra lande 70  
*The bishop then went preaching throughout all of-northumbrians land*  
 geleafan. and fulluht. and þa leode gebigde to godes geleafan.  
*faith and baptism and the people turned to of-god faith*  
 and him wel gebysnode mid weorcum symle. and sylf swa  
*and them well set-example with works ever and self so*  
 leofode swa swa he lærde oðre. He lufode forhæfednysse. and  
*lived so as he taught others He loved abstinence and*

halige rædinge. and lunge men teah georne mid lare. swa  
*holy reading and Young men drew eagerly with teaching so*  
 þæt ealle his geferan þe him mid eodon sceoldon sealmas  
*that all his companions who him with went must psalms*  
 leornian. oððe sume rædinge. swa hwider swa hi ferdon. þam  
*learn or some reading so whither so they went to-the*  
 folce bodigende. Seldon he wolde ridan. ac siððode on his  
*people preaching Seldom he would ride but journeyed on his*  
 fotum. and munuclice leofode betwux ðam læwedum folce. mid  
*feet and monastically lived among the lay people with*  
 mycelre gesceadwisnyse. and soþum mægnum. þa wearð se  
*great discretion and true virtues then became the*  
 cyningc oswold swiðe ælmes-georn. and eadmod on þeawum.  
*king oswald very alms-eager and humble in manners*  
 and on eallum þingum cystig. and man ahrærde cyrcan on  
*and in all things generous and one raised churches in*  
 his rice geond eall. and mynsterlice gesetnyssa mid micelre  
*his kingdom throughout all and monastic institutions with great*  
 geornfulnyse. Hit gelamp on sumne sæl þæt hi sæton  
*zeal It happened on a-certain time that they sat*  
 ætgædere. oswold. and aidan. on þam halgan easterdæge. þa  
*together oswald and aidan on the holy easter-day then*  
 bær man þam cyninge cynelice þenunga on anum sylfrenan  
*bore one to-the king royal servings in a silver*  
 disce and sona þa inn eode an þæs cyninges þegna þe his  
*dish and at-once then in went one of-the king thanes who his*  
 ælmyssan bewiste. and sæde þæt fela þearfan sætan geond  
*alms oversaw and said that many needy sat throughout*  
 þa stræt. gehwanon cumene to þæs cyninges ælmyssan. þa  
*the street from-everywhere come to of-the king alms then*  
 sende se cyningc sona þam þearfum þone sylfrenan disc mid  
*sent the king at-once to-the needy the silver dish with*

sande mid ealle. and het        toceorfan þone disc. and syllan  
*food with all and commanded cut-up the dish and give*  
 þam þearfum heora ælcum his dæl. and man dyde ða swa.  
*to-the needy of-them each his part and one did then so*  
 Ða genam aidanus se æðela biseop þæs cyninges swyþran 98  
*Then took aidan the noble bishop of-the king right*  
 hand mid swiðlicre blysse. and clypode mid geleafan þus  
*hand with great bliss and called with faith thus*  
 cwæðende him to. Ne forrotige on brosnunge þeos gebletsode  
*saying him to Not let-rot in decay this blessed*  
 swyðre hand and him eac swa geeode. swa swa aidanus him  
*right hand and him also so befell so as aidan him*  
 bæd. þæt his swiðre hand is gesundful oð þis. Oswoldes  
*prayed that his right hand is sound until this Of-oswald*  
 cynerice wearð gerymed þa swyðe. swa þæt feower þeoda hine  
*kingdom was widened then greatly so that four nations him*  
 underfengon to hlaforde. peohtas. and bryttas. Scottas and  
*received as lord picts and britons Scots and*  
 angle. swa swa se ælmihtiga god hi geanlæhte to ðam. for  
*angles so as the almighty god them united for that for*  
 oswoldes gearnungum þe hine æfre wurðode. He fulworhte  
*of-oswald merits who him ever honored He completed*  
 on eferwíc þæt ænlice mynster þe his mæg eadwine ær  
*in york the peerless monastery which his kinsman edwin before*  
 begunnon hæfde. and he swanc for heofonan rice mid  
*begun had and he toiled for of-heaven kingdom with*  
 singalum gebedum. swiþor þonne he hogode hu he geheolde on  
*continual prayers more than he cared how he held in*  
 worulde þa hwilwendlican gepincðu. þe he hwonlice lufode.  
*world the transitory honors which he little loved*  
 He wolde æfter uhtsange oftost hine gebiddan. and on cyrcan  
*He would after matins most-often himself pray and in church*

standan on syndrigum gebedum of sunnan upgange mid  
*stand in private prayers from of-sun rising with*  
 swyðlicre onbryrdnysse. and swa hwær swa he wæs he wurðode  
*great compunction and so where so he was he worshipped*  
 æfre god. up-awendum handbredum wiþ þæs heofones weard.  
*ever god with-upturned palms toward the heaven -ward*

- 119 On þam ylcan timan com eac sum bisceop fram rome byrig  
*In the same time came also a-certain bishop from rome city*  
 birinus gehaten. to westsexena kyninge cynegyls gehaten.  
*birinus called to of-west-saxons king cynegils called*  
 se wæs ða git hæðen and eall westsexena land. Birinus  
*who was then yet heathen and all of-west-saxons land Birinus*  
 witodlice gewende fram rome be ðæs papan ræde þe ða on  
*certainly went from rome by of-the pope counsel who then in*  
 rome wæs. and behet þæt he wolde godes willan gefremman.  
*rome was and promised that he would of-god will perform*  
 and bodian þam hæpenum þæs hælendes naman. and þone  
*and preach to-the heathens of-the savior name and the*  
 soðan geleafan on fyrlenum landum. Ða becom he to  
*true faith in distant lands Then came he to*  
 westseaxan þe wæs ða gyt hæþen. and gebigde þone cynincg  
*west-saxons who was then yet heathen and turned the king*  
 kynegyls to gode. and ealle his leode to geleafan mid him.  
*cynegils to god and all his people to faith with him*  
 Hit gelamp þa swa þæt se geleafulla oswold norðhymbra  
*It happened then so that the faithful oswald of-northumbrians*  
 cyning wæs cumen to cynegylse. and hine to fulluhte nam.  
*king was come to cynegils and him to baptism took*  
 fægen his gecyrrednysse. Ða geafon þa cynegas. cynegyls  
*glad-of his conversion Then gave the kings cynegils*  
 and oswold. þam halgan birine him to bisceop-stole þa burh  
*and oswald to-the holy birinus him as bishop-seat the city*



dorcanceaster. and he þær-binnan wunode godes lof arærende.

*dorchester and he therein dwelt of-god praise raising*

and geriht-læcende þæt folc mid lare to geleafan to langum

*and correcting the people with teaching to faith for long*

fyrste. oð þæt he gesælig sipode to criste. and his lic

*time until that he blessed journeyed to christ and his body*

wearþ bebyrged on ðære ylcan byrig. oð þæt hædde bisceop

*was buried in the same city until that hædde bishop*

eft his bân ferode to wintanceastre. and mid wurðmynte

*again his bones carried to winchester and with honor*

gelogode binnan ealdan mynstre. þær man hine wurðað gyt.

*placed within old monastery where one him honors yet*

Hwæt þa oswold cyning his cynedom geheold hlisfullice for 144

*Lo then oswald king his kingdom held gloriously for*

worulde and mid micclum geleafan. and on eallum dædum his

*world and with great faith and in all deeds his*

drihten arwurðode. oð þæt he ofslagen wearð for his folces

*lord honored until that he slain was for his people*

ware. on þam nigoðan geara þe he rices geweold. þa þa he

*defense in the ninth year that he kingdom ruled then when he*

sylf wæs on ylde eahta and þrittig geara. Hit gewearð swa be

*self was in age eight and thirty years It happened so about*

þam þæt him wann on penda myrcena cyning. þe æt his

*that that him fought against penda of-mercia's king who at of-bis*

mæges slege ár eadwines cyninges ceadwallan fylste. and se

*kinsman slaughter before of-edwin king cadwallon helped and the*

penda ne cuðe be criste nan þincg. and eall myrcena folc wæs

*penda not knew about christ any thing and all of-mercia's people was*

ungefullod þa git. Hi comon þa to gefeohte to maserfelda

*unbaptized then yet They came then to battle to maserfeld*

begen. and fengon to-gædere oð þæt þær feollon þa cristenan.

*both and joined together until that there fell the christians*

and þa hæðenan genealæhton to þam halgan oswolde. Þa  
*and the heathens approached to the holy oswald Then*  
 geeseah he genealecan his lifes geendunge. and gebæd for his  
*saw he approach of-his life ending and prayed for his*  
 folc þe þær feallende sweolt. and betæhte heora sawla and  
*people who there falling died and committed their souls and*  
 hine sylfne gode. and þus clypode on his fylle. God gemiltsa  
*him self to-god and thus called in his fall God have-mercy-on*  
 urum sawlum. Þa het se hæpena cynincg his heafod  
*our souls Then commanded the heathen king his head*  
 of-aslean. and his swiðran earm. and settan hi to myrcelse.  
*off-strike and his right arm and set them as mark*

164 Þa æfter oswoldes slege feng oswig his broðor to  
*Then after of-oswald slaughter succeeded oswiu his brother to*  
 norðhymbra rice. and rád mid werode to þær his broðor  
*of-northumbrians kingdom and rode with host to where of-his brother*  
 heafod stod on stacan gefæstnod. and genam þæt heafod. and  
*head stood on stake fastened and took the head and*  
 his swiðran hand. and mid arwurðnyssse ferode to lindisfarnea  
*his right hand and with honor carried to lindisfarne*  
 cyrcan. þa wearð gefylled swa we her foresædon þæt his swiðre  
*church then was fulfilled as we here foresaid that his right*  
 hand wunað hal mid þam flæsce. butan ælcere brosnunge  
*hand dwells whole with the flesh without any decay*  
 swa se bisceop gecwæð. Se earm wearþ geléd arwurðlice on  
*as the bishop said The arm was laid honorably in*  
 scrine of seolfre asmipod. on sancte petres mynstre binnan  
*shrine of silver wrought in of-saint peter monastery within*  
 bebban-byrig. be þære sæ strande. and lið þær swa andsund  
*bamburgh by the sea shore and lies there as whole*  
 swa he of-aslagen wæs. His broðor dohtor eft siððan on  
*as it off-struck was Of-his brother daughter again afterward in*

myrcan wearð cwén. and geaxode. his bân. and gebrohte hi to  
*mercia became queen and learned-of his bones and brought them to*  
 lindes-ige to bardan-ige mynstre. þe heo micclum lufode. ac  
*lindsey to bardney monastery which she greatly loved but*  
 þa mynstermenn noldon for menniscum gedwylde þone sanct  
*the monastery-men would-not for human error the saint*  
 underfon. ac man sloh an geteld ofer þa halgan bân binnan  
*receive but one pitched a tent over the holy bones within*  
 þære licreste. Hwæt þa god geswutelode þæt he halig sanct  
*the bier Lo then god revealed that he holy saint*  
 wæs. swa þæt heofonlic leoht ofer þæt geteld astreht stóð up  
*was so that heavenly light over the tent stretched stood up*  
 to heofonum swilce healic sunnbeam ofer ealle ða niht. and  
*to heavens as-if high sunbeam over all the night and*  
 þa leoda beheoldon geond ealle þa scire swiðe wundrigende.  
*the people beheld throughout all the shire greatly wondering*  
 Ða wurdon þa mynster-men micclum afyrhte. and bædon 187  
*Then became the monastery-men greatly afraid and asked*  
 þæs on mergen þæt hi moston þone sanct mid arwurðnysses  
*after-that in morning that they might the saint with honor*  
 underfón. þone þe hi ær forsocon. þa ðwoh man þa  
*receive whom — they before rejected then washed one the*  
 halgan bân and bær into þære cyrcan arwurðlice on scrine.  
*holy bones and bore into the church honorably in shrine*  
 and gelogodon hi upp. and þær wurdon gehælede þurh his  
*and placed them up and there were healed through his*  
 halgan geearnunge fela mettrume menn fram mislicum cōpum.  
*holy merit many sick men from various diseases*  
 Ðæt wæter þe man þa bân mid aþwóh binnan þære cyrcan  
*The water which one the bones with washed within the church*  
 wearð agoten swa on anre hyrnan. and seo eorðe siþþan þe  
*was poured so in a corner and the earth afterward which*

þæt wæter underfeng wearð manegum to bote. Mid þam duste  
*the water received became to-many for remedy With the dust*  
 wurdon aflagde deofla fram mannum. þa þe on wodnysse  
*were put-to-flight devils from men those who in madness*  
 ær wæron gedrehte. Eac swilce þær he feol on þam gefeohte  
*before were afflicted Also likewise where he fell in the battle*  
 ofslagen men namon ða eorðan to adligum mannum. and  
*slain men took the earth to sick men and*  
 dydon on wæter wanhalum to þicgenne. and hi wurdon  
*put in water for-sick to take and they were*  
 gehælede. þurh þone halgan wer. Sum wegfarende man ferde  
*healed through the holy man A-certain wayfaring man went*  
 wið þone feld. þa wearð his hors gesciclod. and sona þær feol.  
*by the field then was his horse sickened and at-once there fell*  
 wealwigende geond ða eorðan wodum gelicost. mid þam þe  
*rolling throughout the earth to-mad likest with that that*  
 hit swa wealweode geond þone widgillan feld. þa becom hit  
*it so rolled throughout the vast field then came it*  
 embe lang þær se cynincg oswold on þam gefeohte feoll swa  
*about long where the king oswald in the battle fell so*  
 swa we ær foresædan. and hit sona aras. swa hit hrepode.  
*as we before foresaid and it at-once arose as it touched*  
 þa stowe. hal eallum limum. and se hlaforð þæs fægnode.  
*the place whole in-all limbs and the lord that rejoiced*

212 Se ridda þa ferde forð on his weg þider hé gemynt hæfde. þa  
*The rider then went forth on his way whither he intended had then*  
 wæs þær. an mæden licgende on paralisyn lange gebrocod. He  
*was there a maiden lying in paralysis long afflicted He*  
 began þa to reccenne hu him on rade getimode. and mann  
*began then to relate how him on journey happened and one*  
 ferode þæt mæden to þære foresædan stowe. Heo wearð ða  
*carried the maiden to the aforesaid place She was then*

on slæpe and sona eft awóc ansund eallum limum fram þam  
*in sleep and at-once again awoke whole in-all limbs from the*  
 egeslican broce. band þa hire heafod and bliðe ham ferde.  
*terrible disease bound then her head and blithe home went*  
 gangænde on fotum swa heo gefyrn ær ne dyde. Eft siððan  
*walking on feet as she long before not did Again afterward*  
 ferde eac sum ærendfæst ridda be ðære ylcan stowe. and  
*went also a-certain errand-bound rider by the same place and*  
 geband on anum clape of þam halgan duste þære deorwurðan  
*bound in a cloth of the holy dust of-the precious*  
 stowe. and lædde forð mid him þær he fundode to. þa gemette  
*place and led forth with him where he was-bound to then met*  
 he gebeoras bliðe æt þam huse. he aheng þa þæt dust on ænne  
*he feasters blithe at the house he hung then the dust on a*  
 heahne post and sæt mid þam gebeorum blissigende samod.  
*high post and sat with the feasters rejoicing together*  
 Man worhte þa micel fyr to middes ðam gebeorum. and þa  
*One made then great fire in midst the feasters and the*  
 spearcan wundon wið þæs rofes swyðe. oð þæt þæt hus  
*sparks flew toward the roof greatly until that the house*  
 færlice eall on fyre wearð. and þa gebeoras flugon afyrhte aweg.  
*suddenly all on fire was and the feasters fled afraid away*  
 Þæt hus wearþ ða forburnon buton þam anum poste þe 232  
*The house was then burned-down except the one post which*  
 þæt halige dust on ahangen wæs. se post ana ætstod ansund  
*the holy dust on hung was the post alone stood whole*  
 mid þam duste. and hi swyðe wundrodon þæs halgan weres  
*with the dust and they greatly wondered of-the holy man*  
 geearnunga þæt þæt fyr ne mihte þa moldan forbærnan. and  
*merits that the fire not could the mold burn and*  
 manega menn siððan gesohton þone stede heora hæle feccende.  
*many men afterward sought the place their health fetching*

and heora freonda gehwilcum. Ða asprang his hlisa geond þa  
*and of-their friends each Then sprang his fame throughout the*  
 land wide. and eac swilce to irlande and eac sup to franclande  
*lands widely and also likewise to ireland and also south to frankland*  
 swa swa sum mæssepreost be anum men sæde. Se preost  
*so as a-certain mass-priest about a man said The priest*  
 cwæð þæt an wer wære on irlande gelæred. se ne gymde  
*said that a man were in ireland learned who not heeded*  
 his lare. and he lithwon hogode embe his sawle þearfe.  
*his learning and he little cared about of-his soul need*  
 oððe his scyppendes beboda. ac adreah his lif on dyslicum  
*or of-his creator commands but spent his life in foolish*  
 weorcum. oð ðæt he wearð geuntrumod and to ende gebroht.  
*works until that he was sickened and to end brought*  
 Ða clypode he þone preost þe hit cydde eft þus. and  
*Then called he the priest who it made-known afterward thus and*  
 cwæð him to sona mid sarlicre stemne. Nu ic sceall geendian  
*said him to at-once with sorrowful voice Now I must end*  
 earmlicum deape. and to helle faran. for fracodum dædum.  
*with-wretched death and to hell go for base deeds*  
 251 Nu wolde ic gebetan gif ic abidan moste. and to gode  
*Now would I amend if I wait might and to god*  
 gecyrran and to godum þeawum. and min lif awendan eall to  
*turn and to good manners and my life turn all to*  
 godes willan. and ic wat þæt ic ne eom wyrðe þæs fyrstes  
*of-god will and I know that I not am worthy of-the respite*  
 buton sum halga me þingie to þam hælende criste. Nu is  
*unless a-certain saint for-me intercede to the savior christ Now is*  
 us gesæd þæt sum halig cyning is on eowrum earde oswold  
*to-us said that a-certain holy king is in your land oswald*  
 gehaten nu gif þu ænig þincg hæfst of þæs halgan reliquium.  
*called now if thou any thing hast of the holy relics*

syle me ic þe bidde. Ða sæde se preost him. Ic hæbbe of  
*give me I thee pray Then said the priest him I have of*  
 þam stocce þe his heafod on stod. and gif þu gelyfan wilt  
*the stake which his head on stood and if thou believe wilt*  
 þu wurpest hál sona. Hwæt þa se mæsse-preost þæs mannes  
*thou becomest whole at-once Lo then the mass-priest the man*  
 of-hreow. and scof on halig wæter of þam halgan treowe  
*pitied and scraped into holy water of the holy wood*  
 sealde þam adligan of to supenne. and he sona gewyrpte. and  
*gave to-the sick-one of to sip and he at-once recovered and*  
 syððan leofode lange on wurulde. and gewende to gode mid  
*afterward lived long in world and turned to god with*  
 eallre heortan and mid halgum weorcum. and swa hwider swa  
*all heart and with holy works and so whither so*  
 he com he cydde þas wundra. For-þy ne sceall nan mann  
*he came he made-known these wonders Therefore not must any man*  
 awægan þæt he sylf-wylles behæt þam ælmihtigan gode. þonne  
*set-aside what he voluntarily promises to-the almighty god when*  
 he adlig bið þe læs þe he sylf losige. gif he alihð gode þæt.  
*he sick is the less that he self perish if he belies to-god that*  
 Nu cwæð se halga beda þe ðas boc gedihte. þæt hit nan 272  
*Now said the holy bede who this book composed that it no*  
 wundor nys. þæt se halga cynincg untrumnyse gehæle nu he  
*wonder is that the holy king sickness heal now he*  
 on heofonum leofað. for-ðan þe he wolde gehelpa þa þa he  
*in heavens lives because that he would help then when he*  
 her on life wæs. þearfum and wannhalum. and him bigwiste  
*here in life was needy and sick and them sustenance*  
 syllan. Nu hæfð he þone wurðmynt on þære ecan worulde.  
*give Now has he the honor in the eternal world*  
 mid þam ælmihtigan gode for his godnyse. Eft se halga  
*with the almighty god for his goodness Again the holy*

cuðberht þa þa he git cnapa wæs. geseah hu godes ænglas  
*cuthbert then when he yet boy was saw how of-god angels*  
 feredon aidanes sawle þæs halgan bisceopes. bliðe to heofonum  
*carried of-aidan soul of-the holy bishop blithely to heavens*  
 to þam ecan wuldre þe he on worulde gecearnode. Þæs halgan  
*to the eternal glory which he in world earned Of-the holy*  
 oswoldes bân wurdon eft gebroht æfter manegum gearum  
*oswald bones were afterward brought after many years*  
 to myrcena lande into gleawceastre. and god þær geswutelode  
*to of-mercians land into gloucester and god there revealed*  
 oft feala wundra þurh þone halgan wer. Sy þæs wuldor þam  
*often many wonders through the holy man Let-be for-that glory to-the*  
 ælmihtigan gode. ðe on ecnyse rixað a to worulde. AMEN.  
*almighty god who in eternity reigns ever to world AMEN*



## Exaltatio sancte crucis

### XXVII · THE EXALTATION OF THE HOLY CROSS

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*Helena found the cross and left part of it in Jerusalem. The heathen king Chosroes carries it off and sits beside it in a silver tower, making rain through pipes and thunder with horses in hidden channels. Heraclius defeats the king's son in single combat and beheads Chosroes when he refuses baptism. Bringing the cross back, he finds the gate walled shut until an angel reminds him that Christ entered on an ass, and he goes in barefoot. Ælfric explains the sign of the cross and tells how Longinus, who pierced Christ, dies a martyr.*

We wurðiað mid lof-sangum for ures geleafan trymminge 1  
We honor with hymns for of-our faith strengthening  
twegen dagas on gearu drihtne to wurðmynte for þære halgan  
two days in year to-lord for honor for the holy  
rode siððan heo afunden wæs. Ða iudeiscan hi behyddon mid  
rood since it found was The jews it hid with  
hetelicum geðance. noldon þæt se maðm wurde mannum to  
hateful thought would-not that the treasure were to-men for  
frofre. ac seo eadige helena. hi eft þær afunde þurh cristes  
comfort but the blessed helena it afterward there found through of-christ  
onwrigennesse swa swa he mid wundrum geswutelode. and  
revelation so as he with wonders revealed and  
to-dælde þa rode swa swa drihten hire gewissode. and forlet  
divided the rood so as lord her guided and left  
þa ænne dæl on þære ylcan byrig. þe crist on þrowode. swa  
then one part in the same city which christ in suffered so  
swa us cypað gewritu. mid seolfre bewunden. and wende  
as us make-known writings with silver wound and went  
ham siððan mid þam oþrum dæle þæs deorwurpan treowes.  
home afterward with the other part of-the precious tree  
to hire leofan sunu his geleafan to getrymmenne. Nu freolsige  
to her dear son his faith to strengthen Now celebrate

we þone dæg þe heo on afunden wæs. þam hælende to  
*we the day which it on found was to-the savior for*  
 wurðmynte þe wolde on hire þrowian. se bið ofer eastрум.  
*honor who would on it suffer which is after easter*  
 on ymbryne þæs geares. and we healdað on hærfest mid  
*in course of-the year and we hold in autumn with*  
 halgum þenungum oþerne freols-dæg on þam þe heo gefeod  
*holy services another feast-day on which that it carried*  
 wæs eft to hierusalem swa swa we her æfter secgað.

*was again to jerusalem so as we here after say*

- 20 Hit gewearð for yfelnyse swa swa for oft git bið. þæt  
*It happened for evil so as very often yet is that*  
 þa hæðenan leoda þæt land gehegoden. and sum arleas  
*the heathen peoples the land harried and a-certain impious*  
 cynincg cosdrue gehaten com mid micclum here to þære  
*king chosroes called came with great army to the*  
 halgan rode. þær helena hi gesette on þære foresædan  
*holy rood where helena it set in the aforesaid*  
 hierusalem. gehegode þa þæt land. and þa halgan rode  
*jerusalem harried then the land and the holy rood*  
 genam ham to his earde. arleaslice dyrstig. He wæs  
*took home to his land impiously presumptuous He was*  
 swa up-ahafen. and swa arleas brega. þæt he wolde beon  
*so proud and so impious lord that he would be*  
 god. and worhte þa of seolfre ænne heahne stypel. on  
*god and made then of silver a high tower in*  
 stanweorces gelicnyse. and mid scinendum gymmum besette  
*of-stonework likeness and with shining gems set*  
 eall þæt hus. and on þære upflora eall mid readum golde  
*all the house and in the upper-floor all with red gold*  
 his cyne-stol geworhte. and wundorlice mid þeotum wæter  
*his throne wrought and wonderfully with pipes water*

ut-ateah wolde renas wyrcan. swylce he sylf god wære. ac he  
*out-drew would rains make as-if he self god were but he*  
 wæs ful dysig forþan þe se rén ne mihte manegum fremian.

*was full foolish because that the rain not could many benefit*

He swanc þa git swiðor wolde geswutelian his mihte. and  
*He toiled then yet more would reveal his might and*  
 het delfan þa eorðan digellice mid cræfte. swa þæt hors

*commanded dig the earth secretly with craft so that horses*

urnon embe þæt hus gelome þurh þa digelan dica dynigende  
*ran about the house often through the secret ditches resounding*  
 mid fotum wolde þunor wyrcan gewit-leas swa-ðeah.

*with feet would thunder make witless nevertheless*

He sæt þa on þam huse swa swa healic god. and gesette þa 41

*He sat then in the house so as high god and set the*  
 halgan rode to his heah-setle up swilce him to geferan on his  
*holy rood by his high-seat up as-if to-him as companion in his*

fracodnyse. He sæt ða þær swa forð. and his suna be-tæhte  
*wickedness He sat then there so forth and to-his son committed*

ealne his cynedom. ac crist hine fordyde. Sum casere wæs  
*all his kingdom but christ him destroyed A-certain emperor was*

on þam dagum cristen. and gelyfed. eraclius gehaten. unearh  
*in those days christian and believing heraclius called uncowardly*

on gefeohtum. and he his geleafan geglengde mid godum  
*in battles and he his faith adorned with good*

weorcum. and godes þeowas wurpode mid wel-willendum  
*works and of-god servants honored with benevolent*

mode. Ða com þæs cosdruan sunu togeanes ðam casere. wolde  
*mind Then came of-the chosroes son against the emperor would*

mid gefeohte gewinnan his rice. Ða gewearð him bam. þæt  
*with battle win his kingdom Then was-agreed to-them both that*

hi bealdlice twegen to anwige eodon on þære éa brycge.  
*they boldly two to single-combat went on the of-river bridge*

and se ðe sige gewunne weolde þæs rices butan þæra  
*and he who victory won ruled of-the kingdom without of-the*  
 manna lyre þe him mid comon. Hi þa ealle gecwædon þæt  
*men loss who them with came They then all agreed that*  
 gif ænig man wolde heora oðrum fylstan. þæt man hine sona  
*if any man would of-them the-other help that one him at-once*  
 gefenge. and foredum sceancum into þære éa wurpe. Hi  
*seized and with-broken legs into the river threw They*  
 eodon þa begen on þære bricge togædere. and se geleaffulla  
*went then both on the bridge together and the faithful*  
 casere alede þone godes feond cosdrues sunu. and he siððan  
*emperor laid-low the of-god enemy of-chosroes son and he afterward*  
 ge-weold ealles his rices. and rád him to cosdrue. þa beah  
*ruled all his kingdom and rode him to chosroes then bowed*  
 eall se here bliðelice to eraclio. and he hi under-feng. and  
*all the army blithely to heraclius and he them received and*  
 to fulluhte gebigde. and nan man nolde cypan cosdrue  
*to baptism turned and no man would make-known to-chosroes*  
 þæt gewinn. forðan þe he wæs andsæte eallum his leodum.  
*the war because that he was hateful to-all his people*

67 Eraclius þa astah to þære sticolan upflora. and cwæð to  
*Heraclius then ascended to the steep upper-floor and said to*  
 þam arleasan ardlice þas word. Lifes ic þe geann. gif þu  
*the impious-one quickly these words Life I thee grant if thou*  
 anrædlice gelyfst nu on hælend crist. and cwyðst þæt þu  
*resolutely believest now in savior christ and sayest that thou*  
 wille to fulluhte gebugan. and ic þin freond beo. and ic þe  
*will to baptism bow and I thy friend be and I thee*  
 læte habban þis land to gewearde. gif þu þonne elles dest. þu  
*let have this land in power if thou then else doest thou*  
 scealt deaþe sweltan. Ða nolde se cosdrue on crist gelyfan.  
*shalt by-death die Then would-not the chosroes in christ believe*

and eraclyus sona his swurd ateah. and hine beheafdode.  
*and heraclius at-once his sword drew and him beheaded*  
 and het bebyrgan. and nam his gingran sunu siððan to  
*and commanded bury and took his younger son afterward to*  
 fulluhte tyn wintra cnapa. and him cyne-dom for-geaf. betæhte  
*baptism ten winters boy and him kingdom gave committed*  
 ða his here þone heagan stypel. mid eallum þam seolfre.  
*then to-his army the high tower with all the silver*  
 and he sylf genam þæt gold. and þa gymmas. into godes  
*and he self took the gold and the gems into of-god*  
 cyrcan. Ferode ða þa rode mid þæs folces meniu ongean  
*church Carried then the rood with of-the people multitude back*  
 to hierusalem georne mid blisse. Hi comon þa æt nextan  
*to jerusalem eagerly with bliss They came then at last*  
 cafllice ridende to þære foresædan byrig. and sæt se casere on  
*boldly riding to the aforesaid city and sat the emperor on*  
 kynelicum horse swa him gecwemast wæs. ac þa þa he inn  
*royal horse as him most-pleasing was but then when he in*  
 wolde. þa wearþ þæt geat belocen. swa þæt þa stanas feollon  
*would then was the gate closed so that the stones fell*  
 færllice togædere. and wearþ geworht to anum wealle swa.  
*suddenly together and became made into a wall so*  
 Hi wurdon þa afyrhte. for þam færlican tacne. and 90  
*They became then afraid for the sudden sign and*  
 beheoldon sarige sona to heofonum. and gesawon drihtnes  
*looked sorrowful at-once to heavens and saw of-lord*  
 rode deorwurðlice þær scinan. and godes engel hi bær bufan  
*rood preciouslly there shine and of-god angel it bore above*  
 þam geate and cwæð. Ða þa se heofonlica cyning crist sylf  
*the gate and said Then when the heavenly king christ self*  
 inferde þurh þis ylce get to his agenre þrowunge. næs he  
*went-in through this same gate to his own passion not-was he*

mid purpuran ge-scryd. ne mid cynehelme geglenged. ne he  
*with purple clothed nor with king-helm adorned nor he*  
 on steda ne rád. þurh þis stænene geat. ac on assan hricge  
*on steed — rode through this stone gate but on of-ass back*  
 he rád eadmodlice mannum to bysne. þæt hi modignysse  
*he rode humbly to-men for example that they pride*  
 onscunion. and æfter ðysum wordum gewende se engel up.  
*shun and after these words went the angel up*  
 Hwæt ða se casere cafllice lihte þancigende gode þære  
*Lo then the emperor boldly alighted thanking god for-the*  
 wissunge. and dyde of his purpuran. and his pellenan gyrlan.  
*guidance and put off his purple and his costly garments*  
 eode þa mid nacodum fotum. and genam þa rode mid  
*went then with naked feet and took the road with*  
 agotenum tearum god wurþigende. Wearð þa godes wundor  
*poured-out tears god honoring Was then of-god wonder*  
 on þam weorc-stanum þa ða se casere com mid eadmodnysse  
*on the building-stones then when the emperor came with humility*  
 to. þa to-eodon ða stanas. and geopenode þæt get. Wæs eac  
*to then parted the stones and opened the gate Was also*  
 oþer wundor swa þæt wynsum bræð. stemde [of] þære halgan  
*other wonder so that pleasant fragrance steamed from the holy*  
 rode þa þa heo hamwerd wæs. geond þæt land. and þa  
*road then when it homeward was throughout the land and the*  
 lyfte afylde. and þæt folc þæs fægnode. afylde mid þam bræðe.  
*air filled and the people that rejoiced filled with the fragrance*  
 113 Ne mihte nan wyrt-bræð swa wynsumlice steman. and se  
*Not could any herb-fragrance so pleasantly steam and the*  
 casere þa clypode mid blysse. Eala þu wundorlice ród. on  
*emperor then called with bliss O thou wonderful road on*  
 þære ðe crist wolde þrowian. and ure wita adwescan mid  
*which that christ would suffer and our torments extinguish with*

his deorwurþan blode. Eala þu scinende ród swiþor þonne  
*his precious blood O thou shining rood more than*  
 tungla mære on middan-earde micclum to lufigenne. halig  
*stars famous in middle-earth greatly to love holy*  
 treow. and wynsum. þe wurþe wære to berenne ealles  
*tree and pleasant thou-who worthy were to bear of-all*  
 middan-eardes wurþ. gemunde þisne heap. þe her gegaderod  
*middle-earth price remember this company which here gathered*  
 is gode to wurðmynte. Ða ahof se casere þa halgan rode  
*is to-god for honor Then raised the emperor the holy rood*  
 up on þære ylcan stowe. þe heo on stod æt fruman. ærþan  
*up in the same place which it on stood at beginning before*  
 þe se arleasa cynincg cosdrue hi gename. On ðam dæge  
*that the impious king chosroes it took On that day*  
 geswutelode se soðfæsta hælend wundorlice mihte. þurh his  
*revealed the truthful savior wonderful might through his*  
 þa mæran rode. swa þæt an dead man aras on þam dæge  
*the famous rood so that a dead man arose on the day*  
 sona. and feower bedrydan þær wurdon wundorlice gehælede.  
*at-once and four bedridden there were wonderfully healed*  
 and tyn lic-þroweras. fram heora langsumum broce. and fela  
*and ten lepers from their long disease and many*  
 wode menn heora gewit under-fengon. and manega untrume  
*mad men their wit received and many sick*  
 fram myslicum cōpum þær wurdon gehælede. æt þære  
*from various diseases there were healed at the*  
 halgan rode. criste to wurðmynte. and se casere siððan fela  
*holy rood to-christ for honor and the emperor afterward many*  
 goda gedyde þær. and godes cyrcan ge-godode. mid landum.  
*goods did there and of-god church endowed with lands*  
 and bigleofum. and godes lof ge-edniwode.  
*and sustenance and of-god praise renewed*

136 Ferde ða to his cyne-stole to constantinopolim mid micclum  
*Went then to his throne to constantinople with great*  
 geleafan godes mærdða smeagende. Nu is se dæg gecwæden on  
*faith of-god glories considering Now is the day called in*  
 cristenum bocum. Exaltatio Sancte crucis. þæt is on engliscre  
*christian books Exaltatio Sancte crucis that is in english*  
 spræce upahæfednyss þære halgan rode. forþan þe heo wæs  
*speech exaltation of-the holy rood because that it was*  
 ahafen mid healicum wurðmynte on þam fore-sædan dæge.  
*raised with high honor on the aforesaid day*  
 drihtne to lofe. Is swa-þeah to witenne þæt heo is wide  
*to-lord for praise Is nevertheless to know that it is widely*  
 todæled. mid gelomlicum ofcyrfum to lande gehwilcum. ac seo  
*divided with frequent cuttings to land each but the*  
 gastlice getacnung is mid gode æfre á unbrosnigendlic. þeah  
*spiritual signification is with god ever ever incorruptible though*  
 þe se beam beo to-coruen. þæt heofonlice tacn þære halgan  
*that the tree be cut-up the heavenly sign of-the holy*  
 rode is ure gúðfana wip þone gram-lican deofol. þonne we  
*rood is our battle-standard against the cruel devil when we*  
 us bletsiað gebylde þurh god mid þære rode tacne. and mid  
*us bless emboldened through god with of-the rood sign and with*  
 rihtum geleafan. Þeah þe man wafige wundorlice mid handa  
*right faith Though that one wave wonderfully with hand*  
 ne bið hit þeah bletsung buta he wyrce tacn þære halgan  
*not is it though blessing unless he make sign of-the holy*  
 rode. and se reða feond biþ sona afyrht for ðam sige-fæstan  
*rood and the fierce fiend is at-once afraid for the victorious*  
 tacne. Mid þrym fingrum man sceall senian. and bletsian.  
*sign With three fingers one must sign and bless*  
 for þære halgan þrynnysse. þe is þrim-wealdend god.  
*for the holy trinity which is thrice-ruling god*



Hwilon cweþað preostas. þæt cristes læwa iudas se arleasa 157  
*Sometimes say priests that of-christ betrayer judas the impious*  
 eft ne wurðe forðemed on þam micclan dæge. to þam  
*afterward not be condemned on the great day to the*  
 deopan helle. and cweþað þæt he mage wið crist hine betellan.  
*deep hell and say that he can against christ him excuse*  
 swilce he neadunge gefremode þæt facn wið hine. Ac we  
*as-if he by-compulsion performed the deceit against him But we*  
 cweðað þær-to-geanes. þæt cristes word ne bið leas. he cwæð  
*say thereto-against that of-christ word not is false he said*  
 be þan iudan. þæt him wære betere þæt he ge-boren nære  
*about the judas that for-him were better that he born not-were*  
 þonne he his læwe wære. Næron þa iudeiscan ne se dyrna  
*than he his betrayer were Not-were the jews nor the secret*  
 læwe þurh god geneadode. to ðam gramlican geþeahhte. ac þa  
*betrayer through god compelled to the cruel counsel but then*  
 þa crist geseah. se þe ge-sihð ealle þing heora yfelan willan.  
*when christ saw he who sees all things their evil will*  
 þa awende þe hit to gode. swa þæt heora yfelnyss us becom  
*then turned he it to good so that their evil to-us came*  
 to hæle. Ælc man þe yfel deþ mid yfelum willan. is scyldig  
*for salvation Each man who evil does with evil will is guilty*  
 wið god. þeah þe hit sumum fremige. and ælc man þe god  
*against god though that it some benefit and each man who good*  
 deð mid godum willan hæfð his mede æt gode. þeah þe hit  
*does with good will has his reward from god though that it*  
 hearmige sumum. forþan þe se rihtwisa dema deð ælcum þa  
*harm some because that the righteous judge gives to-each the*  
 mede. be þam þe he sylf wolde. and his willa him dihte.  
*reward by that which he self would and his will him directed*

176 Nu synd þa iudeiscan. and se sceamlease læwa cristes deaðes  
*Now are the jews and the shameless betrayer of-christ death*  
 scyldige. þe syrwdon be him. þeah þe hit us become to  
*guilty who plotted about him though that it to-us came for*  
 ecere alysednysse. and heora nan ne becymð to cristes rice  
*eternal redemption and of-them none — comes to of-christ kingdom*  
 næfre. butan þam þe hit gebettan. and ge-bugan to criste.  
*ever except those who it atone and bow to christ*  
 Swa milde is se hælend þæt he miltsian wolde his agenum  
*So mild is the savior that he have-mercy would on-his own*  
 slagum gif hi gecyrran woldon. and biddan his miltsunge.  
*slayers if they turn would and ask his mercy*  
 swa swa heora mænig dyde. swa swa se hundredes ealdor. þe  
*so as of-them many did so as the of-hundred leader who*  
 hine hetelice stang on his halgan sidan. and siððan him beah  
*him cruelly stabbed in his holy side and afterward him bowed*  
 to. se hundredes ealdor hatte longinus. He geseah ða sona  
*to the of-hundred leader was-called longinus He saw then at-once*  
 hu seo sunne aþystrode. fram mid-dæge oð non. and eall  
*how the sun darkened from mid-day until nones and all*  
 middan-eard bifode. and stanas toburston. þa beah he to criste  
*middle-earth trembled and stones burst then bowed he to christ*  
 sleande his breost. and secgende hlude. Uere. filius dei est  
*striking his breast and saying loudly Truly son of-god is*  
 hic. Soplice þæs is godes sunu. He forlet ða his folgoð. and  
*this Truly this is of-god son He forsook then his office and*  
 ferde to þam apostolum. and wearð gelæred to geleafan þurh  
*went to the apostles and was taught to faith through*  
 hi. and mid fulluhte aþwagen fram his fyrlnum dædum.  
*them and with baptism washed from his former deeds*

He dælde þa his eahta ealle on ælmyssan. and on clænnysse 195

*He dealt then his possessions all in alms and in chastity*

leofode. swa swa cristes ðegen. on mycelre forhæfednysse.

*lived so as of-christ thane in great abstinence*

and þam hæpenum bodade þone soþan geleafan. and synne

*and to-the beathens preached the true faith and of-sin*

forgifennysse. and to-wearp deofolgild. and wundra gefremode

*forgiveness and threw-down idols and wonders performed*

on godes naman. oð þæt sum gramlic dema hine

*in of-god name until that a-certain cruel judge him*

ge-martyrode mid micclum witum. Ac he worhte fela wundra

*martyred with great torments But he wrought many wonders*

ætforan þam deman. betwux þam tintregum. and ablende

*before the judge among the torments and blinded*

þone deman þurh godes mihte. þæt menn mihton tocnawon

*the judge through of-god might that men could perceive*

hu mildheort se hælend is. þe hine mersode swa. He wearð

*how merciful the savior is who him glorified so He was*

þa beheafdod for ðæs hælendes naman. þone þe he ær

*then beheaded for of-the savior name whom — he before*

gewundode wælhreowlice on rode. and wunað on ecnysse on

*wounded cruelly on rood and dwells in eternity in*

wuldre mid him. Octavius hatte se hæpena dema þe hine

*glory with him Octavius was-called the beathen judge who him*

acwealde. ac he com siððan þær he ofslagen wæs. and gesohte

*killed but he came afterward where he slain was and sought*

his lic biddende forgifennysse mid wope and heofunge. Þa

*his body asking forgiveness with weeping and mourning Then*

geseah he sona gesundfullum eagum. þurh þone ylcan onliht

*saw he at-once with-sound eyes through the same enlightened*

þe hine ár ablende. and se dema þa deorwurðlice bebyrigde

*who him before blinded and the judge then preciouslly buried*

longines lichaman. and gelyfde on crist æfre wuldrigende  
*of-longinus body and believed in christ ever glorifying*  
 god. oð þæt he gewát of life. Sy wuldor and lof þam  
*god until that he departed from life Let-be glory and praise to-the*  
 wel-willendan gode. se ðe æfre rixað on ecnysse. AMEN.  
*benevolent god he who ever reigns in eternity AMEN*

## Passio sancti Mauricii et sociorum eius

XXVIII · SAINT MAURICE AND HIS COMPANIONS

*Maximian marches against the Franks with a legion of eastern Christians, 6,666 men led by Maurice, Exuperius, Candidus, and Vitalis. He orders the army to sacrifice after crossing the mountains, and the legion camps apart by the Rhone and refuses. Maurice urges them to lay down their weapons, as Christ told Peter to put up his sword, and they are killed to the last man. The old Christian Victor, finding the killers feasting among the dead, asks to die with them and is slain. Ælfric urges patience in a world that flees away.*

Maximianus hatte sum hæðen casere se ferde to 1  
 Maximian was-called a-certain heathen emperor who went to  
 franc-lande mid mycelre fyrdinge wolde gewyldan mid wige  
 frankland with great campaign would subdue with war  
 þa leoda þe wiper-ræde wæron. and his rice forsawon. Se  
 the peoples who hostile were and his kingdom despised The  
 casere wæs cene. and reðe. and deofol-gild be-eode. dwollice  
 emperor was bold and fierce and idols worshiped foolishly  
 libbende. and acwealde godes men mid micelre reðnysse.  
 living and killed of-god men with great fierceness  
 Þa wæron on þære fyrde. fela cristene menn. and an  
 Then were in the army many christian men and a  
 synder-lic eorod of easternum leodum. swiþe cristene menn  
 separate legion from eastern peoples very christian men  
 þam casere folgiende. for-þan þe hi sceoldon fyrdrian. swa  
 the emperor following because that they must serve-in-army so  
 swa eall folc dyde. An eorod is ge-cweden on ðam ealdan  
 as all people did A legion is called in the old  
 getele six ðusend manna. and six hund. and six. and syxtig.  
 reckoning six thousand men and six hundred and six and sixty  
 swa fela manna wæron on þam fore-sædan eorode. swiþe  
 so many men were in the aforesaid legion very

gelyfede on þone lyfigendan god. þeah þe heora hlaford  
*believing in the living god though that their lord*  
 wære wodlice hæðen. On þam floce wæron þa fyrmestan  
*were madly heathen In the troop were the foremost*  
 menn. mauricius ærest. and exuperius. candidus. and uitalis.  
*men maurice first and exuperius candidus and vitalis*  
 and fela oþre to him. and hi wæron geferlæhte on fæstum  
*and many others to him and they were joined in firm*  
 geleafan. swa þæt hi noldon bugan to þam bysmor-fullum  
*faith so that they would-not bow to the shameful*  
 hæþen-scipe. fram þam lifigendan gode þe hi on gelyfdon.  
*heathenship from the living god whom they in believed*

- 23 Hwæt þa maximianus mid micclum þrymme ferde. oð þæt  
*Lo then maximian with great might went until that*  
 hi comon to muntum. and se manfulla wolde siððan he þa  
*they came to mountains and the wicked-one would after he the*  
 muntas ofer-ferde. his hæþen-gild habban. and het him  
*mountains crossed his heathen-worship have and commanded him*  
 to clypian ealne þone here. þæt hi his hæse gefyldon. and  
*to call all the army that they his command fulfilled and*  
 mid him ge-offrodon ealle heora lác þam deoflicum godum.  
*with him offered all their gift to-the devilish gods*  
 gode ælmihtigan to teonan. Ða gewende seo eorod þe we  
*to-god almighty for injury Then went the legion which we*  
 ær embe spræcon. forð on heora weg. and for-flugon þæt  
*before about spoke forth on their way and fled the*  
 deofol-gild. noldon hi sylfe fordón mid þam deoflicum lacum.  
*idol would-not them selves destroy with the devilish offerings*  
 ac ridon ofer twelf mila to rodan þæra éa. and þær gelihton  
*but rode over twelve miles to rhone the river and there alighted*  
 sona. for ðam langsumum færelde. and se casere wicode mid  
*at-once for the long journey and the emperor camped with*

þam oþrum werode. wiþ ane litle burh octódorum gehaten.  
*the other host by a little city octodurum called*  
 offrigende his lác mid þam ungeleaffullum his arleasum godum  
*offering his gift with the unbelieving to-his impious gods*  
 wolde hí gegladian. ærþan þe he to þam gefeohte come. þæt  
*would them gladden before that he to the battle came that*  
 hí him fylstan sceoldon. Ða ongeat se casere þæt þa cristenan  
*they him help should Then perceived the emperor that the christians*  
 þær næron. and het ða mid graman. his gegadan to  
*there not-were and commanded then with anger his comrades to*  
 faran. and beodon þam cristenum þæt hi comon him to.  
*go and command the christians that they came him to*  
 Hwæt ða ærendracan ða ardlice ridon. and budon þam 43  
*Lo then messengers then quickly rode and announced to-the*  
 cristenum ðæs caseres geban. ac hi ealle cwædon mid anrædum  
*christians of-the emperor command but they all said with steadfast*  
 geleafan. þæt hi on þone lyfigendan god gelyfdon oð þæt.  
*faith that they in the living god believed until that*  
 and æfre on heora life on hine gelyfan woldon. and cwædon  
*and ever in their life in him believe would and said*  
 to ðam ærendracan þus oþrum wordum. We synd gearwe to  
*to the messengers thus in-other words We are ready for*  
 gefeohte forð mid ðam casere. ac we nellap gecyrran to his  
*battle forth with the emperor but we will-not turn to his*  
 onsægednyssum. Ða ridon þa ærendracan raðe eft ongean  
*sacrifices Then rode the messengers quickly back again*  
 and cyddon þam casere þæt þa cristenan noldon his hæsum  
*and made-known to-the emperor that the christians would-not his commands*  
 gehyrsumian to his hæþen-scipe. Maximianus wearð þa mid  
*obey to his heathenship Maximian was then with*  
 micclum graman ontend. and het þa hæþenan faran and  
*great anger kindled and commanded the heathens go and*

þa halgan ofslean. þæt men mihton geseon hu maximianus  
*the saints slay that men could see how maximian*  
 gewræce his agenne teonan. and eac his goda. and hi þa  
*avenged his own injury and also of-his gods and they then*  
 cafllice ferdon to gefyllenne his beboda. Hwæt þa mauricius  
*boldly went to fulfill his commands Lo then maurice*  
 se mæra godes ðegn. and exuperius. mid eadmodnysse afyllede  
*the famous of-god thane and exuperius with humility filled*  
 tihton heora geferan þæt hi unforhte wæron. and bædon þæt  
*urged their companions that they unafraid were and asked that*  
 hi awurpan heora wæpna him fram. and for cristes geleafan  
*they cast-away their weapons them from and for of-christ faith*  
 heora cwellerum onbugon bliþe to slæge. swa swa he sylf  
*to-their killers bowed blithe to slaughter so as he self*  
 gebysnode. þa þa he hét petrum behydan his swurd.  
*set-example then when he commanded peter hide his sword*

- 66 Be-twux þysum tihtingum tengdon þa hæþenan mid  
*Among these urgings hastened the heathens with*  
 andþrecum wæpnum to þam æwfaestum heape. and slogon þa  
*terrible weapons to the devout company and slew the*  
 cristenan swa swa se casere het wodlice mid wæpnum.  
*christians so as the emperor commanded madly with weapons*  
 swa swa mann wudu hywð. and þa godes þægnas mid  
*so as one wood hews and the of-god thanes with*  
 glædnysse efston. astræhton heora swuran. to slæge for criste.  
*gladness hastened stretched their necks to slaughter for christ*  
 and noldon mid wæpnum winnan him togeanes. ac efstan to  
*and would-not with weapons fight them against but hastened in*  
 geflites to þam anþræcum swurdum. Eft ða se casere sende  
*rivalry to the terrible swords Again then the emperor sent*  
 to þam cwellerum. and het þæt hi ne be-læfdon of þam  
*to the killers and commanded that they not left of the*



geleaffullum werode nænne mann cucenne þe on crist gelyfde.

*faithful host any man alive who in christ believed*

and hi swa dydon swa him se deofles biggenga mid graman

*and they so did as them the of-devil worshiper with anger*

bebead. and þa godes menn acwealdon. swá þæt þær an ne

*commanded and the of-god men killed so that there one not*

be-láf of þam werode. Þæra sawla under-fengon sona godes

*remained of the host Their souls received at-once of-god*

englas manega of heofonum mid micelre blisse. swa swa þa

*angels many from heavens with great bliss so as the*

gelæredan godes þeowas on lof sangum singað. Þa dældon

*learned of-god servants in praise songs sing Then dealt*

þa cwelleras þæra cistes martyra wæpna. and gewæda. for-þan

*the killers of-the of-christ martyrs weapons and garments because*

þe se wælhreowa hét þæt heora ge-hwilec hæfde of þam

*that the cruel-one commanded that of-them each had of the*

here-reafe þæs mannes gewæda þe he mid wæpnum acwealde.

*spoil of-the man garments whom he with weapons killed*

Æfter ðam gedale þa dystigan cwelleras ge-sæton him

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*After the division the presumptuous killers sat them*

æt-somne mid swiðlicre blisse. and fengon to gereorde mid

*together with great bliss and took to meal with*

fulum handum. Þa com þær-to ridan sum cristen man

*foul hands Then came thereto riding a-certain christian man*

sona har-wencge and eald se wæs gehaten uictor. Þa

*at-once hoary and old who was called victor Then*

ongunnon þa cwelleras clypian þone ealdan to heora gereorde.

*began the killers call the old-one to their meal*

ac he hraðe axode for hwilcum intingum hi wæron swa

*but he quickly asked for what causes they were so*

wundorlice bliðe. oððe hu hi mihton ænigne mete þicgan

*wonderfully blithe or how they could any food eat*

betwux þam ofslagenum. Ða sæde heora sum þæt hi  
*among the slain Then said of-them one that they*  
 cristene wæron. and se casere hete hi ealle ofslean  
*christian were and the emperor commanded them all slay*  
 oðrum to bysne. Se ealde uictor þa incundlice geomerode.  
*to-others for example The old victor then inwardly groaned*  
 and hlude clypode. Eala come ic ær þæt ic mihte geendian  
*and loudly called O came I before that I could end*  
 mine ylde mid swylcum. and mīn ealde blod mid þissere  
*my age with such and my old blood with this*  
 eorode ageotan. þæt ic heora wurðmyntes ne wurde bedæled.  
*legion pour that I of-their honor not were deprived*  
 Hwæt ða hæþenan þa hine bestodon. and heton hine  
*Lo the heathens then him surrounded and commanded him*  
 secgan mid swyðlicum þreate hweþer he cristen wære þa he  
*say with great threat whether he christian were when he*  
 wilnode þyllices. He beseah þa to heofonum. and sæde mid  
*desired such He looked then to heavens and said with*  
 geomerunge. Eall middan-eard is mid miste befangen deopre  
*groaning All middle-earth is with mist encompassed of-deep*  
 nytennysses buton us drihten crist oþþe his leoht forgife. oþþe  
*ignorance unless us lord christ or his light grant or*  
 us læde onweg. and ge-unne me nu crist æfter þysre cyþnysses  
*us lead away and grant me now christ after this testimony*  
 þæt ge me færan ne lætan fram þysum ofslagenum halgum.  
*that ye me go not let from these slain saints*

113 Æfter þysum wordum seo wedende meniu ofslogon þone  
*After these words the raging multitude slew the*  
 uictor þæt he feallende sweolt. and he swa geearnode þa  
*victor that he falling died and he so earned the*  
 ecan myrhðe mid þam halgum werum. swa swa he wiscte  
*eternal mirth with the holy men so as he wished*

him-sylfum. Hwæt wille we furðor secgan hu se unsæliga  
*for-him-self What will we further say how the unhappy*  
 casere his fyrdinge geendode. þonne he forferde on ende.  
*emperor his campaign ended when he died at end*  
 ac uton þencan georne þonne we þyllic gehyrað. þæt we þe  
*but let-us think eagerly when we such hear that we the*  
 beteran beon. þurh þa boclican lare. We sceolon swincan.  
*better be through the bookish teaching We must toil*  
 and ofer-swyðan unþeawas mid godre drohtnunga godes  
*and overcome vices with good life of-god*  
 rice ge-earnian. þæt we mid þam halgum þe we heriað  
*kingdom earn that we with the saints whom we praise*  
 nu blissian moton. þeah we martyras ne beon. We sceolon  
*now rejoice may though we martyrs not be We must*  
 geþencan hu ge-þyldige hi wæron þa þe for cristes naman  
*consider how patient they were those who for of-christ name*  
 ge-cwylmede wæron. hi man swang mid swipum. and on sá  
*killed were them one beat with whips and in sea*  
 adrincte. oððe on fyre forbærnde. oppe forðwyrftum limum  
*drowned or in fire burned or with-mutilated limbs*  
 to wæfersyne tucode. mid gehwilcum witum. and on ælcum  
*for spectacle ill-treated with each torments and in each*  
 wawan hi wæron geþyldige. and ælcne hosp hi for-bæron.  
*woe they were patient and each insult they endured*  
 for þæs hælendes naman. Nu synd we swa asolcene þæt we  
*for of-the savior name Now are we so slothful that we*  
 swincan nellað nan þincg. fornean ne urum lustum wiðcweþan  
*toil will-not any thing nearly nor our lusts gainsay*  
 wið þam þæt we moton þa micclan geþincða habban on  
*for that that we may the great honors have in*  
 heofonum mid þam halgum martyrum. ne we nellað forberan  
*heavens with the holy martyrs nor we will endure*

an bysmorlic word for ures drihtnes naman. swa swa we  
*one shameful word for of-our lord name so as we*  
 dón sceoldon. ac butan ge-þylde. and þeawfæstnysse we  
*do should but without patience and good-manners we*  
 yrsiað swa swa leo. and lyt-hwon þencað hu we earmingas  
*rage so as lion and little think how we wretches*  
 sceolon æt þam ælmihtigan gode ænige miltsunge begitan.  
*must from the almighty god any mercy get*  
 nu we swa recelease syndon. and swa reþe us betwynan.  
*now we so reckless are and so fierce us among*

142 Gepyld is micel mægen. and mannum nyd-behefe. swa swa  
*Patience is great virtue and to-men needful so as*  
 ure hælend cwæð to his halgum apostolum. In patientia  
*our savior said to his holy apostles In patience*  
 uestra possidebitis animas uestras. On eowrum geðylde ge  
*your ye-shall-possess souls your In your patience ye*  
 ge-ahniað eowre sawla. Gif se gepyldiga man mid his  
*possess your souls If the patient man with his*  
 þolmodnysse his sawle gehylt. swa swa us sæde crist.  
*long-suffering his soul keeps so as us said christ*  
 þonne forlyst se yrsigenda wer his agene sawle. þurh  
*then loses the angry man his own soul through*  
 weamodnysse. and heo gewislice for-færð. Gif we wislice  
*wrath and she certainly perishes If we wisely*  
 libbað. swa swa us wissiað béc þonne mage we becuman  
*live so as us guide books then can we come*  
 to cistes halgum. æfter ure ge-endunge. and æfre mid  
*to of-christ saints after our ending and ever with*  
 him wunian. for-þan þe þes middan-eard flihð aweg swyðe.  
*them dwell because that this middle-earth flees away swiftly*  
 and ure dagas gewitað. swa swa weg-færende menn. and  
*and our days depart so as wayfaring men and*

se forþ-gewitena dæg ne went næfre ongear. ac ælc tid  
*the past day not turns ever back but each hour*  
 us drið forð to deaþe unþances. Ða halgan þe we  
*us drives forth to death unwillingly The saints whom we*  
 heriað. and heora gelican. forsawon þisne middan-eard. þeah  
*praise and their like despised this middle-earth though*  
 þe he myrge wære þa ða hi on life wæron. forþan  
*that it merry were then when they in life were because*  
 þe hi gewilnodon þæs ecan. Ða wæs langsum lif. and  
*that they desired the eternal Then was long life and*  
 liþe ge-wederu. hælo on lichaman. on lang-sumere sibbe.  
*mild weathers health in body in long peace*  
 wæstm-bærnys on eorþan. and geniht-sum-nyss on spedum.  
*fruitfulness on earth and abundance in means*  
 ac swa-þeah þa halgan eall þæt forhogodon. and þæs ecan  
*but nevertheless the saints all that despised and the eternal*  
 lifes eallunga ge-wilnodon.

*life entirely desired*

Efne nu þæs middan-eard is for micclum geswenct. and mid 165  
*Even now this middle-earth is very much afflicted and with*  
 manegum earfoðnyssum yfele geþreatod. and þeah-hwæþere  
*many hardships evilly threatened and nevertheless*  
 we lufiað his earfoðnysses git. and to þisum swicolum life we  
*we love its hardship yet and for this treacherous life we*  
 swincað and tiliap. and to þam towerdan life we tiliað hwonlice.  
*toil and strive and for the future life we strive little*  
 on þan þe we æfre habbað swa hwæt swa we her geearniað.  
*in which that we ever have so what so we here earn*  
 Hwilon þæs middan-eard teah menn fram gode. mid his  
*Once this middle-earth drew men from god with its*  
 fægernyssum. and nu he fylst us to gode forþan þe he is afylled  
*fairnesses and now it helps us to god because that it is filled*

mid fela earfopnyssum. Uton forþy awendan. urne willan to  
*with many hardships Let-us therefore turn our will to*  
 gode. and to þam ecan life ure smeagunge nu. þæt we eft  
*god and to the eternal life our meditation now that we afterward*  
 moton þær æfre wunian. swa swa crist sylf behét þam þe hine  
*may there ever dwell so as christ self promised to-those who him*  
 lufiað. Ðam is wuldor and wurðmynt á to worulde AMEN.  
*love To-whom is glory and honor ever to world AMEN*

## Passio sancti Dionisii et sociorum eius

XXIX · SAINT DENIS AND HIS COMPANIONS

*Denis, a philosopher of Athens, sees the sun darken at the Crucifixion. Paul finds the altar to the unknown God, preaches Christ to him, and heals a blind man whom he sends to him, and Denis is baptized and made bishop of Athens. Pope Clement sends him to the Franks, and he builds a church at Paris. Domitian's reeve Sisinnius arrests him with Rusticus and Eleutherius; beasts, the furnace, and the gallows fail, and when they are beheaded Denis carries his own head two miles.*

Paulus ðeoda lareow þa ða he geond land ferde bodigende 1  
Paul of-nations teacher then when he throughout land went preaching  
geleafan swa swa him behead se hælend þa becom he  
faith so as him commanded the savior then came he  
on sumum dæge to sumere mæran byrig athenas gehaten.  
on a-certain day to a-certain famous city athens called  
healic and mære þære greciscra heafod-burh. on hæðen-scipe  
high and famous of-the greeks capital in heathenship  
wunigende. Þær wæs dionisius se deorwurða martyr þæra  
dwelling There was denis the precious martyr of-the  
hæþena lareow on heora geleaf-leaste. oþ þæt paulus hine  
heathens teacher in their unbelief until that paul him  
awende of woge to rihte. Se dyonisius geseah mid sumum  
turned from wrong to right The denis saw with some  
oþrum uðwitan on ęgypta lande þær hi æt lare wæron.  
other philosophers in of-egyptians land where they at teaching were  
hu seo sunne aþystrode to sweartre nihte fram mid-dæge oð  
how the sun darkened to black night from mid-day until  
non þa ða ure drihten þrowode for mancynnes alysednysse.  
nones then when our lord suffered for of-mankind redemption  
and hi micclum þæs wundrodon. Pa cwæð dyonisius. þeos  
and they greatly that wondered Then said denis this

deorce niht getacnaþ micel leoht towerd eallum middan-earde

*dark night betokens great light to-come to-all middle-earth*

þæt god sylf geswutelað soðlice mann-cynne. He wæs þa

*which god self reveals truly to-mankind He was then*

iung mann. þa ða þis gewearð. and him com þæt leoht

*young man then when this happened and him came the light*

to. þurh paules lare syððan swa swa we her secgað on

*to through of-paul teaching afterward so as we here say in*

þisre soðan rædinge. Paulus eode þa gleaw-lice and heora

*this true reading Paul went then wisely and their*

godas sceawode ealle be endebyrðnyse. and eac þa weofoda.

*gods beheld all by order and also the altars*

oþ þæt he funde an weofod þe þis gewrit on stód.

*until that he found an altar which this writing on stood*

23 Deo ignoto. þæt is on englisc. Uncuðum gode is þis weofod

*To-god unknown that is in english To-unknown god is this altar*

halig. Ða bewende hine paulus to dionisie þam drihtnes men

*boly Then turned him paul to denis the of-lord man*

and cwæð. Hwæt is se uncuða god þe ge arwurðiað þus?

*and said What is the unknown god whom ye honor thus*

Ða cwæð dyonisius. he is digle git mannum. and is towerd

*Then said denis he is hidden yet to-men and is to-come*

on worulde. and gewylt ealle þing heofonas and eorþan. and

*in world and rules all things heavens and earth and*

his rice wunað á buton ende. Ða andwyrde paulus. hwæt

*his kingdom dwells ever without end Then answered paul what*

þincð eow be þam gode. biþ he gast oððe man? Dyonisius

*seems to-you about the god is he spirit or man Denis*

andwyrde þam arwurðan paule þus. He bið soðlice god. and

*answered the venerable paul thus He is truly god and*

soðlice man. and he sylf ge-edniwað. þisne ealdan middan-eard.

*truly man and he self renews this old middle-earth*



ac he is git uncuð. forþan þe he cucu wunað mid gode on  
*but he is yet unknown because that he alive dwells with god in*  
 heofonum. Ða cwæð se halga paulus. þone god ic eow bodige  
*heavens Then said the holy paul that god I to-you preach*  
 þone ðe ge hatað uncuðne. he is acenned of marian þam  
*him whom ye call unknown he is born of mary the*  
 mæran mædene. and he þrowode deað sylf-willes for mannum.  
*famous maiden and he suffered death voluntarily for men*  
 and arás of deaðe þurh his drihten-lican mihte. he astah  
*and arose from death through his lordly might he ascended*  
 eac to heofonum to his halgan fæder. and sitt on his swiðran  
*also to heavens to his holy father and sits on his right*  
 hand. soð god. and soð man. þurh þone synd geworhte ealle  
*hand true god and true man through whom are wrought all*  
 þincg on worulde. and he cymð to demenne ælcum be his  
*things in world and he comes to judge each by his*  
 dædum. on ende þyssere worulde. mid wuldor-fullum englum.  
*deeds at end of-this world with glorious angels*  
 Ða ða paulus þær lange dæges geleafan þær bodode. þa 46  
*Then when paul there long of-day faith there preached then*  
 gelyfde dyonisius on þone lifigendan god. and on-cneow þæt  
*believed denis in the living god and perceived that*  
 his godas gramlice deofla wæron. He bæd þa georne paulum.  
*his gods cruel devils were He asked then eagerly paul*  
 þæt he him gebæde fore. þone mildheortan drihten. þæt he  
*that he for-him prayed before the merciful lord that he*  
 his discipulus wurde. Eft on þam oþrum dæge eode paulus  
*his disciple were Again on the next day went paul*  
 be þære stræt. and gemette ænne blindne mann. se wæs  
*by the street and met a blind man who was*  
 geboren swa. se bæd ge-mahlice þone mæran paulum þæt he  
*born so he asked importunately the famous paul that he*

hine gehælde on þæs hælendes naman. and se eadiga apostol  
 him healed in of-the savior name and the blessed apostle  
 his eagan gemearcode mid þære halgan rode þone hælend  
 his eyes marked with the holy rood the savior  
 biddende. þæt he him gesihðe forgeafe. and he geseah sona se  
 asking that he him sight granted and he saw at-once he  
 ðe blind wæs geboren. and him bebead paulus ðus. Gang to  
 who blind was born and him commanded paul thus Go to  
 dyonisie nu þe god onlihte. and sæge þæt he onette swa swa  
 denis now thee god enlightened and say that he hasten so as  
 he ær behét þæt he beo gefullod fram fyrnlicum synnum.  
 he before promised that he be baptized from former sins  
 Ða eode se gehæleda gehyrsum þam apostole. and bead his  
 Then went the healed-one obedient to-the apostle and announced his  
 hæsa bealdlice dyonisie. Dyonisius þa axode þone ærendracan  
 commands boldly to-denis Denis then asked the messenger  
 of-wundrod. eart þu la se blind a þe swa geboren wære?  
 astonished art thou o the blind-one who so born were

66 He andwyrde sona þam arwurþan were. Ic eom se ylca  
 He answered at-once the venerable man I am the same  
 þe þu embe sprycst. þe blind wæs geboren. and seo  
 whom thou about speakest who blind was born and the  
 beorhte sunne minum eagam ne scean. oþ þisne andwyrðan  
 bright sun on-my eyes not shone until this present  
 dæg. ac se eadiga paulus mine eagan onlihte þurh his  
 day but the blessed paul my eyes enlightened through of-his  
 drihtnes mihte. þe he mannum embe bodað. Dionisius þa  
 lord might whom he to-men about preaches Denis then  
 arás. and hraðe efste to paule mid eallum his hiwum to  
 arose and quickly hastened to paul with all his household to  
 ðam halgan fulluhte. and wearð gefullod. and folgode paule  
 the holy baptism and was baptized and followed paul

þreo gear tosomne swa hwider swa he siððode. and deoplice  
*three years together so whither so he journeyed and deeply*  
 under-nam drihtnes lare æt him. oð þæt se halga apostol  
*received of-lord teaching from him until that the holy apostle*  
 hine gehadode to bisceope. to þære atheniscan byrig þær he  
*him consecrated as bishop to the athenian city where he*  
 geboren wæs. and het hine bodian bealdlice geleafan.  
*born was and commanded him preach boldly faith*  
 and þæt halige godspel þam hæðenum leodum. Dionisius  
*and the holy gospel to-the heathen peoples Denis*  
 þa wunode deoplice gelæred on þære foresædan byrig æt his  
*then dwelt deeply taught in the aforesaid city at his*  
 bisceop-stole. and bodode þam land-folce godes lare georne.  
*bishop-seat and preached to-the land-folk of-god teaching eagerly*  
 þam þe he ær wæs lareow on heora geleaf-leaste. He  
*to-those whom he before was teacher in their unbelief He*  
 gebigde þa þa burhware to gode. and þone mæstan dæl þæs  
*turned then the city-folk to god and the greatest part of-the*  
 mancynnes to geleafan and fela béc gesette be ðam soðan  
*mankind to faith and many books composed about the true*  
 geleafan. and be engla werodum mid wundorlicre smeagunge.  
*faith and about of-angels hosts with wonderful meditation*  
 and to oþrum bisceopum þa béc asende. þa ðe paulus  
*and to other bishops the books sent those whom paul*  
 gehadode. and se halga iohannes. sum þæra hatte titus.  
*consecrated and the holy john one of-them was-called titus*  
 Sum timotheus. sum polycarpus. and gehwilce oþre. Eac to 91  
*One timothy one polycarp and various others Also to*  
 iohanne þam arwurðan godspellere he sende gewritu þa þa  
*john the venerable evangelist he sent writings then when*  
 he on wræcsiðe wæs on pathmo þam iglande. þa þa se  
*he in exile was in patmos the island then when the*

arlease casere domicianus. hine fordemde þyder. Dionisius hine  
*impious emperor domitian him condemned thither Denis him*  
 ge-frefrode mid fore-witegunge þa and sæde þæt he wiste þa  
*comforted with prophecy then and said that he knew then*  
 gewislice þurh god þæt iohannes sceolde siþian of þam iglande  
*certainly through god that john should journey from the island*  
 eft to asian lande swa swa hit gelamp siððan. and þær god-spel  
*back to asian land so as it happened afterward and there gospel*  
 awritan. swa swa hit gewearð eft. Dionisius þa ferde geond  
*write so as it happened afterward Denis then went throughout*  
 fela burga gehwider. and geond land bodigende bealdlice  
*many cities everywhere and throughout land preaching boldly*  
 geleafan. and ge-bigde mancynn micclum to gode. and untrume  
*faith and turned mankind greatly to god and sick*  
 gehælde on þæs hælendes naman. oð ðæt he geaxode þæt þa  
*healed in of-the savior name until that he learned that the*  
 arwurþan apostolas. petrus. and paulus. on cwearterne wæron  
*venerable apostles peter and paul in prison were*  
 on romana byrig under þam reþan nero. Ða wolde dionisius gif  
*in of-romans city under the fierce nero Then would denis if*  
 hit gewurðan mihte þrowian martyrdom mid þam apostolum.  
*it happen might suffer martyrdom with the apostles*  
 and ge-wende þa ham. mid wundorlicum ofste. betæhte his  
*and went then home with wonderful haste committed his*  
 bisceop-stol oþrum bisceope sona. and ferde fram greclande  
*bishop-seat to-another bishop at-once and went from greece*  
 mid geferum to rome. ofer langne wæg æfre geleafan bodigende.  
*with companions to rome over long way ever faith preaching*

115 Hit gelamp ða swa for his langsumum fære. þæt þa halgan  
*It happened then so for his long journey that the holy*  
 apostolas swa swa se hælend wolde wæron gemartyrode æt  
*apostles so as the savior would were martyred by*

þam manfullan nero. ær þam þe dionisius to rome become.  
*the wicked nero before that that denis to rome came*  
 He com þa æt nextan siððan se casere nero. his lif geendode  
*He came then at last after the emperor nero his life ended*  
 earmlicum deaðe. and wæs clemens papa on petres setle þa  
*with-wretched death and was clement pope on of-peter seat then*  
 se under-feng mid arwurðnysse þone æþelan bisceop. and  
*he received with honor the noble bishop and*  
 mid lufe geheold for his halgan drohtnunge. Ða wunode se  
*with love held for his holy life Then dwelt the*  
 bisceop binnan rome byrig mid clemente papan cuðlice sume  
*bishop within rome city with clement pope familiarly some*  
 hwile. oð þæt clemens him cwæð to swa swa crist him  
*while until that clement him said to so as christ him*  
 gewissode Ge-sihst þu min leofa bruðor hu fela lande wuniað  
*guided Seest thou my dear brother how many lands dwell*  
 gyt on hæðen-scipe. and ures hælendes gerip mænig-feald is  
*yet in heathenship and of-our savior harvest manifold is*  
 on mancynne. and feawa wyrhtan þær-to. and þu eart gelæred  
*in mankind and few workers thereto and thou art taught*  
 geleaffullice þurh god. and on halgum mægnum micclum  
*faithfully through god and in holy virtues greatly*  
 geglencged. far nu on godes naman to francena rice. swa  
*adorned go now in of-god name to of-franks kingdom so*  
 swa cristes cempa. mid cenum geleafan. and beo þe forgifen  
*as of-christ soldier with bold faith and be to-thee granted*  
 to bindene and to alysenne. swa swa ic under-feng æt minum  
*to bind and to loose so as I received from my*  
 foregengan þam halgan petre swa swa se hælend him forgeaf.  
*predecessor the holy peter so as the savior him granted*

137 Ic cweðe þæt þu under-fó eall francena rice to þinre  
*I say that thou receive all of-franks kingdom for thy*  
 bodunge. and beo crist sylf mid ðe. swa hwider swa þu  
*preaching and be christ self with thee so whither so thou*  
 gecyrst. swa swa he soðlice wæs mid þam eadigan petre. and  
*turnest so as he truly was with the blessed peter and*  
 paule on life. Ne wanda þu nates-hwon for þan wælhreowan  
*paul in life Not hesitate thou at-all for the cruel*  
 folce. swa man swiðor swincð. swa man selran mede  
*people as one more toils so one better reward*  
 under-fehð. He funde him þa ge-feran. and he ferde gebyld  
*receives He found him then companions and he went emboldened*  
 þurh þone halgan gast. þam hæðenum bodigende cristen-dom.  
*through the holy spirit to-the heathens preaching christendom*  
 and fulluht. oð þæt he com to anre byrig parisius gehaten  
*and baptism until that he came to a city paris called*  
 þam hæðenum to-middes on þæra francena rice. and him  
*the heathens amidst in of-the franks kingdom and him*  
 fylste se hælend mid tacnum and wundrum. swa þæt he  
*helped the savior with signs and wonders so that he*  
 gewylde þa hæþenan. and to geleafan gebigde þa burh-ware  
*subdued the heathens and to faith turned the city-folk*  
 forhraðe. He gebohte þa land æt anum geleaffullan men.  
*very-quickly He bought then land from a faithful man*  
 and þær cyrcan arærde hraðe mid cræfte and godes þeowas  
*and there church raised quickly with craft and of-god servants*  
 gehadode þe þam heofonlican gode þeowian mihton on  
*ordained who to-the heavenly god serve could in*  
 mynsterlicre drohtnunge. Hwæt þa dionisius dæghwamlice  
*monastic life Lo then denis daily*  
 gebigde fela to geleafan mid his fægeran lare. and his  
*turned many to faith with his fair teaching and to-his*

drihtne geþeodde þam þe he þam deofle æt-bræd. and  
*lord joined those whom he from-the devil snatched and*  
 menn sohton þa cyrcan swiðe mid geleafan.

*men sought the church greatly with faith*

Swa fela wundra worhte se ealwealdenda god þurh þone 158

*So many wonders wrought the all-ruling god through the*  
 halgan wer. þæt þa wundra gebigdon þa wiðer-rædan hæðenan  
*holy man that the wonders turned the hostile heathens*

to þæs hælendes geleafan eall-swa swiðe swa his bodung. swa  
*to of-the savior faith just-as greatly as his preaching as*  
 us béc secgaþ. He sende his geferan sume to ispaniam. and

*us books say He sent his companions some to spain and*  
 to oðrum landum godes lare to sawenne. and he sylf unforht  
*to other lands of-god teaching to sow and he self unafraid*

mid þam francum wunode þe þa swiðost dweledon on  
*with the franks dwelt who then most erred in*

deofles biggencgum. Gelome þa hæðengildan þe þær heteloste  
*of-devil worships Often the heathen-worshippers who there most-hostile*

wæron. gesamnodon heora gegadan. and ceaste astyrodon. and  
*were gathered their comrades and strife stirred and*

comon mid wige to þam arwurðan were. Ac swa hraðe swa  
*came with war to the venerable man But as quickly as*

hi ge-sawon his scinendan neb-wlite mid þam heofonlican  
*they saw his shining face with the heavenly*

leohte. þonne ledon þa hæðenan heora wæpna adune. and mid  
*light then laid the heathens their weapons down and with*

wundrunge hi astræhton to þam halgan bisceope. biddende  
*wonder they stretched-themselves to the holy bishop asking*

forgifennysse. Oððe gif heora ænig nolde þonne git gelyfan.  
*forgiveness Or if of-them any would-not then yet believe*

ðonne wearð se afyrht. and fleah him aweg. Wundor-lic godes  
*then became he afraid and fled him away Wonderful of-god*

gifu þæt þam wæpenleasan menn ne mihton þa wælhreowan  
*grace that the weaponless man not could the cruel*  
 mid wæpnum wið-standan. ac him onbugon þa francan and þa  
*with weapons withstand but him bowed the franks and the*  
 fyrlenen nordmenn to þam wynsuman iuce wuldres cynincges.  
*distant northmen to the pleasant yoke of-glory king*

- 179 Wurdon þa to-brocene wide geond þæt land þæra hæpenra  
*Were then broken widely throughout the land of-the beaten*  
 goda hus and anlicnyssa þurh þæra manna handa. þe hi  
*gods houses and images through of-the men hands who them*  
 macodon. and guton. and godes gelaðung weox on geleafan  
*made and cast and of-god church grew in faith*  
 swyðe. Se ealde deofol þe is mid andan afylled. nam  
*greatly The old devil who is with envy filled took*  
 micelne graman. ongear þone godes man for þæs folces  
*great anger against the of-god man for of-the people*  
 gecyrrednysse. fram his fulum biggengum. and smeade hu  
*conversion from his foul worships and considered how*  
 he mihte þone micclan cristen-dom on sume wisan adwescan  
*he could the great christendom in some way extinguish*  
 mid his searo-cræftum. Ða wurdon æt nextan þa wælhreowan  
*with his cunning-crafts Then were at last the cruel*  
 hæpen-gildan mid teonan astyrode. swa swa hi tihte se  
*beaten-worshippers with malice stirred so as them urged the*  
 deofol. and sendon to domiciane. þam deoflican casere se ðe  
*devil and sent to domitian the devilish emperor he who*  
 æfter nero genyrwde ða cristenan. cyðende on gewritum  
*after nero oppressed the christians making-known in writings*  
 be þam halgan were. hu þurh his lare þæt land-folc wæs  
*about the holy man how through his teaching the land-folk was*  
 gebiged. and eall seo burh-warū to cristes biggengum. and  
*turned and all the city-folk to of-christ worships and*



bædon hine inwerdlice. þæt he his arwurðum godum sumne  
*asked him earnestly that he for-his honored gods some*  
 ræd funde. þæt þe hraðor nære heora gemynd adylegod  
*counsel found that the sooner not-were their memory destroyed*  
 þurh dionisies lare. Þis gewrit com ða to þam casere  
*through of-denis teaching This writ came then to the emperor*  
 on rome. and he wearð sona wodlice astyrod. swa þæt he  
*in rome and he became at-once madly stirred so that he*  
 hét acwellan ealle þa cristenan þe he of-axian mihte.  
*commanded kill all the christians whom he find-out could*  
 on eallum landum. wolde þæt nan man ne be-læfde cristen.  
*in all lands would that no man — left christian*  
 He sende eac sona sumne heah-gerefan sisinnius gehaten swiðe 203  
*He sent also at-once a-certain high-reeve sisinnius called very*  
 hetel deofol mid manegum geferum to þæra francena rice.  
*hostile devil with many companions to of-the franks kingdom*  
 þæt hi dionisius þæs drihtnes þægen sceoldon mid wæpnum  
*that they denis of-the lord thane should with weapons*  
 acwellan. buton he wolde bugar to þam bysmorfullum godum.  
*kill unless he would bow to the shameful gods*  
 Hwæt þa sisinnius mid swiðlicum prasse ferde. oð þæt he to  
*Lo then sisinnius with great pomp went until that he to*  
 þære byrig com. þær se bisceop on wæs lærende. þæt læweda  
*the city came where the bishop in was teaching the lay*  
 folc to geleafan georne. Ða het se wælhreowa þone  
*people to faith eagerly Then commanded the cruel-one the*  
 halgan wer gebindan. and ænne mæsse-preost þe he him  
*holy man bind and a mass-priest whom he him*  
 mid funde. rusticus geciged. and sumne erce-diacon eleutherius  
*with found rusticus called and a-certain archdeacon eleutherius*  
 gehaten mid heardum cnottum samod. Ðas halgan weras æfre  
*called with hard knots together These holy men ever*

wunodon mid þam bisceope. oð þæt hi togædere ealle to  
*dwelt with the bishop until that they together all to*  
 gode ferdon. Ða axode sisinnius mid swiðlicum þreate þone  
*god went Then asked sisinnius with great threat the*  
 halgan wer sona hwylcne god he wurðode. Hi cwædon þa  
*holy man at-once what god he worshiped They said then*  
 ealle þry swilce mid anum muðe. We andettað mid muðe. and  
*all three as-if with one mouth We confess with mouth and*  
 on mode gelyfað on þa halgan ðrynnysse. þe is heofonlic god.  
*in mind believe in the holy trinity which is heavenly god*  
 þæt is fæder and sunu. and se frefrigende gast. and we bodiað  
*that is father and son and the comforting spirit and we preach*  
 mannum middan-earde alysednysse þurh ðone halgan sunu  
*to-men of-middle-earth redemption through the holy son*  
 þe se heofonlica fæder sylf-willes asende to slege for us.  
*whom the heavenly father voluntarily sent to slaughter for us*  
 226 Sisinnius ða cwæð. secgaþ gif ge willað þam casere  
*Sisinnius then said say if ye will the emperor*  
 gehyrsumian. and on his godas gelyfan. gif ge þonne nellað.  
*obey and in his gods believe if ye then will-not*  
 nelle ic leng mid wordum ac mid heardum swinglum his  
*will-not I longer with words but with hard scourges his*  
 hæsa eow cyðan. He het ða þone halgan bisceop  
*commands to-you make-known He commanded then the holy bishop*  
 unscriðan. and un-mæðlice swigan. and he sang his gebeda  
*strip and immoderately scourge and he sang his prayers*  
 betwux þam witum. wurðigende his drihten. þe hine eaðe  
*among the torments honoring his lord who him easily*  
 mihte wiþ þa manfullan ahreddan. ac se halga sceolde on þam  
*could from the wicked rescue but the saint must in the*  
 sceortum witum his drihtne ge-efenlæcen. and deað þrowian  
*short torments his lord imitate and death suffer*

for hine. swa swa crist sylf dyde. þe sealde hine sylfne for  
*for him so as christ self did who gave him self for*  
 us. Eft þa sisinnius het swingan þone mæssepreost. and  
*us Again then sisinnius commanded scourge the mass-priest and*  
 eac þone diacon. dionisies geferan. and het hi siððan  
*also the deacon of-denis companions and commanded them afterward*  
 lædan tosomne on racenteagum to leohtleasum cwearterne  
*lead together in chains to lightless prison*  
 for heora geleaffulnysse. He het hi eft swingan. and  
*for their faithfulness He commanded them again scourge and*  
 siððan þone bisceop on isenum bedde astrehte. and byrnenda  
*afterward the bishop on iron bed stretched and burning*  
 gleda dyde under his nacode líc. swa man laurentium dyde.  
*coals put under his naked body as one lawrence did*  
 ac se halga hine gebæd. on þam bedde to gode.  
*but the saint himself prayed on the bed to god*  
 Ða het se wælhreowa hine wurpan deorum þe wæron 245  
*Then commanded the cruel-one him cast to-beasts which were*  
 ofhingrode þæt hi þone halgan wer abiton. ac þa reðan  
*famished that they the holy man bit but the fierce*  
 deor swa hraðe swa hi him to comon. lagon æt his fotum.  
*beasts as quickly as they him to came lay at his feet*  
 swylce hi afyrhte wæron. Ða hét se dema awurpan  
*as-if they afraid were Then commanded the judge cast*  
 þone drihtnes ðægen in-to byrnendum ofne. ac his ge-bedu  
*the of-lord thane into burning oven but his prayers*  
 adwescton ealne þone lig. and he belaf þær gesund. Git  
*extinguished all the flame and he remained there sound Yet*  
 þa se wælhreowa dema het wyrcan ane hencgene. and  
*then the cruel judge commanded make a gallows and*  
 het hón þone bisceop to bismore þær-ón. and he swa  
*commanded hang the bishop for scorn thereon and he so*

hangigende þone hælend bodode eallum æt-standendum. swa  
*hanging the savior preached to-all bystanders so*  
 swa andreas dyde. Ða het se dema eft dón hine  
*as andrew did Then commanded the judge again take him*  
 of þære hencgene. and lædan hi ealle þry to leoht-leasum  
*from the gallows and lead them all three to lightless*  
 cwearterne. and fela oðre cristene to þam cwealmbærum huse.  
*prison and many other christians to the deadly house*  
 Hwæt ða se bisceop bliðelice tihte mid lare þa cristenan on  
*Lo then the bishop blithely urged with teaching the christians in*  
 þam cwearterne to gode. and him eallum mæssode. þa mid  
*the prison to god and for-them all said-mass then with*  
 þam þe he to-bræc þæt halige husel þa com þær heofonlic  
*that that he broke the holy housel then came there heavenly*  
 leoht. ofer ealle þa meniu. swilc swa hi ær ne gesawon.  
*light over all the multitude such as they before not saw*

264 Ðær com eac se hælend mid þam heofonlican leohte. and fela  
*There came also the savior with the heavenly light and many*  
 engla mid him. þær menn onlocodon. and nam þæt husel þe  
*angels with him where men looked-on and took the housel which*  
 ðær gehalgod wæs. and cwæð to þam bisceope. mid blyðre  
*there hallowed was and said to the bishop with blithe*  
 ansyne. Min leofa underfoh þis. and ic mid minum fæder  
*countenance My dear receive this and I with my father*  
 þe mid fulfremednysse gefylle þa gerynu. forðan þe mid me  
*for-thee with perfection fulfill the mysteries because that with me*  
 is mycel med þe sylfum. and þam ðe gehyrað hæl on  
*is great reward for-thee self and to-those who hear salvation in*  
 minum rice. Ongin nu stranglice. and þín gemynd stent on  
*my kingdom Begin now strongly and thy memory stands in*  
 heorunge seo lufu. and welwillendnys þe wunað on þinum  
*praise the love and benevolence which dwells in thy*

breoste. for swa hwæne swa heo bit heo bið tiða simle. and  
*breast for so whom so it asks it is granted always and*  
 æfter þysum wordum he gewende to heofonum. Sisinnius eft  
*after these words he went to heavens Sisinnius again*  
 het sona þæs on mergen gefeccan þa halgan of þam  
*commanded at-once after-that in morning fetch the saints from the*  
 fulum cwearterne. and het geoffrian heora lác þam lifleasum  
*foul prison and commanded offer their gift to-the lifeless*  
 godum gif hi heora lifes rohton. oppe rædfæste wæron. Ða  
*gods if they their life cared or prudent were The*  
 halgan þa þurh-wunodon on ðæs hælendes ge-leafan. and se  
*saints then continued in of-the savior faith and the*  
 woda dema wolde þa git cunnian gif he mihte hí gebigan fram  
*mad judge would then yet try if he could them bend from*  
 godes biggencgum. het hi þa ealle beswingan eft swyðe  
*of-god worships commanded them then all scourge again greatly*  
 mid gyrðum. and siððan be-heafðian for þæs hælendes geleafan.  
*with rods and afterward behead for of-the savior faith*  
 Ða læddon þa hæðenan þa halgan to slæge. and dionisius 285  
*Then led the heathens the saints to slaughter and denis*  
 þancode his drihtne mid herunge ealra þæra wundra þe  
*thanked his lord with praise of-all the wonders which*  
 he worhte þurh hine. and hi wurdon beheafðode swa se  
*he wrought through him and they were beheaded as the*  
 wælhreowa het mid scearpum æxum. and þær ge-swutelode  
*cruel-one commanded with sharp axes and there revealed*  
 god swiðe micel wundor þurh þone mæran bisceop. Þær com  
*god very great wonder through the famous bishop There came*  
 þa micel leoht to þæra martyra lice. and þæs bisceopes lic  
*then great light to of-the martyrs bodies and of-the bishop body*  
 mid þam leohte arás. and nam his agen heafod þe of-aheawen  
*with the light arose and took his own head which off-bewn*

wæs uppan ðære dune. and eode him forð þanon ofer twa mila  
*was upon the hill and went him forth thence over two miles*  
 þam mannum onlocigendum his drihten herigende. mid halgum  
*to-the men looking-on his lord praising with holy*  
 lof-sangum. and engla werod eac þær wynsumlice sungon. oð  
*hymns and of-angels host also there pleasantly sang until*  
 þæt þæt lic becom þær ðær he licgan wolde. mid heafde mid  
*that the body came there where he lie would with head with*  
 ealle. and þa halgan englas singallice sungon. swa swa us secgað  
*all and the holy angels continually sang so as us say*  
 béc. Hwæt ða hæþenan þa þe ge-hyrdon þone sang. and þæt  
*books Lo the heathens those who heard the song and the*  
 wundor gesawon awurpon heora gedwyld. and gelyfdon on crist.  
*wonder saw cast-away their error and believed in christ*  
 and eac þa cwelleras sume. and þær nan ne beláf þe gelyfan  
*and also the killers some and there none — remained who believe*  
 nolde. ac gewendon him aweg for þam wundrum afyrhte.  
*would-not but went them away for the wonders afraid*  
 306 Ðæt wæs syllic wundor þæt se soðfæsta martyr heafod-leas  
*That was strange wonder that the truthful martyr headless*  
 mihte gán. god ælmihtigne herigende. and eac swylce yrnan  
*could walk god almighty praising and also likewise run*  
 mid engla heapum. ac god wolde geswutelian þurh þæt  
*with of-angels companies but god would reveal through the*  
 syllice tacn þæt his sawl leofode þeah þe se lichama wære  
*strange sign that his soul lived though that the body were*  
 ofslagen. and wolde mannum æt-eowian. hu micelne geleafan  
*slain and would to-men show how great faith*  
 se halga wer hæfde to þam hælende on life. Sisinnius  
*the holy man had in the savior in life Sisinnius*  
 swa-þeah se ungesæliga dema nolde on crist gelyfan. ac  
*nevertheless the unhappy judge would-not in christ believe but*

het acwellan ealle þe þurh dionisies lare gelyfdon on  
*commanded kill all who through of-denis teaching believed in*  
 god mid mislicum witum swiþe wælhreowlice. and heora  
*god with various torments very cruelly and their*  
 sawla ferdon to þam soðfæstan life. Þæs halgan preostes lic  
*souls went to the truthful life Of-the holy priest body*  
 and þæs geleaffullan diacones rusticus and eleutherius. lagon  
*and of-the faithful deacon rusticus and eleutherius lay*  
 uppān þære dune þær hi beheafðode wæron mid þam halgan  
*upon the hill where they beheaded were with the holy*  
 bisceope. þa ða his lic awæg eode swa swa we awriton  
*bishop then when his body away went so as we wrote*  
 ær. Þa bæron þa hæðenan cwelleras þæra halgena lic sona  
*before Then bore the heathen killers of-the saints bodies at-once*  
 to scipe woldon hi besencan on flode. ac se ælmihtiga  
*to ship would them sink in flood but the almighty*  
 scyppend wiðslóh þam unræde. Sum æþelboren wif wæs  
*creator struck-down the folly A-certain noble-born woman was*  
 þe wiste heora unræd. and gelaðode þa cwelleras swilce for  
*who knew their folly and invited the killers as-if for*  
 cyððe hire to. and fordrencte hi mid wine. and het  
*acquaintance her to and drenched them with wine and commanded*  
 dearnunga faran þa hwile to þam scipe and for-stelon þa  
*secretly go the while to the ship and steal the*  
 líc. and heold hi arwurðlice. oþ þæt seo ehtnys geswác.  
*bodies and kept them honorably until that the persecution ceased*  
 and se cristendóm acucode. æfter þære cwealm-bærnysses.  
*and the christendom revived after the slaughter*  
 Eft siðþan on fyrste feng þæt cristene folc to. and worhton 331  
*Again afterward in time set the christian people to and built*  
 mære mynster ofer þæra martyra líc. þær hi ealle ðry licgað.  
*famous monastery over of-the martyrs bodies where they all three lie*

on ænlicum wurðmynte. Þær beoþ fela wundra geworhte  
*in peerless honor                      There are many wonders wrought*  
 gelome þurh þa halgan martyras mannum to frofre. Þær  
*often through the holy martyrs to-men for comfort    There*  
 under-foð þa blindan þurh heora bena gesihðe. and þa deafan  
*receive the blind through their prayers sight and the deaf*  
 heorcunge. and þa healtan færeld. and þa wodaþ þær beoð  
*hearing and the lame gait and the mad there become*  
 gewittige þurh hi. and ungerime wundra þær wurðað for-oft.  
*sane through them and countless wonders there happen very-often*  
 to lofe þæm ælmihtigan þe leofað á on ecnyse. AMEN.  
*for praise to-the almighty who lives ever in eternity AMEN*



# Vita sancti Martini episcopi et confessoris

XXXI · SAINT MARTIN

*Ælfric follows Sulpicius. Martin, a soldier's son from Pannonia, halves his cloak for a naked beggar at Amiens and that night sees Christ wearing it. He leaves Julian's army, joins Hilary at Poitiers, and raises two dead men. As bishop of Tours he still lives as a monk, unmasks a thief honored as a martyr, turns a falling pine back toward the heathens, and sees through the devil dressed as Christ. He dies at eighty-one to angels' singing, and the men of Tours carry off his body while the men of Poitiers sleep.*

Sulpicius hatte sum [snoter] writere. ðe wolde awritan 1  
*Sulpicius was-called a-certain wise writer who would write*  
 þa wundra and mihta þe martinus se mæra mihtiglice  
*the wonders and mighty-works which martin the famous mightily*  
 gefremode on þisre worulde. and he wrat þa be him þa  
*performed in this world and he wrote then about him the*  
 ðing þe he of-axode. oððe æt him sylfum. oððe æt oþrum  
*things which he found-out either from him self or from other*  
 mannum. forðan þe manegum wæron his wundra cuþe. þe god  
*men because that to-many were his wonders known which god*  
 worhte þurh hine. and we þæt englisc nimað of þære ylcan  
*wrought through him and we the english take from the same*  
 gesetnysse. ac we ne writað na mare. buton his agene wundra.  
*composition but we not write — more but his own wonders*  
 Martinus se mara bisceop wæs geboren on þam fæstene sabaria 10  
*Martin the famous bishop was born in the fortress sabaria*  
 gehaten pannoniscre scire. and on ticinis he wæs afed italian  
*called of-pannonian shire and in pavia he was brought-up of-italian*  
 landes. He com of hæðenum magum æþelborenum swaðeah  
*land He came of heathen kinsmen noble-born nevertheless*  
 of wurðfulre mægðe. æfter woruld-þingum. his fæder wæs  
*of worthy kindred after world-things his father was*

ærest cempa. and eft cempena ealdor. and martinus wæs  
*first soldier and afterward of-soldiers leader and martin was*  
 gewenod to wæpnum fram cild-hade. and camp-dome fyligde  
*trained to weapons from childhood and warfare followed*  
 betwux larlicum gefylcum. ærest under constantine þam æþelan  
*among learned troops first under constantine the noble*  
 casere. and eft under iuliane þam arleasan wiðer-sacan. na  
*emperor and afterward under julian the impious apostate not*  
 swaþeah sylf-willes. forþan þe he fram cild-hade wæs swyðor  
*nevertheless voluntarily because that he from childhood was more*  
 onbryrd þurh god to godcundlicum þeow-dome. þonne to  
*stirred through god to divine service than to*  
 woruldlicum campdome. swa swa he cydde syððan. Þa ða he  
*worldly warfare so as he showed afterward Then when he*  
 wæs tyn wyntra þa wearð he gecristnod his maga unþances.  
*was ten winters then became he christened of-his kinsmen against-the-will*  
 and on wundorlicum gemete sona to godes þeowdome he  
*and in wonderful manner at-once to of-god service he*  
 wæs eall gehwyrfed. and þa þe he wæs twelf wintra he  
*was all turned and when that he was twelve winters he*  
 ge-wilnode to westene. and he hit eac gefremode gif he  
*desired to desert and he it also would-have-performed if he*  
 þa ylde hæfde. His mod wæs swa-þeah æfre embe mynstru  
*the age had His mind was nevertheless ever about monasteries*  
 smeagende. oþþe embe cyrcan. and godes gesetnyssum. he  
*considering or about churches and of-god ordinances he*  
 smeade þa on cild-hade. þæt he siððan gefremode.  
*considered then in childhood what he afterward performed*

31 Þa wæs þære casere bebod þæt þæra cempena suna þe  
*Then was of-the emperors command that of-the soldiers sons who*  
 wæron forealdode wurdon genamode to þam ylcan camp-dome  
*were grown-old were named to the same warfare*

þe heora fæderas on wæron. and martinus þa wearð ameldod  
*which their fathers in were and martin then was betrayed*  
 fram his fæder. þe on his weorcum andode. and he wearð  
*by his father who at his works envied and he was*  
 geracenteagod þa þa he fiftyne wintre wæs. betæht to þam  
*chained then when he fifteen winters was committed to the*  
 gewinne mid anum his þeowan þe his gesiðe wæs. þam he  
*war with one of-his servants who his companion was whom he*  
 sylf þenode. swiþor þonne he him. and samod hi gereordoden  
*self served more than he him and together they ate*  
 swa swa gelican. þreo gear he ferde mid þam folclicum  
*so as equals three years he went with the common*  
 cempum. buton gewæpnunge ærþan þe he wære gefullod  
*soldiers without arms before that he were baptized*  
 ungewemmed swa-þeah fram woruldlicre besmitennysse on  
*unstained nevertheless from worldly defilement in*  
 þære þe mennisc cynn micclum on syngað. Embe his  
*that which human race greatly in sins About his*  
 efen-cempan he hæfde wel-willendnysse. and micele lufe.  
*fellow-soldiers he had benevolence and great love*  
 and gemetfæst geðyld. and soðe eadmodnysse. ofer mennisc  
*and moderate patience and true humility beyond human*  
 gemett. Swa micele forhæfednysse he hæfde on his bigleofan.  
*measure So great abstinence he had in his sustenance*  
 swilce he munuc wære swiðor þonne cempa. and for his  
*as-if he monk were rather than soldier and for his*  
 æðelum þeawum his efen-cempan ealle þa hine arwurðodon  
*noble manners his fellow-soldiers all then him honored*  
 mid wundor-licre lufe. He næs þa git gefullod. ac he gefylde  
*with wonderful love He not-was then yet baptized but he fulfilled*  
 swa-þeah þæs fulluhtes dæda mid fulfremedum weorcum. swa  
*nevertheless of-the baptism deeds with perfect works so*

þæt he swincendum fylste. and fedde þearfende. and nacode  
*that he toiling helped and fed needy and naked*  
 scrydde. and nan þing him sylfum of his campdomes scipe on  
*clothed and no thing for-him self of his of-warfare pay in*  
 his seode ne heold. buton þæt he dæg-hwamlice to bigleofan  
*his purse — held but what he daily for sustenance*  
 hæfde. swa swa þæt god-spel sægð. Ne þenc þu be mergene.  
*had so as the gospel says Not think thou about morrow*

- 58 On sumere tide he ferde forð þurh ane burh ambianis gehaten  
*On a-certain time he went forth through a city amiens called*  
 on hetelicum wintra. on swa swiðlicum cyle. þæt sume  
*in cruel winter in so severe cold that some*  
 men swulton þurh þone. Ða gemette he ðær ænne þearfan  
*men died through it Then met he there a needy-man*  
 nacodne biddende þa riddon þæt hi him sum reaf sealdon.  
*naked begging the riders that they him some garment gave*  
 ac hi ridon him forð. ne rohton his clypunge. Martinus þa  
*but they rode them forth not recked his calling Martin then*  
 ongeat þæt he moste his helpan. þa ða þa oþre noldon ac  
*perceived that he must him help then when the others would-not but*  
 he nyste swa-þeah hwæt he sealde þam nacodan forþan þe  
*he knew-not nevertheless what he gave to-the naked-one because that*  
 he sylf næfde naht butan his gewædum. and his gewæpnunge.  
*he self had-not aught but his garments and his armor*  
 forðan þe he on swilce weorc aspende ær his ðing. He  
*because that he on such work spent before his things He*  
 gelæhte ða his sex. and forcearf his basing. and sealde healfne  
*seized then his knife and cut his cloak and gave half*  
 dæl þam gesæligan þearfan. and þone healfan dæl he dyde on  
*part to-the blessed needy-man and the half part he put on*  
 his hricg. Ða hlogon his geferan þæs forcorfenan basinges.  
*his back Then laughed his companions at-the cut-off cloak*

sume eac besargodon þæt hi swilces naht ne dydon þonne  
*some also lamented that they such naught — did when*  
 hi butan næcednysse him bet mihton tiðian. On þære ylcan  
*they without nakedness to-him better could grant In the same*  
 nihte he geseah on swefne þone hælend gescrydne mid þam  
*night he saw in dream the savior clothed with the*  
 healfan basinge. þe he sealde þam þearfan. and hét þæt  
*half cloak which he gave to-the needy-man and commanded that*  
 he biheolde to his drihtne werd and oncneowe þæt reaf.  
*he beheld to his lord -ward and recognized the garment*  
 Þærrihte gehyrde se halga martinus. þone hælend clypian 79  
*Straightway heard the holy martin the savior call*  
 to his halgum englum mid beorhtre stemne. and to him  
*to his holy angels with bright voice and to them*  
 ymb-standendum cwæð. Martinus þe git nis gefullod me mid  
*standing-about said Martin who yet not-is baptized me with*  
 þysum reafe gescrydde. He gemunde þa his cwydes þe he  
*this garment clothed He remembered then his saying which he*  
 cwæð on his godspelle. þæt þæt ge doð on minum naman  
*said in his gospel that which ye do in my name*  
 anum of þysum læstum. þæt ge doþ me sylfum. and forþi  
*to-one of these least that ye do to-me self and therefore*  
 he geswutelode hine sylfne martine on swefne mid þam reafe  
*he revealed him self to-martin in dream with the garment*  
 þe se þearfa underfeng for his naman on ær. Se halga wer  
*which the needy-man received for his name — before The holy man*  
 swa-þeah næs ahafen þurh þa gesihþe. ac godes godnysse  
*nevertheless not-was lifted-up through the vision but of-god goodness*  
 he oncneow on his weorce. and þa þa he wæs eahtatyne  
*he perceived in his work and then when he was eighteen*  
 wintre. he wearð gefullod on gode. nolde þeah git forlætan.  
*winters he was baptized in god would-not though yet forsake*

for his leofan ealdormenn. þone folclican campdom. ac for his  
*for his dear ealdorman the common warfare but for his*  
 benum swa wunode twa gear fullice. siððan he gefullod wæs.  
*prayers so dwelt two years fully after he baptized was*  
 94 Hwæt ða færllice wearð þæs fyrlenen leodscipes onræs into  
*Lo then suddenly was of-the distant nation onrush into*  
 gallias. and Iulianus se casere gegaderode his here. and began  
*gaul and Julian the emperor gathered his army and began*  
 to gifenne. ælcum his cempum cynelice sylene. swa swa hit  
*to give to-each his soldiers royal largesse so as it*  
 ge-wunelic wæs. Ða wende martinus þæt he þa wel mihte  
*customary was Then supposed martin that he then well could*  
 wilnian æt þam casere þæt he of þam campdome þa  
*desire of the emperor that he from the warfare then*  
 cuman moste. him ne ðuhte na fremfullic þæt he fenge to  
*come might him not seemed — profitable that he took to*  
 þære gife. and syððan ne campode mid þam casere forð. He  
*the gift and afterward not fought with the emperor further He*  
 cwæð þa to þam arleasan. oð þis ic campode þe. ge-þafa  
*said then to the impious-one until this I fought for-thee allow*  
 nu þæt ic gode campige heonon-forð. and under-fó þine gife.  
*now that I for-god fight henceforth and let-receive thy gift*  
 se ðe feohte mid ðe ic eom godes cempa ne mot ic na  
*be who fights with thee I am of-god soldier not may I —*  
 feohtan. Ða gebealh hine se casere. and cwæð þæt he for  
*fight Then angered himself the emperor and said that he for*  
 yrhðe þæs to-weardan gefeohtes. na for eawfæst-nysse hine  
*cowardice of-the coming battle not for piety him*  
 sylfne æt-brude swa þam campdome. Ac martinus unforht  
*self withdrew so from-the warfare But martin unafraid*  
 to þam manfullan cwæð. Gif ðu to yrhðe þis telst. and  
*to the wicked-one said If thou to cowardice this countest and*

na to ge-leafan. nu to mergen ic stande on mines drihtnes  
*not to faith now to morrow I stand in of-my lord*  
 naman ætforan þam truman. and ic fare orsorh mid  
*name before the troop and I go free-from-care with*  
 rode-tacne gescyld. na mid readum scylde. oððe mid helme  
*rood-sign shielded not with red shield or with helmet*  
 þurh þæs heres werod þa het se arlease healdan þone  
*through of-the army host Then commanded the impious-one bold the*  
 halgan þæt he wurde wæpn-læs aworpen þam hæðenum.  
*saint that he were weaponless thrown to-the heathens*  
 On þam æftran dæg dydon þa hæðenan þæt hi budon 118  
*On the next day did the heathens that they offered*  
 sybbe. and hi sylfe þam casere. and ealle heora ðing to his  
*peace and them selves to-the emperor and all their things to his*  
 anwealde. Hwam twynað lá forði þæt þæs geleaffullan weres  
*power Who doubts o therefore that of-the faithful man*  
 wære. se sige. þa þa him wæs getipod þæt he wæpenleas  
*were the victory then when to-him was granted that he weaponless*  
 nære aworpen þam here. þeah þe se arfæsta drihten eape  
*not-were thrown to-the army though that the merciful lord easily*  
 mihte gehealdan and-sundne his ceman. He æt-bræd þæt  
*could keep whole his soldier He withdrew the*  
 gefeoht. þæt furðon næron ge-wemmede martines gesihþa  
*battle that even not-were defiled of-martin sights*  
 on oðra manna deaðe. Hwilecne oþerne sige sceolde ure  
*with of-other men death What other victory should our*  
 drihten syllan for his ceman selran þonne þone. þæt nan  
*lord give for his soldier better than that that no*  
 man ne swulte. ac þæt hí to sibbe fengon.  
*man — died but that they to peace took*

- 131 Ða forlet martinus swa he gemynte gefyrn. þone woruldlícan  
*Then forsook martin as he intended long-ago the worldly*  
 camp-dom. and to þam halgan were ferde. hilarium þam  
*warfare and to the holy man went hiliary the*  
 bisceope on þære burh-scyre þe is pictauis gehaten. forðan  
*bishop in the city-shire which is poitiers called because*  
 þe he wæs acunnod on godes geleafan. and on goddre lare.  
*that he was proved in of-god faith and in good teaching*  
 and he þa wunode mid þam were sume hwile. Ða wolde se  
*and he then dwelt with the man some while Then would the*  
 halga hadian hine to diacone ac he wið-cwæð gelome. cwæð  
*saint ordain him as deacon but he refused often said*  
 þæt he wyrðe nære. þa under-get se bisceop þæt he mihte  
*that he worthy not-were then perceived the bishop that he could*  
 hine gibigan gif he him bude læssan hād. and beað him  
*him bend if he him offered lesser order and commanded him*  
 þæt he wære gehadod to exorcista. þæt we hatað halsigend  
*that he were ordained as exorcist which we call conjurer*  
 þe ðe bebyt deoflum. þæt hi of gedrehtum mannum faran.  
*who that commands devils that they from afflicted men go*  
 and he þa ne forsóc þone eadmoddran hād. ac wearð swa  
*and he then not refused the humbler order but was so*  
 ge-hadod æt þam halgan bisceope. Ða æfter sumum fyrste he  
*ordained by the holy bishop Then after some time he*  
 wearð on swefne gemynegod. þæt he sceolde his eþel. and  
*was in dream admonished that he should his homeland and*  
 his eard geneosian. and fæder. and modor. þe fúllice wæron  
*his land visit and father and mother who fully were*  
 hæþene. and he ferde ða be leafa þæs foresædan bisceopes.  
*beathen and he went then by leave of-the aforesaid bishop*  
 and he hine georne bæd þæt he ongean cuman sceolde.  
*and he him eagerly asked that he back come should*



Martinus þa ferde to þam fyrlenen lande. and þa þa he 150  
*Martin then went to the distant land and then when he*  
 com to muntum. þa ge-mette he sceaðan. and heora an sona  
*came to mountains then met he robbers and of-them one at-once*  
 his exe up abræd. wolde hine slea. ac him forwyrnde sum  
*his axe up raised would him slay but him prevented a-certain*  
 oþer. swa þæt he þæt hylfe ge-læhte. and wið-hæfde þæt  
*other so that he the haft seized and withheld the*  
 slege. He wearð swa-þeah ge-bunden bæftan to his bæce. and  
*blow He was nevertheless bound behind to his back and*  
 heora anum betæht þæt he hine bereafode. Ða ongan se hine  
*of-them to-one committed that he him robbed Then began he him*  
 befrinan hwæðer he forht wære. oððe hwæt he manna wære.  
*ask whether he afraid were or what he of-men were*  
 oþþe he cristen wære. Ða andwyrde martinus him anræd-lice.  
*or he christian were Then answered martin him resolutely*  
 and cwæð þæt he nære swa orsorh on eallum his life.  
*and said that he not-were so free-from-care in all his life*  
 for þam þe he wiste to-werde godes mild-heort-nysse swiþost  
*for that that he knew coming of-god mercy most*  
 on þam costnungum. and cwæð þæt he besargode swiðor his  
*in the temptations and said that he lamented more his*  
 gedwyldes þæt he unwyrðe wæs godes mild-heort-nysse. Began  
*error that he unworthy was of-god mercy Began*  
 ða to bodigenne þa godspellican lare swa lange þam sceaðan  
*then to preach the gospel teaching so long to-the robber*  
 oþþæt he ge-lyfde on god. and martine fyligde micclum hine  
*until he believed in god and martin followed greatly him*  
 biddende þæt he him fore gebæde. and he forð þurh-wunode  
*asking that he him for prayed and he forth continued*  
 on æwfæstre drohtnunge. and eft us þis cydde.  
*in devout life and afterward to-us this made-known*

170 Ða þa he com to mediolana. þa ge-mette hé ænne deofol on  
*Then when he came to milan then met he a devil in*  
 menniscum hiwe. and he martinum befrán hwider he siðode.  
*human form and he martin asked whither he journeyed*  
 Ða sæde him se halga þæt he þider ferde þe hine drihten  
*Then said him the saint that he thither went whither him lord*  
 clypode. Ða cwæð se scucca sona him to andsware. Swa  
*called Then said the demon at-once him as answer So*  
 hwider swa þu færst. oððe swa hwæt swa þu beginst. þe bið  
*whither so thou goest or so what so thou beginnest to-thee is*  
 wiþer-ræde seo deofol. and se halga wer him cwæð to. Drihten  
*hostile the devil and the holy man him said to Lord*  
 me is on fultume. ne ondræde ic hwæt man me dó. and se  
*me is for help not dread I what one me do and the*  
 deofol þær-rihte fordwán on his ge-sihðe. Martinus þa ferde forð  
*devil straightway vanished in his sight Martin then went forth*  
 swa he ge-mynte. and his modor ge-bigde to godes biggencgum.  
*as he intended and his mother turned to of-god worships*  
 and to þam halgan fulluhte. þeah þe his fæder nolde bugan  
*and to the holy baptism though that his father would-not bow*  
 of þam gedwylde. and þeah þurh drihtnes fultum martinus  
*from the error and yet through of-lord help martin*  
 geriht-læhte manega of þam folce. Ða asprang geond ealle  
*corrected many of the people Then sprang throughout all*  
 woruld arrianes gedwyld. and martinus mid geleafan micclum  
*world of-arius heresy and martin with faith greatly*  
 wan ongean. oðþæt he wearð ge-swenct mid swiðlicum  
*fought against until he was afflicted with severe*  
 witum. and openlice be-swungen. and of þære byrig adræfed.  
*torments and openly beaten and from the city driven-out*

He ferde þa ongean to italian lande. and on mediolana him 188

*He went then back to italian land and in milan for-him*

mynster arærde. forðan-þe se foresæda hilarius was afaren to

*monastery raised because the aforesaid hiliary was gone to*

wræc-siðe. for þam ylcan ge-dwylde þe þa dwollice asprang.

*exile for the same heresy which then foolishly sprang*

ac þa gedwol-men sona hine adrifon þanon. and hé ferde swá

*but the heretics at-once him drove thence and he went so*

þanon to sumum ig-lande gallinaria ge-haten. mid anum halgum

*thence to a-certain island gallinaria called with a holy*

mæsse-preoste. se leofode on wæstene be wyrta morum lange.

*mass-priest who lived in desert by of-plants roots long*

Martinus þa on þære tide on his mete þigde þa ættrian wyrt.

*Martin then at the time in his food ate the poisonous plant*

þe elleborum hatte. and þæt attor sona hine swiðe þreade

*which hellebore is-called and the poison at-once him greatly afflicted*

fornean to deaðe. ac he feng to his ge-bedum. and eall seo

*nearly to death but he took to his prayers and all the*

sarnys him sona fram ge-wát. Þa æfter sumum fyrste þa ða

*pain him at-once from departed Then after some time then when*

he of-axod hæfde þæt se halga hilarius ham cyrran moste. of

*he learned had that the holy hiliary home return might from*

þam wrec-siðe. þa ge-wende he to him. and he mid arwurðnyse

*the exile then went he to him and he with honor*

hine eft under-feng. and martinus ða siððan him mynster

*him again received and martin then afterward for-him monastery*

þær arærde. gehende þære byrig. þe is gehaten pictauis.

*there raised near the city which is called poitiers*

Ða com an ge-cristnod man and ge-cuð-læhte to martine. 207

*Then came a catechumen man and became-acquainted with martin*

and wunode mid him wolde his lare underfôn ac æfter

*and dwelt with him would his teaching receive but after*

feawum dagum he wearð færlice seoc. swa þæt he forð-ferde  
*few days he was suddenly sick so that he departed*  
 unge-fullod sona. and se halga martinus næs æt ham þa  
*unbaptized at-once and the holy martin not-was at home the*  
 hwile. Ða gebroþra sarige þa sæton ofer þæt lic. and martinus  
*while The brothers sorrowful then sat over the body and martin*  
 com þa micclum dreorig. and het hi gan út and  
*came then greatly sad and commanded them go out and*  
 be-hæpsode þa duru. and astrehte hine sylfne sona ofer þone  
*bolted the door and stretched him self at-once over the*  
 deadan biddende his drihten þæt he þone deadan arærde. Ða  
*dead-one praying his lord that he the dead-one raised Then*  
 æfter sumum fyrste he ge-fredde on his mode. þæt godes miht  
*after some time he felt in his mind that of-god might*  
 wæs towerd. and he astod þa up an-bidigende unforht his  
*was present and he stood then up awaiting unafraid of-his*  
 bena tiða. Ða æfter twam tidum astyrode se deada eallum  
*prayers granting Then after two hours stirred the dead-one with-all*  
 limum. and lociende wæs. Ða clypode martinus micclum  
*limbs and looking was Then called martin greatly*  
 þancigende gode. and þa þe þær-ute stodon instopon sona  
*thanking god and those who there-outside stood stepped-in at-once*  
 swiðe ablicgede. þæt hi gesawon þa libban þone þe hi  
*greatly amazed that they saw then living him whom they*  
 ær for-leton deadne. He wearð þa sona ge-fullod. and he  
*before left dead He was then at-once baptized and he*  
 siððan leofode manega gear. and mannum sæde þæt he to  
*afterward lived many years and to-men said that he to*  
 þæs hextan deman heh-setle wære gebroht. and þær him  
*of-the highest judge high-seat were brought and there him*  
 wæs ge-demed to dimre stowe. þær he unrot wunode. mid  
*was judged to dim place where he sad dwelt with*

woruld-mannum. on witnungum þa hwile. and þa wearð  
*world-men in punishments the while and then was*  
 gecyð þurh twegen englas þam ælmihtigan deman þæt  
*made-known through two angels to-the almighty judge that*  
 he se man wære þe martinus fore gebæd. and þa wearð  
*he the man were whom martin for prayed and then was*  
 eft geboden. þurh þa ylcan englas þæt he wurde gelæd  
*again commanded through the same angels that he were led*  
 to life ongean. and martine agifen. and hit wearð þa swa.  
*to life back and to-martin given and it was then so*  
 Ða asprang martines hlisa geond þæt land wide. þæt se 237  
*Then sprang of-martin fame throughout the land widely that he*  
 þe halig wæs on weorcum. wære apostolic wer ge-lyfed.  
*who holy was in works were apostolic man believed*  
 Eft æfter sumum fyrste ferde se halga wer ofer sumes þegenes 239  
*Again after some time went the holy man over of-a-certain thane*  
 land lupicinus gehaten. Ða gehyrde he feorran færlice hream.  
*land lupicinus called Then heard he from-afar suddenly cry*  
 wependre meniu. and he wearð þa ge-stedegod befrinende  
*of-weeping multitude and he was then stopped asking*  
 georne hwæt þæt fær-lices wære. Him wearþ þa ge-sæd þæt  
*eagerly what the sudden-thing were Him was then said that*  
 sum unge-sælig man hine sylfne ahenge. of þære hiw-rædene.  
*a-certain unhappy man him self hanged of the household*  
 and swa hangigende hine sylfne adydde. Martinus þa inn-eode  
*and so hanging him self killed Martin then went-in*  
 þær se man læg dead. and adræfde ut ealle þa meniu. and  
*where the man lay dead and drove out all the multitude and*  
 hine sylfne astrehte ofer þone sawl-leasan lichaman. sume hwile  
*him self stretched over the soulless body some while*  
 on ge-bedum. and he sona ge-edcucode. and mid geornfulre  
*in prayers and he at-once revived and with eager*

elnunge up arisende wæs. and nam martinus swiþran hand [and]  
 zeal up rising was and took of-martin right hand and  
 mid him astod and forð-stop mid him. on þæs folces gesihðe.  
 with him stood and stepped-forth with him in of-the people sight  
 254 On þære ylcan tide þæt turonisce folc wilnigende wæs þæt  
 In the same time the tours people desiring was that  
 martinus wære to bisceope ge-halgod to heora burh-scire. ac  
 martin were as bishop consecrated for their city-shire but  
 martinus nolde ut of þam mynstre na hwider. oþ þæt sum  
 martin would-not out from the monastery — anywhere until that a-certain  
 his neh-gebura gesohte his fet sæde þæt his wif lage swiðe  
 his neighbor sought his feet said that his wife lay very  
 ge-brocod. and befeat þa un-eaþe þæt he ut ferde. and seo  
 afflicted and got then with-difficulty that he out went and the  
 burh-warū cepte hwænne he ut come. and gelæhton hine sona.  
 city-folk watched when he out came and seized him at-once  
 and gelæddon to þære byrig turonia gehaten þæt he wurde  
 and led to the city tours called that he were  
 gehadod. Ða clypode eall seo meniu and cwædon an-modlice  
 consecrated Then called all the multitude and said unanimously  
 þæt martinus wære wyrðe þæs hades. and ge-sælig sacerd to  
 that martin were worthy of-the order and blessed priest for  
 swilcum bisceop-dome. Ðær wæron bisceopas of gehwilcum  
 such bishopric There were bishops from each  
 burgum to þære ge-corennysse. þa wið-cwædon hī sume þæt  
 cities at the election then gainsaid they some that  
 martinus nære wyrðe swa miceles hades. for his wacum  
 martin not-were worthy of-so great order for his mean  
 gyrlum. and þær wið-cwæð swiþpost an þæra bisceopa defensor  
 garments and there gainsaid most one of-the bishops defensor  
 gehaten. ac he wearð gescynd þurh godes seþunge. Ða sceolde  
 called but he was confounded through of-god testimony Then must

man rædan sume rædinge him æt-foran. ac se rædere wæs  
*one read some reading them before but the reader was*  
 utan belocen. þa ge-læhte sum preost ænne sealtere sona.  
*outside locked then seized a-certain priest a psalter at-once*  
 and þæt ærest gemette rædde him æt-foran þæt wæs þis fers.  
*and that first met read them before that was this verse*  
 Of unsprecendra muþe. and sucendra þu ful-fremedest þin 277  
*From of-unspeaking mouth and of-sucking thou perfectedst thy*  
 lof drihten for þinum feondum. þæt þu towurpe feond and  
*praise lord for thy enemies that thou overthrow enemy and*  
 defensor. Sona swa his fers wæs æt-foran him geræd. þa  
*defender As-soon as its verse was before them read then*  
 wearð þæt folc astyrod onswiðlicum hreame. þæt godes sylfes  
*was the people stirred with-violent cry that of-god self*  
 seðung þær geswutelod wære. and defensor mihte his mán  
*testimony there revealed were and defensor could his wickedness*  
 þær to-cnawan. and þæt god wolde wyrcean his lof on þam  
*there perceive and that god would work his praise in the*  
 un-scæððigan martine. and gescyndan defensor. Þa under-feng  
*innocent martin and confound defensor Then received*  
 se halga wer bisceop-hadunge þær. and þone hād swa ge-heold.  
*the holy man bishop-consecration there and the order so held*  
 swa hit is unsecgendlic. mid þære ylcan an-rednysse. þe he  
*as it is unspeakable with the same constancy which he*  
 ær onwunode. mid þær ylcan eadmodnysse. and mid þam  
*before in-dwelt with the same humility and with the*  
 ærran reafe. and swa he wæs ge-fylled mid ge-þungen-nysse.  
*former garment and so he was filled with excellence*  
 and mid þæs hades. wurð-scype. þæt he mid weorcum gefylde  
*and with of-the order dignity that he with works fulfilled*  
 ge þone bisceop-dóm. mid eallum wurð-scipe. ge þone  
*both the bishopric with all dignity and the*

munuc-hád betwux mannum ge-heold. He wæs soðfæst on  
*monk-hood among men held He was truthful in*  
 dome. and est-ful on bodunge. arwurð-ful on þeawum. and  
*judgment and devout in preaching venerable in manners and*  
 þurh-wacol on ge-bedum. singal on rædinge. ge-stæððig on his  
*wakeful in prayers constant in reading steadfast in his*  
 lece. arfæst on ge-wilnunge. and arwurðful on his þenungum.  
*look pious in desire and venerable in his services*

298 Eala hwilc wel-willend-nys wæs on his spræcum. and hwilc  
*O what benevolence was in his speeches and what*  
 ge-þungennys wæs on his þeawum. and hu micel glædnys  
*excellence was in his manners and how great gladness*  
 on gastlicum dædum wunode on þam halgan mid healicre  
*in spiritual deeds dwelt in the saint with high*  
 fremminge. Eadig wæs se wer. on þam ne wunode nan  
*performance Blessed was the man in whom not dwelt any*  
 facn. nænne hé ne for-demde. ne nanum hé ne for-geald  
*deceit none he — condemned nor to-any he — repaid*  
 yfel mid yfele. ac he eaðelice for-bær manna teonrædene mid  
*evil with evil but he easily endured of-men injury with*  
 micclum ge-þylde. Ne geseah hine nan man nates-hwon yrre.  
*great patience Not saw him any man at-all angry*  
 ne on mode murcnigende. ne mislice ge-worhtne. ac on anre  
*nor in mind murmuring nor variously wrought but in one*  
 anrædnysse æfre wunigende ofer mannes gemet. mid mycelre  
*constancy ever dwelling beyond of-man measure with great*  
 glædnysse. Sume hwile he hæfde hus wiþ þa cyrcan. þa  
*gladness Some while he had house by the church then*  
 æfter sumum fyrste for þæs folces bysnunge. and for þære  
*after some time for of-the people example and for the*  
 unstil-nysse. he ge-staðelode him mynster twa mila of þære  
*unquietness he established for-him monastery two miles from the*



byrig. and seo stow wæs swa digle þæt he ne ge-wilnode nanes  
city and the place was so secret that he not desired any  
opres wæstenes. On ane healfe þæs mynstres wæs an ormæte  
other desert On one side of-the monastery was an enormous  
clif ascoren rihte adune. and seo deope ea liger gehaten.  
cliff cut straight down and the deep river loire called  
læg on oðre sidan. swa þæt man ne mihte to þam mynst[r]e  
lay on other side so that one not could to the monastery  
cuman butan þurh ænne pæð þæt he in-ganges bæde.  
come except through one path that he entrance asked  
Hund-eahtatig muneca on þam mynstre wunodon under 320  
Eighty monks in the monastery dwelt under  
martines lareow-dome mærlíce drohtnigende. and ealle heora  
of-martin teacher-dom gloriously living and all their  
þing him wæron gemæne. and þær nan man næfde nan þing  
things them were common and there no man had any thing  
synderlices. ne hi cepes ne gymdon. ne naht syllan ne moston.  
private nor they trade — heeded nor aught sell — might  
buta þam anum þe heora big-leofan forð dydon. ne moste  
except those only who their sustenance forth did not might  
þær nan broðor begán nænne cræft. buton he hine ge-bæde.  
there any brother practice any craft unless he him prayed  
oððe béc write. Ða wæron gebysgode þa ylðran ge-broðra  
or books wrote Then were busied the elder brothers  
on singalum gebedum. and seo iuguð wrat. and wunodon  
in continual prayers and the youth wrote and dwelt  
on stilnysse. swa swa him gewissode martinus. At-somne hi  
in stillness so as them guided martin Together they  
æton on ge-settum timan. and hi wines ne gymdon buton  
ate at set time and they wine not heeded except  
wan-halum mannum. and manega þær hæfdon hæran to lice.  
for-sick men and many there had haircloths to body

and þær hnesce gewæda. wæron to læhtre getealde. Æþel-borene  
*and there soft garments were for vice counted Noble-born*  
 weras þær wunodon on þam mynstre. þe wæron estlice afedde.  
*men there dwelt in the monastery who were delicately brought-up*  
 ac hi gewyldon hi swa-þeah to þære ylcan stiðnyssse þe  
*but they subdued them nevertheless to the same strictness which*  
 þær stod on þam mynstre. and manega we ge-sawon siððan  
*there stood in the monastery and many we saw afterward*  
 of þam bisceopas. Lá hwilc burhscír wæs þe nolde bisceop  
*of them bishops O what city-shire was that would-not bishop*  
 geceosan of martines mynstre. for his mærum gebysnungum.  
*choose from of-martin monastery for his glorious examples*

341 Ðær wæs þa ge-hende þam halgan mynstre swilce an halig  
*There was then near the holy monastery as-if a holy*  
 stow swyðe gewurðod fram folces mannum. swilce ðær  
*place greatly honored by of-people men as-if there*  
 martyres lagon. and þa ærran bisceopas arwurðoden þa stowe.  
*martyrs lay and the former bishops honored the place*  
 and þær weofod ge-halgodon wolice swa-ðeah. Martinus ða  
*and there altar hallowed wrongly nevertheless Martin then*  
 ne ge-lyfde þam leasum ge-dwimore. ac axode smealice þa  
*not believed the false delusion but asked closely the*  
 yldostan preostas þæs martyres naman. oþþe hwænne he  
*eldest priests of-the martyr name or when he*  
 ge-martyrod wære. ac heora nan nyste nan gewis be þam.  
*martyred were but of-them none knew any certainty about that*  
 Þa nolde martinus ge-neosian þa stowe. ne þam folce  
*Then would-not martin visit the place nor the people*  
 ne lyfde. ac fór sume dæg tó mid feawum ge-bróþrum.  
*— believed but went a-certain day to with few brothers*  
 and stód æt þære byrgene. biddende þone ælmihtigan god.  
*and stood at the tomb praying the almighty god*

þæt he be þam geswutelode hwæt he soþlice wære. oððe  
*that he about that revealed what he truly were or*  
 hwilcere geearnunge þe þær bebyrged wæs. and ge-wurðod  
*of-what merit who there buried was and honored*  
 oþ þæt. Ða be-seah se halga wer to his wynstran healfe.  
*until that Then looked the holy man to his left side*  
 and geseah þær standan ane atelice sceaðe. and sæde þæt he  
*and saw there stand a horrible shade and said that he*  
 wære ofslagen for ðyffe. and on wite wunode. na on wuldre  
*were slain for theft and in torment dwelt not in glory*  
 mid martyrum. and wære gewurðod wolice fram þam folce.  
*with martyrs and were honored wrongly by the people*  
 Hit wæs wundorlic swa-þeah þæt hine swutollice ge-hyrdon 361  
*It was wonderful nevertheless that him clearly heard*  
 calle þe ðær wæron. ac hi ne ge-sawon hine butan  
*all who there were but they not saw him except*  
 martinus ana þe hit him eallum sæde. He het sona  
*martin alone who it to-them all said He commanded at-once*  
 þa awæg dón þæt weofod of þære stowe. and þæt folc  
*then away take the altar from the place and the people*  
 alysde fram þam leasum ge-dwylde.  
*freed from the false error*  
 Æft on sumne sæl siðode martinus on his bisceop-ric. þa 366  
*Again at a-certain time journeyed martin in his bishopric then*  
 bær man þær an lic anes hæðenes mannes þæt hi hine  
*bore one there a body of-a heathen man that they him*  
 be-byrigdon. Ða be-heold martinus þa hæðenan feorran. and  
*buried Then bebold martin the heathens from-afar and*  
 wende þæt hi bæron swa swa heora gewune wæs heora  
*supposed that they bore so as their custom was their*  
 deofol-gild dwollice ofer heora land. and worhte þa rode-tacn  
*devil-idol foolishly over their land and made then rood-sign*

wiþ þæs folces werd. and beað him on godes naman þæt  
*toward of-the people -ward and commanded them in of-god name that*  
 hi hit ne bæron na furðor. ac aledon þa byrðene. and þa  
*they it not bore — further but laid-down the burden and the*  
 bær-men sona stede-fæste stodon. swilce hi astifode wæron.  
*bearers at-once steadfast stood as-if they stiffened were*

Þær mihte wundrian se ðe wære gehende hu þa earman  
*There could wonder he who were near how the wretched*  
 bær-menn gebundene to eardan wendon hi abutan. woldon  
*bearers bound to earth turned them about would*  
 forð gán. ac ða þa hi ne mihton of þære moldan astyrian.  
*forth go but then when they not could from the mold stir*

þa asetton hí þæt lic. and beseah ælc to oþrum swiðe  
*then set they the body and looked each to other greatly*  
 wundrigende. hwi him swa ge-lumpe. Ac þa þa martinus  
*wondering why them so befell But then when martin*  
 oncneow þæt hí mid lice ferdon na mid deofol-gilde. þa  
*perceived that they with body went not with devil-idol then*  
 dyde he up his hand. and sealde him leafe to siþigenne forð.  
*put he up his hand and gave them leave to journey forth*  
 and þæt lic to berenne to byrgene. swa swa hí ge-mynton.  
*and the body to bear to burial so as they intended*

386 Ðus se halga bisceop geband hí mid worde. and eft  
*Thus the holy bishop bound them with word and afterward*  
 þa ða he wolde let hí awæg gán.  
*then when he would let them away go*

388 Se halga martinus to-wearp sum hæðen-gild on sumere  
*The holy martin threw-down a-certain heathen-temple at a-certain*  
 tide. on sumere stowe. þa wæs an pin-treow wið þæt  
*time in a-certain place then was a pine-tree by the*  
 templ ge-friðed swiðe halig ge-teald on þa hæþenan wisan.  
*temple protected very holy counted in the heathen manner*

þa wolde he for-ceorfan eac swilce þæt treow. ac ða  
*then would he cut-down also likewise the tree but the*  
 hæðen-gildan þam halgan wið-cwædon. sædon þæt hi ne  
*heathen-worshippers to-the saint gainsaid said that they not*  
 mihton on heora mode findan. þæt he þæt treow for-curfe.  
*could in their mind find that he the tree cut-down*  
 þeah ðe he heora templ towurpe. Ða cwæð se halga bisceop  
*though that he their temple threw-down Then said the holy bishop*  
 þæt on þam beame nære nan synderlic halignyss. and sæde  
*that in the tree not-were any special holiness and said*  
 þam hæpenum þæt hi swiðor sceoldon þone soðan god  
*to-the heathens that they rather should the true god*  
 wurðian. and aheawen þæt treow þe wæs ge-halgod deofle.  
*worship and hew-down the tree which was hallowed to-devil*  
 Ða cwæð an ðæra hæpenra to þam halgan bisceope. Gif þu  
*Then said one of-the heathens to the holy bishop If thou*  
 ænigne truwan hæbbe on þinum gode. we for-ceorfað þæt  
*any trust have in thy god we cut-down the*  
 treow. and þu hit feallende under-foh. and gif þin god is  
*tree and thou it falling receive and if thy god is*  
 mid ðe. þu gæst aweg gesund. Martinus ða unforht fæste  
*with thee thou goest away sound Martin then unafraid firmly*  
 on god gebyld be-het þæt he wolde mid weorcum þæt  
*in god emboldened promised that he would with works that*  
 ge-fyllan. Hi þa ealle glæd-mode begunnon to ceorfenne  
*fulfill They then all glad-minded began to cut*  
 þone heagan pin-beam. and he wæs a-hyld on ane healfe þæt  
*the high pine-tree and it was inclined on one side that*  
 man eaðe mihte witan hwider he sigan wolde. and hi setton  
*one easily could know whither it sink would and they set*  
 martinum þær-foran ongean. þæt he hine offeallan sceolde.  
*martin there-before opposite that it him full-on should*

- 411 **Þa** wæron his munecas wundorlice afyrhte. and nan oðer  
*Then were his monks wonderfully afraid and no other*  
 ne wendon buton he wurde ðær of-horen. and se beam þa  
*— supposed but he were there crushed and the tree then*  
 feallende beah to martine. Martinus þa unforht ongearn þæt  
*falling bent to martin Martin then unafraid against the*  
 feallende treow worhte rode-tacn. and hit wende þa ongearn.  
*falling tree made rood-sign and it turned then back*  
 swilce hit sum færlíc þoden bydde under-bæc. swa þæt  
*as-if it a-certain sudden whirlwind drove backward so that*  
 hit of-feol for-nean þæs folces micelne dæl. þe þær orsorge  
*it fell-on nearly of-the people great part who there free-from-care*  
 stodon. Þa hrymdon þa hæþenan mid healicre wundrunge.  
*stood Then cried the heathens with high wonder*  
 and þa munecas weopan for þære wundorlican blysse. and  
*and the monks wept for the wonderful bliss and*  
 hi ealle cristes naman clypodon mid herunge. and eall se  
*they all of-christ name called with praise and all the*  
 leod-scipe to geleafan þa beah. To þam swiðe hi wurdon  
*nation to faith then bowed To that greatly they were*  
 þurh þæt wundor gecyrrede. þæt hi geond eall þæt land mid  
*through the wonder converted that they throughout all the land with*  
 ge-leafan a-rærdon cyrcan. and mynstra. and martinus æfre swa  
*faith raised churches and monasteries and martin ever so*  
 hwær swa he þa deofol-gild to-wearp. swa worhte he cyrcan.  
*where so he the devil-temples threw-down so built he churches*  
 427 **Hwilon** eac se halga wer towearp an hæðen-gild. þa sette  
*Once also the holy man threw-down a heathen-temple then set*  
 he sona fyr on þæt feondlice templ þæt hit bradum lige  
*he at-once fire on the fiendish temple that it with-broad flame*  
 brastligende hreas. Þa wende þæt fyr forð mid þam winde  
*crackling fell Then turned the fire forth with the wind*

to anum þære huse. þe þær ge-hendost stód. ac martinus  
*to one of-the house which there nearest stood but martin*  
 mid ofste uppon þæt hus astah. and sette hine sylfne  
*with haste upon the house ascended and set him self*  
 ongean þone swegendan fyr. Þær mihte wundor ða geseon.  
*against the roaring fire There could wonder then see*  
 se ðe wære gehende. hu se wínd. and se líg. wunnon him  
*he who were near how the wind and the flame strove them*  
 betwinan. se wind blew ðone líg. ac he wand ongean  
*between the wind blew the flame but it turned back*  
 for-beah þone halgan wer þe on þam huse wæs. and þæt  
*avoided the holy man who in the house was and that*  
 án for-bærnde þe him be-boden wæs.

*alone burned which it commanded was*  
 Eft on sumere wic ðe wæs librosum ge-haten. wolde se 439  
*Again in a-certain village which was levrourx called would the*  
 halga martinus to-wurpan an templ þæt wæs þearle welig  
*holy martin throw-down a temple which was exceedingly wealthy*  
 hus ge-wurðod þam deofflum þa forwyrndon þa hæþenan þam  
*house honored to-the devils then refused the heathens the*  
 halgan were þæs. and hine adræfdon ge-drefedne þanon. Ða  
*holy man that and him drove troubled thence Then*  
 ferde martinus na swyðe feor þanon and scrydde hine mid hæran  
*went martin not very far thence and clothed him with haircloth*  
 and mid axan bestreowode fæstende þry dagas. and his drihten  
*and with ashes strewed fasting three days and his lord*  
 bæd. þæt he mid heofon-licre mihte þæt hæðene templ þa þa  
*asked that he with heavenly might the heathen temple then when*  
 he mid his cræfte hit to-cwysan ne mihte. Æfter ðam fæstene  
*he with his craft it crush not could After the fast*  
 him comon færlíce to twegen scinende englas. mid sperum and  
*him came suddenly to two shining angels with spears and*

scyldum. swilce on gelicnysses heofonlices werodes, secgende  
*shields as-if in likeness of-heavenly host saying*  
 þam halgan þæt se hælend hi sende þæt hi þæt cyrlisce folc  
*to-the saint that the savior them sent that they the rustic people*  
 afligan sceoldon. and martine fultumian þæt hi ne mihton  
*put-to-flight should and martin help that they not could*  
 wið-standan. Martinus þa ferde to þære fore-sædan deofol-gilde.  
*withstand Martin then went to the aforesaid devil-temple*  
 and mid þæra engla fultume mannum onlocigendum þæt  
*and with of-the angels help to-men looking-on the*  
 tempel eall to-wearp. and þa weofode to duste. ealle þa  
*temple all threw-down and the altars to dust all the*  
 anlicnyssa heora arwurðra goda. Ða ne mihton þa hæðenan  
*images of-their honored gods Then not could the heathens*  
 martine wið-cweðan. ac þurh þa god-cundan mihte micclum  
*martin gainsay but through the divine might greatly*  
 wurdon afyrhte, and gelyfdon on god. mid ge-leafan clypigende.  
*were afraid and believed in god with faith calling*  
 þæt se god wære to wurpigenne þe se halga wer bodode.  
*that the god were to worship whom the holy man preached*  
 and heora godas to forlætenne þe him fremion ne mihton.  
*and their gods to forsake who them profit not could*  
 464 Hwilon on sumere tide swa swa us segð seo racu to-wearp  
*Once at a-certain time so as us says the narrative threw-down*  
 se halga bisceop sum swiplice hæþengild. þa sáh him on  
*the holy bishop a-certain mighty beathen-temple then rushed him on*  
 sona þæt cyrlisce folc swyðe wedende swa swa hi wæron  
*at-once the rustic people very raging so as they were*  
 hæþene. and heora án sona his swurd ateah. Se bisceop him  
*beathen and of-them one at-once his sword drew The bishop him*  
 to-geanes bræd of his ceppan. and a-þenode his swuran þam  
*against drew off his cloak and stretched his neck to-the*



sleandum hæpenum, and se hæpena ða. þa þa he hine slean  
*striking beatben and the beatben then then when he him slay*  
 wolde. þa feoll he under-bæc mid fyrhte for-numen. and bæd  
*would then fell he backward with fear seized and asked*  
 him forgifennysse æt þam halgan bisceope. Ðysum weorce  
*him forgiveness from the holy bishop To-this work*  
 wæs sum oþer gelic þa þa he eac towearp sum oðer  
*was a-certain other like then when he also threw-down a-certain other*  
 hæpen-gild. þa sloh sum hæpen man to þam halgan were.  
*beatben-temple then struck a-certain beatben man to the holy man*  
 ac mid þam swenge hæpte þæt swurd him of handum.  
*but with the blow slipped the sword him from hands*  
 and ne mihte nan hit næfre syððan findan. Witodlice  
*and not could any it ever afterward find Certainly*  
 for-oft þa þa him wið-cwædon þa hæpenan þæt he heora  
*very-often then when him gainsaid the beatbens that he their*  
 hæpen-gild swa hux-lice ne to-wende. þa bodode he him  
*beatben-temple so contemptuously not overturned then preached he them*  
 swa lange þone soðan ge-leafan. oð-þæt he ge-lipe-wæhte.  
*so long the true faith until he made-pliant*  
 to geleafan heora wurðfullan templ. Swa micele mihte he  
*to faith their honored temple So great might he*  
 hæfde menn to ge-hælenne. þæt nan adlig man naht eaðe  
*had men to heal that no sick man aught easily*  
 him to ne com. þæt he ne wurde sona wundorlice gehæled.  
*him to — came that he not were at-once wonderfully healed*  
 On treueris wæs sum mæden swiðlice ge-untrumod licgende 487  
*In trier was a-certain maiden severely sickened lying*  
 on paralisin. oððæt hire lima ealle wurden adeadode. and heo  
*in paralysis until her limbs all were deadened and she*  
 unwene læg. Ða wearþ ge-cydd þam fæder þæt martinus come  
*hopeless lay Then was made-known to-the father that martin came*

þa into þære byrig. and he arn to þam halgan. and ge-sohte  
*then into the city and he ran to the saint and sought*  
 his fét mid swyðlicum wope biddende þone bisceop þæt he hi  
*his feet with great weeping asking the bishop that he her*  
 bletsode. ic ge-lyfe he cwæð. þæt heo libbe þurh þe. Martinus  
*blessed I believe he said that she live through thee Martin*  
 þa cwæð. þæt hit his mihta næron to swilcere dæde. ac se  
*then said that it his powers not-were for such deed but the*  
 fæder ne ge-swác hine to biddenne mid wope oppæt þa opre  
*father not ceased him to ask with weeping until the other*  
 bisceopas þe mid martine wæron gemacodon þæt he eode to  
*bishops who with martin were caused that he went to*  
 þam licgendan mædene. and ormæte meniu þær-ute and-bidode  
*the lying maiden and enormous multitude there-outside waited*  
 hwæt se bisceop don wolde. Ða astrehte martinus to moldan  
*what the bishop do would Then stretched martin to mold*  
 his lima. and gehalgode siððan sumne dæl eles and dyde on þæs  
*his limbs and ballowed afterward some part of-oil and put in of-the*  
 mædenes muð. and heo mihte þa spræcan. and ealle hire lima  
*maiden mouth and she could then speak and all her limbs*  
 endemes cucodon. and heo ða hál arás þam folce onlocigendum  
*together revived and she then whole arose to-the people looking-on*  
 506 Ða wæs sum heah-þegen gehaten tetradius. and his þeowa  
*Then was a-certain high-thane called tetradius and of-his servant*  
 manna an wæs þearle awed. þa bed he þone halgan þæt he  
*men one was exceedingly mad then asked he the saint that he*  
 his hand him onsette. Martinus þa hét þa þone man  
*his hand him set-on Martin then commanded then the man*  
 him to lædan. ac nan man ne dorste to þam deofol-seocan  
*him to lead but no man — dared to the devil-sick*  
 gán forþan-ðe he wundorlice wedde. mid þam muþe. and  
*go because he wonderfully raged with the mouth and*

elcne wolde teran þe him in to-eode. Tetradius þa sylf com.  
*each would tear who him into went Tetradius then self came*  
 and gesohte þone halgan biddende eadmod-lice þæt he to  
*and sought the saint asking humbly that he to*  
 þam earman eode. Ða cwæð se halga wer þæt he to his huse  
*the wretch went Then said the holy man that he to his house*  
 gan nolde hæþenes mannes and manfulles lifes. Se hæðena  
*go would-not of-beathen man and of-wicked life The beathen*  
 þegen þa behet þam halgan were þæt he wolde cristen  
*thane then promised the holy man that he would christian*  
 beon. gif se cnapa wurde hal. and martinus sona siðode  
*be if the boy became whole and martin at-once journeyed*  
 to þam woda. and his hand him on asette. and gescynde  
*to the mad-one and his hand him on set and confounded*  
 þone deofol fram þam gewitleasum men. and he wearð sona  
*the devil from the witless man and he became at-once*  
 hál. Tetradius ða sona þa he þæt ge-seah. gelyfde on urne  
*whole Tetradius then at-once when he that saw believed in our*  
 drihten. and let hine cristnian. and æfter lytlum fyrste he  
*lord and let him christen and after little time he*  
 wearð gefullod. and martinum wurðode mid wu[n]dorlicre  
*was baptized and martin honored with wonderful*  
 lufe. forþan-ðe he wæs ealdor witod-lice his hæle.  
*love because he was author truly of-his health*

On ðære ylcan tide on þam ylcan fæstene eode martinus to anes 527  
*At the same time in the same fortress went martin to of-a*  
 mannes huse. þa æt-stod he færllice æt-foran þam þrex-wolde.  
*man house then stood he suddenly before the threshold*  
 cwæð þæt he egeslicne feond on þam incofan gesawe. Martinus  
*said that he terrible fiend in the inner-room saw Martin*  
 þa het þone hetolan deofol. þæt he þanon ge-wite. and  
*then commanded the hostile devil that he thence depart and*

he wearð þa yrre gelæhte ænne mannan and wearð him  
*he became then angry seized a man and got him*  
 on-innan. of þæs þegenes hiw-rædene. and he þearle þa  
*within of of-the thane household and he exceedingly then*  
 wedde. and began to toterenne þa þe he to mihte. Ða fleah  
*raged and began to tear those whom he to could Then fled*  
 seo hiw-ræden. and þæt folc eac swá. ac martinus eode ðam  
*the household and the people also so but martin went the*  
 wodan men togeanes het hine sona standan. and he stod  
*mad man toward commanded him at-once stand and he stood*  
 þa gynigende. and þywe mid muþe þæt he martinum abite.  
*then gaping and threatened with mouth that he martin bit*  
 Ða dyde martinus on muð þam wodan his agenne fingras.  
*Then put martin in mouth of-the mad-one his own fingers*  
 and het hine fretan gif he ænige mihte hæfde. ac he  
*and commanded him devour if he any might had but he*  
 wið-bræd þa ceafflas fram þære halgan handa. swilce fram hatan  
*drew-away the jaws from the holy hand as-if from hot*  
 isene. Ða adræfde se halga wer þone hetolan deofol of þam  
*iron Then drove the holy man the hostile devil from the*  
 ge-drehton menn. ac he ne moste faran þurh þone muð ut  
*afflicted man but he not might go through the mouth out*  
 þe martinus hrepode. ac fúllice ferde þurh his forð-gang ut.  
*which martin touched but foully went through his bowel out*

548 Betwux þam þe se bisceop on þære byrig wunode. þa  
*Between that that the bishop in the city dwelt then*  
 cydde man geond þa burh þæt þær cuman wolde tó.  
*made-known one throughout the city that there come would to*  
 onsigendan here. and hergian þa burh. Ða wearð eall  
*attacking army and harry the city Then was all*  
 seo burh-waru wundor-lice afyrht for þæs heres oðan. þa  
*the city-folk wonderfully afraid for of-the army terror then*

het martinus sona him læden to ænne wodne man. and  
*commanded martin at-once him lead to a mad man and*  
 he wearð him to ge-læd. Se halga wer ða het þone  
*he was him to led The holy man then commanded the*  
 wodan secgan gif hit soð wære be ðam onsigendan here.  
*mad-one say if it true were about the attacking army*  
 Ða andette se deofol þurh þæs ge-drehtan muð þæt six-tyne  
*Then confessed the devil through of-the afflicted-one mouth that sixteen*  
 deofle wæron þe worhton þisne hlisan. and to-seowon geond  
*devils were who wrought this rumor and sowed throughout*  
 þæt folc. þæt hi aflugdon martinum þurh ðone ogan swa  
*the people that they put-to-flight martin through the terror so*  
 of þære byrig. and hit eall wære leas be þam onsigendan  
*from the city and it all were false about the attacking*  
 here þa se fula gast þis sæde þa wæron hí orsorge.  
*army when the foul spirit this said then were they free-from-care*  
 Martinus hwilon ferde mid micelre meniu to parisian byrig. 562  
*Martin once went with great multitude to paris city*  
 and þa þa he binnan þæt get com. Ða wæs þær sum  
*and then when he within the gate came Then was there a-certain*  
 hreofla wundorlice to-hroren eallum mannum an-þræclīc. ac  
*leper wonderfully decayed to-all men terrible but*  
 martinus hine cyste. and his blet-sunge hine sealde. and he  
*martin him kissed and his blessing him gave and he*  
 sona wearð hal. and com þæs on mergen to martine blyðe  
*at-once became whole and came after-that in morning to martin blithe*  
 mid ge-halre hyde. his hæle ðancigende. Oft wurdon eac  
*with whole skin his health thanking Often were also*  
 ge-hælede fela untrume mēn þurh his reafes fnæda. þe fela  
*healed many sick men through of-bis garment fringes which many*  
 men of-atugon. and bundon on þa seocan. and him wæs bet  
*men drew-off and bound on the sick and them was better*

sona. Eac swilce of his bedstrewē man band on anne wodne.

*at-once Also likewise of his bed-straw one bound on a mad-one*

þa ge-wat se deofol him of. and he his ge-wit under-feng.

*then departed the devil him from and he his wit received*

574 Arborius wæs gehaten sum heah-þegen on þam lande.

*Arborius was called a-certain high-thane in the land*

swiðe geleafful man. and his dohtor læg on fefore þearle

*very faithful man and his daughter lay in fever exceedingly*

ge-brocod. þa brohte man sume dæg an ærend-gewrit to

*afflicted then brought one a-certain day a letter to*

þam ylcan þegene fram þam bisceope martine. and he hit

*the same thane from the bishop martin and he it*

lede on hire breoste ða þa hire hatost wæs and heo wearð

*laid on her breast then when to-her hottest was and she became*

hal sona. Ða wearð se fæder swa onbryrd. þæt he sona

*whole at-once Then was the father so stirred that he at-once*

be-hét gode hire mægþ-hád and hi to martine brohte. þæt

*promised to-god her maidenhood and her to martin brought that*

he his agene mihte on þam mædene oncneowe. ne he eac

*he his own might in the maiden perceived nor he also*

nolde þæt anig oðer man sceolde hire hád on sættan. butan

*would that any other man should her order on set but*

se halga martinus. Sum wer hatte paulinus þe wel þeah

*the holy martin A-certain man was-called paulinus who well throve*

on gode syððan. þa wurdon his eagan yfele ge-hefegode. mid

*in god afterward then were his eyes badly burdened with*

toswollenum breawum. and swið-licum myste swa þæt his seon

*swollen brows and great mist so that his pupils*

swyðe þeostrodon. þa hrepode martinus mid anre swingan.

*greatly darkened then touched martin with a stroke*

and eall seo sarnis him sona fram gewat. and se mist

*and all the pain him at-once from departed and the mist*

samod þurh martines hrepunge. He wæs swiðe welig man.

*together through of-martin touching He was very wealthy man*

ac he wearð swa onbryrd þæt he ealle his æhta endemes

*but he became so stirred that he all his possessions together*

beceapode. and dælde eall þearfum for his drihtnes lufon.

*sold and dealt all to-needy for of-his lord love*

Þa herode martinus þæs mannes dæda swyðe. and oþrum to 595

*Then praised martin of-the man deeds greatly and to-others as*

bysne sealde oft secgende be him. þæt he on þam timan

*example gave often saying about him that he in the time*

gefylde fægere þone cwyde. þe ure drihten cwæð to sumum

*fulfilled fairly the saying which our lord said to a-certain*

rican men. far and syle ealle þine æhta. and dæl þæt wurð

*rich man go and sell all thy possessions and deal the price*

þearfum. þonne hæfst þu gold-hord on heofonan rice.

*to-needy then hast thou gold-board in of-heaven kingdom*

On sumere tide martinus stah to anre up-flora. þa wæron 601

*At a-certain time martin climbed to an upper-floor then were*

þære hlæddre stapas alefede on ær. and toburston færinga þæt

*of-the ladder steps weakened — before and burst suddenly that*

he feol adune. and mid manegum wundum ge-wæht wearð

*he fell down and with many wounds weakened was*

swiðe. swa þæt he seoc læg on his synderlican inne. On

*greatly so that he sick lay in his private chamber In*

þære nihte him com an engel to him sylfum onlocigendum.

*the night him came an angel to him self looking-on*

and his lima smyrode mid halwendre sealfe. and he sona

*and his limbs anointed with healing salve and he at-once*

þæs on mergen hal forð-eode. swilce he untrum nære.

*after-that in morning whole went-forth as-if he sick not-were*

610 Maximus se casere þe wæs on martinus dæge. gelāðede  
*Maximus the emperor who was in of-martin day invited*  
 for-oft þone arwurðan wer þa ða he him wið spræc þæt  
*very-often the venerable man then when he him with spoke that*  
 he wære his ge-metta. þa for-hæfde he hine æfre fram his  
*he were his table-companion then withheld he himself ever from his*  
 ge-beorscipe. cwæð þæt he ne mihte his gemetta beon  
*feast said that he not could his table-companion be*  
 þe anne casere ofsloh. and oþerne aflymde. Ða andwyrde  
*who one emperor slew and another put-to-flight Then answered*  
 maximus martine and cwæð. þæt he næfre sylf-willes þone  
*maximus martin and said that he never voluntarily the*  
 anweald ne under-fenge. ac wære fram his cempum gecoren  
*power — received but were by his soldiers chosen*  
 unþances to ðam cyne-dome. and wið-cweðan ne mihte. and  
*unwillingly to the kingdom and gainsay not could and*  
 þæt he on-gean godes willan winnan ne mihte. and forþy mid  
*that he against of-god will fight not could and therefore with*  
 wæpnum hine werian sceolde. cwæð eac þæt nan man nære  
*weapons himself defend should said also that no man were*  
 fram him ofslagen buton þam anum þe him onfeohtende  
*by him slain except those only who him attacking*  
 wæron. Ða wearð martinus mid þæs caseres beladunge. and  
*were Then was martin with of-the emperor excuse and*  
 eac þurh his bene. gebiged to his ge-reordunge. He nolde  
*also through his prayer bent to his feasting He would-not*  
 næfre lyffettan ne mid olecunge spræcan ne furðon to þam  
*ever flatter nor with flattery speak nor even to the*  
 casere swa swa his geferan dydon. swa swa he on þam ylcan  
*emperor so as his companions did so as he at the same*  
 gereorde geswutelode mid dæde. He sæt to þam casere. and  
*meal revealed with deed He sat by the emperor and*



hi swyðe blyðe wæron for martines gereordunge. and man bær  
*they very blithe were for of-martin feasting and one bore*  
 þam casere swa swa hit gewunelic wæs wín on anre blede.  
*to-the emperor so as it customary was wine in a bowl*  
 Ða het he þone byrle beodon martine ærest. wolde 632  
*Then commanded he the cupbearer offer to-martin first would*  
 æfter ðam bisceope his bletsunge drincan. Martinus þa  
*after the bishop his blessing drink Martin then*  
 dranc. and his mæsse-preoste sealde healfne dæl þæs wætan  
*drank and to-bis mass-priest gave half part of-the liquid*  
 þe wæs on þære blede. for-þan-þe he wiste þæt he wurpost  
*which was in the bowl because he knew that he worthiest*  
 wæs. æfter him to drincenne. and hī ealle þæs wundrodon.  
*was after him to drink and they all that wondered*  
 and mærsodon his anræd-nysse geond ealne þone hired. He  
*and praised his constancy throughout all the household He*  
 sæde þa þam casere swa swa him becom siððan. þæt gif  
*said then to-the emperor so as him happened afterward that if*  
 he ferde to ge-feohte swa he gemynte ongean ualentinianum  
*he went to battle as he intended against valentinian*  
 þe he aflymde ær of his cyne-dome. þæt him come  
*whom he put-to-flight before from his kingdom that him came*  
 sigē. ac æfter lytlum fyrste he sceolde feallan ofslagan. and  
*victory but after little time he should fall slain and*  
 hit gewearð swa swa him gewitegode martinus. He ferde þa  
*it happened so as him prophesied martin He went then*  
 siþþan to feohtenne wið þone casere. and on þam forman  
*afterward to fight against the emperor and in the first*  
 onræse he afluide ualentinianum. ac eft embe geares  
*onrush he put-to-flight valentinian but afterward about of-year*

fyrst he beferde maximum binnan anre byrig aquileiam  
*space he surrounded maximus within a city aquileia*  
 ge-haten. and hine þær ofsloh. and siððan to his rice feng.  
*called and him there slew and afterward to his kingdom succeeded*  
 650 Martinus ferde hwilon to ualentiniane þam casere wolde for  
*Martin went once to valentinian the emperor would for*  
 sumere neode wið hine spræcan. ac his micle mod. and his  
*a-certain need with him speak but his great pride and his*  
 manfulla ge-bedda þe mid arrianiscum gedwylde dweligende  
*wicked bedfellow who with arian heresy erring*  
 lyfode. noldon geðafian þam halgan bisceope. þæt he infær  
*lived would-not allow the holy bishop that he entrance*  
 hæfde his ærende to abeodenne. ac het se arleasa  
*had his errand to announce but commanded the impious-one*  
 hine utan belucan. forþam-ðe he wiste þæt he wolde þæs  
*him outside lock because he knew that he would that*  
 biddan þe he tiðian nolde. and tynde þone halgan. Þa  
*ask which he grant would-not and insulted the saint Then*  
 com martinus eft embe ða ylcan spræce. to þam modigan  
*came martin again about the same speech to the proud*  
 casere. ac man hine beclysde wiðutan. and he þa gewende  
*emperor but one him shut outside and he then turned*  
 to his ge-wunelican helpe. scrydde hine mid hæræn. and mid  
*to his customary help clothed him with haircloth and with*  
 axum be-streowode. and fæstende þurh-wunode on singallum  
*ashes strewed and fasting continued in continual*  
 gebedum oð-þæt an scinende engel on þam seofopan dæge  
*prayers until a shining angel on the seventh day*  
 him com to. and cwæð þæt he to þam casere ferde. and  
*him came to and said that he to the emperor went and*  
 him ælc get sceolde beon open to-geanes. and þæs modigan  
*him each gate should be open toward and of-the proud*

caseres mod beon geliðegod. Se bisceop þa ferde swa swa  
*emperor mind be softened The bishop then went so as*  
 him be-bead se engel. and him wearð ge-openod ælc gæt  
*him commanded the angel and him was opened each gate*  
 togeanes. oð-þæt he færllice stod æt-foran þam casere.

*toward until he suddenly stood before the emperor*

Þa yrsode se casere for his ingange. and nolde hine 671

*Then raged the emperor for his entrance and would-not him*  
 wylcumian. ac þær wearþ godes miht swa þæt heofonlic fyr  
*welcome but there was of-god might so that heavenly fire*  
 hangode ofer his setl. and þæt setl ontende. and hine sylfne  
*hung over his seat and the seat kindled and him self*  
 wolde gif he þe hraðor ne arise. aworpenre reðnysse. and þone  
*would if he the sooner not arose with-cast-off fierceness and the*  
 bisceop cyste. ablicged þurh god. þone þe he ær geteohhode  
*bishop kissed astonished through god him whom he before intended*

mid teonan to for-seonne. He behet þa ge-swicennysse sona  
*with insult to despise He promised then cessation at-once*  
 þam bisceope. and he him ælces þinges tiþode. ærþan-þe he  
*to-the bishop and he him each thing granted before he*  
 hine bæde þæs þe he frymdig wæs. and him freondlice  
*him asked of-that which he desirous was and him friendly*  
 to-spræc. and him fela gifa bead. ac he heora onfon nolde.

*spoke-to and him many gifts offered but he them receive would-not*

Oft martinus geseah englas him to cuman swa þæt hi 682

*Often martin saw angels him to come so that they*  
 hiw-cuð-lice to þam halgan spræcon. and on sumne sæl  
*familiarly to the saint spoke and at a-certain time*

sum engel him sæde hwæt þa oþre bisceopas on heora  
*a-certain angel him said what the other bishops in their*

sinope spræcon and se halga ða wiste hwæt hi þær ræddon  
*synod spoke and the saint then knew what they there counseled*

þurh þæs engles segene. þeah ðe he sylf þær ne cōme. Þa  
*through of-the angel saying though that he self there not came The*  
 halgan apostolas petrum and paulum he ge-seah ge-lome. swa  
*holy apostles peter and paul he saw often so*  
 swa he sæde him-sylf sulpicio þam writere þe hine axian  
*as he said him-self to-sulpicius the writer who him ask*  
 dorste ælces þinges þe he wolde. Se ylca sulpicius and  
*dared each tbing which he would The same sulpicius and*  
 sum oðer broðor sæton sume dæg swiðe afyrhte ætforan  
*a-certain other brother sat a-certain day very afraid before*  
 martines Inne. and he hi þær-ute nyste. þa gehyrdon hí  
*of-martin Chamber and he them there-outside knew-not then heard they*  
 motian wið martine lange. and he wæs ana ær innan þam  
*talking with martin long and he was alone before within the*  
 huse belocen. Eft þa ða he ut-eode þa axode sulpicius.  
*house locked Again then when he out-went then asked sulpicius*  
 and hine eadmodlice bæd þæt he him ge-openian sceolde hwa  
*and him humbly asked that he him reveal should who*  
 him wið-spræce. þa wandode he lange him þæt to secgenne.  
*him with-spoke then hesitated he long him that to say*  
 ac he sæde swa-þeah. ic halsige eow nu. þæt ge hit nanum  
*but he said nevertheless I implore you now that ye it to-none*  
 ne secgan. Maria cistes modor com to me hider. mid twam  
*— say Mary of-christ mother came to me hither with two*  
 oþrum mædenum tecla and agne. and na on þisum anum  
*other maidens thecla and agnes and not on this one*  
 dæge ac oft rædlice ær hi comon to me. and he sæde him  
*day but often readily before they came to me and he said them*  
 eac hwilc heora wlitu wæs. and hu hi wæron ge-scrydde.  
*also what-like of-them beauty was and how they were clothed*

Eac swilce þa deofla mid heora searo-cræftum him comon 706

*Also likewise the devils with their cunning-crafts him came*  
 gelome to. and he on-cneow hi æfre. for-þan-þe him nan  
*often to and he recognized them ever because to-him no*  
 deofol ne mihte bediglian hine sylfne. ne on agenre edwiste  
*devil — could hide him self nor in own substance*  
 ne on oþrum hiwe. Mid þusend searo-cræftum wolde se  
*nor in other form With thousand cunning-crafts would the*  
 swicola deofol þone halgan wer on sume wisan beswican.  
*treacherous devil the holy man in some way deceive*  
 and hine ge-sewen-licne on manegum scin-hiwum þam halgan  
*and him visible in many phantoms to-the saint*  
 æteowde. on þæra hæpenra goda hiwe. hwilon on ioues hiwe.  
*showed in of-the beathen gods form sometimes in of-jove form*  
 þe is ge-haten þór. hwilon on mercuries. þe men hatað  
*who is called thor sometimes in of-mercury whom men call*  
 oþon. hwilon on ueneris þære fulan gyden. þe men hatað  
*odin sometimes in of-venus the foul goddess whom men call*  
 fricg. and on manegum oþrum hiwum hine bræd se deofol on  
*frigg and in many other forms him turned the devil in*  
 þæs bisceopes gesihþe. Martinus þær togeanes mearcode hine  
*of-the bishop sight Martin there against marked him*  
 sylfne symle mid rode-tacn. and sang his ge-bedu unforht  
*self ever with rood-sign and sang his prayers unafraid*  
 þurh-wunigende. and æfre on god truwigende. Ða þa se deofol  
*continuing and ever in god trusting Then when the devil*  
 ge-seah þæt he hine bedydrian ne mihte mid his searo-cræftum.  
*saw that he him deceive not could with his cunning-crafts*  
 þa sæde he him hosp-word. and mid manegum talum hine  
*then said he him scorn-words and with many slanders him*  
 tynde for-oft. ac he næs gestirod for his leasum talum.  
*insulted very-often but he not-was stirred for his false slanders*

726 Sume munecas eac þe on þam mynstre wunodon sædan to  
*Some monks also who in the monastery dwelt said for*  
 soðan þæt hi swutollice ge-hyrdon. hu se deofol þreade mid  
*true that they clearly heard how the devil rebuked with*  
 dyrstigum stemnum ðone halgum martinum. for-þam-þe he  
*presumptuous voices the holy martin because he*  
 hæfde mid him sume under-fangene. þe synfulle wæron. and  
*had with him some received who sinful were and*  
 æfter heora fulluhte fela to yfele dydon. and sæde open-lice  
*after their baptism many to evil did and said openly*  
 hwæt heora ælces syn wære. Martinus þa andwyrde þam  
*what of-them each sin were Martin then answered the*  
 manfullum deofle. and cwæð þæt þa ealdan synna mid  
*wicked devil and said that the old sins with*  
 heora ge-cyrrednysse. and beteran drohtnunge. mihton beon  
*their conversion and better life could be*  
 adylgode. and þurh godes mildheortnysse hi mihton beon  
*destroyed and through of-god mercy they could be*  
 alyside. fram heora synnum. þa ða hi ge-swicon yfeles.  
*loosed from their sins then when they ceased evil*  
 Se deofol þa clypode and cwæð him to-geanes. þæt þa  
*The devil then called and said him against that the*  
 leahter-fullan næron nanre miltsunge wurðe. and þa þe  
*vicious not-were of-any mercy worthy and those who*  
 æne aslidan. þæt hi eft ne sceoldon æt drihtne habban  
*once slipped that they again not should from lord have*  
 ænigne miltsunge. Þa cwæð martinus to þam manfullan  
*any mercy Then said martin to the wicked-one*  
 eft ðus. þeah ðu earming woldest on þisum end-nextan  
*again thus though thou wretch wouldest in this last*

timan manna ehtnysse geswican. and þine dæda behreowsian.

*time of-men persecution cease and thy deeds repent*

ic on god truwode. þæt ic þe mildsunge behete.

*I in god trusted that I thee mercy promised*

Eala hu halig dystig-nyss be drihtnes arfest-nyss he 746

*O how holy boldness about of-lord mercy be*

ge-swutelode his swiðlican lufe þeah þe he þa fremminge

*revealed his great love though that he the accomplishment*

forð-bringan ne mihte.

*bring-forth not could*

On sumne sæl eft sibban com se swicola deofol into þam 749

*At a-certain time again afterward came the treacherous devil into the*

halgan were. þær he on his gebedum wæs. mid purpuran

*holy man where he in his prayers was with purple*

ge-scryd. and mid kynelicum gyrlum. mid gyldenum cyne-helme.

*clothed and with royal garments with golden king-helm*

and mid goldfellenum sceon. and mid blypre ansyne. on

*and with gold-bide shoes and with blithe countenance in*

micelre beorhtnysse. Ða ne cwæð. heora naðor nan word to

*great brightness Then not said of-them either any word to*

oþrum to langere hwile. and þa embe lang cwæð se deofol

*other for longer while and then after long said the devil*

ærest to þam drihtnes men. Oncnaw nu martine þone ðe þu

*first to the of-lord man Know now martin him whom thou*

gesihst. ic eom crist. þe astah to þisre worulde and ic wolde

*seest I am christ who descended to this world and I would*

geswutelian me sylfne ærest þe. Martinus þa suwode. and se

*reveal me self first to-thee Martin then was-silent and the*

swicola eft cwæð. Hwæt twynað þe martine. gelyf. ic eom

*treacherous-one again said What doubts thee martin believe I am*

crist. Ða underget se halga wer þurh haligne gast. þæt hit se

*christ Then perceived the holy man through holy spirit that it the*

sylfa deofol wæs. na his drihten. and cwæð. Ne sæde na ure  
*same devil was not his lord and said Not said — our*  
 drihten þæt he mid cyne-helme. oððe mid purpuran gescryd.  
*lord that he with king-helm or with purple clothed*  
 cuman wolde to us. and ic ne gelyfe þæt he to us cume buton  
*come would to us and I not believe that he to us come except*  
 on þam ylcan hiwe þe he on þrowode. and butan he æteowige  
*in the same form which he in suffered and unless he show*  
 þa ylcan dolhswaðe þære halgan rode þe he on ahangen wæs.  
*the same wound-scars of-the holy rood which he on hanged was*

770 Se deofol þær-rihte for-dwán swa swa smic. of þæs halgan  
*The devil straightway vanished so as smoke from of-the saint*  
 gesihðe. and þæt hus afylde mid ormætum stence. þæt man  
*sight and the house filled with enormous stench that one*  
 eaðe mihte witan þæt hit se deofol wæs. þe hine dwelian  
*easily could know that it the devil was who him lead- astray*  
 wolde. and þis sæde martinus Sulpicio þam writere.  
*would and this said martin to-Sulpicius the writer*

775 On sumne sæl com se deofol. mid swyðlicre grimetunge. into  
*At a-certain time came the devil with great roaring into*  
 þam halgan were. and hæfde ænne oxan horn on hande. and  
*the holy man and had an of-ox horn in hand and*  
 cwæð to martine. Hwær is þin miht nu ða ænne man ic  
*said to martin Where is thy might now then one man I*  
 ofsloh of þinre hiwrædene nu. and wæs his swyðre hand swilce  
*slew of thy household now and was his right hand as-if*  
 geblodegod. Ða clypode martinus his munecas him to. and  
*bloodied Then called martin his monks him to and*  
 sæde hwæt se deofol him swutolode. and het georne secan  
*said what the devil him showed and commanded eagerly seek*  
 hwa þær ofslagen wære. Wæs ða an hyr-man to wuda afaren. se  
*who there slain were Was then a hired-man to wood gone who*



læg ge-wundod be þam wege samcucu. and he þa sæde þa þa  
*lay wounded by the way half-alive and he then said then when*  
 he his oxan ræpte. þa scóc an his heafod. and mid þam horne  
*he his oxen bound then shook one his head and with the horn*  
 hine þyde. on þæt gewæld swiðe. and he þa sona ge-wat. Fela  
*him thrust in the groin greatly and he then at-once departed Many*  
 þing wiste se halga wer on ær lange ær hi ge-lumpon. and  
*things knew the holy man — before long before they happened and*  
 þam geleaf-fullum munecum sæde þa þing þe him geswutelode  
*to-the faithful monks said the things which him revealed*  
 wæron. and hit syþþan swa á eode swa he him ær sæde.  
*were and it afterward so ever went as he them before said*  
 Anatolius hatte sum hiwigende munuc iunglicre ylde se 792  
*Anatolius was-called a-certain pretending monk of-youthful age who*  
 wunode sume hwile wið martines mynster mid anum mæran  
*dwelt some while by of-martin monastery with a famous*  
 ealdre clarus ge-haten. and behydde his yfelnyse. He æt-eowde  
*elder clarus called and hid his wickedness He showed*  
 þa wið-utan ealle eadmodnyse. and unscæððig-nyse. and sæde  
*then outwardly all humility and innocence and said*  
 ða æt nextan þæt him englas wið spræcon. and ge-wunelice  
*then at last that him angels with spoke and customarily*  
 for-oft. Eft þa on fyrste þa he furðor dwelode. he sæde  
*very-often Again then in time when he further erred he said*  
 þæt he dæg-hwam-lice betwux driht-ne. and him ferdon  
*that he daily between lord and him went*  
 heofonlice englas. and he sylf an witega unleas-lice wære. ac  
*heavenly angels and he self a prophet truly were but*  
 him gelyfde clarus. He ge-het him þa godes yrre. and yfele  
*him believed clarus He promised him then of-god anger and evil*  
 þreala hwi he nolde ge-lyfan þæt he halig wære. and cwæð  
*afflictions why he would-not believe that he holy were and said*

ða æt nextan. þæt him cuman sceolde on þære ylcan nihte  
*then at last that him come should in the same night*  
 fram þam ælmihtigan gode heofonlic reaf. and he mid þam  
*from the almighty god heavenly garment and he with that*  
 gescryd be-twux him wunigende godes mihte æteowde. Hwæt  
*clothed among them dwelling of-god might showed Lo*  
 þa on middre nihte wearð þæt mynster astyrod. and wearð  
*then at middle night was the monastery stirred and was*  
 micel gehlyd. hlihendra deofla. and þæs muneces cyte mid  
*great clamor of-laughing devils and of-the monk cell with*  
 leohte wearþ afylled. and he eode sylf ut mid þam scinendan  
*light was filled and he went self out with the shining*  
 reafe. and anum oþrum munece þa mærpæ æteowde.  
*garment and to-one other monk the glories showed*

814

Ðær comon þa má. and clarus æt nextan. and sceawodon mid  
*There came then more and clarus at last and beheld with*  
 leohte þone scinendan gyrlan. hit wæs swiðe hnesce. scinende  
*light the shining garment it was very soft shining*  
 swa swa purpura. ac hi ne mihton to-cnawan hwilces cynnes  
*so as purple but they not could perceive of-what kind*  
 hit wære. ne hí ne mihton undergitan buton hit wære  
*it were nor they — could understand but it were*  
 reaf. ne mid heora grapunge. ne mid heora sceawunge. Ða  
*garment nor with their groping nor with their beholding Then*  
 ge-wearð him on mergen þæt hí þone munuc læddon to þam  
*was-agreed them in morning that they the monk led to the*  
 halgan martine. ac se munuc nolde. cwæð þæt he ne moste  
*boly martin but the monk would-not said that he not might*  
 to martine cuman. forþan-ðe he wiste þæt he mid feond-licum  
*to martin come because he knew that he with fiendish*  
 cræfte ne mihte bedydrian martines gesihðe. Hi þa hine  
*craft not could delude of-martin sight They then him*

tugon unþances þider-weard. and þæt reaf sona of heora  
*dragged unwillingly thither-ward and the garment at-once from their*  
 gesihþe fordwán. and wæs ða geswutelod his scin-cræft. and  
*sight vanished and was then revealed his magic and*  
 hiwung. Þas mihta we tellað to martines geearnungum.  
*pretense These mighty-works we count to of-martin merits*  
 þæt se deofol ne mihte his gedwimor bediglian gif he become  
*that the devil not could his delusion hide if he came*  
 ætforan his gesihþe. On þam ylcan timan wæron oþre gedwolan  
*before his sight In the same time were other heretics*  
 antecristes lima mid arleasra hiwunge. sum wæs on hispania  
*of-antichrist limbs with of-impious-ones pretense one was in spain*  
 þe for-speon þæt land-folc. and mid manegum gedwimorum  
*who seduced the land-folk and with many delusions*  
 hi bedydrode lange. and cwæð þæt he wære helias se witega.  
*them deluded long and said that he were elijah the prophet*  
 He cwæð eft syþþan þæt he crist sylf wære. and þa sum 836  
*He said again afterward that he christ self were and then a-certain*  
 bisceop for his bilewit-nysse. gelyfde þam hiwere. and hine to  
*bishop for his simplicity believed the pretender and him to*  
 him gebæd. and he wearð for þam gedwylde adræfed of his  
*him prayed and he was for the error driven-out from his*  
 an-wealde. Sum oþer gedwola wæs eac on east-dæle. se cwæð  
*power A-certain other heretic was also in east-part who said*  
 þæt he wære iohannes se fulluhtere. eac swilce lease witegan  
*that he were john the baptist also likewise false prophets*  
 ær þisre worulde ge-endunge on gehwilce land cumað. and  
*before of-this world ending into each land come and*  
 þone ge-leafan amyrrað. oþ-þæt antecrist sylf ende-next becymð.  
*the faith mar until antichrist self last comes*

845 Martinus com hwilon to middes wintres timan to anum  
*Martin came once at of-middle winter time to a*  
 preost-life. and hi ge-logodon þa his bæd on þæs mynstres  
*priests'-house and they placed then his bed in of-the monastery*  
 spræc-huse. and þær micel fyr wæs gebet. Ða woldon ða  
*parlor and there great fire was kindled Then would the*  
 preostas him wurðlice beddian. and bæron micel streaw to his  
*priests him worthily bed and bore much straw for his*  
 beddinga. and þæs fyres ne gymdon þe on þære flora wæs.  
*bedding and of-the fire not heeded which in the floor was*  
 Eft þa þa se halga wer com þa towearp he þæt streaw  
*Again then when the holy man came then threw he the straw*  
 eall of þære beddincge. for-þan-þe he oftost læg uppon anre  
*all from the bedding because he most-often lay upon a*  
 hæran on þære baran flora. Ða on-scunede he þa softnysse.  
*haircloth on the bare floor Then shunned he the softness*  
 þære seltcuðan beddinge. and læg on þære flora. swa swa  
*of-the unaccustomed bedding and lay on the floor so as*  
 we her beforan sædon. Ðæt inn wæs swyþe nearo. and  
*we here before said The chamber was very narrow and*  
 þær lagon stoccas. and þa on middre nihte þa men fæstost  
*there lay logs and then at middle night when men fastest*  
 slepon. þa wearð þæt fyr ontend swyðe færlicum bryne. and  
*slept then was the fire kindled with-very sudden burning and*  
 þæt litle hus mid þam lige afylde. Martinus þa wearð a-wreht  
*the little house with the flame filled Martin then was awakened*  
 mid þam lige. and þær næs nan man mid him on þam  
*with the flame and there not-was any man with him in the*  
 huse. and he on þam færlican gelimpe gelæhte þa dura. and  
*house and he in the sudden happening seized the door and*  
 ne mihte þa scyttelsas unscyttan swa hraðe. and se lig him  
*not could the bolts unbolt so quickly and the flame him*

wand wælhreowlice on-butan swa þæt him for-burnon on þam  
*wound cruelly about so that him burned on the*  
 bæce his reaf. and he for ðam bryne ut-bræcan ne mihte.  
*back his garment and he for the burning break-out not could*  
 He bepohte þa hine sylfne. and geseah þæt he ne mihte 867  
*He bethought then him self and saw that he not could*  
 þurh nænne fleam. þam fyre ætwindan. ac þurh godes mihte  
*through any flight the fire escape but through of-god might*  
 he hit moste ofer-swyðan. For-lét þa dura ða. and to-middes  
*he it might overcome Let-go then the door and amidst*  
 þam lige to þam ælmihtigan gode anmodlice clypode. and on  
*the flame to the almighty god resolutely called and in*  
 þære frecednysse fæst-mod þurh-wunode. and þær wearð þa  
*the peril firm-minded continued and there was then*  
 geworden micel wundor þurh god. swa þæt hine for-beah on  
*happened great wonder through god so that him avoided on*  
 ælce healfe þæt fyr. and he orsorh abád. on þam bryne  
*each side the fire and he free-from-care waited in the burning*  
 middan. þurh drihtnes mihte swilce he on deawe wære. Ða  
*midst through of-lord might as-if he in dew were Then*  
 wurdon his munecas awrehte mid þam fyre. þær ðær hi  
*were his monks awakened with the fire there where they*  
 lagon. þa þa hi þone lig gesawon and to-bræcon þa dura.  
*lay then when they the flame saw and broke the door*  
 and to-brudon þæt fyr. and martinum gelæhton of þam lige  
*and scattered the fire and martin seized from the flame*  
 middan. Hi wendon þæt he wære witodlice for-bærnd. on swa  
*midst They supposed that he were certainly burned in so*  
 lang-sumum bryne þonne þæt brast-ligende fyr on slæpe hi  
*long burning when the crackling fire in sleep them*

awrehte. and he sæde syððan þæt he þæs fyres bryne gefredde  
*awakened and he said afterward that he of-the fire burning felt*  
 him onbutan swa lange swa he wan wið þære dura scyttelsas.

*him about so long as he struggled with of-the door bolts*

886 Sona swa he hine bletsode. and gebæd hine to gode. þa beah

*As-soon as he him blessed and prayed him to god then bent*  
 eall se lig abutan him aweg and him þuhte swilce he wære  
*all the flame about him away and him seemed as-if he were*  
 on wynsumum deawe. He sæde eac for-oft mid incundre  
*in pleasant dew He said also very-often with inward*  
 geomerunge. þæt se swicola deofol hine beswǣc for-nean.

*groaning that the treacherous devil him deceived nearly*

þa þa he of þam slæpe asceacen wearð swa færllice. þæt  
*then when he from the sleep shaken was so suddenly that*  
 he þone rǣd ne cuþe þæt he hine swa hraþe gebæde. ac to

*he the counsel not knew that he him so quickly prayed but too*  
 late began hine gebiddan. to gode þæt he hine alysd. of  
*late began himself pray to god that he him loosed from*

þæs liges frecednysse. Be þam mæg under-gitan se þe þas  
*of-the flame peril By that can understand he who this*

bóc ræt. þæt martinus næs þurh þa micelan frecednysse

*book reads that martin not-was through the great peril*

to forwyrde gecostnod. ac wæs afandod swa swa se apostol

*to ruin tempted but was tested so as the apostle*

paulus on his pistole sæde. þæt he sylf wunode on sǣ-grunde

*paul in his epistle said that he self dwelt in sea-bottom*

middan ofer dæg and ofer niht. ungederod þurh god.

*midst over day and over night unharmed through god*

901 Martinus eode mid his munecum sume dæg to-cyrcan-werd

*Martin went with his monks a-certain day to-church-ward*

on wintres timan. þa com þær sum þearfa healf nacod

*in of-winter time then came there a-certain needy-man half naked*

him togeanes biddende georne þæt he him sumne clað sealde.

*him toward asking eagerly that he him some cloth gave*

Ða het martinus his erce-diacon sona þæt he butan

*Then commanded martin his archdeacon at-once that he without*

ylðinge þone þearfan scrydde. and eode æfter his wunon into

*delay the needy-man clothed and went after his custom into*

þam spræc-huse. and þær wunode ana oþ þæt he wolde

*the parlor and there dwelt alone until that he would*

mæssian. Ða nolde se erce-diacon þone þearfan scrydan.

*say-mass Then would-not the archdeacon the needy-man clothe*

and se þearfa bestæl into martine. and to him be-mænde

*and the needy-man stole into martin and to him complained*

þæt him [wære] þearle cól. Martinus þa sona hine sylfne

*that him were exceedingly cold Martin then at-once him self*

unscrydde under his ceppan digellice. and dyde on þone

*unclothed under his cloak secretly and put on the*

þearfan his agen reaf. and het hine út-gán. Ða æfter

*needy-man his own garment and commanded him go-out Then after*

lytlum fyrste com se erce-diacon. and cwæð þæt hit tima

*little time came the archdeacon and said that it time*

wære þæt he into cyrcan eode. þam folce to mæssigenne.

*were that he into church went for-the people to say-mass*

and godes mærsunge dón. Martinus him cwæð to þæt he ne

*and of-god celebration do Martin him said to that he not*

mihte na gán æror to cyrcan. ær se þearfa wære gescryd.

*could — go sooner to church before the needy-man were clothed*

and se erce-diacon ne under-get. þæt he wið-innan his cæppan

*and the archdeacon not perceived that he within his cloak*

nacod þær sæt. and sæde þæt he nyste hwær se þearfa

*naked there sat and said that he knew-not where the needy-man*

wære. and þa cwæð martinus. sy þæt reaf ge-broht  
*were and then said martin let-be the garment brought*  
 hraðe hider to me. ne ateorað us na þearfa to scrydenne.  
*quickly hither to me not fails us — needy-man to clothe*

925 Se erce-diacon þa yrsigende eode. and brohte an reaf  
*The archdeacon then angry went and brought a garment*  
 unge-rydelic him to wáclíc and lytel. mid lytlan wurðe geboht.  
*coarse him too mean and little with little price bought*  
 and mid fullum yrrē æt his fotum lede and cwæð. Hér is  
*and with full anger at his feet laid and said Here is*  
 reaf. and her nis nan þearfa. Þa næs se halga wer for  
*garment and here not-is any needy-man Then not-was the holy man for*  
 his wordum astyrod. ac het hine an-bidian þær-ute sume  
*his words stirred but commanded him wait there-outside some*  
 hwile. wolde þæt he nyste þæt he nacod wære. He scrydde  
*while would that he knew-not that he naked were He clothed*  
 hine ða mid þam ylcan reafe. and eode to cyrcan. and sona  
*him then with the same garment and went to church and at-once*  
 mæssode. Æt þære ylcan mæssan þry munecas gesawon. and  
*said-mass At the same mass three monks saw and*  
 an þære preosta. and án of þam nunnum. bufan martinus  
*one of-the priests and one of the nuns above of-martin*  
 heafde swilce an byrnende cliwen. swa þæt se līg abræd þone  
*head as-if a burning ball so that the flame drew the*  
 loc up feor. and ne moste na má manna þas mihte geseon.  
*lock up far and not might — more men this mighty-work see*

940 On þam ylcan timan an wær wæs geuntrumod euan-tius  
*In the same time a man was sickened evantius*  
 gehaten. swyðe yfele geþread. and wende him his deaðes  
*called very evilly afflicted and expected him his death*  
 swyðor þonne his lifes. He wæs swyðe cristen. and sende þa to  
*more than his life He was very christian and sent then to*



martine bæd his neosunge. and se bisceop ferde sona to þam  
*martin asked his visitation and the bishop went at-once to the*  
 seocan menn. ac he sona on-get martines mihte ær-þam-þe he  
*sick man but he at-once perceived of-martin might before he*  
 to mid-wege come. and wearð sona gehæled þurh þæs halgan  
*to mid-way came and was at-once healed through of-the saint*  
 mihte. and eode him to-geanes. and hine arwurðlice under-feng.  
*might and went him toward and him honorably received*  
 Eft þæs on mergen þa martinus fundode. þa wearð an 949  
*Again after-that in morning when martin set-out then was a*  
 cnapa of þæs þegenes hiwrædene. þurh næddran geslit nealice  
*boy of of-the thane household through of-serpent bite nearly*  
 adyd. swa þæt þæt attor smeh geond ealne þone lichaman.  
*destroyed so that the poison crept throughout all the body*  
 and wæs eall to-blawen. on anre bytte gelicnysse. Se hlaford  
*and was all blown-up in of-a leather-bottle likeness The lord*  
 þa euantius gelæhte þone cnapan. and bær to martine micclum  
*then evantius took the boy and bore to martin greatly*  
 truwigende þæt him un-acumendlic nære þone cnapan to  
*trusting that to-him impossible not-were the boy to*  
 gehælenne. Se halga wer þa sona sette his hand on þone  
*heal The holy man then at-once set his hand on the*  
 cnapan. and hrepode eall his lima. and æfter þam sette his  
*boy and touched all his limbs and after that set his*  
 finger on þa wunda. þe se wurm toslát. Hi ge-sawon ða ealle  
*finger on the wounds which the serpent bit They saw then all*  
 þæt þæt attor fleow ut of eallum his limum. þurh þa lytlan  
*that the poison flowed out from all his limbs through the little*  
 wunde. swylce of anre ædran mid his agenum blode. and se  
*wound as-if from a vein with his own blood and the*  
 cnapa gesund up arás. and hi þa martinum micclum herodon.  
*boy sound up arose and they then martin greatly praised*

965 Se halga wer ferde hwilon þæt folc to lærenne geond his  
*The holy man went once the people to teach throughout his*  
 bisceop-ric þa abidon his geferan for sumere neode bæftan.  
*bishopric then waited his companions for some need behind*  
 and he sylf rád forð. þa comon him to-geanes þæra cempena  
*and he self rode forth then came him toward of-the soldiers*  
 fær. on cynelicum cræte. and hi ne cupon martinum. Martinus  
*vehicle in royal carriage and they not knew martin Martin*  
 rad him wið unge-rydelice gescryd mid sweartum clapum.  
*rode them against coarsely clothed with black clothes*  
 þa scyddon þa mulas þe þæt cræt tugon ðurh his to-cyme  
*then shied the mules which the carriage drew through his coming*  
 afyrhte. and to-mengdon þa ge-togu. þæt hi teon ne mihton.  
*afraid and entangled the harnesses that they draw not could*  
 Ða wurdon ða cempan wodlice astyrode. and ge-læhton  
*Then became the soldiers madly stirred and seized*  
 martinum. and hine lange swungon. mid swipum. and mid  
*martin and him long beat with whips and with*  
 stafum. and he suwode æfre swilce he ne gefredde heora  
*staves and he was-silent ever as-if he not felt their*  
 swingla nates-hwon. and hi þæs þe woddran wæron him  
*blows at-all and they by-that the madder were him*  
 to-geanes. and hetelicor beoton þone halgan wer. Ða comon  
*against and more-cruelly beat the holy man Then came*  
 his geferan and fundon hine licgenne on blodigum limum.  
*his companions and found him lying on bloody limbs*  
 and to-beatenum lichaman. and hofon hine up on his assan  
*and beaten body and lifted him up on his ass*  
 sona. and aweg efston þa stowe on-scunigende. Ða cempan  
*at-once and away hastened the place shunning The soldiers*

þa woldon mid þam cræte forð. ac þa mulas ealle endemes  
*then would with the carriage forth but the mules all together*

astifodon to þære eorþan afæstnode. swylce hí ærene wæron.  
*stiffened to the earth fastened as-if they bronze were*

Hi beoton þa mid swipum. and mid saglum. þa mulas 987  
*They beat then with whips and with clubs the mules*

ealle endemes. ac hi æfre stodon on þam ylcan stede swilce  
*all together but they ever stood in the same place as-if*

anlicnyssa. Ða cempa ða æt nextan oncneowan þurh ða  
*images The soldiers then at last perceived through the*

nytena þæt hi mid god-cundre mihte gefæstnode wæron. and  
*beasts that they with divine might fastened were and*

begunnon to axienne æt oþrum weg-farendum hwæt se man  
*began to ask of other wayfarers what the man*

wære þe hi swa wælhreowlice beoton. Him wearð þa gesæd  
*were whom they so cruelly beat Them was then said*

þæt wære martinus. and hi sona urnon ealle him æfterwerd.  
*that were martin and they at-once ran all him afterward*

mid duste bestreowode. and dreorig-lice wepende þæt hi  
*with dust strewed and sorrowfully weeping that they*

þone halgan wer swa huxlice tawoden. and lagon æt his  
*the holy man so contemptuously ill-treated and lay at his*

fotum mid feorhte astrehte. biddende his mildsunge. þæt hi  
*feet with fear stretched asking his mercy that they*

moston faran. and cwædon þæt hi sylfe wæron swyðor þæs  
*might go and said that they selves were more of-that*

wyrþe. þæt hi stodon astifode on stana gelicnysse. oþþe þæt  
*worthy that they stood stiffened in of-stones likeness or that*

seo eorðe hi ealle forswulge. Martinus þa mildsode þam  
*the earth them all swallowed Martin then had-mercy-on the*

mannum þær-rihte. and lét hi faran forð mid heora cræte.  
*men straightway and let them go forth with their carriage*

and heora mulas þa mihton gan sona þe ær stodon  
*and their mules then could go at-once which before stood*  
 astifode on stana gelicnyssse. Se halga wer swa-þeah wiste þæt  
*stiffened in of-stones likeness The holy man nevertheless knew that*  
 hi wæron ge-fæstnode. ær-þan þe hí him to comon. and  
*they were fastened before that they him to came and*  
 þæt he cydde his geferum. forðan-þe he fela þing feorran  
*that he made-known to-his companions because he many things from-afar*  
 oft wiste ærþan-þe hit gewurde þurh witigendlicne gast.  
*often knew before it happened through prophetic spirit*

1011 Se halga wer ferde mid his fare hwilon. þa com him  
*The holy man went with his company once then came him*  
 færinga to micel folc manna. and þone feld afyldon þær  
*suddenly to great people of-men and the field filled where*  
 martinus ferde swilce for wundrunge þæs halgan weres. þa  
*martin went as-if for wonder of-the holy man then*  
 wæron ealle hæðena. and þone hælend ne cuþe nan man  
*were all beathen and the savior not knew any man*  
 of þære wíc þe hí of wæron. Martinus ða onget þæt  
*of the village which they from were Martin then perceived that*  
 he mihte sceolde wyrcean. and drihtnes word bodode þam  
*he mighty-work should work and of-lord word preached to-the*  
 dysegum hæþenum. and mid ge-lomum siccetungum sarlice  
*foolish beathens and with frequent sighings sorely*  
 mænde. þæt swa micel meniu þone ælmihtigan god ne cuþe.  
*lamented that so great multitude the almighty god not knew*  
 Wæs ða godes fore-sceawung. þæt an wif brohte ðyder  
*Was then of-god providence that a woman brought thither*  
 hire deadan suna líc þe litle ær forð-ferde. and a-strehtum  
*her dead son body who little before departed and with-outstretched*  
 handum to þam halgan were cwæð. We witon leof þæt ðu  
*hands to the holy man said We know dear that thou*

eart unleaslice godes freond. ge-hæl me minne sunu forþan-ðe  
*art truly of-god friend heal me my son because*  
 he is me ancenned. and þæt hæþene folc fylste eac þam wife.  
*he is to-me only-begotten and the heathen people helped also the woman*  
 Ða genam se halga wer on his handa þæt lic. and ge-bigedum  
*Then took the holy man in his hands the body and with-bent*  
 cneowum gebæd hine to gode. and þa þa he up aras  
*knees prayed him to god and then when he up arose*  
 ge-endedum gebede he ageaf þone cnaþan cucenne his meder.  
*with-ended prayer he gave the boy living to-his mother*  
 Ða hæþenan þa clypodon mid healicre stemne. and cwædon 1031  
*The heathens then called with high voice and said*  
 mid ge-leafan þæt crist wære soð god. and feollon heap-mælum  
*with faith that christ were true god and fell in-troops*  
 ealle to þæs halgan weres cneowum. biddende hine georne  
*all to of-the holy man knees asking him eagerly*  
 þæt he dyde hi cristene. He eac ne wandode on þam  
*that he made them christian He also not hesitated in the*  
 widgillan felda þa hæþenan to cristnigenne þa þa hi on  
*vast field the heathens to christen then when they in*  
 crist gelyfdon. ac he hi ealle sona samtingas gecristnode.  
*christ believed but he them all at-once together christened*  
 Eft on sumne sæl þær martinus siðode mid his geferum. þa 1038  
*Again at a-certain time where martin journeyed with his companions then*  
 com þær færlice yrnan an þearle wod cu. and þa þe hyre  
*came there suddenly running an exceedingly mad cow and those who her*  
 fyligdon clypodon to þam halgan were þæt he hine warnian  
*followed called to the holy man that he him beware*  
 sceolde. forþan-þe heo hnæt yfele ælcne þe heo ge-mette.  
*should because she gored evilly each whom she met*  
 Heo com þa yrnende mid egeslicum eagum. ac se halga wer  
*She came then running with terrible eyes but the holy man*

sona het        hi ætstandan. and heo þær-rihte gehyrsumode  
*at-once commanded her stand-still        and she straightway obeyed*  
his hæse and stod. Ða geseah se halga wer þæt þær sæt an  
*his command and stood Then saw        the holy man that there sat a*  
deofol on þære cu hrycge. and cwæð to þam scuccan. Gewit þu  
*devil on of-the cow back        and said to the demon Depart thou*  
wæl-hreowa aweg of þam nytene and þis unscæððige hryper  
*cruel-one        away from the beast        and this innocent cattle*  
geswic to dreccenne. Se manfulla gast þa martine gehyrsumode.  
*cease to torment        The wicked spirit then martin obeyed*  
and ferde of ðære cy. and heo oncneow sona þæt heo  
*and went from the cow and she perceived at-once that she*  
alysed wæs. and læg aþenod ætforan his fotum. on-fangenre  
*loosed was and lay stretched before his feet with-received*  
stilnysse. Ða het        se halga wer þæt heo ge-wende to þære  
*stillness        Then commanded the holy man that she went to the*  
heorde. and heo swa bilewite swa scep. beah to þære dræfe.  
*herd and she as gentle as sheep bowed to the drove*  
1056 Martinus eac hwilon gemette sumne huntan. þa drifan heora  
*Martin also once met        a-certain hunter then drove their*  
hundas swyðe ænne haran. geond þone bradan feld. and he  
*bounds hard a bare throughout the broad field and he*  
bigde gelome þohte mid þam bigum æt-berstan þam deaðe.  
*doubled often thought with the doublings escape the death*  
Ða of-hreow þam halgan þæs haran frecednys. and þam  
*Then pitied        the saint of-the bare peril        and the*  
hundum be-bead þæt hi ablunnon þæs rynes. and þone  
*bounds commanded that they ceased        from-the running and the*  
haran for-leton mid fleame æt-berstan. Ða hundas ða stodon  
*bare let        with flight escape        The bounds then stood*

æt þam forman worde swilce heora fēt wæron gefæstnode  
*at the first word as-if their feet were fastened*  
 to þære eorþan. and se hara ge-sund þam hundum æteode.  
*to the earth and the hare sound from-the bounds escaped*  
 Sum woruld-cempa wæs þe wolde munuc beon. and on 1066  
*A-certain world-soldier was who would monk be and in*  
 godes ge-laðunge alede his wæpna. and to munuc-life  
*of-god church laid-down his weapons and to monk-life*  
 æt-foran mannum gecyrde. and him cytan arærde. on  
*before men turned and for-himself cell raised in*  
 sumere digelnyse. swylce he ancer-setla eaðe beon mihte.  
*a-certain secret-place as-if he anchorite easily be could*  
 and martinus hæfde ge-hadod his ge-beddan on mynecena life  
*and martin had consecrated his wife in of-nuns life*  
 on sumum mynstre. Ða besende se deofol swilc gepanc on  
*in a-certain monastery Then sent the devil such thought into*  
 þone munuc þæt he wolde habban his wif him to geferan.  
*the monk that he would have his wife him as companion*  
 and he ferde to martine. and his mod him geopenode.  
*and he went to martin and his mind him opened*  
 Ða cwæð se halga wer þæt hit unþæs-lic wære. þæt þæt  
*Then said the holy man that it unfitting were that the*  
 wif sceolde wunian eft mid him. siððan he munuc wæs.  
*woman should dwell again with him after he monk was*  
 and forwyrnde him þæs. He swa-þeah þurh-wunode on his  
*and refused him that He nevertheless continued in his*  
 anwilnyse. and cwæð þæt hit ne sceolde his munuc-hade  
*obstinacy and said that it not should his monk-hood*  
 derian þeah þe he hire frofres and fultumes bruce. þæt he  
*harm though that he of-her comfort and help enjoy that he*  
 eft nolde ge-cyrran to his earrum Leahtrum. Ða þa he  
*again would-not turn to his former vices Then when he*

lange þurh-wunode on þære anwilnysse. þa cwæð se halga  
*long continued in the obstinacy then said the holy*  
 wer to þam hohfullan munece. Sege me ic þe axige gif  
*man to the anxious monk Say me I thee ask if*  
 þu æfre wære oððe on ge-feohte oþþe on ænigum truman?  
*thou ever were either in battle or in any troop*

1087 He cwæð þæt he wære witodlice for-oft ægþer ge on truman  
*He said that he were certainly very-often each both in troop*  
 ge eac on ge-feohte. Martinus þa cwæð to þam munece eft.  
*and also in battle Martin then said to the monk again*  
 Ge-sawe þu ænig wif þa ðu wære on gefeohte feohtan forð  
*Sawest thou any woman when thou were in battle fight forth*  
 mid eow atogenum swurde? Þa scamode þam munece. and  
*with you with-drawn sword Then was-ashamed the monk and*  
 he swiðe þancode þæt he mid ge-sceade ofer-swyðed wæs. and  
*he greatly thanked that he with reason overcome was and*  
 þæt he his ge-dwylde ne moste. for martyne folgian. Se halga  
*that he his error not might for martin follow The holy*  
 wer þa cwæð. wif ne sceal na faran to wera fyrd-wicum.  
*man then said woman not must — go to of-men camps*  
 ac wunian æt ham. for-sewenlic biþ þæt werod þæt wif-menn  
*but dwell at home contemptible is the host that women*  
 feohtað. feohte se cempa on fyrdlicum truman. and wif hi  
*fight let-fight the soldier in military troop and woman her*  
 ge-healde binnan wealle trymmincge. and heo hæfð hire wuldor  
*let-keep within of-wall fortification and she has her glory*  
 gif heo hylt hire clænnysse bæftan hire were. and þæt biþ  
*if she keeps her chastity behind her husband and that is*  
 hire miht. and ge-fylled sige þæt heo ge-sewen ne beo ute.  
*her might and fulfilled victory that she seen not be outside*



Se halga bisceop wæs hwilon on carnótina byrig. mid 1103  
*The holy bishop was once in chartres city with*  
 twam oþrum bisceopum. þa brohte sum man his dohtor  
*two other bishops then brought a-certain man his daughter*  
 him to. seo wæs dumb geboren twelf wintre mæden. and  
*him to who was dumb born twelve winters maiden and*  
 martinum bæd þæt he þurh his ge-earnunge hire tungan  
*martin asked that he through his merit her tongue*  
 unlysde. Ða wandode se bisceop. ac hine bædon þa oþre.  
*loosed Then hesitated the bishop but him asked the others*  
 and fylston þam fæder þæt ge-fremode his bene. Martinus  
*and helped the father that performed his prayer Martin*  
 þa hét þa meniu utgán. buton þam bisceopum anum.  
*then commanded the multitude go-out except the bishops only*  
 and hire agenre fæder. astrehte hine sylfne þa. swa swa his  
*and her own father stretched him self then so as his*  
 ge-wune wæs. on syndrigum gebedum. and siððan aras. and  
*custom was in private prayers and afterward arose and*  
 bletsode ele. and on hire muð get. and mid his fingrum  
*blessed oil and into her mouth poured and with his fingers*  
 heold fore-werde hire tungan. and be-frán hi þa siððan  
*held fore-part her tongue and asked her then afterward*  
 hwæt hire fæder hatte. Ðæt mæden sæde sona hire fæder  
*what her father was-called The maiden said at-once of-her father*  
 naman. and hæfde hire spræce mid halre tungan.  
*name and had her speech with whole tongue*

Se halga wer bletsode anum wife hwilon ele on anum 1119  
*The holy man blessed for-a woman once oil in a*  
 fæte þe we anpolan hataþ to seocra manna neode. swa  
*vessel which we ampulla call for of-sick men need so*  
 swa heo sylf bæd. and æfter þære bletsunge man bær þone  
*as she self asked and after the blessing one bore the*

ele hire. Ða wæs se ele wexende ofer ealne þone weg.  
*oil to-her Then was the oil growing over all the way*  
 swa þæt he ofer-fleow. and þeah ful to hire com. Oþerne  
*so that it overflowed and yet full to her came Other*  
 ele he gebletsode on anre glæsenan anpollan. and gesette  
*oil he blessed in a glass ampulla and set*  
 þone ele on anum egðyrle. and þa afylde sum cnapa  
*the oil in a window and then knocked-down a-certain boy*  
 þæt fæt unwærlice uppon þone marm-stán. ac hit ne mihte  
*the vessel carelessly upon the marble but it not could*  
 to-berstan. ne martines bletsung ne moste losian.  
*burst nor of-martin blessing — might perish*

1130 Eac swylce oþre menn on martines naman wundra ge-fremodon  
*Also likewise other men in of-martin name wonders performed*  
 swa swa se writere sæde þæt sum hund burce hetelice on  
*so as the writer said that a-certain hound barked fiercely at*  
 anne man. þa het he on martines naman þone hund  
*a man then commanded he in of-martin name the hound*  
 adumbian. and he sona suwode. swylce he dumb wære.  
*be-dumb and he at-once was-silent as-if he dumb were*

1135 Sume scyp-men reowan on þære tyreniscan sæ. swa man færd to  
*Some shipmen rowed on the tyrrhenian sea as one goes to*  
 rome. and þa færllice com swa mycel unweder him to. þæt hi  
*rome and then suddenly came so great storm them to that they*  
 him ne wendon þæs lifes. Ða wæs on þære fare sum egyptisc  
*them not expected of-the life Then was on the voyage a-certain egyptian*  
 mangære ungefullod þa git. ac he mid fæstum truwan cwæð.  
*merchant unbaptized then yet but he with firm trust said*  
 Eala þu martines god geneara us nu. and seo sá sona swyðe  
*O thou of-martin god save us now and the sea at-once very*  
 smylte wearð. ablunnenre hreohnysse. and hi bliðe ferdon.  
*calm became with-ceased roughness and they blithe went*

Auitianus hatte sum hetol ealdor-man. wæl-hreow on 1143  
*Avitianus was-called a-certain hostile ealdorman cruel in*  
 his weorcum. se ge-wrað fela manna. and on racenteagum  
*his works who bound many men and in chains*  
 gebrohte to þære byrig turonia wolde hí þæs on mergen  
*brought to the city tours would them after-that in morning*  
 mislice acwellan ætforan þære burhware. þa wearð hit þam  
*variously kill before the city-folk then became it to-the*  
 bisceope cuð. Ða smeade se halga wer hu he heora gehelpan  
*bishop known Then considered the holy man how he them help*  
 mihte. and eode to middre nihte ana to his gatum. and  
*could and went at middle night alone to his gates and*  
 þa þa he inn ne mihte. he anbidode þærute. Wearð þa  
*then when he in not could he waited there-outside Was then*  
 se ealdor-man awreht færlice þurh godes engel. and he him  
*the ealdorman awakened suddenly through of-god angel and he him*  
 gramlice to cwæð. List ðu and rest þe and godes þeowa  
*angrily to said Liest thou and retest thee and of-god servant*  
 lið æt þinum gatum. and he arás þa afyrht. and cwæð to  
*lies at thy gates and he arose then afraid and said to*  
 his mannum. þæt martinus wære wið-utan his gatum. and  
*his men that martin were outside his gates and*  
 het hí gán to. and undón þa gata. þæt se godes þeowa  
*commanded them go to and undo the gates that the of-god servant*  
 swylcne teonan leng ne þolode. Hi eodon þa út to þam  
*such injury longer not suffered They went then out to the*  
 inran gæte. and sædon heora hlaforde þæt hi þær nænne ne  
*inner gate and said to-their lord that they there none —*  
 ge-sawon. and cwædon þæt he sceolde on slæpe beon bepæht.  
*saw and said that he should in sleep be deceived*

- 1161 Auitianus þa eode eft to his bedde. and wearð eft of  
*Avitianus then went again to his bed and was again from*  
 slæpe egeslice awreht. and hrymde to his mannum cwæð þæt  
*sleep terribly awakened and cried to his men said that*  
 martinus stode æt-foran his gatum. and forðy ne moste nane  
*martin stood before his gates and therefore not might any*  
 reste habban ne modes ne lichaman. Hi þa git elcodon.  
*rest have nor of-mind nor of-body They then yet delayed*  
 ac he eode sylf to þam yttran gete. and efne he gemette  
*but he went self to the outer gate and even he found*  
 martinum þærute swa him geswutelod wæs. He wearð þa  
*martin there-outside as him revealed was He became then*  
 abliged. and to þam halgan were cwæð. Hwæt la leof hlaford.  
*astonished and to the holy man said What o dear lord*  
 hwi dest þu swa? Ne þearft þu nan word cwæþan. ne nanes  
*why doest thou so Not needest thou any word say nor any*  
 þinges biddan. ic wat hwæs þu ge-wilnast. ac gewend þe  
*thing ask I know what thou desirest but turn thee*  
 nu ham. þe-læs-þe godes yrre for þinum teonan me fordó.  
*now home lest of-god anger for thy injury me destroy*  
 Se halga wer þa ham ge-wende sona. and se ealdor-man  
*The holy man then home went at-once and the ealdorman*  
 het on þære ylcan nihte lætan ealle aweg. þa þa  
*commanded in the same night let all away those whom*  
 he wolde acwellan. and he sylf ferde afyrht of þære byrig.  
*he would kill and he self went afraid from the city*
- 1178 His wæl-hreowsnysse he cydde on gehwilmum burgum. and  
*His cruelty he showed in all cities and*  
 symble he blissode on unge-sæligra manna slæge. ac æt-foran  
*ever he rejoiced in of-unhappy men slaughter but before*  
 martine he wæs milde ge-þuht. and ne dorste on turonia don  
*martin he was mild seemed and not dared in tours do*

nane wælhreownysse. Se halga martinus com to him hwilon.

*any cruelty                      The holy martin                      came to him once*

and þa þa he eode into his spræc-huse. þa geseah he sittan

*and then when he went into his parlor                      then saw he sit*

ænne sweartne deofol ormætne on his hrycge. and he him

*a black devil enormous on his back and he him*

on ableow. Ða wende auitianus þæt he him on ableowe. and

*on blew                      Then supposed auitianus                      that he him on blew and*

cwæð to þam halgan were. hwi behylst þu me swa halga. Se

*said to the holy man why beholdest thou me so holy-one The*

bisceop him andwyrde. Ne behealde ic na þe. ac þone sweartan

*bishop him answered                      Not behold I — thee but the black*

deofol þe sit on þinum hneccan ic þe of ableow. and se

*devil who sits on thy neck I thee off blew and the*

deofol swa aweg gewat. and his hiwcuðe setl sona ða forlét.

*devil so away departed and his familiar seat at-once then forsook*

Auitianus soðlice siðþan wæs mild-heortra of þam dæge æfre

*Avitianus truly afterward was more-merciful from the day ever*

þe se deofol him fram wearð. oþþe for-þan-þe he wiste þæt

*that the devil him from was either because he knew that*

he his willan ær worhte. oþþe for-þan-þe se unclæne gast

*he his will before wrought or because the unclean spirit*

him of-afliged wæs. þurh martines mihte. and him micclum

*him off-driven was through of-martin might and him greatly*

sceamode þæs deofles man-rædenne þe he on wæs oþ þæt.

*shamed of-the devil service                      which he in was until that*

Twa mila hæfde martinus fram his mynstre to turonian byrig 1198

*Two miles had martin from his monastery to tours city*

þær se bisceop-stol wæs. and swa oft swa he þyder ferde swa

*where the bishop-seat was and as often as he thither went so*

forhtodon þa deofla on ge-wit-seocum mannum for-þan-ðe hi

*feared the devils in witless men because they*

wiston his to-cyme. and þa deofol-seocan sona mid swiðlicre  
*knew his coming and the devil-sick at-once with great*  
 grymetunge forhtigende wæron. swa swa þa forðemdan þeofas.  
*roaring fearing were so as the condemned thieves*  
 on þæs deman to-cyme ofdrædde forhtigað. Þonne wæs ðam  
*at of-the judge coming dreading fear Then was to-the*  
 preostum cuð martinus to-cyme þurh þære deofla grimetunge.  
*priests known of-martin coming through the of-devils roaring*  
 þeah ðe hi hit ær nyston. Swa oft swa he wolde adræfan  
*though that they it before knew-not As often as he would drive-out*  
 deofla of þam wit-seocum. swa astrehte he hine sylfne  
*devils from the witless so stretched he him self*  
 on þære cyrcan flora. mid hæran ge-scryd. and mid axum  
*on of-the church floor with haircloth clothed and with ashes*  
 bestreowod licgende on his gebedum belocenun durum. and þa  
*strewn lying in his prayers with-locked doors and the*  
 deofla sibban of þam geswenctum mannum mid wundor-licum  
*devils afterward from the afflicted men with wonderful*  
 gebærum wurdon him sona fram. þæt se cwyde mihte beon  
*behaviors went them at-once from that the saying could be*  
 on martine ge-fylled. þæt halige menn sceolon englum deman.  
*in martin fulfilled that holy men must angels judge*  
 1215 Sum tûn wæs on þam timan on þære senonican scîre þe  
*A-certain village was in the time in the sens shire which*  
 ælce geare oftost wæs awest þurh hagol. swa þæt heora  
*each year most-often was laid-waste through hail so that their*  
 æceras ær wæron aþroxene ær ænig ryftere þæt geríp  
*fields before were beaten-down before any reaper the harvest*  
 gaderode. Ða sende se tunræd sumne ge-trywne ærendracan to  
*gathered Then sent the village-reeve a-certain trusty messenger to*  
 þam halgan martine. his helpes biddende. Martinus þa ge-bæd  
*the holy martin his help asking Martin then prayed*

þone mild-heortan drihten for þam ge-swenctum mannum.  
*the merciful lord for the afflicted men*  
 and syððan of þam dege geond twentig wintra fyrst þe he  
*and afterward from the day throughout twenty winters space that he*  
 wunode on life ne com on þam earde ænig hagol syððan. Ac  
*dwelt in life not came in the land any hail afterward But*  
 on þam forman geare þe he forð-faren wæs. com eft se hagol  
*in the first year that he departed was came again the hail*  
 and hi yfele geswencte. þæt þæs middan-eard ongete martines  
*and them evilly afflicted that the middle-earth perceived of-martin*  
 forðsið. and his deað beweoþe þe on his life blissode.  
*departure and his death bewept which in his life rejoiced*  
 Sum deofol-gild wæs swiðe fæste getimbrod. and mid 1229  
*A-certain devil-temple was very firmly built and with*  
 wundor-licum weorc-stanum ge-worht cræftlice. and þær  
*wonderful building-stones wrought craftily and there*  
 manega ge-broðra bogodan syððan on martines timan. þa  
*many brothers dwelt afterward in of-martin time then*  
 beað he anum mæsse-preoste marcellus ge-haten þe þær  
*commanded he a mass-priest marcellus called who there*  
 wununge hæfde þæt he sceolde to-wurpan þæt wundorlice  
*dwelling had that he should throw-down the wonderful*  
 deofol-gild. Eft þa se halga wer com. and þæt weorc stod  
*devil-temple Again then the holy man came and the work stood*  
 gehál. þa cidde he þam mæsse-preoste. and he him cwæð  
*whole then chid he the mass-priest and he him said*  
 to andsware þæt naht eaðe ne mihte ænig camplic meniu  
*as answer that naught easily — could any military multitude*  
 swilc weorc to-breca mid swa wundor-licum hefe. þe  
*such work break with so wonderful weight the-more*  
 ne sceoldon preostas þe wæron un-strange. oððe untrume  
*not should priests who were unstrange or sick*

munecas. swa mycel weorc to-brecan. þa ge-wende martinus  
*monks so great work break then turned martin*  
 to his gewunelicum fultume. and wacode ealle þa niht on his  
*to his customary help and watched all the night in his*  
 gebedum ana. and sona þæs on mergen. wearð swa micel  
*prayers alone and at-once after-that in morning was so great*  
 storm. þæt eall þæt ormæte weorc wearð towend grund-lunga.  
*storm that all the enormous work was overturned to-the-ground*

1245 He wolde eac to-wurpan ænne wundorlicne swer ormætēs  
*He would also throw-down a wonderful pillar of-immense*  
 hefes. þe þæt hæþengild onstod. ac he næfde þæs cræftes.  
*weight which the heathen-temple on-stood but he had-not the craft*  
 þæt he hine to-cwysan mihte. He gewende þa eft to his  
*that he it crush could He turned then again to his*  
 ge-wunelicum gebedum. and þær com gesewenlice eall swylc  
*customary prayers and there came visibly all such*  
 oþer swer ufan of heofonum. and þone oþerne to-sloh.  
*other pillar from-above from heavens and the other struck-to-pieces*  
 þeah-þe he ormæte wære. þæt he eall wearð to duste.  
*though it enormous were that it all became to dust*

Hit wære hwonlic gepuht þæt þam halgan were heofonlic  
*It were little seemed that to-the holy man heavenly*  
 mægen ungesewenlice þeowde. butan mennisce eagan mihton  
*power invisibly served unless human eyes could*  
 eac geseon. þæt ðam halgan martine heofonlic miht þenode.  
*also see that to-the holy martin heavenly might served*  
 1256 Sum wif wæs on blod-ryne pearle geswenct. þa hrepode  
*A-certain woman was in bloody-flux exceedingly afflicted then touched*  
 heo his reaf swa man ræt on þam godspelle be sumum  
*she his garment as one reads in the gospel about a-certain*  
 oþrum wife. and heo wearð sona hal.  
*other woman and she became at-once whole*



Se halga martinus mid his munecum stód hwilon on þære 1259

*The holy martin with his monks stood once on of-the*  
 éá ofre. and efne þær swam an næddre wið heora. Ða  
*river bank and even there swam a serpent toward them Then*  
 cwæð se halga wer. Ic ðe beode on godes naman þæt  
*said the holy man I thee command in of-god name that*  
 ðu buge ongear. and se yfela wurm sona be his worde  
*thou turn back and the evil worm at-once by his word*  
 gecyrde to þam oþrum staðe. and hi ealle þæs wundrodon.  
*turned to the other shore and they all that wondered*  
 and martinus þa cwæð mid micelre geomerunge. Nædran  
*and martin then said with great groaning Serpents*  
 me gehyrað. and men me gehyran nellað.  
*me hear and men me hear will-not*

On easter-dagum he wolde etan fisc gif he hæfde. þa on 1267

*On easter-days he would eat fish if he had then on*  
 sumum easter-dæge axode he þone profost hwæðer he fisc  
*a-certain easter-day asked he the provost whether he fish*  
 hæfde to þam freols-dæge. and he to andsware cwæð. þæt  
*had for the feast-day and he as answer said that*  
 hi ealle ne mihton ne fisceras. ne he sylf gefón ænne sprot.  
*they all not could nor fishermen nor he self catch one sprat*  
 Ða cwæð se halga wer. wurp ut nu þin net. and þe  
*Then said the holy man throw out now thy net and to-thee*  
 fixnoð becymð. and he cunnode þæs sona. Wearp þa út his  
*catch comes and he tried that at-once Threw then out his*  
 net. and þær wearð on-innan an ormæte leax. and he hine  
*net and there was within an enormous salmon and he it*  
 up-ateah bær ham to mynstre. and þam halgan gearcode.  
*drew-up bore home to monastery and for-the saint prepared*

1277 Licontius wæs gehaten sum ge-leafful þegen. þa gelamp  
*Lycontius was called a-certain faithful thane then befell*  
 his mannum. þæt hi lagon ealle on un-asecgendlicum  
*his men that they lay all in unspeakable*  
 broce. and he sende gewrit to martine sona sumes helps  
*disease and he sent writ to martin at-once some help*  
 biddende. þa onget se halga wer þæt hi wæron ge-þreade  
*asking then perceived the holy man that they were afflicted*  
 mid godcundre mihte. and þæt he mihte earfoþ-lice þære  
*with divine might and that he could with-difficulty the*  
 bene him ge-tiðian. ac he ne ablan na swa-þeah. mid  
*prayer him grant but he not ceased — nevertheless with*  
 seofon-nihte fæstene him fore to-þingiende. oð-þæt he beget  
*seven-night fast them for interceding until he obtained*  
 þæs þe he biddende wæs. Licontius þa com and cydde  
*that which he asking was Lycontius then came and made-known*  
 þam halgan mid micelre þancunge. þæt his hiwræden wæs  
*to-the saint with great thanks that his household was*  
 fram þam mænig-fealdum brocan þurh martinum alysed. and  
*from the manifold diseases through martin loosed and*  
 brohte þam halgan an hund punda to lace. Se halga wer  
*brought to-the saint a hundred pounds as gift The holy man*  
 þa nolde habban þone scæt. ne hine eac ne for-seah. ac  
*then would-not have the treasure nor it also — despised but*  
 sealde þæt feoh eall for gehegodum mannum. and þa ðe  
*gave the money all for harried men and those who*  
 on hæft-nedum wæron. and hi ut alyside of þære yrmðe  
*in captivity were and them out loosed from the misery*  
 swa. þa bædon þa gebroþra þone bisceop georne. þæt he  
*so then asked the brothers the bishop eagerly that he*  
 þæs feos sumne dæl dyde into mynstre. cwædon þæt him  
*of-the money some part put into monastery said that them*

gneaðe wære heora wist. and scrud. þa cwæð se halga wer  
*scanty were their food and clothing then said the holy man*  
 him to andsware. fede us ure cyrce. and scryde us ure  
*them as answer let-feed us our church and let-clothe us our*  
 cyrce. and we of þysum sceatte naht us sylfum ne heoldon.  
*church and we of this treasure naught for-us selves — held*

Hwæt wille we lencg writan be martines wundrum þonne 1300  
*What will we longer write about of-martin wonders than*  
 sulpicius sæde. þæt hi synd ungerime. and nan spræc ne  
*sulpicius said that they are countless and no speech —*  
 mæg his mihta areccan. for-þan-þe he maran mihte hæfde  
*can his mighty-works recount because he greater might had*  
 on his munuc-hade. þonne on bisceop-hade. be ðam þe  
*in his monk-hood than in bishop-hood by that which*  
 he sylf sæde. ac we willað nu secgan be his forð-siðe.  
*he self said but we will now say about his departure*

Martinus se eadiga wiste his ge-endunga lange ær he forð-ferde 1306  
*Martin the blessed knew his ending long before he departed*  
 of þysum life to criste. and he cydde his forð-sið sumum his  
*from this life to christ and he made-known his departure to-some-of his*  
 gebroþrum. þa wæron on þam timan æt condatensem mynstre  
*brothers then were at the time at candes monastery*  
 þa preostas unge-hwære. and he þider siðode wolde hi gesibbian  
*the priests discordant and he thither journeyed would them reconcile*  
 ær his forþsiðe. and on sibbe for-lætan. godes ge-lapunge.  
*before his departure and in peace leave of-god church*  
 He ferde ða þiderwerd mid sumum gebroðrum. þa geseah he  
*He went then thither-ward with some brothers then saw he*  
 scealfran swimman on anum flode. and gelome doppelan adune  
*cormorants swim in a flood and often dive down*  
 to grunde ehtende þære fixa mid fræcra grædnigysse. þa cwæð  
*to bottom pursuing the fishes with greedy greediness then said*

se halga wer to his geferum þus. þas fugelas habbað feonda  
*the holy man to his companions thus these birds have of-fiends*  
 gelicnysse þe syrwiað æfre embe ða unwaran. and grædiglice  
*likeness who plot ever about the unwary and greedily*  
 foð. and gefangene fordoð. and of þam ge-fangenum ge-fyllede  
*seize and the-caught destroy and from the caught filled*  
 ne beoð. þa bebead martinus þam mæð-leasum scealfrum.  
*not are then commanded martin the insatiable cormorants*  
 þæt hi ge-swicon þæs fixnoðes. and sipedon to westene. and  
*that they ceased from-the fishing and journeyed to desert and*  
 þa fugelas gewiton aweg sona to holte. ealle endemes. swa  
*the birds departed away at-once to wood all together so*  
 swa sé árwurða hét. Mid þære ylcan hæse he afligde  
*as the venerable-one commanded With the same command he put-to-flight*  
 þa scealfran. mid þære þe he deofla a-dræfde of mannum.  
*the cormorants with that which he devils drove-out from men*  
 1328 Martinus þa siððan to þam mynstre becom. and wunode þær  
*Martin then afterward to the monastery came and dwelt there*  
 sume hwile and gesibbode þa preostas. Eft ða he ham wolde  
*some while and reconciled the priests Again when he home would*  
 þa wearð he ge-untrumod. and sæde his gebroðrum þæt he  
*then became he sickened and said to-his brothers that he*  
 sceolde forð-faren. þa wurdon hi ealle ge-unrotsode swiþe. and  
*should depart then became they all saddened greatly and*  
 mid micelre heofunge hine befrinan. Eala þu fæder hwi forlætst  
*with great mourning him asked O thou father why forsakest*  
 þu us. oððe hwam betæhst þu us forlætene. witodlice becumað  
*thou us or to-whom committest thou us forsaken certainly come*  
 to þinre eowde reafigende wulfas. and hwa be-werað hí.  
*to thy flock ravening wolves and who defends them*  
 Witodlice we witon þæt þu gewilnast to criste. ac þe synd  
*Certainly we know that thou desirest to christ but for-thee are*

gehealdene þine meda gewisse. gemiltsa la ure swiðor þe þu  
*kept thy rewards certain have-mercy o on-us rather whom thou*  
 forlætst. þa wearð se halga wer mid þysum wordum astyrod.  
*forsakest then was the holy man with these words stirred*  
 and clypode mid wope. and cwæð to his drihtne. Drihten min  
*and called with weeping and said to his lord Lord my*  
 hælend. gif ic nyd-behefe eom git þinum folce. ne for-sace ic  
*savior if I needful am yet to-thy people not refuse I*  
 na gyt to swincene gewurðe þin willa. Ne ic ne beladige mine  
*— yet to toil let-be thy will Nor I — excuse my*  
 ateorigendlican ylde. ic þine þenunga est-ful gefylde. under  
*failing age I thy services devoutly fulfilled under*  
 þinum tacnum ic campige swa lange swa þu sylf hætst.  
*thy banners I fight as long as thou self commandest*  
 He lag þa swa forþ ane feawa daga mid fefore gewæht. 1349  
*He lay then so forth a few days with fever weakened*  
 þurh-wunigende on ge-bedum. on stiþre hæran licgende. mid  
*continuing in prayers on stiff haircloth lying with*  
 axum bestreowod. þa bædon þa gebroðra þæt hi his bæd  
*ashes strewed then asked the brothers that they his bed*  
 moston mid waccre strewunge huru under-lecgan. þa cwæð  
*might with mean straw at-least lay-under then said*  
 se halga wer to þam wependum gebroðrum. Ne gedafnað  
*the holy man to the weeping brothers Not befits*  
 cristenum menn. buton þæt he on duste swelte gif ic eow  
*for-christian man but that he in dust die if I to-you*  
 oþre bysne selle. þonne syngie ic. He ne lét na of gebedum  
*other example give then sin I He not let — from prayers*  
 his un-oferswiðdan gast. ac he æfre openum eagum. and  
*his unconquered spirit but he ever with-open eyes and*  
 up-ahafenum handum. his gebeda ne geswác. þa woldon þa  
*with-uplifted hands his prayers not ceased then would the*

preostas þæt he lage on oþre sidan. and ge-lihte hine swa. þa  
 priests that he lay on other side and relieved him so then  
 cwæð se halga eft. Gefafiað ic bidde þæt ic heofonan sceawige  
 said the saint again Allow I pray that I heaven behold  
 swiðor þonne eorðan. and min gast sy asend on his siðfæte  
 rather than earth and my spirit be sent on his journey  
 to drihtne. He geseah þa standan swiþe gehende þone deofol.  
 to lord He saw then stand very near the devil  
 and he hine or-sorhlice axian ongan. Hwæt stendst þu her  
 and be him fearlessly ask began What standest thou here  
 wæl-hreowa deor. ne gemetst þu on me þu manfulla ænig þingc.  
 cruel beast not findest thou in me thou wicked-one any thing

1368

Ic beo underfangen on abrahames wununge. and æfter þysum  
 I am received in of-abraham dwelling and after these  
 wordum gewát seo sawl. of þam geswenctan lichaman  
 words departed the soul from the afflicted body  
 ge-sælig to heofonum. On sunnan mergen he ge-wát þa þa  
 blessed to heavens On sunday morning he departed then when  
 he wæs on ylde. an and hund-eahtatig wintre. and æfter cristes  
 he was in age one and eighty winters and after of-christ  
 þrowunge. feower hund wintre. and twelf on getele. and fela  
 passion four hundred winters and twelve in number and many  
 manna þa ge-hyrdon on his forð-siðe singendra engla swiðe  
 men then heard at his departure of-singing angels very  
 hlude stemna up-on hea-nysse geond þa heofonas swegende.  
 loud voices up-in height throughout the heavens sounding  
 swa hit on bocum sægð. þe be him synd awritene. His  
 as it in books says which about him are written His  
 lic wearð ge-sewen sona on wuldre beorhtre þonne glæs.  
 body was seen at-once in glory brighter than glass  
 hwittre þonne meolc. and his andwlita scean swiþor þonne  
 whiter than milk and his countenance shone more than

leoht. þa iu ge-wuldrod to þam to-werdan æriste. Eala  
*light then already glorified for the coming resurrection O*  
 hwilc heofung holdra geleafulra hlude þa swegende. and  
*what mourning of-loyal believers loud then sounding and*  
 swiðost þære muneca and mynecena wóp on martines deaðe.  
*most of-the monks and nuns weeping at of-martin death*  
 Sum bisceop seuerinus on þære byrig colonia haliges 1385  
*A-certain bishop severinus in the city cologne of-holy*  
 lifes man gehyrde on ærne mergen swiðe hludne sang on  
*life man heard in early morning very loud song in*  
 heofonum. and þa gelangode he him to his erce-diacon. and  
*heavens and then summoned he him to his archdeacon and*  
 axode hine hwæþer he þa stemne gehyrde. þæs heofonlican  
*asked him whether he the voice heard of-the heavenly*  
 dreames. He andwyrde and cwæð. þæt he his nan þincg ne  
*music He answered and said that he of-it no thing —*  
 gehyrde. þa het se bisceop þæt he heorcnode geornlicor.  
*heard then commanded the bishop that he listened more-eagerly*  
 he stod þa and hlyste. on his stæfe hliniende. and ne mihte  
*he stood then and listened on his staff leaning and not could*  
 nan þing þære myrhþe gehyran. þa astrehton hi hi  
*any thing of-the mirth bear then stretched they themselves*  
 begen biddende þone ælmihtigan þæt he moste ge-hyran þone  
*both praying the almighty that he might bear the*  
 heofonlican dream. he hlyste þa siððan. and sæde þæt he  
*heavenly music he listened then afterward and said that he*  
 gehyrde singendra stemne. swegen on heofonum. and nyste  
*heard of-singing voice sound in heavens and knew-not*  
 swa-þeah hwæt ða stemna wæron. Seuerinus ða cwæð. ic þe  
*nevertheless what the voices were Severinus then said I thee*  
 secge be þam. martinus se eadiga of þysum middan-earde  
*say about that martin the blessed from this middle-earth*

gewát. and nu englas singende his sawla ferialð mid him to  
*departed and now angels singing his soul carry with them to*  
 heofonum. and se hetela deofol mid his unriht-wisum gastum.  
*heavens and the hostile devil with his unrighteous spirits*  
 hine wolde gelettan. ac he ge-wat gescynd awæg fram þam  
*him would binder but he departed confounded away from the*  
 halgan. and nan þing his agenes on him ne gemette.  
*saint and no thing of-his own in him — found*

1406 Hwæt bið be us synfullum. nu se swicola deofol swa  
*What is about us sinful now the treacherous devil so*  
 mærne sacerd derian wolde. þa sende se erce-diacon sona  
*famous priest harm would then sent the archdeacon at-once*  
 to turonia. to martines bisceop-stole. and het axian be  
*to tours to of-martin bishop-seat and commanded ask about*  
 him. þa wearð him soðlice gesæd þæt he his sawle ageaf  
*him then was him truly said that he his soul gave-up*  
 on þære ylcan tide þe hi þone sang gehyrdon.  
*in the same hour that they the song heard*

1412 On þam ylcan dæge ambrosius se bisceop on mediolana byrig.  
*On the same day ambrose the bishop in milan city*  
 þa þa he æt mæssan stod þa wearð he on slæpe swa swa  
*then when he at mass stood then was he in sleep so as*  
 god wolde. and hine nan man ne dorste naht eaðe awreccan.  
*god would and him no man — dared aught easily awaken*  
 Swa-þeah æfter twam tidum hi hine awrehton and cwædon þæt  
*Nevertheless after two hours they him awakened and said that*  
 se tima forþ-agán wære. and þæt folc wære ge-wergod þearle.  
*the time gone-forth were and the people were wearied exceedingly*  
 Se halga bisceop þa cwæð. ne beo ge ge-drefede micclum me  
*The holy bishop then said not be ye troubled greatly me*  
 fremað þæt ic swa mihte slapon. forðan-þe me min drihten  
*profits that I so might sleep because me my lord*



micel wundor æteowde. Wite ge þæt min broþor martinus se  
*great wonder showed Know ye that my brother martin the*  
 halga of lichaman is afaren. and ic his lic behwearf mid  
*holy from body is gone and I his body tended with*  
 gewunelicre þenunge. and þa þa ge me wrehton. þa næs  
*customary service and then when ye me awakened then not-was*  
 his heafod-clað eallunga ful dón. Hi wurdon of-wundrode  
*his head-cloth entirely fully done They were astonished*  
 his worda. and dæda. and geaxodon on fyrste þæt se arwurða  
*at-his words and deeds and learned in time that the venerable*  
 martinus on þam dæge ge-wát. þe ambrosius sæde. þæt he æt  
*martin on the day departed which ambrose said that he at*  
 þæs halgan weres lic-þenungum wære. Eala eadig is se wer þe  
*of-the holy man funeral-services were O blessed is the man whom*  
 on his forð-siðe halgena ge-tel. healice sang. and engla werod  
*at his departure of-saints company highly sang and of-angels host*  
 blissode. and ealle heofon-ware him to-geanes ferdon. and se  
*rejoiced and all heaven-dwellers him toward went and the*  
 fula deofol on his dyrstig-nysse þurh drihten wearð gescynd.  
*foul devil in his boldness through lord was confounded*  
 Seo halige gelaðung on mihte is gestrangod. and godes 1435  
*The holy church in might is strengthened and of-god*  
 sacerdas synd gewuldrode mid þære onwrigennysse martines  
*priests are glorified with the revelation of-martin*  
 forð-siðes. þonne se halga michahel mid englum under-feng.  
*departure when the holy michael with angels received*  
 and maria seo eadiga mid mædenlicum werodum. and  
*and mary the blessed with maidenly hosts and*  
 neorxne-wang gehylt bliðne mid halgum.  
*paradise holds blithe with saints*

1441 Ða þa þæs halgan weres lic læg inne þa git. þa com þær  
*Then when of-the holy man body lay within then yet then came there*  
 micel meniu of manegum burgum. and þæt pictauisce folc  
*great multitude from many cities and the poitevin people*  
 swa swa þæt turonisce. and þær wearð ge-flit be-twux þam  
*so as the people-of-tours and there was strife between the*  
 twam folcum. þa pictauiscan cwædon þe ðyder gecumene  
*two peoples the poitevins said who thither come*  
 wæron. He wæs ure munuc. and eac ure abbod. we willað  
*were He was our monk and also our abbot we will*  
 hine habban for-þan-þe we hine alændon ær. gé brucon  
*him have because we him lent before ye enjoyed*  
 his spræce. and his lare notedon. ge wæron on his  
*his speech and his teaching used ye were at his*  
 ge-reordum. and mid his gebletsungum ge-strangode. and mid  
*meals and with his blessings strengthened and with*  
 mænig-fealdum wundrum wæron gegladode. sy eow eall þis  
*manifold wonders were gladdened let-be to-you all this*  
 ge-noh. lætað nu huru us his sawl-leasan lichaman ferian mid  
*enough let now at-least us his soulless body carry with*  
 us. þa andswaredon þa. þa turoniscan þus. Gif ge secgað þæt  
*us then answered then the people-of-tours thus If ye say that*  
 us synd genoh his wundra. þonne wite gé þæt he worhte ma  
*to-us are enough his wonders then know ye that he wrought more*  
 wundra mid eow þonne he mid us dyde. and þeah we fela  
*wonders with you than he with us did and though we many*  
 for-hebbon. eow he arærde witodlice twegen deade men. and  
*omit for-you he raised certainly two dead men and*  
 us buton ænne. and swa swa he oft sæde. þæt he maran  
*for-us but one and so as he often said that he greater*

mihte on munuc-hade hæfde. þonne on bisceop-hade. and we  
*might in monk-hood had than in bishop-hood and we*  
 habbað nu neode þæt he dead gefylle þæt he ne dyde on life.  
*have now need that he dead fulfill what he not did in life*  
 Eow he wæs æt-broden. and us fram gode forgifan. and 1462  
*From-you he was snatched and to-us from god given and*  
 æfter þa ealdan gesetnysse he sceal habban byrgene on þære  
*after the old institution he must have tomb in the*  
 ylcan byrig þær he bisceop wæs. Gif ge for minstres þingon.  
*same city where he bishop was If ye for of-monastery sake*  
 and þæt he mid eow wæs hine habban willað. þonne wite ge  
*and that he with you was him have will then know ye*  
 þis þæt he on mediolana ærest mynster hæfde. Betwux þisum  
*this that he in milan first monastery had During this*  
 gewinne wearð se dæg ge-endod. and butu ða burh-waru  
*strife was the day ended and both the city-folks*  
 besæton þone halgan. and woldon ða pictauiscan mid gewinne  
*besat the saint and would the poitevins with strife*  
 on mergen niman þone halgan neadunga æt þam oþrum.  
*in morning take the saint forcibly from the others*  
 þa on middre nihte swa swa martinus wolde. wurdon þa  
*then at middle night so as martin would became the*  
 pictauiscan swa wundorlice on slæpe þæt of ealre þære meniu  
*poitevins so wonderfully in sleep that of all the multitude*  
 an man ne wacode. þa gesawon þa turoniscan hu þa oþre  
*one man not watched then saw the people-of-tours how the others*  
 slepon. and ge-namon þæt lic þe þær læg on flora. and to  
*slept and took the body which there lay on floor and to*  
 scipe bæron mid swiðlicre blisse. and efston mid reowte on  
*ship bore with great bliss and hastened with rowing on*  
 þære ea uigenna. and swa forð on liger swyðe hlude singende.  
*the river vienne and so forth on loire very loudly singing*

oð þæt hi becomon to þære byrig turonia. þa wurdon þa  
*until that they came to the city tours then were the*  
 oþre awrehte mid þam sange and naht heora gold-hordas  
*others awakened with the song and not their gold-boards*  
 þe hi healdan sceoldon hæbbende næron. ac hi ham  
*which they hold should having were but they home*  
 ge-wendon mid mycelre sceame. þæt him swa gelumpen wæs.  
*went with great shame that them so befallen was*

1485 Se halga lichama þa wearð geled on byrgene on þære ylcan  
*The holy body then was laid in tomb in the same*  
 byrig þær he bisceop wæs. mid micelre wurð-mynte. and þær  
*city where he bishop was with great honor and there*  
 wurdon siððan fela wundra gefremode for his ge-earnungum.  
*were afterward many wonders performed for his merits*

Syx and twentig wintra he wæs þær bisceop. and seo  
*Six and twenty winters he was there bishop and the*  
 burh-warū wæs butan bisceope lange ær martinus wære  
*city-folk was without bishop long before martin were*  
 gehalgod to bisceope. for þam hæpen-scipe þe þæt folc þa  
*consecrated as bishop for the heathenship which the people then*  
 be-eode. Sy wuldor and lof þam wel-willendan scyppende  
*practiced Let-be glory and praise to-the benevolent creator*  
 þe his halgan sacerð swa geglengde mid wundrum. se þe  
*who his holy priest so adorned with wonders he who*  
 on ecnysse rixap ælmihtig wealdend. AMEN.

*in eternity reigns almighty ruler AMEN*

Olim haec trastuli. sicuti ualui. sed modo praecibus.

*Formerly these I-translated as I-was-able but now by-prayers*

constrictus plenius. O martine sanctae meritis praeclare. iuua  
*constrained more-fully O martin holy by-merits illustrious help*

me miserum. meritis modicum. Caream quo neuis.

*me wretched in-merits slight May-I-be-free-of what thou-wilt-not*

mihimet nocuus. castiusque uiuam. Nactus iam ueniam.

*to-myself harmful and-more-chastely may-I-live Having-obtained now pardon*

## Passio sancti Eadmundi regis et martyris

XXXII · SAINT EDMUND

*Ælfric translates Abbo's account of Dunstan's telling. Ivar the Dane lands in East Anglia and demands Edmund's treasure and homage. Edmund will neither flee nor submit; he is bound to a tree, scourged, shot with javelins, and beheaded. A wolf guards the head in the brambles, and the head answers the searchers' cries, "Here, here, here." Years later his body is found whole, and eight thieves stand bound at their work until morning. England, Ælfric ends, has saints of its own.*

- 1 Sum swyðe gelæred munuc com supan ofer sæ fram  
A-certain very learned monk came from-the-south over sea from  
sancte benedictes stówe on æþelredes cynincges dæge to  
saint benedict place in of-æthelred king day to  
dunstane ærce-biscope þrim gearum ær he forðferde. and  
dunstan archbishop three years before he died and  
se munuc hatte abbo. þa wurdon hi æt spræce oþþæt  
the monk was-called abbo then were they at speech until  
dunstan rehte be sancte eadmund. swa swa eadmundes  
dunstan related about saint edmund so as of-edmund  
swurd-bora hit rehte æþelstane cynincge þa þa dunstan iung  
sword-bearer it related to-æthelstan king then when dunstan young  
man wæs. and se swurd-bora wæs for-ealdod man. þa gesette  
man was and the sword-bearer was grown-old man then set  
se munuc ealle þa gerecednysse on anre béc. and eft ða  
the monk all the narrative in a book and afterward then  
þa seo bók com to ús binnan feawum gearum þa awende  
when the book came to us within few years then turned  
we hit on englisc. swa swa hit her-æfter stent. Se munuc  
we it into english so as it hereafter stands The monk

þa abbo binnan twam gearum. gewende ham to his mynstre  
*then abbo within two years went home to his monastery*  
 and wearð sona to abbode geset on þam ylcan mynstre.  
*and was at-once as abbot set in the same monastery*  
 Eadmund se eadiga eastengla cynincg wæs snotor and wurðfull. <sup>13</sup>  
*Edmund the blessed of-east-angles king was wise and honorable*  
 and wurðode symble mid æpelum þeawum þone ælmihtigan  
*and honored ever with noble manners the almighty*  
 god. He wæs ead-mod. and geþungen. and swá an-ræde  
*god He was humble and excellent and so steadfast*  
 þurh-wunode þæt he nolde abugan to bysmorfullum leahtrum.  
*continued that he would-not bow to shameful vices*  
 ne on naþre healfe he ne ahyld e his þeawas. ac wæs symble  
*nor on either side he — inclined his manners but was ever*  
 gemyndig þære soþan lare. [gif] þu eart to heafod-men  
*mindful of-the true teaching if thou art as head-man*  
 ge-set. ne ahefe þu ðe. ac beo betwux mannum swa swa an  
*set not raise thou thee but be among men so as one*  
 man of him. He wæs cystig wædlum and wydewum swa swa  
*man of them He was generous to-poor and to-widows so as*  
 fæder. and mid wel-willendnysse gewissode his folc symle to  
*father and with benevolence guided his people ever to*  
 riht-wisnysse. and þam reþum styrde. and gesæliglice leofode  
*righteousness and the fierce restrained and blessedly lived*  
 on soþan geleafan. Hit ge-lamp ða æt nextan þæt þa  
*in true faith It happened then at last that the*  
 deniscan leode ferdon mid scip-here hergiende and sleande  
*danish people went with ship-army harrying and slaying*  
 wide geond land swa swa heora gewuna is. On þam  
*widely throughout land so as their custom is In the*  
 flotan wæron þa fyrmestan heafod-men hinguar and hubba.  
*fleet were the foremost head-men ivar and ubba*

geanlæhte þurh deofol. and hí on norð-hymbra-lande gelendon  
*united through devil and they in northumbria landed*  
 mid æscum. and aweston þæt land. and þa leoda ofslogon.  
*with ships and laid-waste the land and the people slew*  
 þa ge-wende hinguar east mid his scipum. and hubba belaf  
*then went ivar east with his ships and ubba remained*  
 on norð-hymbra-lande. gewunnenum sige. mid wælhreownysse.  
*in northumbria with-won victory with cruelty*

- 36 Hinguar þa becom to east-englum rowende. on þam gear  
*Ivar then came to east-angles rowing in the year*  
 þe ælfred æðelincg. an and twentig geara wæs. se þe  
*that alfred prince one and twenty years was he who*  
 west-sexena cynincg siþþan wearð mære. And se fore-sæda  
*of-west-saxons king afterward became famous And the aforesaid*  
 hinguar færlíce swa swa wulf on lande bestalcode. and þa  
*ivar suddenly so as wolf on land stalked and the*  
 leode sloh weras and wíf. and þa ungewittigan cild. and  
*people slew men and women and the witless children and*  
 to bysmore tucode þa bilewitan cristenan. He sende ða sona  
*to shame ill-treated the innocent christians He sent then at-once*  
 syððan to þam cyninge beotlic ærende. þæt he abugan sceolde  
*afterward to the king boastful errand that he bow should*  
 to his man-rædene gif he rohte his feores. Se ærendraca  
*to his homage if he cared-for his life The messenger*  
 com þa to eadmunde cynincge and hinguares ærende him  
*came then to edmund king and of-ivar errand him*  
 ardlice ahead. Hinguar ure cyning cene and sigefæst. on  
*quickly announced Ivar our king bold and victorious on*  
 sá and on lande. hæfð fela þeoda gewyld. and com nu  
*sea and on land has many nations subdued and came now*  
 mid fyrde færlíce her to lande þæt he her winter-setl mid  
*with army suddenly here to land that he here winter-quarters with*



his werode hæbbe. Nu het he þe dælan þine digelan  
*his host have Now commands he thee share thy secret*  
 gold-hordas. and þinra yldrena gestreon ardlice wið hine. and  
*gold-boards and of-thy elders treasure quickly with him and*  
 þu beo his under-kyning. gif ðu cucu beon wylt. for-ðan-þe  
*thou be his under-king if thou alive be wilt because*  
 ðu næfst þa mihte þæt þu mage him wið-standan.

*thou hast-not the might that thou can him withstand*

Hwæt þa eadmund clypode ænne bisceop. þe him þa  
*Lo then edmund called a bishop who him then*  
 gehendost wæs and wið hine smeade hu he þam reþan  
*nearest was and with him considered how he to-the fierce*

hinguare and-wyrðan sceolde. þa forhtode se bisceop for  
*ivar answer should then feared the bishop for*

þam færlican gelimpe. and for þæs cynincges life. and cwæþ  
*the sudden happening and for of-the king life and said*  
 þæt him ræd þuhte þæt he to þam gebuge þe him bead  
*that to-him counsel seemed that he to that bowed which him offered*  
 hinguar. þa suwode se cynincg and beseah to þære eorþan.

*ivar then was-silent the king and looked to the earth*

and cwæþ þa æt nextan cynelice him to. Eala þu bisceop to  
*and said then at last royally him to O thou bishop to*  
 bysmore synd getawode þas earman land-leoda. and me nu  
*shame are ill-treated these wretched land-people and to-me now*  
 leofre wære þæt ic on feohte feolle. wið þam þe min

*dearer were that I in fight fell in-return-for that that my*

folc moste heora eardes brucan. and se bisceop cwæþ. Eala þu  
*people might their land enjoy and the bishop said O thou*  
 leofa cyning þin folc lið ofslagen. and þu næfst þone fultum

*dear king thy people lies slain and thou hast-not the help*

þæt þu feohtan mæge. and þas flot-men cumað. and þe  
*that thou fight can and these seamen come and thee*

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cucenne gebindað butan þu mid fleame þinum feore gebeorge.

*alive bind unless thou with flight thy life save*

oððe þu þe swa gebeorge þæt þu buge to him. þa cwæþ

*or thou thee so save that thou bow to him then said*

eadmund cyning swa swa he ful cene wæs. þæs ic gewilnige

*edmund king so as he full bold was that I desire*

and gewisce mid mode. þæt ic ana ne belife æfter minum

*and wish with mind that I alone not remain after my*

leofum þegnum þe on heora bedde wurdon mid bearnum.

*dear thanes who in their bed were with children*

and wifum. færllice ofslægene fram þysum flot-mannum.

*and wives suddenly slain by these seamen*

78 Næs me næfre gewunelic þæt ic worhte fleames. ac ic

*Not-was to-me ever customary that I made flight but I*

wolde swiðor sweltan gif ic þorfte for minum agenum earde.

*would rather die if I needed for my own land*

and se ælmihtiga god wát þæt ic nelle abugan fram his

*and the almighty god knows that I will-not bow from his*

biggengum æfre. ne fram his soþan lufe. swelte ic. lybbe ic.

*worships ever nor from his true love die I live I*

Æfter þysum wordum he gewende to þam ærendracan þe

*After these words he turned to the messenger whom*

hinguar him to sende. and sæde him unforht. Witodlice

*ivar him to sent and said him unafraid Certainly*

þu wære wyrðe sleges nu. ac ic nelle afylan on þinum

*thou were worthy of-slaughter now but I will-not defile in thy*

fulum blode mine clænan handa. forðan-þe ic criste folgie

*foul blood my clean hands because I christ follow*

þe us swa ge-bysnode. and ic bliðelice wille beon ofslagen

*who us so set-example and I blithely will be slain*

þurh eow gif hit swa god fore-sceawað. Far nu swiþe hraðe.

*through you if it so god provides Go now very quickly*

and sege þinum reþan hlaforde. ne abihð næfre eadmund  
*and say to-thy fierce lord not bows ever edmund*  
 hingware on life hæþenum here-togan. buton he to hælende  
*to-ivar in life to-beatben general unless he to savior*  
 criste ærest mid ge-leafan on þysum lande gebuge. þa  
*christ first with faith in this land bow then*  
 ge-wende se ærend-raca ardlice aweg. and gemette be wæge  
*went the messenger quickly away and met by way*  
 þone wælhreowan hingwar mid eallre his fyrde fuse to  
*the cruel ivar with all his army hastening to*  
 eadmunde. and sæde þam arleasan hu him geandwyrd wæs.  
*edmund and said to-the impious-one how him answered was*  
 Hingwar þa bebead mid bylde þam scip-here þæt hi þæs 98  
*Ivar then commanded with boldness the ship-army that they of-the*  
 cynincges anes ealle cepan sceoldon. þe his hæse forseah.  
*king alone all watch-for should who his command despised*  
 and hine sona bindan. Hwæt þa eadmund cynincg mid  
*and him at-once bind Lo then edmund king with*  
 þam þe hingwar com. stod innan his healle þæs hælendes  
*that that ivar came stood within his hall of-the savior*  
 gemyndig. and awarep his wæpna wolde geāfen-læcan cristes  
*mindful and cast-away his weapons would imitate of-christ*  
 gebysnungum. þe for-bead petre mid wæpnum to winnenne  
*examples who forbade peter with weapons to fight*  
 wið þa wælhreowan iudeiscan. Hwæt þa arleasan þa  
*against the cruel jews Lo the impious-ones then*  
 eadmund gebundon and gebysmrodon huxlice. and beoton  
*edmund bound and mocked shamefully and beat*  
 mid saglum. and swa syððan læddon þone geleaf-fullan  
*with clubs and so afterward led the faithful*  
 cyning to anum eorð-fæstum treowe. and tigdon hine þær-to.  
*king to an earth-fast tree and tied him thereto*

mid heardum bendum. and hine eft swuncgon langlice mid  
*with hard bonds and him again scourged long with*  
 swipum. and he symble clypode betwux þam swinglum mid  
*whips and he ever called among the scourgings with*  
 soðan geleafan to hælende criste. and þa hæþenan þa for  
*true faith to savior christ and the heathens then for*  
 his geleafan wurdon wodlice yrre for-þan-þe he clypode crist  
*his faith became madly angry because he called christ*  
 him to fultume. Hi scuton þa mid gafelucum swilce him to  
*him for help They shot then with javelins as-if him for*  
 gamenes to. oð þæt he eall wæs besæt mid heora scotungum  
*game at until that he all was beset with their shots*  
 swilce igles byrsta. swa swa sebastianus wæs. þa geseah  
*as-if of-hedgehog bristles so as sebastian was then saw*  
 hingwar se arlease flot-man. þæt se æþela cyning nolde  
*ivar the impious seaman that the noble king would-not*  
 criste wið-sacan. ac mid anrædum geleafan hine æfre clypode.  
*christ renounce but with steadfast faith him ever called*  
 het hine þa beheafðian and þa hæðenan swa dydon.  
*commanded him then behead and the heathens so did*  
 123 Betwux þam þe he clypode to criste þagit þa tugon þa  
*Between that that he called to christ yet then dragged the*  
 hæþenan þone halgan to slæge. and mid anum swencge slogon  
*heathens the saint to slaughter and with one stroke struck*  
 him of þæt heafod. and his sawl sipode gesælig to criste.  
*him off the head and his soul journeyed blessed to christ*  
 þær wæs sum man gehende gehealden þurh god. behyd  
*There was a-certain man near kept through god bidden*  
 þam hæþenum. þe þis gehyrde eall. and hit eft sæde  
*from-the heathens who this heard all and it afterward said*  
 swa swa we hit secgað her. Hwæt ða se flot-here ferde eft  
*so as we it say here Lo then the fleet went back*

to scipe. and behyddon þæt heafod þæs halgan eadmundes.

*to ship and hid the head of-the holy edmund*

on þam þiccum bremelum þæt hit bebyrged ne wurde. þa

*in the thick brambles that it buried not were then*

æfter fyrste syððan hi afarene wæron com þæt land-folc to

*after time after they gone were came the land-folk to*

þe þær to lafe wæs þa. þær heora hlafordes lic læg butan

*that there as remnant was then where their lord body lay without*

heafde. and wurdon swiðe sarige for his slege on mode. and

*head and were very sorrowful for his slaughter in mind and*

huru þæt hi næfdon þæt heafod to þam bodige. þa sæde

*especially that they had-not the head to the body then said*

se sceawere þe hit ær geseah þæt þa flot-men hæfdon þæt

*the witness who it before saw that the seamen had the*

heafod mid him. and wæs him geðuht swa swa hit wæs ful

*head with them and was to-him seemed so as it was full*

soð þæt hi behyddon þæt heafod on þam holte forhwega.

*truth that they hid the head in the wood somewhere*

Hi eodon þa secende ealle endemes to þam wuda. secende 142

*They went then seeking all together to the wood seeking*

gehwær geond þyfelas and bremelas gif hi a-hwær mihton

*everywhere throughout thickets and brambles if they anywhere could*

gemeton þæt heafod. Wæs eac micel wundor þæt an wulf

*find the head Was also great wonder that a wolf*

wearð asend þurh godes wissunge to bewerigenne þæt

*was sent through of-god guidance to guard the*

heafod wið þa oþre deor. ofer dæg. and niht. Hi eodon

*head against the other beasts over day and night They went*

þa secende. and symle clypigende. swa swa hit gewunelic is

*then seeking and ever calling so as it customary is*

þam ðe on wuda gað oft. Hwær eart þu nu gefera? and

*for-those who in wood go often Where art thou now comrade and*

him andwyrde þæt heafod. Hér. hér. hér. and swa gelome  
*them answered the head Here here here and so often*  
 clypode andswarigende him eallum. swa oft swa heora ænig  
*called answering them all as often as of-them any*  
 clypode. oppæt hi ealle becomen þurh ða clypunga him to.  
*called until they all came through the callings it to*  
 þa læg se græga wulf þe bewiste þæt heafod. And mid  
*then lay the gray wolf who guarded the head And with*  
 his twam fotum hæfde þæt heafod beclýpped. grædig. and  
*his two feet had the head embraced greedy and*  
 hungrig. and for gode ne dorste þæs heafdes abyrian. [ac]  
*hungry and for god not dared the head taste but*  
 heold hit wið deor. þa wurdon hi ofwundrode þæs wulfes  
*held it against beasts then were they astonished of-the wolf*  
 hyrd-rædenne. and þæt halige heafod ham feredon mid him.  
*guardianship and the holy head home carried with them*  
 þancigende þam ælmihtigan ealra his wundra. ac se wulf  
*thanking the almighty for-all his wonders but the wolf*  
 folgode forð mid þam heafde. oppæt hi to tune comon.  
*followed forth with the head until they to town came*  
 swylce he tam wære. and gewende eft sibþan to wuda  
*as-if he tame were and went back afterward to wood*  
 ongear. þa land-leoda þa sibþan ledon þæt heafod to þam  
*again the land-people then afterward laid the head to the*  
 halgan bodige. and bebyrigdon hine swa swa hi selost mihton  
*body body and buried him so as they best could*  
 on swylcere hrædinge and cyrcan arærdan sona him onuppon.  
*in such haste and church raised at-once him upon*  
 168 Eft þa on fyrste æfter fela gearum. þa seo hergung geswác  
*Again then in time after many years when the harrying ceased*  
 and sibb wearð forgifen þam geswenctan folce. þa fengon  
*and peace was given to-the afflicted people then took*

hí togædere and worhton ane cyrcan wurðlice þam halgan.  
*they together and built a church worthily to-the saint*  
 for-þan-ðe gelome wundra wurdon æt his byrgene æt þam  
*because often wonders were at his tomb at the*  
 gebæd-huse þær he bebyrged wæs. Hi woldon þa ferian  
*prayer-house where he buried was They would then carry*  
 mid folclicum wurðmynte þone halgan lichaman. and læcgan  
*with public honor the holy body and lay*  
 innan þære cyrcan. þa wæs micel wundor þæt he wæs eall  
*within the church then was great wonder that he was all*  
 swa gehal swylce he cucu wære mid clænum lichaman. and  
*as whole as-if he alive were with clean body and*  
 his swura wæs gehalod þe ær wæs forslagen. and wæs  
*his neck was healed which before was cut-through and was*  
 swylce an seolcen þræd embe his swuran ræd mannum to  
*as-if a silken thread about his neck red to-men for*  
 sweotelunge hu he ofslagen wæs. Eac swilce þa wunda þe  
*manifestation how he slain was Also likewise the wounds which*  
 þa wælhreowan hæþenan mid gelomum scotungum on his lice  
*the cruel heathens with frequent shots on his body*  
 macodon. wæron gehælede þurh þone heofonlican god. and  
*made were healed through the heavenly god and*  
 he liþ swa ansund oþ þisne and-werdan dæg. and-bidigende  
*he lies so whole until this present day awaiting*  
 æristes. and þæs ecan wuldres. His lichama us cyð  
*resurrection and of-the eternal glory His body to-us makes-known*  
 þe lið un-formolsnod þæt he butan forligre her on worulde  
*which lies undecayed that he without fornication here in world*  
 leofode. and mid clænum life to criste siþode.  
*lived and with clean life to christ journeyed*

189 Sum wudewe wunode oswyn gehaten æt þæs halgan byrgene  
*A-certain widow dwelt oswyn called at of-the holy tomb*  
 on gebedum and fæstenum manega gear syððan. seo wolde  
*in prayers and fasts many years afterward who would*  
 efsian ælce geare þone sanct. and his næglas ceorfan syferlice.  
*clip each year the saint and his nails cut purely*  
 mid lufe. and on scryne healdan to halig-dome on weofode. þa  
*with love and in shrine keep as relic on altar then*  
 wurðode þæt land-folc mid geleafan þone sanct. and þeodred  
*honored the land-folk with faith the saint and theodred*  
 bisceop þearle mid gifum on golde and on seolfre. þam sancte  
*bishop exceedingly with gifts in gold and in silver to-the saint*  
 to wurðmynte. þa comon on sumne sæl unge-sælige þeofas  
*for honor then came at a-certain time unhappy thieves*  
 eahta on anre nihte to þam arwurðan halgan woldon stelan þa  
*eight in one night to the venerable saint would steal the*  
 maðmas þe men þyder brohton. and cunnodon mid cræfte hu  
*treasures which men thither brought and tried with craft how*  
 hi in cumon mihton. Sum sloh mid slecge swiðe þa hæpsan.  
*they in come could One struck with sledge hard the hasps*  
 sum heora mid feolan feolode abutan. sum eac underdealf þa  
*one of-them with file filed about one also dug-under the*  
 duru mid spade. sum heora mid hlæddre wolde unlucan þæt  
*door with spade one of-them with ladder would unlock the*  
 ægðyrl. Ac hi swuncon on idel. and earmlice ferdon. swa  
*window But they toiled in vain and wretchedly fared so*  
 þæt se halga wer hí wundorlice geband. ælcne swa he stod  
*that the holy man them wonderfully bound each as he stood*  
 strutigende mid tole. þæt heora nan ne mihte þæt morð  
*struggling with tool that of-them none — could the crime*  
 gefremman. ne hi þanon astyrian. ac stodon swa oð mergen.  
*perform nor them thence stir but stood so until morning*



Men þa þæs wundrodon hu þa weargas hangodon. sum on 211  
*Men then that wondered how the felons hung one on*  
 hlæddre. sum leat to gedelfe. and ælc on his weorce wæs  
*ladder one bent to digging and each at his work was*  
 fæste gebunden. Hi wurdon þa ge-brohte to þam bisceope  
*fast bound They were then brought to the bishop*  
 ealle. and he het hí hón on heagum gealgum ealle. Ac  
*all and he commanded them hang on high gallows all But*  
 he næs na gemyndig hu se mild-heorta god clypode þurh  
*he not-was — mindful how the merciful god called through*  
 his witegan þas word þe hér standað. Eos qui ducuntur  
*his prophet these words which here stand Those who are-led*  
 ad mortem eruere ne cesses. þa þe man læt to deaðe  
*to death to-rescue not cease those whom one leads to death*  
 alys hí ut symble. and eac þa halgan canones gehadodum  
*loose them out always and also the holy canons the-ordained*  
 forbeodað ge bisceopum ge preostum. to beonne embe  
*forbid both bishops and priests to be about*  
 þeofas. for-þan-þe hit ne gebyraþ þam þe beoð gecorene  
*thieves because it not befits those who are chosen*  
 gode to þegnigenne þæt hi geþwærlæcan sceolon. on æniges  
*god to serve that they consent should in any*  
 mannes deaðe. gif hi beoð drihtnes þenas. Eft þa  
*man death if they are of-lord servants Afterward then*  
 ðeodred bisceop sceawode his bec syððan behreowsode mid  
*theodred bishop searched his books afterward repented with*  
 geomerunge. þæt he swa reðne dóm sette þam ungesæligum  
*groaning that he so fierce judgment set for-the unhappy*  
 þeofum. and hit besargode æfre oð his lifes ende. and  
*thieves and it lamented ever until of-his life end and*

þa leode bæd georne. þæt hi him mid fæstan fullice þry  
*the people asked eagerly that they him with fasted fully three*  
 dagas. biddende þone ælmihtigan. þæt he him arian scolde.  
*days praying the almighty that he him spare should*  
 231 On þam lande wæs sum man. leofstan gehaten. rice for  
*In the land was a-certain man leofstan called powerful for*  
 worulde. and unwittig for gode. se rád to þam halgan mid  
*world and witless for god who rode to the saint with*  
 riccetere swiðe. and het him æt-eowian orhlice swiðe.  
*arrogance greatly and commanded him show insolently very*  
 þone halgan sanct hwæper he gesund wære. ac swa hraðe  
*the holy saint whether he sound were but as quickly*  
 swa he geseah þæs sanctes lichaman. þa awedde he sona.  
*as he saw of-the saint body then went-mad he at-once*  
 and wæl-hreowlice grymetede. and earmlice geendode yfelum  
*and cruelly roared and wretchedly ended with-evil*  
 deaðe. Pis is ðam gelic þe se geleaffulla papa gregorius  
*death This is to-that like which the faithful pope gregory*  
 sæde on his gesetnysse be ðam halgan laurentiē ðe lið on  
*said in his composition about the holy lawrence who lies in*  
 rome-byrig. þæt menn woldon sceawian symle hu he lage. ge  
*rome-city that men would behold ever how he lay both*  
 gode ge yfele. ac god hi ge-stilde. swa þæt þær swulton on  
*good and evil but god them stilled so that there died in*  
 þære sceawunge ane seofon menn ætgædere. þa geswicon þa  
*the beholding some seven men together then ceased the*  
 oþre to sceawigenne þone martyr mid menniscum gedwylde.  
*others to behold the martyr with human error*  
 Fela wundra we gehyrdon on folcligre spræce. be þam halgan  
*Many wonders we heard in common speech about the holy*  
 eadmunde þe we hér nellap on gewrite settan. ac hi wát  
*edmund which we here will-not in writing set but them knows*

gehwá. On þyssum halgan is swutel. and on swilcum oþrum.  
*everyone In this saint is clear and in such others*  
 þæt god ælmihtig mæg þone man aræran eft on domes  
*that god almighty can the man raise again on of-doom*  
 dæg andsundne of eorþan se þe hylt eadmunde halne his  
*day whole from earth he who keeps for-edmund whole his*  
 lichaman. oð þone micclan dæg þeah ðe he of moldan come.  
*body until the great day though that he from mold came*  
 Wyrðe is seo stow for þam wurðfullan halgan þæt hi man 255  
*Worthy is the place for the honorable saint that it one*  
 wurpige and wel gelogige mid clænum godes þeowum. to  
*honor and well furnish with clean of-god servants for*  
 cristes þeow-dome. for-þan-þe se halga is mærra þonne men  
*of-christ service because the saint is greater than men*  
 magon asmeagan. Nis angel-cynn bedæled drihtnes halgena.  
*can consider Not-is english-race deprived of-lord saints*  
 þonne on engla-landa licgaþ swilce halgan swylce þæs halga  
*when in england lie such saints as this holy*  
 cyning is and cūþberht se eadiga. and sancte æpeldryð on  
*king is and cuthbert the blessed and saint æthelbryth in*  
 elig. and eac hire swustor ansunde on lichaman geleafan  
*ely and also her sister whole in body of-faith*  
 to trymminge. Synd eac fela oðre on angel-cynne halgan  
*for strengthening Are also many other in english-race saints*  
 þe fela wundra wyrcað. swa swa hit wide is cuð þam  
*who many wonders work so as it widely is known to-the*  
 ælmihtigan to lofe. þe hí on gelyfdon. Crist geswutelap  
*almighty for praise whom they in believed Christ reveals*  
 mannum þurh his mæran halgan þæt he is ælmihtig god þe  
*to-men through his famous saints that he is almighty god who*  
 macað swilce wundra þeah þe þa earman iudei hine eallunge  
*makes such wonders though that the wretched jews him entirely*

wið-socen. for-þan-þe hí synd awyrgeðe swa swa hí wiscton  
*denied because they are accursed so as they wished*  
 him sylfum. Ne beoð nane wundra geworhte æt heora  
*for-them selves Not are any wonders wrought at their*  
 byrgenum. for-ðan-þe hí ne gelyfað on þone lifigendan crist.  
*tombs because they not believe in the living christ*  
 ac crist geswutelað mannum hwær se soða geleafa is. þonne  
*but christ reveals to-men where the true faith is when*  
 he swylce wundra wyrcoð þurh his halgan wide geond  
*he such wonders works through his saints widely throughout*  
 þas eorðan. Þæs him sy wuldor á mid his heofonlican  
*this earth For-that to-him let-be glory ever with his heavenly*  
 fæder. and þam halgan gaste (a buton ende). AMEN.  
*father and the holy spirit ever without end AMEN*

## Passio sancte Cecilie uirginis

XXXIV · SAINT CECILIA

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*Cecilia, betrothed to Valerian, tells him on their wedding night that an angel guards her. Baptized by Pope Urban, he finds the angel beside her with a crown of roses and lilies for each, and his brother Tiburtius is baptized too. The brothers bury martyrs, are condemned by the high reeve Almachius, and convert Maximus, who sees their souls rise at the beheading. Cecilia converts four hundred, mocks the idols, lies a day and a night unharmed in a boiling bath, and lives three days after three strokes of the sword.*

Iu      on ealdum dagum wæs sum    æðele mæden cecilia 1  
Formerly in old days was a-certain noble maiden cecilia  
gehaten fram cild-hade cristen on romana rice þa þa  
called from childhood christian in of-romans empire then when  
seo reðe ehtnys stód on þæra casera dagum þe cristes ne  
the fierce persecution stood in of-the emperors days who christ not  
gymdon. Þeos halige fæmne hæfde on hire breoste swa miciele  
beeded This holy virgin had in her breast so great  
lufe to þam ecan life. þæt heo dæges and nihtes embe  
love for the eternal life that she by-day and by-night about  
drihtnes godspel. and embe godes lare mid geleafan smeade.  
of-lord gospel and about of-god teaching with faith meditated  
and on singalum gebedum hi sylfe gebysgode. Heo wearð  
and in continual prayers her self busied She was  
swa-þeah beweddad swa swa hit woldon hire frynd. anum  
nevertheless betrothed so as it would her friends to-a  
æpelan cnihte. se næs cristen þa git ualerianus gehaten. sé  
noble youth who not-was christian then yet valerian called who  
is nú halig sanct. Hwæt ða cecilia hi sylfe gescrydde mid  
is now holy saint Lo then cecilia her self clothed with  
hæran to líc. and gelome fæste biddende mid wope. þæt heo  
haircloth to body and often fasted praying with weeping that she

wurde gescyld wið ælce gewemmednysse oððe weres gemanan.

*were shielded against each defilement or of-man intercourse*

Heo clypode to halgum and to heah-englum biddende heora

*She called to saints and to archangels asking their*

fultumes to þam heofon-lican gode. þæt heo on clænnysse

*help with the heavenly god that she in chastity*

criste moste þeowian. Hit gewearð swa-þeah þæt se wurðfulla

*christ might serve It happened nevertheless that the honorable*

cniht þa brydlác geforþode. and gefette þæt mæden mid

*youth then wedding furthered and fetched the maiden with*

woruldlicum wurðmynte swa swa heora gebyrde wæron.

*worldly honor so as their births were*

23 Ða betwux þam sangum. and þam singalum dreamum sang

*Then among the songs and the continual melodies sang*

cecilia symle þus gode. Fiat cor meum et corpus meum

*cecilia ever thus to-god Let-be heart my and body my*

immaculatum ut Non confundar. Beo min heorte and min

*spotless that Not I-be-confounded Be my heart and my*

lichama þurh god ungewemmed þæt ic ne beo gescynd. and

*body through god unstained that I not be confounded and*

sang symle swa. Hi wurdon þa gebrohte on bedde ætgædere.

*sang ever so They were then brought into bed together*

and Cecilia sona þæt snotere mæden gespræc hire brydguman.

*and Cecilia at-once the wise maiden addressed her bridegroom*

and þus to gode tihte. Eala þu min leofa man ic þe mid

*and thus to god urged O thou my dear man I thee with*

lufe secge. Ic hæbbe godes encgel þe gehylt me on [lufe].

*love say I have of-god angel who keeps me in love*

and gif þu wylt me gewemman. he went sona to ðe. and

*and if thou wilt me defile he turns at-once to thee and*

mid gramum þe slihð þæt þu sona ne leofast. Gif þu þonne

*with wrath thee slays that thou at-once not livest If thou then*

me lufast. and butan laðe gehylst on clænum mægð-hade.  
*me lovest and without harm keepest in clean maidenhood*  
 crist þonne lufað þe. and his gife geswutelað þe sylfum  
*christ then loves thee and his grace reveals to-thee self*  
 swa swa me. Se cniht wearð þa afyrht. and cwæð to þam  
*so as to-me The youth became then afraid and said to the*  
 mædene. Dó þæt ic geseo sylf þone engel. gif þu wylt þæt  
*maiden Cause that I see self the angel if thou wilt that*  
 ic gelyfe þinum wordum be þam. and gif þe oþer cniht  
*I believe thy words about that and if to-thee another youth*  
 cupre is þonne ic. hine ic ofslea. and þe samod mid him.  
*more-familiar is than I him I slay and thee together with him*  
 Cecilia þa cwæð. gif þu on crist gelyfst. and þu gefullod 43  
*Cecilia then said if thou in christ believest and thou baptized*  
 bist. fram fyrnlicum synnum. þu miht sona geseon þone  
*art from former sins thou canst at-once see the*  
 scinendan engel. Ualerianus andwyrde þa eft þam mædene.  
*shining angel Valerian answered then again the maiden*  
 Hwa mihte me fullian þus færllice nu. þæt ic mihte geseon  
*Who could me baptize thus suddenly now that I could see*  
 þone scinendan engel. Seo fæmne þa lærde swa lange þone  
*the shining angel The virgin then taught so long the*  
 cniht. oð þæt he ge-lyfde on þone lifigendan god. and ferde  
*youth until that he believed in the living god and went*  
 to þam papan þe ðær ful gehende wæs urbanus gehaten.  
*to the pope who there full near was urban called*  
 and him fulluhtes bæd. Se papa þa blissode. þæt he ge-beah  
*and him baptism asked The pope then rejoiced that he bowed*  
 to gode. and bæd þone ælmihtigan god. þæt he for his  
*to god and asked the almighty god that he for his*  
 arfæstnysse þam cnihte gewissode. þæt he wurde geleafful.  
*mercy the youth guided that he were faithful*

Efne þa færlíce ætforan heora gesihþum com godes engel  
*Even then suddenly before their sights came of-god angel*  
 mid anum gyldenum gewrite. and ualerianus feoll afyrht to  
*with a golden writing and valerian fell afraid to*  
 eorðan. þa arærde hine se engel and het hine rædan þa  
*earth then raised him the angel and commanded him read the*  
 gyldenān stafas þe him god tosende. On þam gewrite wæron  
*golden letters which him god sent In the writing were*  
 þas word gelogode. Unus deus. una fides. unum baptisma.  
*these words placed One god one faith one baptism*

- 63 An ælmihtig god is. and an geleafa. and an fulluht. and he  
*One almighty god is and one faith and one baptism and he*  
 feng to rædene. Ða cwæð se engel. gelyfst þu þises. oððe  
*took to reading Then said the angel believest thou this or*  
 licað þe elles hwæt. Ualerianus andwyrde. hwæt bið æfre  
*pleases thee else aught Valerian answered what is ever*  
 soðlicre oððe to gelyfenne ænigum lifigendum menn. and se  
*truer or to believe for-any living man and the*  
 engel þa gewende mid þam worde him fram. Se papa ða  
*angel then went with the word him from The pope then*  
 siððan hine sona ge-fullode. and his geleafan him tæhte.  
*afterward him at-once baptized and his faith him taught*  
 and let hine eft faran ham to cecilian þam halgan mædene.  
*and let him again go home to cecilia the holy maiden*  
 Ða funde se cniht þa fæmnan standende on hire gebedum  
*Then found the youth the virgin standing in her prayers*  
 on hire bure ane and godes engel standende mid gyldenum  
*in her bower alone and of-god angel standing with golden*  
 fyper-haman. mid twam cyne-helmum gehende þam mædene.  
*feather-garment with two king-helms near the maiden*  
 Ða cyne-helmas wæron wundorlice scinende on rosan readnysse.  
*The king-helms were wonderfully shining in of-rose redness*



and on lilian hwitnysse. and he forgeaf þa ænne þam æpelan  
*and in of-lily whiteness and he gave then one to-the noble*  
 mædene. and oþerne þam cnihte. and cwæð him þus to.

*maiden and other to-the youth and said them thus to*

Healdað þas cynehelmas mid clænre heortan for-þam-þe ic hí

*Keep these king-helms with clean heart because I them*

genam on neorxne-wange. ne hí næfre ne for-seariað ne heora

*took in paradise nor they ever — wither nor their*

swetnysse ne forleosað. ne heora wlita ne awent to wyrstan

*sweetness — lose nor their beauty — turn to worse*

hiwe. ne hí nan man ne gesihð butan se þe clænnysse

*hue nor them any man — sees but he who chastity*

lufað. and þu ualeriane for-ðan-þe ðu lufast clænnysse. se

*loves and thou valerian because thou lovest chastity the*

hælend þe het biddan swa hwilce bene swa þu wille.

*savior thee commanded ask so which prayer so thou wilt*

Pa cneowode se cniht and cwæð to þam engle. Næs me 87

*Then knelt the youth and said to the angel Not-was to-me*

nan þing swa leof on þysum life wunigende swa me wæs

*any thing so dear in this life dwelling as to-me was*

min broþor. and bið me un-eaþe þæt ic beo alysed. and he

*my brother and is to-me difficult that I be loosed and he*

losige on witum. Þas bene ic bidde þæt min broþor tiburtius

*perish in torments This prayer I ask that my brother tiburtius*

beo alysed þurh god and to geleafan gebiged. and he do unc

*be loosed through god and to faith turned and he make us-two*

begen him to biggengum. Þa cwæð se engel eft mid blisse

*both him for worshipers Then said the angel again with bliss*

him to. Forþan-þe þu þæs bæde þe bet gode licað þin broðor

*him to Because thou that askedst which better god pleases thy brother*

tiburtius bið gestryned þurh þe to þam ecan life. swa swa þu

*tiburtius is gained through thee for the eternal life so as thou*

gelyfdest on god þurh cecilian lare. and git sceolan begen  
*believedst in god through of-cecilia teaching and ye-two shall both*  
 (þu and þin broðor) beon gemartyrode samod. and se engel  
*thou and thy brother be martyred together and the angel*  
 þa ge-wende up to heofonum. Hi smeadon þa mid glædnysse.  
*then went up to heavens They meditated then with gladness*

and embe godes willan spræcon. oþ-þæt his broþor com bliðe  
*and about of-god will spoke until his brother came blithe*  
 on mergen him to. and cyste hí butu. and cwæð mid blisse.  
*in morning them to and kissed them both and said with bliss*

Ic wundrige þearle hu nu on wintres dæge her lilian blostm  
*I wonder exceedingly how now on of-winter day here of-lily blossom*  
 oþpe rosan bræð. swa wynsumlice and swa werodlice stincað.  
*or of-rose fragrance so pleasantly and so sweetly smells*

106 Deah þe ic hæfde me on handa þa blostman. ne mihton  
*Though that I had me in hand the blossoms not could*  
 hi swa wynsumne wurt-bræð macian. and ic secge to soþan  
*they so pleasant herb-fragrance make and I say for true*  
 þæt ic swa eom afylled mid þam swetan bræða. swylce ic  
*that I so am filled with the sweet fragrance as-if I*  
 sy geedniwod. Ða cwæð se broðor. þurh mine bene þe com  
*be renewed Then said the brother through my prayer thee came*  
 þæs wynsuma bræð to þæt þu wite heonan-forð hwæs blod  
*the pleasant fragrance to that thou know henceforth whose blood*  
 readaþ on rosan gelicnysse. and hwæs lichama hwitað on lilian  
*reddens in of-rose likeness and whose body whitens in of-lily*  
 fægernysse. We habbað cyne-helmas halige mid us scinende  
*fairness We have king-belms holy with us shining*  
 swa swa rose. and snaw-hwhite swa swa lilie. þa þu ne miht  
*so as rose and snow-white so as lily which thou not canst*  
 geseon þeah þe hí scinende beon. Ða cwæð tiburtius. Sege  
*see though that they shining be Then said tiburtius Say*

me broðor min. gehyre ic þis on slæpe. oððe þu hit sægst  
*me brother my hear I this in sleep or thou it sayest*  
 on eornost. Se oðer him cwæð to. Oð þis we leofodon swilce  
*in earnest The other him said to Until this we lived as-if*  
 we on slæpe wæron. ac we synd nu gewende to soðfæstnysse.  
*we in sleep were but we are now turned to truth*  
 þa godas þe we wurpodon syndon gramlice deofla. þa  
*the gods whom we worshiped are cruel devils then*  
 cwæð se oþer. Hu wearð þe þæt cup? Ualerianus andwyrde.  
*said the other How became to-thee that known Valerian answered*  
 Godes engel me tæhte. and þone þu miht geseon gif ðu  
*Of-god angel me taught and him thou canst see if thou*  
 soðlice bist on fulluhte aþwogen fram þam fulum deofol-gilde.  
*truly art in baptism washed from the foul devil-worship*  
 Hi spræcon þa swa lange. oð-þæt hé to ge-leafan beah. and 126  
*They spoke then so long until he to faith bowed and*  
 se broðor wolde þæt he wurde gefullod. Pa befrán tiburtius  
*the brother would that he were baptized Then asked tiburtius*  
 hwa hine fullian sceolde. Se oðer him cwæð to. Urbanus  
*who him baptize should The other him said to Urban*  
 se papa. Eft þa tiburtius him andwyrde and cwæð. Se is  
*the pope Again then tiburtius him answered and said He is*  
 geutlagod and lið him on digelan for his cristen-dome. and gif  
*outlawed and lies him in hiding for his christendom and if*  
 we cumað him to. we beoð gewitnode. gif hit wyrð ameldod.  
*we come him to we are punished if it becomes betrayed*  
 and þa hwile þe we secað swa swa hit gesáð is god-cundnysse  
*and the while that we seek so as it said is divinity*  
 on heofonum. we graman gemetað. and lif-leaste on eorðan  
*in heavens we anger find and lifelessness on earth*  
 gif we his lare folgiað. Pa cwæð cecilia sona mid ge-byldde.  
*if we his teaching follow Then said cecilia at-once with boldness*

gif þis lif wære ana. and oþer nære selre. þonne mihte  
*if this life were alone and other not-were better then could*  
 we ondrædan us deaðes rihtlice. Ða axode tiburtius. is ænig  
*we dread us death rightly Then asked tiburtius is any*  
 oþer lif? Cecilia him cwæð to. Cuð is gehwilcummenn þæt  
*other life Cecilia him said to Known is to-each man that*  
 þis lif is geswinc-ful. and on swate wunað. Þis lif bið alefed  
*this life is toilsome and in sweat dwells This life is weakened*  
 on lang-sumum sarum. and on hætum ofþefod. and on  
*in long pains and in heats dried and in*  
 hungre gewæht. mid mettum ge-fylled. and modig on welum.  
*hunger weakened with foods filled and proud in riches*  
 mid hafen-leaste aworpen and ahafen þurh iugoðe. mid ylde  
*with poverty cast-down and raised through youth with age*  
 gebiged. and to-bryt mid seocnysse. mid unrotnysse fornumen.  
*bent and crushed with sickness with sadness consumed*  
 and geangsumod þurh cara. þonne cymð him deað to. and  
*and troubled through cares then comes him death to and*  
 deað of ge-mynde ealle þa blysse þe he breac on his life. and  
*puts from memory all the bliss which he enjoyed in his life and*  
 on þam ecan life þe æfter þysum cymð bið þam rihtwisum  
*in the eternal life which after this comes is to-the righteous*  
 forgifen rest. and gefea. and þam unrihtwisum þa ecan wita.  
*given rest and joy and to-the unrighteous the eternal torments*  
 154 Ða cwæð tiburtius. hwa com þanon hider þe mihte us secgan  
*Then said tiburtius who came thence hither who could us say*  
 gif hit swa wære? Cecilia þa arás. and mid anrædnysse cwæð.  
*if it so were Cecilia then arose and with constancy said*  
 Ealle ge-sceafta scyppend ænne sunu gestrynde. and forð-teah  
*Of-all creatures creator one son begot and brought-forth*  
 þurh hine sylfne þone frofer gast. þurh þone sunu he gesceop  
*through him self the comforting spirit through the son he created*

ealle gesceafta þe syndon. and hi ealle gelyffæste þurh þone  
*all creatures which are and them all quickened through the*  
 lifigendan gast. Ða andwyrde tiburtius. Ænne god gebodiað.  
*living spirit Then answered tiburtius One god ye-preach*  
 and hu-meta namast þu nam-cuðlice þry godas. Cecilia him  
*and how namest thou by-name three gods Cecilia him*  
 andwyrde. An god is ælmihtig on his mægen-þrymnysse  
*answered One god is almighty in his majesty*  
 wunigende. Ðone arwurðiað we cristenan æfre on þrynnysse.  
*dwelling Whom honor we christians ever in trinity*  
 and on soðre annysse. for-þan-þe fæder. and sunu. and se frofer  
*and in true unity because father and son and the comforting*  
 gast an gecynd habbað. and ænne cyne-dom. swa swa on anum  
*spirit one nature have and one kingdom so as in one*  
 men synd soðlice þreo þing. andgit. and wylla. and gewittig  
*man are truly three things understanding and will and knowing*  
 gemynd. þe anum men gehyrsumiaþ æfre togædere. Ða feoll  
*memory which one man obey ever together Then fell*  
 tiburtius forht to hire cneowum. and clypode hlude. and cwæð  
*tiburtius afraid to her knees and called loudly and said*  
 mid geleafan. Ne þincð me þæt þu spræce mid menniscra  
*with faith Not seems to-me that thou speakest with human*  
 spræce. ac swilce godes engel sylf spræce þurh þe. ac ic axie git  
*speech but as-if of-god angel self spoke through thee but I ask yet*  
 be þam oþrum life hwa þæt gesawe. and siððan come hider.  
*about the other life who that saw and afterward came hither*  
 Hwæt þa cecilia him snoterlice andwyrde. and sæde hu se 177  
*Lo then cecilia him wisely answered and said how the*  
 hælend of heofonum com to us. and hwylce wundra he  
*savior from heavens came to us and what wonders he*  
 worhte on þisre worulde fela. and hu he þa deadan arærde  
*wrought in this world many and how he the dead raised*

of deaðe to life. and hu he sylf of deaðe on þam þriddan  
*from death to life and how he self from death on the third*  
 dæge arás. and fela þincg him sæde swutellice be criste. Ða  
*day arose and many things him said clearly about christ Then*  
 weop tiburtius and gewilnode georne þæt he gefullod wurde  
*wept tiburtius and desired eagerly that he baptized were*  
 æt þam fore-sædan papan. and se broþer sipode sona forð mid  
*by the aforesaid pope and the brother journeyed at-once forth with*  
 him. and cydde þam papan hwæt hí gecweden hæfdon. Se  
*him and made-known to-the pope what they said had The*  
 papa ða urbanus blissode on gode. and gefullode sona þone  
*pope then urban rejoiced in god and baptized at-once the*  
 gesæligan cniht. and sæde him geleafan geond seofon dagas  
*blessed youth and told him faith throughout seven days*  
 on án. oþ þæt he fulfremod ferde eft ongean. He beget  
*on end until that he perfected went back again He obtained*  
 þa æt gode þa gastlican gesælpa. swa þæt he dæg-hwamlice  
*then from god the spiritual blessings so that he daily*  
 drihtnes englas gehseh. and swa hwæs he ge-wilnode. him ne  
*of-lord angels saw and so what he desired him not*  
 forwyrnde god. and worhte gelome wundra þurh hine. and  
*refused god and wrought often wonders through him and*  
 þurh his broðor swa swa béc secgað. Ða wæs on rome byrig  
*through his brother so as books say Then was in rome city*  
 sum reðe cwellere almachius gehaten. se wæs heah-gerefa.  
*a-certain fierce killer almachius called who was high-reeve*  
 and he mid manegum witum gemartyrode þa cristenan. þa  
*and he with many torments martyred the christians those*  
 ða he of-axian mihte. and man ne moste hí bebyrgan.  
*whom he find-out could and one not might them bury*

Ualerianus þa and his fore-sæda broþor bebyrigdon þa 200  
*Valerian then and his aforesaid brother buried the*  
 martyras þe se man-fulla acwealde. and ælmyssan dælde  
*martyrs whom the wicked-one killed and alms dealt*  
 dæghwamlice þearfum. oð þæt se arleasa ehtere of-axode  
*daily to-needy until that the impious persecutor found-out*  
 heora dæda. Hwæt þa almachius het þa men gelangian.  
*their deeds Lo then almachius commanded the men summon*  
 and axode hi sona mid swiðlicre þreatunge hwi hí þa  
*and asked them at-once with great threatening why they those*  
 be-byrigdon þe his beboda for-sawon. and for heora scyldum  
*buried who his commands despaired and for their guilts*  
 ofslagene lagon. oppe hwi hí dældon dearnunga heora æhta  
*slain lay or why they dealt secretly their possessions*  
 waclicum mannum unwislicum ræde. Þa andwyrde tiburtius  
*to-mean men with-unwise counsel Then answered tiburtius*  
 þam arleasan and cwæð. Eala gif þa halgan þe þu hete  
*the impious-one and said O if the saints whom thou commandedst*  
 ofslean and we bebyrigdon. woldon us habban huru him  
*slay and we buried would us have at-least to-them*  
 to þeowum to heora þenungum. Hi þa swa lange motodon.  
*as servants for their services They then so long disputed*  
 oþ þæt se manfulla hét mid saglum beatan þone oþerne  
*until that the wicked-one commanded with clubs beat the other*  
 broþor. and sum ræd-bora þa to þam reðan þus cwæð.  
*brother and a-certain counselor then to the fierce-one thus said*  
 Hát hí leof acwellan. nu hí cristene synd. gif þu þonne  
*Command them dear kill now they christian are if thou then*  
 elcast. heora æhta hí dælað þearfum. and wædlum. and þu  
*delayest their possessions they deal to-needy and to-poor and thou*  
 witnast hí siððan. and næfst þa æhta for þinre ælcunge.  
*punishest them afterward and hast-not the possessions for thy delay*

Almachius þa hét his manfullan cwelleras lædan þa  
*Almachius then commanded his wicked killers lead the*  
 gebroðra on bendum togædere to þam hæþengilde. and het  
*brothers in bonds together to the beaten-god and commanded*  
 hí geoffrian oþþe hí man ofsloge. mid swurde þær-rihte.  
*them offer or them one slew with sword straightway*

225 Hi lædde þa maximus swa se manfulla hét mid oþrum  
*Them led then maximus as the wicked-one commanded with other*  
 cwellerum to þære cwealm-stowe. Ðe weop maximus for-þan-þe  
*killers to the place-of-death Then wept maximus because*  
 hí woldon sweltan and axode þa gebroðra hwi hí swa  
*they would die and asked the brothers why they so*  
 bliþelice eodon to heora agenum slege. swylce to gebeorscipe.  
*blithely went to their own slaughter as-if to feast*  
 Ða cwæð se yldra broþor. Noldon we eþstan to deaþe mid  
*Then said the elder brother Would-not we hasten to death with*  
 swa mycelre blisse. gif we to beteran life soðlice ne becomon  
*so great bliss if we to better life truly not came*  
 siððan we ofslagene beoð to þam ecan life. swa swa we  
*after we slain are to the eternal life so as we*  
 leornodon to soþan. Betwux þære tihtinge þa þa hí tengdon  
*learned for true Amid the urging then when they hastened*  
 forð. Ða cwæð se maximus to þam martyrum þus. Ic wolde  
*forth Then said the maximus to the martyrs thus I would*  
 eac forseon þisre worulde swæsnyse. gif ic wiste to gewissan  
*also despise of-this world sweetness if I knew for certain*  
 þæt eowre word wæron soþe. Ða cwæð se gingra broðor of  
*that your words were true Then said the younger brother from*  
 þam bendum him to. Ure drihten crist deð þæt þu ge-sihst  
*the bonds him to Our lord christ causes that thou seest*  
 þonne we ofslagene beoð hu ure sawla farað mid wuldre to  
*when we slain are how our souls go with glory to*



him. gif þu wylt nu behatan þæt þu mid eallum mode. þin  
*him if thou wilt now promise that thou with all mind thy*  
 mán behreowsige. Maximus þa cwæð to þam martyrum þus.  
*wickedness repent Maximus then said to the martyrs thus*  
 Fyr me forbærne gif ic ne buge to criste. siþþan ic geseo hu 244  
*Fire me may-burn if I not bow to christ after I see how*  
 eowre sawla farað to þam oþrum life þe ge embe sprecað.  
*your souls go to the oþter life which ye about speak*  
 Þa cwædon þa halgan gebroþra þe he on bendum lædde.  
*Then said the holy brothers whom he in bonds led*  
 Bebeod þysum cwellerum þæt hí us cuce healdan on þinum  
*Command these killers that they us alive keep in thy*  
 agenum huse. nu þas ane niht. oðþæt þu sy gefullod fram  
*own house now this one night until thou be baptized from*  
 fyrnlicum synnum. þæt þu mote geseon þa ge-sihðe þurh god.  
*former sins that thou may see the vision through god*  
 Hi wurdon þa gebrohte on bendum to his huse. and cecilia  
*They were then brought in bonds to his house and cecilia*  
 seo eadige mid arwurðum sacerdum þider com sona. and  
*the blessed with venerable priests thither came at-once and*  
 hí sæton þa niht embe crist sprecende. oþþæt þa cwelleras  
*they sat the night about christ speaking until the killers*  
 gelyfdon and wurdon ge-fullode æt þam fore-sædum preostum.  
*believed and were baptized by the aforesaid priests*  
 Hwæt þa on dægræd þæt deorwurðe mæden cecilia clypode.  
*Lo then at dawn the precious maiden cecilia called*  
 and cwæð to him eallum. Nu ge la godes ceman. awurpað  
*and said to them all Now ye o of-god soldiers cast*  
 caffice eow fram þæra þeostra weorc. and wurðað ymbscrydde  
*boldly you from of-the darkness works and be clothed*  
 mid leohtes wæpnum. to þysum gewinne nu. Ge habbað  
*with of-light weapons for this struggle now Ye have*

gecampod swiðe godne campdom eowerne ryne ge gefyldon  
*fought very good warfare your race ye fulfilled*  
 and geleafan geheoldon. gaþ to þam wuldor-beage þæs  
*and faith kept go to the glory-crown of-the*  
 wynsuman lifes. þonne se riht-wisa dema deð eow to edleane.  
*pleasant life which the righteous judge gives you as reward*

266 Hi wurdon þa gelædde for heora geleafan to slege. and mid  
*They were then led for their faith to slaughter and with*  
 swurde beheafðode. þa beheold maximus and sæde mid aþe  
*sword beheaded then beheld maximus and said with oath*  
 to þam ymbstandendum. Ic ge-seah soðlice mid þam þe hi  
*to the bystanders I saw truly with that that they*  
 ofslagene wurdon. godes englas scinende on sunnan gelicnysse  
*slain were of-god angels shining in of-sun likeness*  
 fleogende him to. and under-fengon heora sawla. and þa sawla  
*flying them to and received their souls and the souls*  
 ic ge-seah swiðe wlitig faran forð mid þam englum on heora  
*I saw very beautiful go forth with the angels on their*  
 fiðerum to heofonum. Ða þa maximus sæde swa soðlice ðas  
*feathers to heavens Then when maximus said so truly these*  
 word weopendum eagum. þe gewendon þa hæþenan manega  
*words with-weeping eyes then turned the heathens many*  
 to geleafan fram heora leasum godum. Almachius þa ofaxode  
*to faith from their false gods Almachius then found-out*  
 þæt se arwurða maximus mid eallum his hiwum on þone  
*that the venerable maximus with all his household in the*  
 hælend gelyfde. and wæron gefullode. wearð þa him gram and  
*savior believed and were baptized became then to-him angry and*  
 het hine swingan mid leadenum swipum oþ þæt he gewát  
*commanded him scourge with leaden whips until that he departed*  
 of worulde to criste. Cecilia þa sona þone sanct bebyrigde  
*from world to christ Cecilia then at-once the saint buried*

on stænenre þryh on þam stede þe lagon þa twegen gebroþra  
*in stone coffin in the place which lay the two brothers*  
 bebyrigde on ær. Heo dælde þa siððan digellice þearfum hire  
*buried in before she dealt then afterward secretly to-needly of-her*  
 brydguman æhta. and his broþor þing. and almachius wolde  
*bridegroom possessions and of-his brother things and almachius would*  
 witan ymbe þa æhtan. swylce heo wydewe wære. and heo wearð  
*know about the possessions as-if she widow were and she was*  
 þa geneadod þæt heo offrian sceolde þam arleasum godum.  
*then compelled that she offer should to-the impious gods*  
 Ða weopon þa hæðenan þæt swa wlitig fæmne. and swa 290  
*Then wept the heathens that so beautiful virgin and so*  
 æpel-boren wimman mid wisdome afylled. wolde deað þrowian  
*noble-born woman with wisdom filled would death suffer*  
 on witum swa lung. Ða cwæð cecilia and sæde him eallum.  
*in torments so Young Then said cecilia and said them all*  
 Ne bið se forloren þe lið for gode ofslagen he bið swa  
*Not is he lost who lies for god slain he is so*  
 awend to wuldre of deaðe. swilce man lam sylle. and sylf  
*turned to glory from death as-if one clay gave and self*  
 nime gold. swilce he sylle wác hús. and wuldor-ful under-fó.  
*took gold as-if he gave mean house and glorious received*  
 sylle gewitendlic. and ungewitendlic under-fó. sylle wacne  
*gave transitory and intransitory received gave mean*  
 stán. and wurðfulne gym under-fó. Heo tihte þa swa lange  
*stone and precious gem received She urged then so long*  
 þa ungeleaffullan hæðenan oð þæt hí ealle cwædon mid  
*the unbelieving heathens until that they all said with*  
 anre stemne þus. We gelyfað þæt crist godes sunu soðlice  
*one voice thus We believe that christ of-god son truly*  
 god is þe þe þyllice under-feng him to þinenne on worulde.  
*god is who thee such received him to serve in world*

Ʒa wurdon gefullode. feower hund manna on cecilian huse  
*Then were baptized four hundred men in of-cecilia house*  
 Ʒam hælende to lofe. and se papa mæssode Ʒam mannum  
*to-the savior for praise and the pope said-mass for-the men*  
 gelome. on Ʒam ylcan huse. and se hæðenscipe wanode.

*often in the same house and the beathenship waned*  
 Almachius se arleasa hét Ʒa ardlice gefeccan Ʒa eadigan  
*Almachius the impious commanded then quickly fetch the blessed*  
 cecilian. and hí axode sona [of] hwylcere mægðe heo wære.  
*cecilia and her asked at-once of what kindred she were*  
 and hí motodon lange. oþþæt Ʒam deman ofþuhte hyre  
*and they disputed long until to-the judge displeased her*  
 drystig-nyss. and cwæð orhlice eft to Ʒam mædene.  
*boldness and said insolently again to the maiden*

313 Nast Ʒu mine mihte. and Ʒæt mæden him cwæð to. Ic  
*Knowest-not thou my might and the maiden him said to I*  
 secge gif Ʒu hætst hwilce mihte Ʒu hæfst. Ælces mannes  
*say if thou commandest what might thou hast Of-each man*  
 miht Ʒe on modignysse færd. is soðlice Ʒam gelic swilce  
*might which in pride goes is truly to-that like as-if*  
 man siwige ane bytte. and blawe hí fulle windes. and wyrce  
*one sew a bottle and blow it full of-wind and make*  
 siððan an Ʒyrl Ʒonne heo to-Ʒunden bið on hire greatnysse  
*afterward a hole when it swollen is in its greatness*  
 Ʒonne togæð seo miht. Almachius hire cwæð to Ʒa Ʒa hi  
*then goes-away the might Almachius her said to then when they*  
 campodon mid wordum Hwæt Ʒu ungesælige. nast Ʒu  
*fought with words Lo thou unhappy-one knowest-not thou*  
 Ʒæt me is geseald anweald to ofsleanne and to edcucigenne.  
*that to-me is given power to slay and to revive*  
 and Ʒu spræcst swa modelice mine mihta tælende. Ʒæt  
*and thou speakest so proudly my powers blaming The*

mæden him cwæð to. Oþer is modignyss. oþer is anrædnyss.

*maiden him said to Other is pride other is constancy*

and ic anrædlice spræc. na modelice. forþan-þe wé modignysse

*and I constantly spoke not proudly because we pride*

eallunga onscuniað. and eft heo cwæð him to. þu cwæde

*entirely shun and again she said him to thou saidst*

þæt þu hæfdest to acwellene anweald. and to edcucigenne.

*that thou hadst to kill power and to revive*

ac ic cwæðe þæt þu miht þa cucan adydan. and þam

*but I say that thou canst the living destroy and to-the*

deadan þu ne miht eft líf forgifan. ac þu lyhst openlice.

*dead thou not canst again life give but thou liest openly*

Almachius hire andwyrde. Awurp þine dyrstignysse and geoffra 332

*Almachius her answered Cast-away thy boldness and offer*

þam godum arwurðlice onsægednysse. Cecilia him cwæð to.

*to-the gods honorably sacrifice Cecilia him said to*

cunna mid grapunge hwæðer hí stanas synd. and stænene

*try with groping whether they stones are and stone*

anlicnysse þa þe þu godas gecigst begotene mid leade. and

*images those which thou gods callest covered with lead and*

þu miht swa witan gewislice mid grapunge gif ðu geseon ne

*thou canst so know certainly with groping if thou see not*

miht þæt hi synd stanas. Hi mihton wel to lime. gif man

*canst that they are stones They might well for lime if one*

hí lede on ád. nu hí ne fremiað him sylfum. ne soðlice

*them laid on pyre now they not profit them selves nor truly*

mannum. and hí mihton to lime gif hí man lede on fyr. Þa

*men and they might for lime if them one laid on fire Then*

wearð se arleasa dema deoflice gram. and hét hí lædan

*became the impious judge devilishly angry and commanded her lead*

sona. and seoðan on wætere on hire agenum huse for þæs

*at-once and boil in water in her own house for of-the*

hælendes naman. Ða dydon þa hæþenan swa swa hí hét  
*savior name Then did the beathens so as them commanded*  
 almachius. and heo læg on þam bæðe bufan byrnendum  
*almachius and she lay in the bath above burning*  
 fyre. ofer dæg. and niht. ungederodum lichaman. swa swa on  
*fire over day and night with-unharm'd body so as in*  
 cealdum wætere. þæt heo ne swætte furðon. Hi cyddon þa  
*cold water that she not sweated even They made-known then*  
 almachie hu þæt mæden þurh-wunode on þam hatum baðe mid  
*to-almachius how the maiden continued in the hot bath with*  
 halum lichaman. and furþon butan swate. þa sende he ænne  
*whole body and even without sweat then sent he a*  
 cwellere to. and hét hí beheafðian on þam hatan wætere.  
*killer to and commanded her behead in the hot water*

353 Se cwellere hí sloh þa mid his swurde æne eft. and  
*The killer her struck then with his sword once again and*  
 þryddan siðe. ac hire swura næs forð. and he forlét hí  
*third time but her neck not-was broken and he left her*  
 sona swa samcuce licgan. forþam-þe witan cwædon þæt nan  
*at-once so half-alive lie because counselors said that no*  
 cwellere ne sceolde feower siðan slea to. þonne man sloge  
*killer — should four times strike to when one struck*  
 scyldigne. Heo leofode þa þry dagas. and þa geleaffullan  
*a-guilty-one She lived then three days and the faithful*  
 tihte. and hire mædena betæhte þam maran papan. and hire  
*urged and her maidens committed to-the famous pope and her*  
 hus wearð gehalgod to haligre cyrcan. Ðær wurdon þurh god  
*house was hallowed as holy church There were through god*  
 wundra gelome and urbanus se papa bebyrigde hí arwurðlice.  
*wonders often and urban the pope buried her honorably*  
 to wuldre þam ælmihtigan þe on ecnysse rixað. AMEN.  
*for glory to-the almighty who in eternity reigns AMEN*

## Passio Chrisanti et Dariæ sponse eius

XXXV · SAINTS CHRYSANTHUS AND DARIA

*Chrysanthus, son of the Alexandrian Polemius, finds the gospels among his philosophy and is baptized. His father tempts him with five girls, who fall asleep whenever they enter his room, and then with the learned Daria, whom Chrysanthus converts; they live chastely in a feigned marriage and win many. Bonds burst, urine turns sweet, and rods go soft on him, and Claudius and his seventy soldiers believe and are martyred. A lion guards Daria in the brothel, and Numerian has the two buried alive. Ælfric warns of a worse persecution under Antichrist.*

On ðam timan ðe numerianus casere rixode þa ferde sum 1  
In the time when numerian emperor reigned then went a-certain  
æðelboren man fram alexandrian byrig to rome byrig. polemius  
noble-born man from alexandrian city to rome city polemius  
gehaten. se wæs hæþengilda. and he hæfde ænne sunu gehaten  
called who was heathen-worshiper and he had a son called  
crisantus. Se kasere hine underfeng ða mid fullum wurðmynte.  
chrysanthus The emperor him received then with full honor  
and þa romaniscan witan hine wurðodon swyðe. Þa befæste  
and the roman counselors him honored greatly Then committed  
he his sunu sona to lare to woruld-wisdome þæt he  
he his son at-once to teaching for world-wisdom that he  
uð-wita wurde. for-ðam-þe on þam dagum ne mihte nan man  
philosopher were because in those days not could any man  
beon gepogen buton he hæþene béc hæfde geleornod. and þa  
be thriven unless he heathen books had learned and the  
cræftas cuþe þe kaseres þa lufodon. Crisantus þa leornode  
crafts knew which emperors then loved Chrysanthus then learned  
mid leohtum andgite. and mid gleawum mode grammatican  
with bright understanding and with wise mind of-grammar  
cræft. and þa hæðenan béc. oþ-þæt þa halgan godspel him  
craft and the heathen books until the holy gospels him

becómon to hande. þa cwæð he to him sylfum. Swa lange ic  
*came to hand then said he to him self So long I*  
 leornode þa ungeleaffullan béc mid þeostrum afyllede. oþ-þæt  
*learned the unbelieving books with darkness filled until*  
 ic færlíce becom to soðfæstnysse leohte. and ic snotor ne beo  
*I suddenly came to of-truth light and I wise not be*  
 gif ic cyrre to þeostrum fram þam soðan leohte. Uton healdan  
*if I turn to darkness from the true light Let-us hold*  
 fæste þone fægeran gold-hord nelle ic hine for-leosan. nu ic  
*fast the fair gold-board will-not I it lose now I*  
 swa lange swanc. un-nyt ic leofode gif ic hine nu forlæte.  
*so long toiled useless I lived if I it now forsake*

- 24 He began þa to secenne swyðe ða cristenan. oþþæt he ofaxode  
*He began then to seek greatly the christians until he found-out*  
 ænne arwurðne mæsse-preost. on fyrlenum wunigende. and  
*a venerable mass-priest in distance dwelling and*  
 he fægnode þæs. He wearð þa gefullod æt þam fore-sædan  
*he rejoiced that He was then baptized by the aforesaid*  
 preoste. and leornode his geleafan mid þam halgan lareowe.  
*priest and learned his faith with the holy teacher*  
 swa þæt he þone cristen-dom cuðe be fullan. and began to  
*so that he the christendom knew in full and began to*  
 bodigenne bealdlice þone hælend. Ða ge-stodon his frynd  
*preach boldly the savior Then assailed his friends*  
 his fæder and cwædon. To plihte þinre æhta and þines  
*his father and said At risk of-thy possessions and of-thy*  
 agenes heafdes bodað þes þin cnapa swa bealdlice be criste.  
*own head preaches this thy boy so boldly about christ*  
 wurðe hit þam casere cuþ ne canst þu þe nænne  
*should-become it to-the emperor known not knowest thou for-thee any*  
 ræd. Ða gebealh hine se fæder. and gebrohte þone sunu on  
*counsel Then angered himself the father and brought the son into*



leohtleasum cwearterne. and beleac hine þær. and on æfen  
*lightless prison and locked him there and in evening*  
 symle sende him bigleofan lytelne and wacne. and he wunode  
*ever sent him sustenance little and mean and he dwelt*  
 þær swa. Ða sædon þa magas eft sona þam fæder. Gif þu  
*there so Then said the kinsmen again at-once to-the father If thou*  
 wille þinne sunu geweman fram criste. þonne most þu him  
*will thy son lure from christ then must thou him*  
 olæcan. and eft-mettas beodan. and dó þæt he wifge þonne  
*flatter and dainties offer and cause that he marry then*  
 wile he forgitan siððan he wer bið þæt he wæs cristen.  
*will he forget after he husband is that he was christian*  
 Ðas geswencednyssa. and þas sweartan þeostra þe þu him 44  
*These afflictions and these black darkneses which thou him*  
 dest to wite. awendaþ þa cristenan him sylfum to wuldra.  
*doest as torment turn the christians for-them selves to glory*  
 na to witnunge. Se fæder þa het feccan of þam fulum  
*not to punishment The father then commanded fetch from the foul*  
 cwearterne þone geswenctan cniht. and hine sona scrydde. mid  
*prison the afflicted youth and him at-once clothed with*  
 deorwurðum reafum. and het dæftan his búr. mid pallum.  
*precious garments and commanded adorn his bower with palls*  
 and mid wah-ryftum. wurðlice þam cnihte. He funde eac sona  
*and with hangings worthily for-the youth He found also at-once*  
 fif mædena him to. wlitige and rance. to wunigenne mid him.  
*five maidens him to beautiful and showy to dwell with him*  
 and hét þæt hi awendon mid heora wodlican plegan his  
*and commanded that they turned with their mad play his*  
 geþanc fram criste. and cwæð þæt hi sceoldon sylfe hit gebigan.  
*thought from christ and said that they should selves it pay-for*  
 gif hi ne bigdon his mód. He sende him eac gelome sanda. and  
*if they not bent his mind He sent him also often dishes and*

estas. ac se cniht forseah þa sanda. and drencas. and þa mædena  
*dainties but the youth despised the dishes and drinks and the maidens*  
 onscunode. swa swa man deþ næddran. He læg on gebedum. and  
*shunned so as one does serpents He lay in prayers and*  
 forbeah heora cossas. and bæd þone hælend þæt he ge-heolde  
*avoided their kisses and asked the savior that he kept*  
 his clænnysse. swa swa he heold Iosepes on ægipta lande.  
*his chastity so as he kept Of-joseph in of-egyptians land*

- 62 He andette eac gode mid eallum mode and cwæð. Ic bidde þe  
*He confessed also to-god with all mind and said I pray thee*  
 drihten þæt þu dó þæs næddran þæt hí ealle slapon on minre  
*lord that thou cause these serpents that they all sleep in my*  
 gesihðe nu. þæt hí awræccan ne magon mid heora wodlican  
*sight now that they awaken not can with their mad*  
 plegan ænige galnysse on me for-ðan-þe ic truwige on þe.  
*play any lust in me because I trust in thee*  
 Mid-þam-þe crisantus clypode þas word to gode. þa slepon þa  
*With-that-that chrysanthus called these words to god then slept the*  
 mædene swa swarum slape. þæt man hi awreccan ne mihte  
*maidens so heavy sleep that one them awaken not could*  
 butan man hi awurpe ut of þæs cnihtes bure þe ða clænnysse  
*unless one them threw out of of-the youth bower who the chastity*  
 lufode. Wið-utan þam bure hí æton and wacodon. and swa  
*loved Outside the bower they ate and watched and as*  
 hraðe swa hí in-eodon hí wurdon on slæpe. Pis wearð þa  
*quickly as they went-in they were in sleep This was then*  
 gesæd sona þam fæder. and he beweop þone sunu swilce he  
*said at-once to-the father and he bewept the son as-if he*  
 dead wære. Ða cwæð sum rædbora þæt chrisantus leornode  
*dead were Then said a-certain counselor that chrysanthus learned*  
 dry-cræft æt þam cristenum and ofer-com mid þam þa bilewitan  
*sorcery from the christians and overcame with it the innocent*

mædene on þam bure swa æþelice. and tihte þone fæder þæt  
*maidens in the bower so easily and urged the father that*  
 he funde sum mæden on cræftum getogen. þe cuþe him  
*he found a-certain maiden in crafts trained who could him*  
 andwyrde. Ða wæs sum mæden wundorlice cræftig on þære  
*answer Then was a-certain maiden wonderfully crafty in the*  
 ylcan byrig æþelborenre mægðe daria gehaten on hæðenscipe  
*same city of-noble-born kindred daria called in heathenship*  
 wunigende. wlitig on wæstmæ. and on uðwitegunge snoter.  
*dwelling beautiful in figure and in philosophy wise*  
 Polemius þa sona sende his frynd to þam mædene darian 84  
*Polemius then at-once sent his friends to the maiden daria*  
 and micclum wæs biddende. þæt heo chrisantum gewemde  
*and greatly was asking that she chrysanthus lured*  
 fram criste mid spræce. and þæt heo hæfde hine hire to  
*from christ with speech and that she had him her as*  
 were syððan. Him gewearð þa æt nextan þæt heo wolde  
*husband afterward To-them was-agreed then at last that she would*  
 swā don. and com þa geglenged mid golde to þam cnihte.  
*so do and came then adorned with gold to the youth*  
 and scinendum gymstanum swilce sun-beam færlice. and hine  
*and shining gems as-if sunbeam suddenly and him*  
 frefrode mid hire fægerum wordum. Ða cwæð crisantus  
*comforted with her fair words Then said chrysanthus*  
 hire to mid clænum mode þus. swyðe þu geglengdest mid  
*her to with clean mind thus greatly thou adornedst with*  
 golde þe sylfe þæt þu mid þinre wlite mine willan aidlige.  
*gold thee self that thou with thy beauty my will make-vain*  
 ac þu mihtest habban þone hælend to brydguman gif þu  
*but thou couldst have the savior as bridegroom if thou*  
 hine lufodest. and heolde þe clænlice. on ungewemmedum  
*him lovedst and keptest thee cleanly in unstained*

mægðhade. and þu wurde swa wlitig wiþ-innan on mode.  
 maidenhood and thou wouldst-become so beautiful within in mind  
 swa swa þu wið-utan eart. Daria him andwyrde. ne dyde ic  
 so as thou outside art Daria him answered not did I  
 for galnysse þæt ic þus gefretewod ferde in to þe. ac þines  
 for lust that I thus adorned went in to thee but of-thy  
 fæder wóp ic wolde ge-stillan þæt þu him ne losige ne huru  
 father weeping I would still that thou him not perish nor at-least  
 þam godum. Crisantus þa axode betwux oþrum spræcum.  
 to-the gods Chrysanthus then asked among other speeches

104 Hwilce godnysse hæfde eower god saturnus þe abát his  
 What goodness had your god saturn who bit his  
 suna þonne hí ge-borene wæron. swa swa his biggengan  
 sons when they born were so as his worshipers  
 on heora bocum awriton. Oþþe hwilce godnysse hæfde se  
 in their books wrote Or what goodness had the  
 gramlica Iouis se þe on fulum forligre leofode on worulde.  
 cruel Jove he who in foul fornication lived in world  
 and his agen swustor him geceas to wife. and manega  
 and his own sister him chose as wife and many  
 manslihtas and morð-dæda gefremode. and dry-cræft arærde  
 manslaughters and murder-deeds performed and sorcery raised  
 to bedydrigenne þa unwaran? Oððe hwylc halignyss wæs on  
 to deceive the unwary Or what holiness was in  
 þam hetelan ercule þam ormætan ente. þe ealle acwealde his  
 the hostile hercules the enormous giant who all killed his  
 nehgeburas. and forbærnde hine sylfne swa cucenne on fyre.  
 neighbors and burned him self so alive in fire  
 siððan he acweald hæfde men. and þa leon. and þa micclan  
 after he killed had men and the lion and the great  
 næddran? Hwilc beoð þa lytlan godas on to gelyfenne nu  
 serpent What are the little gods in to believe now

þa fyrmestan godas swa fúllice leofodon? Crisantus þa swa  
*the foremost gods so foully lived Chrysanthus then so*  
 lange to geleafan tihte darian mid wordum. oþþæt heo  
*long to faith urged daria with words until she*  
 ge-wende to gode forlætenum gedwylde deoflicra biggenga.

*turned to god with-forsaken error of-devilish worships*

Hi wurdon þa anræde. and wunodon ætgædere gehiwodum

*They became then resolute and dwelt together in-feigned*

synscipe. and gehealdenre clænnysse. oþþæt daria under-feng

*wedlock and kept chastity until daria received*

fulluht on gode. and godes béc leornode æt þam gelæredum

*baptism in god and of-god books learned from the learned*

cnihte. and hire mod gestrangode on mægðhade wunigende.

*youth and her mind strenghtened in maidenhood dwelling*

Wurdon þa on fyrste fela men gebigde þurh heora

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*Were then in time many men turned through their*

drohtnunge fram deofles biggengum to cristes geleafan and

*life from of-devil worships to of-christ faith and*

tó clænum life. Cnihtas gecyrdon þurh crisantes lare. and

*to clean life Youths turned through of-chrysanthus teaching and*

mædenu þurh darian manega to drihtne forlætenum synscipe.

*maidens through daria many to lord with-forsaken wedlock*

and geswæsum lustum. oþþæt sume men astyrodon sace be

*and sweet lusts until some men stirred strife about*

þysum. and hí wurdon gewrehte to þam wæl-hreowan deman.

*this and they were accused to the cruel judge*

þe on þone timan geweold þære widgillan rome byrig.

*who at the time ruled the vast rome city*

Hwæt þa se hæðena dema het ge-hæftan crisantum and

*Lo then the heathen judge commanded seize chrysanthus and*

darian samod for drihtnes geleafan. and mid mislicum witum

*daria together for of-lord faith and with various torments*

hét      hí gewitnian oð deað. gif hí noldon ge-offrian þam  
*commanded them punish      until death if they would-not offer      to-the*  
 arwurðum godum. Crisantus wearð betæht hundseofontigum  
*honored      gods      Chrysanthus was      committed to-seventy*  
 cempum. and hi hine bundon hetelice swiðe. ac þa bendas  
*soldiers      and they him bound      cruelly very      but the bonds*  
 toburston sona swa he gebunden wæs. Hi gebundon hine  
*burst      as-soon as he bound      was      They bound      him*  
 eft. oft and gelome ac þa bendas toslupon swa swyðlice  
*again often and frequently but the bonds slipped      so greatly*  
 him fram. þæt man ne mihte to-cnawan hwæðer hí gecnytte  
*him from that one not could perceive      whether they knotted*  
 wæron. Ða yrsodon þa cempa ongan þone cristenen cniht.  
*were      Then raged      the soldiers against the christian youth*  
 and gesettan hine þa on ænne heardne stocc. and his  
*and set      him then in a hard stock and his*  
 sceancan gefæstnodon on þam fot-copsum bysmrigende mid  
*legs      fastened      in the fetters      mocking with*  
 wordum þone halgan wer. ac se fot-cops awende wundorlice  
*words      the holy man but the fether turned      wonderfully*  
 to þrexe. and eall to duste þurh drihtnes mihte.  
*to rottenness and all to dust through of-lord might*

152 Ða wendon þa cempa þæt he cuðe dry-cræft. and beguton  
*Then supposed the soldiers that he knew sorcery and poured-over*  
 hine ealne mid ealdum miggan. wendon þæt se migga mihte  
*him wholly with old urine supposed that the urine could*  
 aidlian ealne his scin-cræft. ac hí swuncon on idel forðan-þe  
*make-vain all his magic but they toiled in vain because*  
 se migga þurh godes mihte wearð to swetum stence sona  
*the urine through of-god might became to sweet smell at-once*  
 awend. Hi behyldon þa ardllice ænne oxan mid gramman. and  
*turned      They flayed      then quickly an ox with anger and*

besywodon crisantum swa mid þære hyde to his nacodum  
*sewed chrysanthus so with the hide to his naked*  
 lice. and ledon hine ongean þa sunnan. He læg swa ealne  
*body and laid him against the sun He lay so all*  
 dæg on þære ormætan hætan. ac seo hyd ne mihte aheardian.  
*day in the enormous heat but the hide not could harden*  
 him abutan. ne þam halgan derian on þære hatan sunnan.  
*him about nor the saint harm in the hot sun*  
 Hi tigdon þa his swuran swiðe mid racen-teagum. and his  
*They tied then his neck hard with chains and his*  
 handa samod mid heardum isene. and þa fēt togædere mid  
*hands together with hard iron and the feet together with*  
 gramlicum anginne. and wurpon hine swa gebundene into  
*cruel intent and threw him so bound into*  
 anum blindum cwearterne. Ða toslupon þa bendas on his  
*a blind prison Then slipped the bonds on his*  
 swuran and handum. and þær scean micel leoht swa swa of  
*neck and hands and there shone great light so as from*  
 manigum leohtfatum. Ða cempaþ þa cyddon þæt claudio  
*many lamps The soldiers then made-known that to-claudius*  
 heora ealdre. and he sylf com þær-to. and geseah þæt  
*their leader and he self came thereto and saw the*  
 leoht. and het hine utgán. and began hine to axienne.  
*light and commanded him go-out and began him to ask*  
 Hwæt is seo micle miht þinre morð-cræfte þæt þu þyllic 173  
*What is the great might of-thy murder-craft that thou such*  
 gefremast þurh feondlicne dry-cræft. Ic ge-wylde for-oft  
*performest through fiendish sorcery I subdued very-often*  
 þa anrædan dry-men and ælcne wicce-cræft ic eaðelice  
*the resolute sorcerers and each witchcraft I easily*  
 ofer-swiðde. and þa chaldeiscan wigleras. and þa wurm-galeras  
*overcame and the chaldean diviners and the snake-charmers*

ic mihte gewyldan to minum willan æfre. and ic næfre  
*I could subdue to my will ever and I never*  
 ne afunde swa fæstne dry-cræft. Ic wille nu swa-þeah þæt  
*— found so fast sorcery I will now nevertheless that*  
 þu awende þe sylfne fram þinum cristendome and gecweme  
*thou turn thee self from thy christendom and please*  
 urum godum. mid arwurðum offrungum. Him andwyrde þa  
*our gods with honorable offerings Him answered then*  
 crisantus. Pu mihtest to-cnawan gif þu cupest ænig god þæt  
*chrysanthus Thou couldst perceive if thou knewest any good that*  
 ic mid dry-cræfte ne dyde þas þing. ac me fylste god sylf  
*I with sorcery not did these things but me helped god self*  
 mid god-cundre mihte. Pine godas ne geseoþ ne soðlice ne  
*with divine might Thy gods not see nor truly —*  
 ge-hyrað ac syndon andgitlease mid leade gefæstnode. Claudius  
*bear but are senseless with lead fastened Claudius*  
 þa hét hine hetelice swingan mid greatum gyrðum for  
*then commanded him cruelly scourge with great rods for*  
 his goda teonan. Ða wurdon þa gyrda wundorlice gehnexode  
*of-his gods injury Then were the rods wonderfully softened*  
 færllice on heora handum swilce hit fæðera wæron. Ða þa  
*suddenly in their hands as-if it feathers were Then when*  
 hi man heold hi wæron hearde. and hostige. þonne man  
*them one held they were hard and harsh when one*  
 sloh. sona hi hnexodon. Claudius þa hét þone halgan  
*struck at-once they softened Claudius then commanded the saint*  
 forlæton. and hine siððan scrydan and he sylf clypode.  
*leave and him afterward clothe and he self called*

196 Nis þeos miht of mannum. ac is godes mærd þe ealle þas  
*Not-is this might from men but is of-god glory which all these*  
 wita gewylde swa eaðelice. hwæt wille we leng dón buton  
*torments subdued so easily what will we longer do but*



licgan ealle æt his arwurðum cneowum. and eadmod-lice biddan

*lie all at his venerable knees and humbly ask*

þæt he us geþingie to þyllicum gode þe his biggengan macaþ

*that he for-us intercede to such god who his worshipers makes*

swa mihtige on gewinne. Hi feollon þa ealle mid fyrhte to

*so mighty in struggle They fell then all with fear to*

his cneowum. and claudius him cwæð to. Ic on-cneow to

*his knees and claudius him said to I perceived for*

sopaþ þæt þin god is soð god. and ic sylf nu bidde þæt

*true that thy god is true god and I self now pray that*

þu me ge-þingie hu ic wurðe his biggenga. Crisantus him

*thou for-me intercede how I become his worshiper Chrysanthus him*

andwyrde. Ne þearft þu yrnan on fotum ac mid geleafan gán

*answered Not needest thou run on feet but with faith go*

þæt þu god on-cnawe. Swa micclum he bið andwerd anum

*that thou god acknowledge As greatly he is present to-one*

gehwilcum men. swa micclum swa he hine secð mid soþum

*each man as greatly as he him seeks with true*

geleafan. Crisantus hí lærde þa oþ-þæt hí gelyfdon on god.

*faith Chrysanthus them taught then until they believed in god*

claud[i]us and his wíf hiliaria gehaten. and heora twegen

*claudius and his wife hiliaria called and their two*

suna. nasón and maurus. and heora maga fela to fulluhte

*sons jason and maurus and of-their kinsmen many to baptism*

hí gebugon. and þa hund-seofontig cempaþ þe claudius

*they bowed and the seventy soldiers whom claudius*

bewiste. wurdon gefullode mid heora freondum þæs dæges.

*oversaw were baptized with their friends on-that day*

Hi ealle þa wunodon wuldrigende heora drihten and geornlice 216

*They all then dwelt glorifying their lord and eagerly*

leornodon heora geleafan æt crisante. and wiscton þæt hí

*learned their faith from chrysanthus and wished that they*

moston wite þrowian for criste. Hit bið lang-sum to awritene  
*might torment suffer for christ It is long to write*  
 þa wundra þe hí gefremodon ealle be ende-byrdnysse  
*the wonders which they performed all by order*  
 for-þan-þe we efstað swyðe eow mannum to secgenne hu  
*because we hasten greatly to-you men to say how*  
 hí gemartyrode wæron. Numerianus se casere þære cristenra  
*they martyred were Numerian the emperor of-the christians*  
 ehtere þa þa him wearð cuð þæt claudius gelyfde. and ealle  
*persecutor then when to-him became known that claudius believed and all*  
 þa cempa cristene wæron. þa hét he niman claudium  
*the soldiers christian were then commanded he take claudius*  
 and lædan to sæ. and wurpan hine ut mid anum weorc-stane.  
*and lead to sea and throw him out with a building-stone*  
 He het beheafðian siððan þa hund-seofontig cempa  
*He commanded behead afterward the seventy soldiers*  
 butan heora hwilc wolde awegan his geleafan. ac hí ealle  
*unless of-them any would set-aside his faith but they all*  
 efston anrædlice to slæge. and claudies twegen suna cwædon  
*hastened resolutely to slaughter and of-claudius two sons said*  
 þæt hí wæron on criste gefullode. and under-fón woldon  
*that they were in christ baptized and receive would*  
 deað. mid þam cempum. for cristes geleafan. Hi wurdon þa  
*death with the soldiers for of-christ faith They were then*  
 ofslagene samod for criste. and hilaria se eadiga eac wearð  
*slain together for christ and hilaria the blessed also was*  
 gelæht to þam martyr-dome. fram þam manfullan. Þa bæd  
*seized to the martyrdom by the wicked-one Then asked*  
 heo þa cwelleras. þe hi to cwale læddon þæt heo moste ærest  
*she the killers who her to death led that she might first*

hí ardlice gebiddan. and heo swa dyde. and drihtnes lichaman  
*her quickly pray and she so did and of-lord body*  
 underfeng. and on þam gebedum gewát of worulde to criste.  
*received and in the prayers departed from world to christ*  
 Efter þysum wearð se halga wer crisantus on cwearterne 240  
*After this was the holy man chrysanthus in prison*  
 gebroht. swa swa se casere hét. þæt he mid darian for  
*brought so as the emperor commanded that he with daria for*  
 drihtnes ge-leafan on mislicum witum gemartyrod wurde. Þæt  
*of-lord faith in various torments martyred were The*  
 cweartern wearð afylled mid fulum adelan. and butan ælcum  
*prison was filled with foul filth and without any*  
 leohte atelice stincende. Daria seo eadiga fram þam arwurþan  
*light horribly stinking Daria the blessed from the venerable-one*  
 wæs on-sundran gehæft. and hí man sende þa to myltestrena  
*was apart held and her one sent then to of-barlots*  
 huse þam manfullan to gamene. ac god hí gescylde wið þa  
*house for-the wicked for sport but god her shielded against the*  
 sceandlican hæðenan. Þæt an-þræce cweartern þe crisantus  
*shameful beathens The terrible prison which chrysanthus*  
 on wæs. wearð onliht sona wundorlice þurh god. and þær  
*in was was lit at-once wonderfully through god and there*  
 wynsum bræð werodlice stemde. and an leo utbærst ut of  
*pleasant fragrance sweetly steamed and a lion burst out from*  
 þære leona pearruce. and arn to darian þurh drihtnes sande.  
*the of-lions enclosure and ran to daria through of-lord sending*  
 þær heo læg on gebédum. and alæt to eorðan astræhtum  
*where she lay in prayers and lay-down to earth with-outstretched*  
 limum wið þæt geleafulle mæden. Ða woldon ða hæðenan  
*limbs by the faithful maiden Then would the beathens*  
 habban hi to bysmore. and nyston þæt se[o] leo læg inne mid  
*have her for disgrace and knew-not that the lion lay within with*

hire. eode þa heora an into þam mædene. ac seo leo hine  
*her went then of-them one into the maiden but the lion him*  
 gelæhte. and alede hine adune and beseah to darian swylce  
*seized and laid him down and looked to daria as-if*  
 heo axian wolde. hu he[o] wolde be him þa he ge-wyld læg.  
*it ask would how she would about him when he subdued lay*

263 Daria þa cwæð. to þam deore þus. Ic þe halsige þurh crist  
*Daria then said to the beast thus I thee implore through christ*  
 þæt þu þam cnihte ne derige. ac læt hine butan ege hlystan  
*that thou the youth not harm but let him without fear listen*  
 minre spræce. Ða forlét seo leo þone ungeleaffullan cniht.  
*my speech Then let-go the lion the unbelieving youth*  
 and forstód him þa duru þæt he darian gespræce. and  
*and guarded for-him the door that he daria addressed and*  
 þæt nan oþer man ne mihte in to him. Daria þa cwæð to  
*that no other man — could in to them Daria then said to*  
 þam ofdræddan men. Efne þeos reþe leo arwurðað nu god.  
*the terrified man Even this fierce lion honors now god*  
 and þu gesceadwisa man þe sylfne for-dest. and þu fægnast  
*and thou rational man thee self destroyest and thou rejoicest*  
 earmincg on þinre fulan galnysse. þurh þa ðu scealt weopan  
*wretch in thy foul lust through which thou shalt weep*  
 and wite þrowian. Ða gesohte hé hí and sæde mid fyrhte.  
*and torment suffer Then sought he her and said with fear*  
 Læt me gan gesund út and ic syððan bodige mannum þone  
*Let me go sound out and I afterward preach to-men the*  
 hælend þe þu mærsast and wurðast. Ða het daria  
*savior whom thou glorifiest and honorest Then commanded daria*  
 þæt deor him ryman út. and he arn út arwurðigende god.  
*the beast him make-way out and he ran out honoring god*  
 and þæt halige mæden hire mihte cyðende. Ða woldon  
*and the holy maiden her might making-known Then would*

þa hæþenan hetan þære leo ac heo gelæhte æfre. ænne.  
*the heathens assail the lion but it seized ever one*  
 and ænne. and brohte hi to darian þurh drihtnes mihte.  
*and one and brought them to daria through of-lord might*  
 Þæt mæden þa cwæð to þam mannum þus. Gif ge wyllað 283  
*The maiden then said to the men thus If ye will*  
 gelyfan on þone lifigendan crist. þonne mage ge gán  
*believe in the living christ then can ye go*  
 un-amyrrde heonan. gif ge þonne nellað þone geleafan habban.  
*unbindered hence if ye then will-not the faith have*  
 nát ic gif eowre godas eow gehelpa magon. Hi ealle þa  
*know-not I if your gods you help can They all then*  
 clypodon swilce mid anre stemne. se ðe on crist ne gelyfe. ne  
*called as-if with one voice he who in christ not believes not*  
 cume he cucu heonan. and hi eodon þa ut ealle clypigende.  
*let-come he alive hence and they went then out all calling*  
 Eala ge romaniscan leoda gelyfað to soþan þæt nan oþer  
*O ye roman peoples believe for true that no other*  
 god nys butan criste anum. Ða wearð se heah-ge-refa hearde  
*god is but christ alone Then became the high-reeve hard*  
 gegremod. and hét ontendan fyr ætforan þære dura þær  
*angered and commanded kindle fire before the door where*  
 daria inne wæs mid þam deore samod wolde hi for-bærnan  
*daria within was with the beast together would them burn*  
 butu ætgædere. Ða forhtode seo leo for þam fyre þearle ac  
*both together Then feared the lion for the fire exceedingly but*  
 daria cwæð to þam deore þus. Ne beo þu afyrht þis fyr þe ne  
*daria said to the beast thus Not be thou afraid this fire thee not*  
 derað ne þu ne bist ofslagen ær-þan-þe þu sylf acwele. gang  
*harms nor thou — art slain before thou self die go*  
 þe nu orsorh aweg. and god ahret. þone þe ðu wurðodest  
*thee now free-from-care away and god rescues him whom thou honoredst*

mid þinum weorcum to-dæg. Ða eode seo leo alotenum heafde  
*with thy works today Then went the lion with-bowed head*  
 to-middes þæs folces freolice aweg. and þa þe heo ær gefeng  
*amidst of-the people freely away and those whom it before caught*  
 wurdon gefullode siððan hí on-cneowan crist þurh ða leon.  
*were baptized after they acknowledged christ through the lion*

307 Ðis wearð þa gecyð þam casere sona. and he het mid  
*This was then made-known to-the emperor at-once and he commanded with*  
 graman his heah-ge-refan geniman crisantum and darian. and  
*anger his high-reeve take chrysanthus and daria and*  
 acwellan hí mid witum. gif hi noldon offrian þam arleasum  
*kill them with torments if they would-not offer to-the impious*  
 godum. Se heah-gerefa þa het on hengene astreccan  
*gods The high-reeve then commanded on rack stretch*  
 þone halgan crisantum. and mid candelum bænnan buta his  
*the holy chrysanthus and with candles burn both his*  
 sidan. þa to-bærst seo hengen mid eallum ðam cræfte. and  
*sides then burst the rack with all the craft and*  
 þa candela acwuncon. Ealswa þa oþre men þe yfelian woldon  
*the candles went-out Likewise the other men who harm would*  
 þa halgan darian. drihten hí gelette swa þæt heora sina  
*the holy daria lord them hindered so that their sinews*  
 sona forscruncun. swa hwá swa hi hrepode. þæt hí hrymdon  
*at-once shriveled so who so her touched that they cried*  
 for ece. Hwæt ða celerinus se forscyldegoda gerefa mid fyrhte  
*for ache Lo then celerinus the guilty reeve with fear*  
 wearð for-numen. and ferde to þam casere. and sæde him be  
*was seized and went to the emperor and said him by*  
 endebyrdnysse þa syllican tacne. Numerianus þa se manfulla  
*order the strange signs Numerian then the wicked*  
 casere tealde þæt to dry-cræfte. na to drihtnes tacnum. and  
*emperor counted that as sorcery not as of-lord signs and*

het lædan buta þa halgan togædere to anum sand-pytte.

*commanded lead both the saints together to a sand-pit*

and setton hí þær-ón and be-wurpan mid eorþan. and mid

*and set them thereon and covered with earth and with*

weorc-stanum. Hí wurdon þa buta bebyrigde swa cuce. swa

*building-stones They were then both buried so alive so*

swa se casere hét. and hí mid clænnysse ferdon of

*as the emperor commanded and they with chastity went from*

worulde to wuldre to wunigenne mid criste.

*world to glory to dwell with christ*

Þær wurdon gefremode fela wundra þurh god. and þæt folc 330

*There were performed many wonders through god and the people*

gewurðode þa wuldorfullan halgan. and gelome sohton mid

*honored the glorious saints and often sought with*

geleafan þider. Hit gelamp þa on fyrste þa þa þæt folc þider

*faith thither It happened then in time then when the people thither*

sohte to þam micclan screfe. þær þa martyras lagon. þæt se

*sought to the great cave where the martyrs lay that the*

casere hét ahebban ænne wah to þæs scræfes ingange. þæt

*emperor commanded raise a wall at of-the cave entrance that*

hí út ne mihton. and hét afyllan þæt clyf færlice him

*they out not could and commanded fell the cliff suddenly them*

on-uppan. þæt hi ealle to-gædere heora gastas ageafon. mid

*upon that they all together their spirits gave-up with*

eorðan of-hrorene. and hí rixiað mid gode on þam ecan life

*earth crushed and they reign with god in the eternal life*

for heora geleafan acwealde. We wurpiað godes halgan. ac wite

*for their faith killed We honor of-god saints but know*

ge swa-þeah þæt þam halgum nis nan neod ure herunge on

*ye nevertheless that to-the saints not-is any need of-our praise in*

þam life. ac us sylfum fremað þæt þæt we secgað be him.

*the life but to-us selves profits that which we say about them*

ærest to gebysnunge. þæt we þe beteran beon. and eft  
*first for example that we the better be and afterward*  
 to þing-rædene þonne us þearf bið. Mycel ehtnys wæs þa  
*for intercession when to-us need is Great persecution was then*  
 ða hí wæron gemartyrode. ac git cymð earfoðre ehtnys on  
*when they were martyred but yet comes harder persecution at*  
 anticristes tocyme. forþan-þe þa martyras worhton manega  
*of-anticrist coming because the martyrs wrought many*  
 wundra þurh god. and on anticristes timan ateoriað þa wundra.  
*wonders through god and in of-anticrist time fail the wonders*  
 and se deofol wyrçð þonne wundra þurh his scin-cræft.  
*and the devil works then wonders through his magic*  
 mid leasum gedwimorum to dweligenne þa geleafullan.  
*with false delusions to mislead the faithful*  
 352 Mycel angsumnys bið þam arwurðum halgum. þæt se  
*Great anguish is to-the venerable saints that the*  
 feondlica ehtere fela tacna wyrce. and hi sylfe ne moton  
*fiendish persecutor many signs work and they selves not may*  
 swa þa martyras dydon. wundra æteowigende on þam wyrstan  
*so the martyrs did wonders showing in the worst*  
 timan. Hi beoð swa-þeah ge-healdenne þurh þæs hælendes  
*time They are nevertheless kept through of-the savior*  
 mihte gif hí heora geleafan gehealdað oð ende on þam  
*might if they their faith keep until end in the*  
 earfoðum ehtnyssum þæs arleasan deofles. Swa swa se hælend  
*hard persecutions of-the impious devil So as the savior*  
 cwæð on his halgan godspelle. se þe þone antecrist eaðelice  
*said in his holy gospel he who the antichrist easily*  
 forðeð. Ðam sy wuldor and lof á to worulde. AMEN.  
*destroys To-whom let-be glory and praise ever to world AMEN*



## Passio sancti Thome apostoli

XXXVI • SAINT THOMAS THE APOSTLE

*In a Latin preface Ælfric omits the cupbearer's hand, which Augustine rejects. Christ hands Thomas over as a builder to Abbanes, reeve of the Indian king Gundoforus. Thomas spends the king's money on the poor, and the king's brother Gad dies and returns to life to buy the palace Thomas has built for the king in heaven. In farther India Mygdonia leaves her husband's bed, King Misedeus tries hot irons and boiling water in vain, and when the idol melts, a heathen kills the apostle.*

Dubitabam diu transferre anglice passionem sancti thome 1  
*I-hesitated long to-translate in-english passion of-saint thomas*  
apostoli ex quibusdam causis et maxime eo quod augustinus  
*apostle from certain causes and chiefly by-this that augustine*  
magnus abnegat de illo pincerno cuius manum niger  
*the-great denies about that cupbearer whose hand black*  
canis in conuiuium portare deberet. cui narrationi ipse  
*dog into banquet carry should to-which narrative himself*  
augustinus his uerbis contra-dicens scripsit. cui scripture  
*augustine with-these words gainsaying wrote to-which writing*  
licet nobis non credere non enim est in cathólico canone.  
*it-is-permitted for-us not to-believe not for it-is in catholic canon*  
Illi tamen eam et legunt et tanquam incorruptissimam  
*They nevertheless it both read and as most-uncorrupted*  
uerissimamque honorant qui aduersus corporales uindictas que  
*and-most-true honor who against bodily punishments which*  
sunt in ueteri testamento nescio qua cecitate acerrime  
*are in old testament I-know-not with-what blindness most-bitterly*  
seuiunt. Quo animo et qua distributione temporum facte  
*rage With-what mind and with-what distribution of-times done*  
sint omnino nescientes. Et ideo uolo hoc pretermittere  
*they-were entirely not-knowing And therefore I-will this pass-over*

et cetera interpretari quę in eius passione habentur sicut

*and the-rest to-translate which in his passion are-contained as*

æþelwerdus uenerabilis dux obnixe nos præcatus est.

*æthelweard venerable ealdorman earnestly us besought has*

13 Æfter þæs hælendes þrowunge. and æriste of deaðe and

*After of-the savior passion and resurrection from death and*

up-stige to heofonum þa þa his apostolas to-ferdon geond

*ascension to heavens then when his apostles dispersed throughout*

þisne middan-eard. þa becom thomas to cesarian byrig. and

*this middle-earth then came thomas to caesarean city and*

se hælend sylf of heofonum com him to þus cweðende. Ðæra

*the savior self from heavens came him to thus saying Of-the*

indiscra kyning þe is gehaten gundoforus asende his gerefan

*indians king who is called gundoforus sent his reeve*

to sirian lande to secenne sumne wyrhtan þe wel cunne on

*to of-syrians land to seek a-certain workman who well know in*

cræfte. cum nu ic þe asende sona forð mid him. Ða andwyrde

*craft come now I thee send at-once forth with him Then answered*

thomas. Eala þu min drihten. send me þyder þe þu wille

*thomas O thou my lord send me thither where thou will*

buton to þam indiscum. Se hælend him cwæð to. Far nu

*but to the indians The savior him said to Go now*

and ic beo mid þe. and þe ne forlæte. and æfter þan þe þu

*and I am with thee and thee not forsake and after that that thou*

me gestrynst þa indiscan. þu cymst to me mid wuldor-beage

*for-me gainest the indians thou comest to me with glory-crown*

martyr-domes. Thomas him andwyrde. þu eart min drihten.

*of-martyrdom Thomas him answered thou art my lord*

and ic eom þin þeowa gewurðe þin willa. Efne þa se ge-refa

*and I am thy servant let-be thy will Even then the reeve*

reow him to lande abbanes gehaten fram þam indiscan  
*rowed him to land abbanes called from the indian*  
 kyninge. and eode geond þa [scira] his ærende secende.  
*king and went throughout the shires his errand seeking*  
 Crist him þa eode to. and cwæð openlice. Hwæt bigst þu 32  
*Christ him then went to and said openly What buyest thou*  
 lunglincg? He andwyrde and cwæð. Min hlaford þæra indiscra  
*Youth He answered and said My lord of-the indians*  
 cyning asende me to þysum earde to axienne wyrhtan. þæt  
*king sent me to this land to ask-for workmen that*  
 ic hí gehyrige. ham to his weorce. oþþe ic hí bicge. gif  
*I them hire home to his work or I them buy if*  
 hi beoð þeowe. þa þe on stane cunnon. and gecwemlice on  
*they are servants those who in stone know and fittingly in*  
 treowe þæt hi on romanisce wisan ærære his cynebotl. Ða  
*wood that they in roman manner raise his palace Then*  
 cwæð se hælend to þam cnihte sona. Ic hæbbe ænne wyrhtan  
*said the savior to the youth at-once I have a workman*  
 wurðfulne and getreowne. þone ic oft asende to ænlipigum  
*honorable and faithful whom I often send to single*  
 burgum. and swa hwæt swa he begit his swinces to medes.  
*cities and so what so he gets of-his toil as reward*  
 he hit bringð to me butan swicdome. Ðisne ic wille sendan  
*he it brings to me without deceit This-one I will send*  
 gif þu swa wilt mid þe þæt þu mid wurðmynte æfter  
*if thou so wilt with thee that thou with honor after*  
 þam weorce eft hine asende gesundne to me. Ða blissode  
*the work again him send sound to me Then rejoiced*  
 abbanes. and beah to his cneowum. and se hælend betæhte  
*abbanes and bowed to his knees and the savior committed*

þone halgan thoman him ham to hæbbenne. and hí swa  
*the holy thomas him home to have and they so*  
 to-eodon. Ða axode abbanes þone arwurðan apostol.

*parted Then asked abbanes the venerable apostle*

52 Sege me to soþan gif þu sy his þeowa. Thomas him andwyrde.

*Say me for true if thou be his servant Thomas him answered*

Gif ic his æht nære ic wolde forseon sona his hæsa. ac  
*If I his possession not-were I would despise at-once his commands but*  
 ic eom his þeowa. and þa þing ne dó þe ic sylf geceose. ac

*I am his servant and the things not do which I self choose but*

þæt me sægð min hlaford. Ic eom án his þeowena of þam  
*what me tells my lord I am one of-his servants of the*  
 ungerimum. and we ealle cunnon cræftas on weorcum. and farað

*countless and we all know crafts in works and go*

geond scira and butan swic-dome bringað eft urum hlaforde  
*throughout shires and without deceit bring back to-our lord*

þæt þæt we ge-earniað. Hi eodon þa to scipe and heora  
*that which we earn They went then to ship and their*

segel arærdon. and mid winde ferdon swa swa him gewissode  
*sail raised and with wind went so as them guided*

god. Abbanes þa cwæð eft to þam apostole. Gif þu canst on  
*god Abbanes then said again to the apostle If thou knowest in*

cræftum swa swa þu cwæde nu ár. hwi wolde þin hlaford þe  
*crafts so as thou saidst now before why would thy lord thee*

alætan to me. Thomas him cwæð to be cristés getimbrunge.  
*let-go to me Thomas him said to about of-christ building*

Ic lecge þa grund-weallas þe gelæstað æfre. and ic sette þone  
*I lay the foundations which last ever and I set the*

wáh þe ne asihð næfre. and þa egðyrle macige þe ælteowe  
*wall which not sinks ever and the windows make which sound*

beoð þæt þam huse ne bið wana þæs healican leohtes.  
*are that to-the house not is lacking of-the high light*

Ic arære þa ge-timbrunge. þæt hire hróf ofer-stihð ealle 71  
*I raise the building that its roof overtops all*  
 gebytlu. and bið utan fæger. and swa-þeah wlitigre þæt weorc  
*buildings and is outside fair and nevertheless more-beautiful the work*  
 wiðinnan. Swa hwæt swa bið on marmstane. oppe on mærlīcre  
*within So what so is in marble or in glorious*  
 getimbrunge. ic soþlice wyrce. and gif þu wilt me befæstan  
*building I truly work and if thou wilt me commit*  
 cnapan to lærenne ic him cuðlice tæce. Abbanes þa cwæð.  
*boys to teach I them clearly teach Abbanes then said*  
 Ænlic is se wer þe swilce wyrhtan hæfð he is selra þonne sum  
*Peerless is the man who such workmen has he is better than some*  
 kynincg. Thomas him andwyrde. Ænlice þu spræce kyninges  
*king Thomas him answered Peerlessly thou speakest of-king*  
 sunu he is ancenned his fæder. and hylt his fæder rice on  
*son he is only-begotten to-his father and holds his father kingdom on*  
 healicum muntum. þær nan feond ne cymð þe his frið awyrde.  
*high mountains where no enemy — comes who his peace destroys*  
 ne þær wædla ne bið. ne wanhal gemet. Hi seglodon þa forð  
*nor there poor — is nor sick found They sailed then forth*  
 seofon niht on án. and on land eodon. ac hit bið lang-sum  
*seven nights on end and on land went but it is long*  
 to secganne ealle þa wundra þe he worhte on þam lande.  
*to say all the wonders which he wrought in the land*  
 forðan þe we onettað to his arwurðan þrowunge. Hi comon  
*because that we hasten to his venerable passion They came*  
 þa æt nextan to þæm cyninge on india. and abbanes gebrohte  
*then at last to the king in india and abbanes brought*  
 ardlice thoman to þæs cyninges spræce. and hé cwæð him to.  
*quickly thomas to of-the king speech and he said him to*

- 91 Miht þu me aræran on romanisce wisan cynelice gebytlū?  
*Canst thou for-me raise in roman manner royal buildings*  
 He cwæð þæt he mihte. Ða sceawodon hi þone stede þær  
*He said that he could Then viewed they the place where*  
 hit standan sceolde. and thomas eode metende mid anre  
*it stand should and thomas went measuring with a*  
 mete-gyrde þone stede. and cwæð þæt he wolde wyrcan þa  
*measuring-rod the place and said that he would work the*  
 healle ærest on east-dæle and þa oþre gebytlū bæftan þære  
*ball first in east-part and the other buildings behind the*  
 healle. bæðhus. and kycenan. and winter-hus and sumor-hus.  
*ball bath-house and kitchen and winter-house and summer-house*  
 and wynsume buras. twelf hus togædere mid godum bigelsum.  
*and pleasant bowers twelve houses together with good arches*  
 ac swylc weorc nis gewunelic to wyrccenne on englalande. and  
*but such work not-is customary to work in england and*  
 for-þy we ne secgað swutellice heora naman. Ða beheold se  
*therefore we not say clearly their names Then beheld the*  
 cyning and cwæþ to þam apostole. Ðu eart æþela cræfta and  
*king and said to the apostle Thou art noble craftsman and*  
 kynegum þu sceoldest wyrcan. Se cyning þa betæhte þam  
*for-kings thou shouldest work The king then committed to-the*  
 cristes wyrhtan unge-rim feos to forðigenne þæt weorc. and rád  
*of-christ workman countless money to further the work and rode*  
 geond his hamas swa swa his rice læg. Thomas þa ferde  
*throughout his homes so as his kingdom lay Thomas then went*  
 freolice bodigende godes geleafan. geond þæt land gehwær. and  
*freely preaching of-god faith throughout the land everywhere and*  
 fullode þa ge-leaffullan. and þæt feoh dælde rumlice þearfum  
*baptized the faithful and the money dealt generously to-needy*  
 and arærde cyrcan. Hit gelamp þa swa þæt he to geleafan  
*and raised churches It happened then so that he to faith*

gebigde ungerim folces and fyrðrode cyrcan. and preostas  
*turned countless people and furthered churches and priests*  
 gehadode to þæs hælendes biggengum binnan twam gearum.  
*ordained to of-the savior worships within two years*  
 ær se brema kyning gundoforus gecyrde to ðære scire ongean.  
*before the famous king gundoforus returned to the shire again*  
 Hit wearð þa gecydd þam cyninge þus. and he het 116  
*It was then made-known to-the king thus and he commanded*  
 gebindan begen mid racenteagum. abbanes. and thoman. and  
*bind both with chains abbanes and thomas and*  
 on þeostum cwearterne gramlice scufan. oþ þæt hí man  
*into dark prison cruelly shove until that them one*  
 ofsloge. Pa læg þæs cyninges broðor his lifes orwene se wæs  
*slew Then lay of-the king brother of-his life despairing who was*  
 gad gehaten gundofore swiðe leof. and he elcode forðy hu  
*gad called to-gundoforus very dear and he delayed therefore how*  
 he embe hí dyde. Mid þam þe he wolde hí to wæfersyne  
*he about them did With that that he would them for spectacle*  
 tuc[i]an þa gewát se gád of worulde to helle. Man heold þa  
*ill-treat then departed the gad from world to hell One kept then*  
 þæt lic on þa hæðenan wisan. and se broðor wolde wurðlice  
*the body in the heathen manner and the brother would worthily*  
 hine bestandan. and kynelice macian mid mærdum his byrgene.  
*him attend and royally make with glories his tomb*  
 Pa on þone feorðan dæg færlice on mergen aras se ylce gád  
*Then on the fourth day suddenly in morning arose the same gad*  
 aræred þurh god. and þa lic-men wurdon wundorlice afyrhte  
*raised through god and the corpse-bearers were wonderfully afraid*  
 for þam niwan wundre þæt he wearð geedcucod. Pa clypode  
*for the new wonder that he was revived Then called*  
 se ge-edcucode and cwæð to his breðer. Gehyr nu min broðor  
*the revived-one and said to his brother Hear now my brother*

be þam halgan men þone ðe þu woldost to wæfer-syne  
*about the holy man whom — thou wouldst for spectacle*  
 tucian. se is godes freond. and godes englas him þeniað.

*ill-treat he is of-god friend and of-god angels him serve*

136 Min sawl wæs gelæd sopllice to heofonum þurh godes englas.

*My soul was led truly to heavens through of-god angels*

and ic þær geseah þa mæran gebytlu þe thomas þe worhte  
*and I there saw the famous buildings which thomas for-thee wrought*

on þære gelicnysse þe he hit gelogode hér. mid gymstanum  
*in the likeness which he it placed here with gems*

gefrætewod. fægere geond eall. Mid þam þe ic sceawode  
*adorned fairly throughout all With that that I beheld*

þa scinendan gebytlu. þa sædon me þa englas. Þis synd þa  
*the shining buildings then said me the angels These are the*

gebytla þe thomas getimbrode þinum breðer on eorðan. Ic  
*buildings which thomas built for-thy brother on earth I*

wiscte þa þæt ic moste on þam mæran huse huru dure-werd  
*wished then that I might in the famous house at-least door-ward*

beon. Drihtnes englas þa cwædon. Þin broðor nis wyrðe þises  
*be Of-lord angels then said Thy brother not-is worthy of-this*

weorces fægernysse. gif þu hit habban wilt we biddað þone  
*work fairness if thou it have wilt we ask the*

hælend þæt he þe arære of þam reðan deaðe. and þu bigst  
*savior that he thee raise from the fierce death and thou buyest*

hit siððan þæt þin broþor underfó his feoh þe he wenð þæt  
*it afterward that thy brother receive his money which he supposes that*

him for-worpen sy. Æfter þysum wordum he efste to þam  
*for-bim thrown-away be After these words he hastened to the*

cwearterne. and ge-sohte þone apostol secgende mid wope. Min  
*prison and sought the apostle saying with weeping My*

broþor nyste leof þæt þu þæs lifigendan godes apostol wære.  
*brother knew-not dear that thou of-the living god apostle were*



and he hæfð healice agylt. He un-band hine sona. and bæd  
*and he has highly sinned He unbound him at-once and asked*  
 þæt he under-fenge deorwurðe gyrlan. þa cwæð drihtnes þegen.  
*that he received precious garments then said of-lord thane*  
 Git þu nast þæt ne weriað wuldorfulle gyrlan ne flæsclice 157  
*Yet thou knowest-not that not wear glorious garments nor fleshy*  
 frætewunga þa þe folgiað criste. and gewilniað to hæbbenne  
*ornaments those who follow christ and desire to have*  
 þa heofonlican mihta. Ðes pallium þe ic werige wyle  
*the heavenly powers This pallium which I wear will*  
 me gelæstan. and min syric ne tosihð. ne mine sceos ne  
*me last and my shirt not wears-out nor my shoes —*  
 to-bærstað. ær þan þe min sawl siðað of þam lichaman.  
*burst before that that my soul journeys from the body*  
 Efne þa þa hí ut-eodon of þam ealdan cwearterne. þa  
*Even then when they out-went from the old prison then*  
 gesohte gundoforus þone godes apostol biddende miltsunge  
*sought gundoforus the of-god apostle asking mercy*  
 his mis-dæda georne. Ða cwæð thomas him to. Crist min  
*for-his misdeeds eagerly Then said thomas him to Christ my*  
 drihten hæfð micel getiþod þurh his mildheortnysse eow. þæt  
*lord has much granted through his mercy to-you that*  
 he wolde geswutelian swa his digelnysse eow. Nu syndon eowre  
*he would reveal so his secret to-you Now are your*  
 scira. and eowre ceastra. afyllede mid halgum cyrcum. and þæs  
*shires and your cities filled with holy churches and of-the*  
 hælendes geleafan. beoð eow sylfe nu gearwe to ge-wendenne  
*savior faith be you selves now ready to turn*  
 to criste. þæt ge beon gefullode fram fyrnlicum synnum. and  
*to christ that ye be baptized from former sins and*  
 beon gehalgode on þam halwendum fante. Ða cwæð sona  
*be hallowed in the healing font Then said at-once*

gád to þam godes apostole. Ða gebytlu ic sceawode þe þu  
*gad to the of-god apostle The buildings I beheld which thou*  
 minum breþer getimbrodest. and englas me gearndodon  
*for-my brother builtest and angels for-me interceded*  
 to þam ælmihtigan hælende. þæt ic hí gebicgan moste.  
*with the almighty savior that I them buy might*

177 Ða cwæð blipelice thomas. hit stent on þinum breþer gif  
*Then said blithely thomas it stands in thy brother if*  
 þu hit gebicgan most. Se cyning þa gundoforus cwæð to  
*thou it buy mayest The king then gundoforus said to*  
 his breþer. Nu hit me ge-worht is. ic wene þæt hit min  
*his brother Now it for-me wrought is I think that it mine*  
 beo. wyrce se apostol þe oþer weorc þyllic. gif he þonne  
*be let-work the apostle for-thee other work such if he then*  
 ne mage macian þe oþer. unc bam mæg helpa to  
*not can make for-thee other for-us-two both can help to*  
 hæbbenne ðis án. Ða cwæð se halga apostol. Se hælend  
*have this one Then said the holy apostle The savior*  
 hæfð getimbrod ungerime wununge. and widgylla gebytlu  
*has built countless dwellings and vast buildings*  
 fram middan-eardes frymðe mærllice on heofonum. and þa  
*from of-middle-earth beginning gloriously in heavens and they*  
 beoð geceapode mid soþum geleafan. Gif ge willað nu beon  
*are bought with true faith If ye will now be*  
 embe þa gebytlu swiðor. and embe þa heofonlican speda  
*about the buildings rather and about the heavenly riches*  
 spreca on eornost. þonne magon eowre æhta yrnian eow  
*speak in earnest then can your possessions run you*  
 ætforan. and hí ne magon folgian on forðsiðe eow. Lætað  
*before and they not can follow at departure you Let*  
 nu eowre æhta wydedum fremian. wædlum. and wan-halum  
*now your possessions widows benefit poor and sick*

and witað to soþan þæt hi be hundfealdum eow gehealdene

*and know for true that they by hundredfold for-you kept*

beoð þær þær nan geendung eow on ecnysse ne becymð.

*are there where no ending to-you in eternity — comes*

Þa asprang his hlisa geond þæt land wide þæt to indian

*Then sprang his fame throughout the land widely that to india*

come cristes apostol se þe mihte gehælan mid his handa

*came of-christ apostle he who could heal with of-his hand*

hrepunge deafe. and blinde. and þa deadan aræran.

*touch deaf and blind and the dead raise*

Þa wende þæt land-folc þæt he wære god sylf. and brohton 200

*Then supposed the land-folk that he were god self and brought*

him kynehelmas. and budon him gyrlan kynelice geworhte.

*him king-helms and offered him garments royally wrought*

and woldon him offrian. hrypera. and rammas. swa swa

*and would him offer cattle and rams so as*

ricum gode. Thomas þa gecwæð þæt hí comon ealle to

*to-mighty god Thomas then said that they came all to*

anum gemote þæt he mihte him secgan hwæt him to donne

*an assembly that he could them say what them to do*

wære. and hí dydon þa swá. Hi comon þa feorran to anum

*were and they did then so They came then from-afar to a*

felde eft. and manega þider feredon mislice untrume. þæt

*field again and many thither carried variously sick that*

se halga thomas hí gehælan sceolde. Þa hét se halga

*the holy thomas them heal should Then commanded the holy*

apostol ahebban þa seocan on anre stowe ealle. and stod him

*apostle raise the sick in one place all and stood them*

to-middes. up-astrehtum handum to heofonum and cwæð. Eala

*amidst with-upstretched hands to heavens and said O*

þu halga god ungesewenlice wealdend and un-awendend-lic

*thou holy god invisible ruler and unchangeable*

þurh-wunigende æfre. þu þe asendest us þinne sunu  
*continuing ever thou who sentest us thy son*  
 ælmihtigne. se forgeaf us þa mihte þæt we mihton gehælan.  
*almighty who gave us the might that we could heal*  
 adlige and un-trume ealle on his naman. and behét us to-eacan.  
*sick and infirm all in his name and promised us in-addition*  
 þæt swa hwæs swa we bædon on his halgan naman æt his  
*that so what so we asked in his holy name from his*  
 heofonlican fæder þæt he us getipode swa swa ælmihtig god.  
*heavenly father that he us granted so as almighty god*

- 221 Nu bidde we on his naman þæt þu gehæle þas untruman  
*Now ask we in his name that thou heal these sick*  
 þæt þis folc tocnawe mid fullum geleafan þæt þu eart ana  
*that this people perceive with full faith that thou art alone*  
 god mid þinum ancennedan suna and mid þam halgan gaste  
*god with thy only-begotten son and with the holy spirit*  
 heofona wealdend. Æfter þysre clypunge þa hi cwædon. amen.  
*of-heavens ruler After this calling then they said amen*  
 Ða com þær swilc leoht. swilce þær liget brude þæt hí ealle  
*Then came there such light as-if there lightning flashed that they all*  
 wendon þæt hí forwurðan sceoldon. and lagon astræhte lange  
*supposed that they perish should and lay stretched long*  
 mid þam apostole. Ða arás thomas up and hét hí arisan  
*with the apostle Then arose thomas up and commanded them arise*  
 and cwæð. Min drihten sylf com hider swa swa scinende liget.  
*and said My lord self came hither so as shining lightning*  
 and hæfð eow gehæled ahebbað eowre heafda. Ða arison þa  
*and has you healed raise your heads Then arose the*  
 wanhalan wundorlice gehælede [wuldrigende] þone ælmihtigan.  
*sick wonderfully healed glorifying the almighty*  
 and his arwurþan apostol. Hwæt þa thomas astah to anum  
*and his venerable apostle Lo then thomas climbed onto a*

stane and stód þæt hí ealle mihton hine ænne geseon. and  
*stone and stood that they all could him alone see and*  
 clypode hlude. and cwæð to þam folce. Gehyrað nu ealle. Se  
*called loudly and said to the people Hear now all The*  
 hælend me asende to þysum earde hider and ic his þeowa  
*savior me sent to this land hither and I his servant*  
 eom [mann] swa swa ge syndon. and he asende me to þy þæt  
*am man so as ye are and he sent me for that that*  
 ic eow tæcan sceolde. hú ge þa sceandlican godas mid ealle  
*I you teach should how ye the shameful gods with all*  
 forlætan. and mid geleafan bugan to eowrum scyppende. se þe  
*forsake and with faith bow to your creator he who*  
 soð god is ana. and wile gehealdan þa þe on hine gelyfað.  
*true god is alone and will keep those who in him believe*  
 He tæhte þa langlice geleafan þam folce. and hu hi lehtres 244  
*He taught then long faith to-the people and how they vices*  
 for-bugon. and bysmorlice dæda. and hú hí on godum weorcum  
*shunned and shameful deeds and how they in good works*  
 þurh-wunian sceoldon. He cwæð eft to þære meniu þe on  
*continue should He said again to the multitude who at*  
 þam gemote wæron. Ne eom ic na god. ac eom godes þeowa  
*the assembly were Not am I — god but am of-god servant*  
 nimað eowre sceattas þe ge me syllan woldon. and dælað hí  
*take your treasures which ye me give would and deal them*  
 þearfum for drihtnes lufan. and bið gearwe to fulluhte mid  
*to-needly for of-lord love and be ready for baptism with*  
 fullum geleafan. Hi dydon sona swa. and on þone sunnan-dæg  
*full faith They did at-once so and on the sunday*  
 wurdon feowertyne þusenda gefullode on criste. butan wifum  
*were fourteen thousand baptized in christ besides women*  
 and cildum. þe ne wurdon ge-tealde. Ða wearð se halga  
*and children who not were counted Then was the holy*

thomas gewissod eft þurh god þæt he sceolde faran to þære  
*thomas guided again through god that he should go to the*  
 fyrrian indian. and gewende þyder. and wundra ge-fremode.

*farther india and went thither and wonders performed*

He gehælde þær þurh god. healte and blinde and ealle  
*He healed there through god lame and blind and all*  
 untrumnyssa. and þa egeslican hreoflian and deofla adræfdon

*sicknesses and the terrible lepers and devils drove-out*

and þa deadan arærde. Ðæt land-folc þa ne mihte his lare  
*and the dead raised The land-folk then not could his teaching*  
 wiðcweþan. þonne he swilce wundra geworhte him ætforan.

*gainsay when he such wonders wrought them before*

263 Sum wif hatte sintice. seo wæs six gear blind. and wearð

*A-certain woman was-called syntiche who was six years blind and was*

þa gehæled æt þam halgan apostole. and com to hire magan

*then healed by the holy apostle and came to her kinswoman*

migdonia gehaten beorhte locigende. þe blind hire fram eode.

*mygdonia called brightly looking who blind her from went*

Ða cwæð migdonia. þes man is god sylf oððe godes engel þe

*Then said mygdonia this man is god self or of-god angel who*

þine eagan onlihte swa butan læcecræfte. and hī swa lange

*thy eyes enlightened so without leechcraft and they so long*

spræcon oð-þæt hī eodon butu þær se apostol bodode. Migdonia

*spoke until they went both where the apostle preached Mygdonia*

þa gelyfde on þone lifigendan god. þurh þæs apostoles lare.

*then believed in the living god through of-the apostle teaching*

and leng nolde cuman to hire weres bedde. æfter þære

*and longer would-not come to of-her husband bed after the*

bodunge. Seo migdonia wæs þæs kyninges wifes swuster. and

*preaching The mygdonia was of-the king wife sister and*

hire wer þa gemacode wið migdeum þone kyning þæt man

*her husband then caused with misdeus the king that one*

sette on cweartern sona þone apostol. Migdonia þa com to  
*set in prison at-once the apostle Mygdonia then came to*  
 þam cwearterne dreorig. and feoll to his fotum mid fyrhte  
*the prison sad and fell to his feet with fear*  
 cweðende. Ic bidde þe leof þæs lifigendan godes apostol þæt  
*saying I pray thee dear of-the living god apostle that*  
 þu for me ne under-fó. swa fullicne teonan. and godes yrrē  
*thou for me not receive so foul injury and of-god anger*  
 become for þam intingan ofer me. Se godes man hire cwæð to.  
*come for the cause over me The of-god man her said to*  
 Gang þe ham ongear. and ic cume ham to þe þæt þu 282  
*Go thee home again and I come home to thee that thou*  
 oncnawe þurh þæt. þæt ic sylf-willes þrowige. for mines  
*perceive through that that I voluntarily suffer for of-my*  
 scippendes naman. and hu micel se geleafa mæg þurh god  
*creator name and how much the faith can through god*  
 gedón. Heo dyde þa swa. and hire dura beleac licgende  
*do She did then so and her door locked lying*  
 on gebedum on hire bure astreht. Efe þa se apostol on  
*in prayers in her bower stretched Even then the apostle in*  
 þære ylcan nihte com to migdonian and cwæð. Swa swa þu  
*the same night came to mygdonia and said So as thou*  
 becymst þurh me to þam ecan life swa ic eac become þurh  
*comest through me to the eternal life so I also come through*  
 þe to criste. mid kynehelme martyrdome[s] beo nu swiþe  
*thee to christ with king-belm of-martyrdom be now very*  
 anræde. Heo andwyrde mid fyrhte. La leof ic þe bidde þæt  
*resolute She answered with fear O dear I thee pray that*  
 þu onlihte mine sawla. þæt ic geseon mage þone soðfæstan  
*thou enlighten my soul that I see can the truthful*  
 weg þæt ic ne befealle on þone fulan sæð. Thomas hire cwæð  
*way that I not fall into the foul pit Thomas her said*

to. cēp þæt þu fæste seofon dagas georne. and ic syððan  
*to take-care that thou fast seven days eagerly and I afterward*  
 cume eft to þe. and þe gefullige fram fyrnlicum synnum. and  
*come again to thee and thee baptize from former sins and*  
 ælcne þe gelyfð on þone lifgendan god. Æfter þysum com  
*each who believes in the living god After this came*  
 hire wer to þam kyninge migdeum and bād georne þone  
*her husband to the king misdeus and asked eagerly the*  
 kyning þæt seo cwén moste gespræcan hire swuster cunnian  
*king that the queen might speak-to her sister try*  
 gif heo mihte hire mod gebigan þæt heo his gebedda wære.  
*if she could her mind bend that she his bedfellow were*

304 Ne mæg ic hī geolæcan. ne mid ege gedón þæt heo ete mid  
*Not can I her coax nor with fear cause that she eat with*  
 me oþþe on me beseo. Þa gefafoðe se cynincg þæt seo cwén  
*me or on me look Then allowed the king that the queen*  
 þider eode. and heo cwæð sona to hire swuster ðus. Eala þu  
*thither went and she said at-once to her sister thus O thou*  
 migdonia min leofe swustor. hwī forsiht þu þinne wer. and  
*mygdonia my dear sister why despisest thou thy husband and*  
 geunwurðast þe sylfe. Se kyning sylf hit bemænð. and his  
*dishonorest thee self The king self it laments and his*  
 men ealle þæt þu swa færlice forlure þin gewitt. Migdonia  
*men all that thou so suddenly lost thy wit Mygdonia*  
 hire andwyrde. Eala þu min swuster. wistest þu þæt ic wát.  
*her answered O thou my sister knewest thou what I know*  
 þas word þu ne cwæde. Se apostol wyrçð fela wundra on  
*these words thou not wouldst-say The apostle works many wonders on*  
 mannum. and sægð us to soþan þæt sy oþer lif undeadlic  
*men and says to-us for true that be other life undying*  
 and ece. ælces yfeles bedæled. Nu to niht eode se ealdorman  
*and eternal of-each evil deprived Now to night went the ealdorman*



him to. forþan-þe his suna wæs færllice dead. and lædde  
*him to because his son was suddenly dead and led*  
 þone apostol to þam lifleasan cnapan. and he sona arærde  
*the apostle to the lifeless boy and he at-once raised*  
 his suna of deaðe. nu he sitt. and lærð þær geleafan on  
*his son from death now he sits and teaches there faith in*  
 þam huse. and gehældð þa untruman ealle þe him to cumað.  
*the house and heals the sick all who him to come*  
 Triptia seo cwén cwæð hire to andsware. Gif hit swa is. swa 323  
*Tertia the queen said her as answer If it so is as*  
 þu sægst. ic wille geseon þone man. dyslic bið to forseonne  
*thou sayest I will see the man foolish is to despise*  
 soðlice þæt ece lif. and heard-mod bið se man þe ne mage  
*truly the eternal life and hard-minded is the man who not can*  
 bysum gelyfan. Hi eodon þa butu his bodunge to gehyrenne.  
*this believe They went then both his preaching to hear*  
 hi gemetton þa þone apostol micclum gebysgod ofer þa  
*they found then the apostle greatly busied over the*  
 untruman men þe he ealne dæg gehælde. þurh his handa  
*sick men whom he all day healed through of-his hand*  
 hrepunge on þæs hælendes naman. Ða ða seo cwén geseah  
*touch in of-the savior name Then when the queen saw*  
 swilce wundra æt him. þa cwæð heo ofwundrod. Awyrgede  
*such wonders at him then said she astonished Accursed*  
 synd þa men þe nellað gelyfan þyllicum weorcum. Ða stód  
*are the men who will-not believe such works Then stood*  
 þær an hreofla tohrorenum lichaman atelic on hiwe. and hine  
*there a leper with-decayed body horrible in bue and him*  
 gehælde thomas. and hine gefullode ætforan þære cwene.  
*healed thomas and him baptized before the queen*  
 Heo feol þa to his fotum fulluhtes biddende. and þæs ecan  
*She fell then to his feet baptism asking and of-the eternal*

lifes mid geleafan gewilnode. and cwæð þæt heo gelyfde on  
*life with faith desired and said that she believed in*  
 þone lifigendan god. Thomas þa bletsode blipelice þa cwéne.  
*the living god Thomas then blessed blithely the queen*  
 and lærde hí georne to geleafan and cwæð. Min drihten me  
*and taught her eagerly to faith and said My lord me*  
 clypode þæt ic cume to him. and min tima is nu þæt ic of  
*called that I come to him and my time is now that I from*  
 middan-earde fare. underfoh nu forðy fulluht æt me hraðe.  
*middle-earth go receive now therefore baptism from me quickly*

345 He gefullode hí þa. and fela oþre mid hire wera and wifa.  
*He baptized her then and many others with her of-men and of-women*  
 and þa unwittigan cild. and lærde hí georne þæt hí lufodon  
*and the witless children and taught them eagerly that they loved*  
 heora cyrcan. and sacerdas arwurðodon. and hí sipodon þa  
*their church and priests honored and they journeyed then*  
 ham. Þa com seo cwén on æfnunge to þam cyninge ham.  
*home Then came the queen in evening to the king home*  
 and he cwæð hire sona to. Swyðe lange þu wære. Heo  
*and he said her at-once to Very long thou were She*  
 cwæð eft him to. Ge cwædon þæt min swuster. and ic sylf  
*said again him to Ye said that my sister and I self*  
 eac wende þæt heo gewitleas wære. ac heo soþlice becom to  
*also supposed that she witless were but she truly came to*  
 soþum wisdom on þam heo me dyde dæl-nimend þæs ecan  
*true wisdom in which she me made sharer of-the eternal*  
 lifes. Soðlice ic ge-seah þone sylfan apostol se þe halwende  
*life Truly I saw the same apostle he who wholesome*  
 rād æghwylcum men forgifð. Nu þu kyning miht macian  
*counsel to-each man gives Now thou king canst make*  
 þe undeadlicne gif þu wilt gehyran þone halgan apostol. ne  
*thee undying if thou wilt hear the holy apostle not*

swyltst þu on ecnesse. gif þu soðlice gelyfst. Ða forhtode  
*diest thou in eternity if thou truly believest Then feared*  
 se cyning. and hét feccan him to þone foresædan þegen  
*the king and commanded fetch him to the aforesaidthane*  
 þe hire swustor hæfde. and clypode mid gehlyde. and cwæð  
*who her sister had and called with clamor and said*  
 him sona to. Mid þam þe ic hogode helpa þinum wife.  
*him at-once to With that that I thought to-help thy wife*  
 mid þam ic forleas min. and heo is mycele wyrse me.  
*with that I lost mine and she is much worse to-me*  
 þonne migdonia þe. and hí motodon lange.

*than mygdonia to-thee and they disputed long*

Ða hét se kyning gebringan on bendum him thoman. 366

*Then commanded the king bring in bonds him thomas*  
 and axode mid graman. Hwæt is se eower god þe awent  
*and asked with anger What is the your god who turns*  
 þurh þe swa ure wíf us fram? Thomas him cwæð to. Ðu  
*through thee so our wives us from Thomas him said to Thou*  
 kyning wilt habban clænlice þenunga and gecwema þenas.  
*king wilt have clean services and pleasing servants*  
 wenst þu þæt god nelle se ðe gewylt ealle þing. habban  
*thinkest thou that god will-not be who rules all things have*  
 clæna þenas and clænlice þenunga. Ða cwæð migdeus se  
*clean servants and clean services Then said misdeus the*  
 kyning. Gemaca mid wordum eft. þæt þa wíf gecyrran  
*king Cause with words again that the women turn*  
 sylf-willes to us. Thomas him andwyrde. Ic worhte ænne  
*voluntarily to us Thomas him answered I built a*  
 stypel. and þu cwyðst þæt ic sceolde. sylf hine to-wurpan.  
*tower and thou sayest that I should self it throw-down*  
 ac ic secge him swyðor soðlice godes word. þæt se þe lufað  
*but I say them rather truly of-god word that he who loves*

on eorþan his eorðlican fæder. modor. oððe bearn. oppe wif  
*on earth his earthly father mother or children or wife*  
 ofer god. ne bið he gode wurð. and he cwæð eft him to.  
*over god not is he to-god worthy and he said again him to*  
 Ðu kyning ne miht ofslean þa sawle mid wæpnum. þeah ðe  
*Thou king not canst slay the soul with weapons though that*  
 þu þone lichaman alecge on deaðe. God se soðfæsta kyning  
*thou the body lay-low in death God the truthful king*  
 mæg asendan ægðer ge sawle ge lichaman to þam ecan fyre.  
*can send each both soul and body to the eternal fire*  
 385 Ðæt wif moste þa swa hire wer forlætan for-þan-þe he  
*The woman might then so her husband forsake because he*  
 hæþen wæs. and hetol ehtere. ac canones swa-þeah cweðað.  
*heathen was and hostile persecutor but canons nevertheless say*  
 and beodað þæt nan wif ne sceole hire wer forlætan  
*and command that no woman — must her husband forsake*  
 swilce for eawfæstnysse. buton him bam swa gelicige. Ða  
*as-if for piety unless to-them both so please Then*  
 het se kyning leggan hate isena sona under his nacodum  
*commanded the king lay hot irons at-once under his naked*  
 fotum. þæt he lange swa þrowode. ac þæs arn wæter up  
*feet that he long so suffered but after-that ran water up*  
 wundorlice sona and celde þa isena. Ða cwæð thomas him  
*wonderfully at-once and cooled the irons Then said thomas him*  
 to. Ne dyde god þis for me. ac for þe swiþor þæt þu  
*to Not did god this for me but for thee rather that thou*  
 swa huru gelyfde on þone lifigendan god Witodlice he mæg  
*so at-least believed in the living god Certainly he can*  
 þa mihte me syllan þæt ic butan wætere þin wite me ne  
*the might me give that I without water thy torment me not*  
 ondræde. Ða hét migdeus se kyning þone godes man  
*dread Then commanded misdeus the king the of-god man*

gedón on weallende wæter. þa wearð hit acolod. and nan  
*put into boiling water then was it cooled and no*  
 brand nolde byrnan under þam wætere. He wearð þa gelæd  
*brand would burn under the water He was then led*  
 to þam lifleasum godum þæt he his lác sceolde lecgan. him  
*to the lifeless gods that he his gift should lay them*  
 on offrunga. and his cneowa gebigan þam bysmorfullum  
*as offerings and his knees bend to-the shameful*  
 anlicnyssum. Ða gebæd hine thomas bealdlice to his drihtne.  
*images Then prayed him thomas boldly to his lord*  
 and het þone succan þe on þam scincræfte wunode  
*and commanded the demon who in the magic dwelt*  
 þæt he ut eode of þære anlicnysse him to. and hét  
*that he out went from the image him to and commanded*  
 hine on godes naman þæt he towende þa anlicnyssa. and  
*him in of-god name that he overturned the images and*  
 þæt deofles templ. swa þæt hit ne derode nanum.  
*the of-devil temple so that it not harmed any*  
 Ða eode se deofol of þære anlicnysse ut. and towende hí sona 408  
*Then went the devil from the image out and overturned them at-once*  
 swa swa wex formylt. swa þæt ne beláf hire an lim ge-sund.  
*so as wax melts so that not remained of-it one limb sound*  
 Ða clypodon þa hæþen-gildan. and hetelice grimetodon. and  
*Then called the heathen-worshippers and cruelly roared and*  
 heora an sona ofsloh þone apostol mid atogenum swurde.  
*of-them one at-once slew the apostle with drawn sword*  
 sæde þæt he wolde his godes teonan wrecan. and se cyning  
*said that he would of-his god injury avenge and the king*  
 gewende þanon. for-þan-þe þæt folc wolde wrecan þone  
*went thence because the people would avenge the*  
 apostol. Hi feredon þa his lic mid geleafan to cyrcan. and  
*apostle They carried then his body with faith to church and*

wurðlice bebyrigdon. to wuldre þam ælmihtigan. þær wurdon  
*worthily buried for glory to-the almighty there were*  
 gelome wundra gefremode. wode men þær wæron on gewitte  
*often wonders performed mad men there were into wit*  
 gebrohte. and gehwilce untrumnyssa hwil-tidum þær wurdon  
*brought and various sicknesses at-times there were*  
 gehælede þurh god. and se godes apostol wearð syððan gefeod  
*healed through god and the of-god apostle was afterward carried*  
 to syrian lande mid micelre arwurðnyse. þam ælmihtigan  
*to of-syrians land with great honor to-the almighty*  
 to lofe se þe on ecnyse rixað riclice mihtig. AMEN.  
*for praise he who in eternity reigns powerfully mighty AMEN*

## Passio sancti Vincentii martyris

XXXVII · SAINT VINCENT

*Dacian, a cruel general in Spain, imprisons Bishop Valerius and his deacon Vincent and starves them, but they come out whole. Vincent answers for the bishop and is racked, scourged, and burned with glowing plates, while Dacian beats his own torturers for failing. Thrown on broken shards in a dark cell, he is lit by heavenly light, and he dies in the soft bed Dacian then gives him. A raven guards his body in the field; sewn in a sack and sunk at sea, it comes ashore before the boatmen land, and a widow finds it.*

On ispánian lánðe þære spéoniscan léode. wæs se halga martir 1  
*In of-spain land of-the spanish people was the holy martyr*  
þe hatte uincentius to menn geboren. & mid his mágum  
*who was-called vincent to man born and among his kinsmen*  
afedd. on mycclum cristen-dóme. & he on cristes láre wel  
*reared in great christendom and he in of-christ teaching well*  
þéonde wæs. oððæt he wearð ge-hádod to halgum diácone. þam  
*thriving was until he was ordained to holy deacon to-the*  
helende þeowiende mid þam mæran bisceope ualérium. se wæs  
*savior serving with the famous bishop valerius who was*  
þa mære láreow on ispánian lánðe. swá swá seo gerecednysse  
*then famous teacher in of-spain land so as the narrative*  
us segð on lédenum geréorde. þa árás seo ehtnys þæra arleasra  
*to-us tells in latin language then arose the persecution of-the impious*  
cwelleræ wide geond þas world wódlice swiðe on-géan cristes  
*killers widely throughout this world madly very against of-christ*  
geléafan. & on-géan þa cristenan menn forþan þe se deofol  
*faith and against the christian men because that the devil*  
wolde adwæscan þone geleáfan mid þam mycelam ehtnessum.  
*wished to-quench the faith with the great persecutions*  
& þam ormétum wítum. ac swa man má of-slóh þara martira  
*and the immense torments but as one more slew of-the martyrs*

þá. swá þær má ge-lyfdon þyrh þa mycclan wundra þe þa  
*then so there more believed through the great wonders which the*  
 halgan geworhtan. þurh þæs hélendes mihte. forþam þe soða  
*saints wrought through of-the savior might because that true*  
 geléafa þæs soðfestan godes ne byð næfre adwæsced. þurh þa  
*faith of-the true god not is ever quenched through the*  
 deofollican ehtnysse. ac byð swiðor ge-éacnod swa swa us  
*devilish persecution but is rather increased so as to-us*  
 segað bec. On þam dagum wæs þa sum hēretoga wælhreow  
*say books In those days was then a-certain general cruel*  
 datianus ge-hátan swiðe hetol éhtere on anre heafod-byrig  
*dacian called very hostile persecutor in a capital*  
 on þam fore-sædan lānde. þe begeat æt þam cāsere þæt hé  
*in the aforesaid land who obtained from the emperor that he*  
 acwellan moste þa halgan cristenan menn mid mislícum wítum.  
*kill might the holy christian men with various torments*  
 26 Him geúpe þa se cāsere swa swa us cyþað bec. þæt se  
*To-him granted then the emperor so as to-us make-known books that the*  
 wælhreowa ehtere þone anweald hæfde. þæt he moste acwellan  
*cruel persecutor the power had that he might kill*  
 þa cristenan mid wítum. for-þam-þe hí begen wæron mid  
*the christians with torments because they both were with*  
 bealowē afyllede. criste wiðer-winnan mid wódllice reðnysse.  
*evil filled to-christ adversaries with mad fierceness*  
 Hwæt þa datianus se deofollica cwellere on þam anwealde  
*Lo then dacian the devilish killer in the power*  
 þe he under-fangen hæfde. ge-cyðde his wódnysse ofer  
*which he received had showed his madness over*  
 þa cristenan menn. & began to dreccenne mid dyrstigum  
*the christian men and began to afflict with presumptuous*  
 anginne þa halgum bisceopas. & þa ge-hádodan preostas.  
*undertaking the holy bishops and the ordained priests*



Wolde árest þa heafod-men þæs halgan geleafan mid wítum  
*Wished first the head-men of-the holy faith with torments*  
 ofer-swiðan. þæt he syððan mihte þa læssan ofer-cuman &  
*overpower that he afterward might the lesser overcome and*  
 fram heora geléafan gebígan. Þa éfste se bisceop & se  
*from their faith turn Then hastened the bishop and the*  
 eadiga uincentius to þam æðelan martir-dóme. Þóhtan þæt hí  
*blessed vincent to the noble martyrdom Thought that they*  
 wúrdon wítodlice gesælige. gif hí mid est-fulnesse éardlice  
*would-become certainly blessed if they with devotion quickly*  
 under-féngon þone wuldor-fullan cyne-helm. heora martyr-dómes  
*received the glorious king-helm of-their martyrdom*  
 þurh þa ándætnysse þæs hælendes ge-leáfan. Datianus þa  
*through the confession of-the savior faith Dacian then*  
 se deofollica éhtere hét gebringan þa halgan gebúndene  
*the devilish persecutor commanded bring the saints bound*  
 mid rácenteagum into ánre burig. & hí begen be-lucan on  
*with chains into a city and them both lock in*  
 leoht-léasum cweárterne. Lét hí liggan swa on mete-leaste  
*lightless prison Let them lie so in starvation*  
 micclum ge-héfeode mid þam héardan ísene. hópode þæt  
*greatly weighed-down with the hard iron hoped that*  
 hi scéolde þurh þa wíta abúgan fram godes ge-leafan.  
*they should through the torments bow from of-god faith*  
 Æfter langsumum fyrste he hét hí gebringan him to. 52  
*After long time he commanded them bring him to*  
 wende þæt hí wáron mid þam wítum for-numene. & mid þære  
*supposed that they were with the torments consumed and with the*  
 mete-leaste miht-lease gedóne. wolde hi gewítnian mid márum  
*starvation powerless made wished them torture with greater*  
 wítum. þæt hí swa eaðelice ge-éndian ne scéoldan. Hi cómon  
*torments that they so easily end not should They came*

þa begen mid bliðum andwlitum & ansundum lichamum.  
*then both with glad faces and whole bodies*  
 to þam geleafleasan dēman. & he wearð of-wundrod þæt hí  
*to the faithless judge and he was astonished that they*  
 wæron ansunde & fægeres hīwæs on fulre mihte. & axode þa  
*were whole and of-fair hue in full might and asked the*  
 weard-men hu-meta hí dorston hí swa wel fēdan mid wistum  
*guards how they dared them so well feed with food*  
 & drēncum. He ne mihte na to-cnāwæn þæt crist sylf hí  
*and drinks He not could — know that crist self them*  
 afedde. & be-fran þa mid graman þone fore-sādan bisceop. Eala  
*fed and asked then with anger the aforesaid bishop O*  
 þu ualerius ic þe be-frine nu. hwæt dest þu mid þam þæt þu  
*thou valerius I thee ask now what doest thou with that that thou*  
 durre winne ongēan þone cāsere swilce þurh éawfæstrnysse. ac  
*darest strive against the emperor as-if through piety but*  
 þe bisceop ne ge-andwearde þam wælhreowum swa hraðe forþan  
*the bishop not answered to-the cruel-one so quickly because*  
 þe god wólde þæt he wúrde ofer-swiðed þurh þone diacon on  
*that god wished that he were overcome through the deacon in*  
 þam martir-dóme þe þa gearo wæs to þam wuldorfullan sige.  
*the martyrdom who then ready was for the glorious victory*  
 & þæt se man-fulla mihte eac to-cnawan þæt se bisceop mihte  
*and that the wicked-one might also know that the bishop could*  
 mid gebyldum geléafan his wíta for-seon. þa ða he wearð  
*with steadfast faith his torments despise then when he was*  
 ofer-swiðed þurh þone diacon mid his drihtnes ge-leafan.  
*overcome through the deacon with of-his lord faith*

76 Þa cwæð uincentius to þam árwyrdam bisceope. andweard þam  
*Then said vincent to the venerable bishop answer to-the*  
 árleasan mid anrædum geléafan. þæt his wódnys swa wurðe  
*impious-one with constant faith that his madness so be*

to-brut. mid ealdor-dome ures drihtnes mihte. Seo ylce nǣdre  
*broken with authority of-our lord might The same serpent*  
 spēcð nu þurh þises arleasan muð. þe þa frum-sceapenan men  
*speaks now through of-this impious-one mouth which the first-created men*  
 gefurn for-lærde. & mid niðfullum ándan him be-nǣmde þæs  
*long-ago misled and with spiteful envy them deprived of-the*  
 wuldres þe him god forgeaf gif hi him gehýrsumodon. He  
*glory which to-them god gave if they him obeyed He*  
 ne ge-earnode nánas wuldres. ne he ne wunode on soðfæstnesse.  
*not earned any glory nor he — dwelt in truth*  
 ac þone deað þe he scencte þam frum-sceapenum mannum.  
*but the death which he poured to-the first-created men*  
 þone he dranc árest him sylfum to bealowe. Winne he wiþ  
*that he drank first to-him self to harm Let-strive he against*  
 me on þisum ge-winne nú. & he wið me feohte on his  
*me in this struggle now and he against me let-fight in his*  
 feondlicum trúwan. & he ge-syhð soðlice þæt ic swyþor mæg.  
*hostile confidence and he will-see truly that I more can*  
 þone ic beo ge-witnod þonne he þe wit-naþ. Forþan þe he sylf  
*when I am tortured than he who tortures Because that he self*  
 sceal swærran witu þrowian. & he byð ofer-swided on minre  
*shall heavier torments suffer and he will-be overcome in my*  
 geswencednysse. Ða geangsumode sona se árleasa datianus. &  
*affliction Then was-vexed at-once the impious dacian and*  
 cwæð to his gingrum & to his witnerum þus. For-læteð þysne  
*said to his followers and to his torturers thus Leave this*  
 bisceop & ge-bringaþ on wítum uincentium þone wiðer-coran  
*bishop and bring into torments vincent the reprobate*  
 þe us mid wórdum swa tynð. ahód hine on þære hénegene.  
*who us with words so provokes Hang him on the rack*  
 & hételice astreccað ealle his lima. þæt þa lípa him to-gaan.  
*and fiercely stretch all his limbs that the joints on-him separate*

100 Ða ge-fæstnodon þa cwelleras þone cistes þegn on þære  
*Then fastened the killers the of-christ thane on the*  
 héardan hénegene. & hine hetelice tihton swa swa man web  
*hard rack and him fiercely stretched so as one web*  
 tiht. & se wæl-hreowa him cwæð to. Hwæt segst þu nu  
*stretches and the cruel-one him said to What sayest thou now*  
 uincentius. hwæt þing þe be þe sylfuum & be þinum  
*vincent what seems to-thee about thee self and about thy*  
 earman lichaman on þysum laþum wítum. Se halga wér þa  
*wretched body in these hateful torments The holy man then*  
 cwæþ to þam wælhreowan þus. Pises ic ge-wilnode & gewiscte  
*said to the cruel-one thus This I desired and wished*  
 áfre. nis me nan þing leofre þæt me on mínum life  
*ever not-is to-me any thing dearer that to-me in my life*  
 getimode. & þu swiðost ge-þwærlæcst mínes sylfes gewilnunge.  
*happened and thou most agreeest my own desire*  
 nelle ic þæt þu ge-swice. Forþan þe ic sylf gearo eom wítu  
*will-not I that thou cease Because that I self ready am torments*  
 to ðrowienne. for þam wuldor-fullan drihtne. nelle ic þæt ðu  
*to suffer for the glorious lord will-not I that thou*  
 wanige mín wuldor for gode. & þonne þú me wítnast. þu  
*lessen my glory before god and when thou me torturest thou*  
 bist sylf ge-witnod. Datianus þa deofollice yrsode & be-gan to  
*art self tortured Dacian then devilishly raged and began to*  
 sleanne swiðe mid gyrðum his agene witneras þe þone halgan  
*beat hard with rods his own torturers who the saint*  
 witnodon þæt hi swiðor sceolde hine ge-swáncan. Se halga wer  
*tortured that they harder should him afflict The holy man*  
 þa cwæþ. Nu þu ge-wrecst on him ða wítu þe ic þrowige for  
*then said Now thou avengest on them the torments which I suffer for*  
 þinre wælhreownysse. swilce þu sylf wille ge-wrecen me on him.  
*thy cruelty as-if thou self wouldst avenge me on them*

He hrymde þa swiðor & mid reðnysse grymetode. & gyt 120

*He cried-out then more and with fierceness roared and yet*  
 swiðor wedde sleande his cwelleras mid saglum & mid  
*more raged beating his killers with clubs and with*  
 gyrðum. het hi swiðor witnian þone halgan wer on  
*rods commanded them harder torture the holy man on*  
 þære hengene. þohte þæt he mihte his mod ahnexian þurh þa  
*the rack thought that he could his mind soften through the*  
 ormætan wíta. ac he wann on idel. forþan þe hi ateorodon  
*enormous torments but he strove in vain because that they wearied*  
 on þære tintregunge. þæt hi leng ne mihton þone martir  
*in the torturing that they longer not could the martyr*  
 gewitnian. & he anræde þurh-wunode on þam witum swa  
*torture and he steadfast persevered in the torments so*  
 þeah. Datianus þa axode mid æblæcum andwlitan his reðan  
*though Dacian then asked with pale face his fierce*  
 cwelleras. þus cweðende him to. Hwar is nú eower miht  
*killers thus saying them to Where is now your might*  
 & eower mægen becumen. ne on-cnáwe ic eowere hánda  
*and your strength come not recognize I your hands*  
 þe áfre hétole wæran. swa oft swa ge ge-witnodon þa  
*which ever hostile were so often as ye tortured those*  
 ðe wæron for-scyldegode. oþþe þurh man-slihte oððe þurh  
*who were guilty either through manslaughter or through*  
 morþ-dáða. oððe þurh dry-cræft. oððe dyrne forliger. æfre ge  
*murder-deeds or through sorcery or secret fornication ever ye*  
 ge-wylðon mid wítum hi ealle. & hi heore díglan dáða  
*subdued with torments them all and they their secret deeds*  
 éow bedýrnan ne mihton. Ac ge nu ne magon þusne mann  
*from-you hide not could But ye now not can this man*  
 ofer-swiðan þæt he húru súwige on þysum scarepum witum.  
*overcome that he at-least keep-silent in these sharp torments*

140 Þa smércode se halga wer & to þam hetolan cwæð. þis is  
*Then smiled the holy man and to the hostile-one said this is*  
 þæt awriten is witodlice on godes á. þæt ða ge-seondan ne  
*what written is certainly in of-god law that the seeing not*  
 geseoþ ne þa gehýrendan ne ge-hýrað. Drihten crist ic andette  
*see nor the hearing — hear Lord christ I confess*  
 þæs ælmihtigan fæder sunu mid þam halgan gáste anne soðne  
*of-the almighty father son with the holy spirit one true*  
 god. Ac wítna me gyt swiðor for þissere soðan andetnysse þæt  
*god But torture me yet harder for this true confession that*  
 ðu on eallum þingum þe ofer-swiðedne on-cnáwe. Datianus  
*thou in all things thee overcome know Dacian*  
 þa cwæþ. to þam drihtnes cyþere ge-milsa þe sylfum & ne  
*then said to the of-lord witness have-mercy-on thee self and not*  
 a-myr þine geoguþe & þin lif ne ge-scyrt. on þisum suslum  
*mar thy youth and thy life not shorten in these torments*  
 þus. þæt þu húre æt-berste þisum heardum wítum huru nu æt  
*thus that thou at-least escape these hard torments at-least now at*  
 ende þeah þu ær noldest. Uincentius him cwæþ to mid cénum  
*end though thou before would-not Vincent him said to with bold*  
 ge-leafum þus. ne ondræde ic þine wítu ne þine wælhreowan  
*faith thus not dread I thy torments nor thy cruel*  
 tintrego. ac ic swiðor ondræde þæt þu ge-swican wylle þinre  
*tortures but I more dread that thou cease will thy*  
 reðnusse & swa me gemiltsian. Dacianus þa hét hine  
*fierceness and so me have-mercy-on Dacian then commanded him*  
 gedon of þære hénegene. & hine eft ahón on heardum  
*take from the rack and him again hang on hard*  
 gealgan sona & hine man þa swáng & mid saglum béot. &  
*gallows at-once and him one then scourged and with clubs beat and*

mid blysum ontende his bare lic eall astrehtum limum. ac his  
*with torches kindled his bare body all with-stretched limbs but his*  
 geleafa swa-þeah on his drihtenes andetnysse æfre þurh-wunede.

*faith nevertheless in of-his lord confession ever persisted*

Man ledde to his breostum brade ísene clútas swiðe glowende 162

*One led to his breasts broad iron plates very glowing*

þæt hit sang ongear. & hi þa téartan wíta mid wítum

*that it sang back and they the sharp torments with torments*

ge-éacnodon. & his ærran wúnda mid wúndum of-settan. &

*increased and his earlier wounds with wounds beset and*

into his innoðum hine gewúndodon. swa þæt on his lichaman

*into his inwards him wounded so that on his body*

nan dæl ne be-láf þe náre ge-wundod on ðære wítunge.

*no part — remained which not-were wounded in the torture*

Him fleów þa þæt blod ofer ealne þone lichaman. & him se

*Him flowed then the blood over all the body and him the*

innoþ eac geopenode ongear. & his liþa to-slupon on þam

*inwards also opened again and his joints loosened in the*

laðum tintregum. Ac he eall þis for-bær mid bliþum andwlitan

*hateful torments But he all this endured with glad face*

& mid strangum gaste on godes andetnysse to þam hélende

*and with strong spirit in of-god confession to the savior*

clypiende þe he on gelyfde. Wala wá cwæþ datianus we synd

*calling whom he in believed Alas woe said dacian we are*

ofer-swiðede. Ac secap nu ic bidde an blind cweartærn þær

*overcome But seek now I pray a dark prison where*

nan leoht ne mage inn. & on þam myclum þeostrum strewiað

*no light — may in and in the great darkness strew*

geond eall tobrocene tigelan scéarpe ge-écgode. & þær-on

*over all broken tiles sharp edged and thereon*

astreccap þysne wiðer-coran. þæt he hine bewendan fram wite

*stretch this reprobate that he himself may-turn from torment*

to wite & symble gearewe habbe. Belúcað hine þonne fæste  
*to torment and always ready have Lock him then fast*  
 þæt he licge þær ána leohtes bedæled on þam laðum bedde.  
*that he lie there alone light deprived on the hateful bed*  
 secgað me swa sona swa ge on-cnawaþ þæt he cucu ne byð.

*tell me so soon as ye know that he alive not is*  
 & Pa cwelleras swa dydon. ge-brohton þone halgan wer on  
*and The killers so did brought the holy man in*  
 þam blindan cwearterne. & be-sáton hine syððan. wakigende.  
*the dark prison and besieged him afterward watching*

188 Mid þam ðe þa weard-men wurdon on slápe. Pa com  
*With that that the guards became in sleep Then came*  
 þær heofonlic leoht in-to þam halgan wére on þam blindan  
*there heavenly light into the holy man in the dark*  
 cweartearne swilce beorht sunbéam. & him wearð gebeddod  
*prison like bright sunbeam and for-him was bedded*

mid hnescra beddinge. & he sylf þa sang his sealmes bliðe  
*with soft bedding and he self then sang his psalms glad*  
 his drihten heriende mid incundre heortan. Pa wundrode  
*his lord praising with inward heart Then wondered*  
 þa weard-men þæs wynsuman leohtes swiðe afyrhte for þam  
*the guards the pleasant light very frightened for the*  
 færlícan táce. þa cwæþ se halga wer of þam heofonlican  
*sudden sign then said the holy man from the heavenly*

leohte. ne beo ge afyrhte. ic heom nu gefréfrod mid engellicre  
*light not be ye frightened I am now comforted with angelic*  
 þenunge. gað in & sceawiað ge gebrohten me on þrystum.  
*ministration go in and behold ye brought me in darkness*

& ic blissige nu on leohte. mine bendas sund to-lýsede.

*and I rejoice now in light my bonds are loosed*

& ic blissige mid sange. Ic eom nu gestrangod & hnesce  
*and I rejoice with song I am now strengthened and softly*



under-streowod. wundriað þises þæt se þe wurðað god mid  
*bedded wonder this that he who honors god with*  
 soþre andetnesse. þæt he sige-fæst byþ æfre. Cyþað nu ardlice  
*true confession that he victorious is ever Make-known now quickly*  
 eowerum arleasan hlaforde hwilces leohtes ic brúce. & hwilcere  
*to-your impious lord what light I enjoy and what*  
 beddinge. þæt he gyt mage asmeagan sum syllic wíte to mínum  
*bedding that he yet may devise some strange torment for my*  
 wuldre ne wanige he nán þing þæs þe mínum martirdóme  
*glory not let-lessen he any thing as-far as to-my martyrdom*  
 mage to wuldre becuman. his mildheortednesse ane ic me  
*may to glory come his mercy alone I me*  
 ondráde swiðost þæt he beo awend swilce he wille mildscian.  
*dread most that he be turned as-if he would show-mercy*  
 Hi cyddon þa þis þam hétolan cwellere. & he wearð 211  
*They made-known then this to-the hostile killer and he was*  
 geangsumod [se árleasa datianus] & æblæce on nebbe cwæþ  
*vexed the impious dacian and pale in face said*  
 him to andsware. Hwæt mage we him mare dón nu we synd  
*him as answer What may we to-him more do now we are*  
 ofer-swiðede. Berað hine nu ic bidde of þam blindan cwærterne  
*overcome Carry him now I pray from the dark prison*  
 to suman softan bedde þæt he swa hine reste. nelle ic hine  
*to some soft bed that he so himself rest will-not I him*  
 wýrcan wuldor-fulran gyt. gif he on þam wítum gewitnod  
*make more-glorious yet if he in the torments tortured*  
 ateorað. Hí hine þa bæran blipelice on æarmun þe hine ær  
*fails They him then bore gladly in arms who him before*  
 witnodon on þam wælhreowum tintregum. & hí his fét cystun.  
*tortured in the cruel torments and they his feet kissed*  
 & his flówende blód geornlice gaderoden him sylfum to hæle.  
*and his flowing blood eagerly gathered for-them selves for healing*

& geleddon hine swá on þam softan bedde swa swa se arlesa  
*and laid him so on the soft bed so as the impious-one*  
 hét & for-léetan hine swa. Hit gelámp þa sona æfter litlum  
*commanded and left him so It happened then soon after little*  
 fyrstum. þæt se halga gewát of worlde to gode mid sige-fæstum  
*time that the saint departed from world to god with victorious*  
 martirdóme ofer-swiðdum deofle to þam ecan wuldre mid þam  
*martyrdom with-overcome devil to the eternal glory with the*  
 wel-willendan drihtene. þæt þæt he þam be-het eallum þe  
*benevolent lord that which he to-those promised all who*  
 hine lufiað & þam þe his ge-leafan healdaþ oð ende. Datianus  
*him love and to-those who his faith hold to end Dacian*  
 þa cwæþ se deofollica cwelleræ of-sceamod swa-þeah. gif ic  
*then said the devilish killer ashamed nevertheless if I*  
 ofer-swiðan ne mihte hine ær cucene. ic hine witnige deadne.  
*overcome not could him before alive I him will-torture dead*

234 Awyrpað nu his líc on anum widgillum felda. fugelum to  
*Cast now his body in a wide field to-birds for*  
 áse. & fúlum hundum to mete. & þam wildeorum. & his  
*carrión and to-foul dogs for food and to-the wild-beasts and his*  
 wælhreowan þegnas swa dydon. sona ge-feredan þæt lic to  
*cruel thanes so did at-once carried the body to*  
 þam feldan middan. & hit þar awurpon wildeorum to mete.  
*the field middle and it there cast to-wild-beasts for food*  
 Hit gelámp þa sona þur[h] godes fore-sceawunge þæt an  
*It happened then at-once through of-god providence that a*  
 sweart hrém þær fleah sona to. & be-werode þæt lic wið þa  
*black raven there flew at-once to and defended the body against the*  
 wildan fugelas & hi ealle afigde mid his fiðerum aweg. &  
*wild birds and them all put-to-flight with his feathers away and*  
 eac þa reðan deor mid his on-rásum. Se ælmihtiga god þe þe  
*also the fierce beasts with his onrushes The almighty god he who*

Eliam his witegan þurh þone sweartan hrám asende hwilon  
*to-Elijah his prophet through the black raven sent once*  
 mete. & hine þa afedde þur þæs fugelas þenunge swa swa  
*food and him then fed through of-the bird ministration so as*  
 on cyninga bocum fulcuð is be þam. þe ylca ge-heold nú  
*in of-kings books well-known is about that the same kept now*  
 þæs halgan weres lic þurh þæs hremmes weardunge wið þa  
*of-the holy man body through of-the raven guarding against the*  
 oðre fugelas. Þis wearð eft gecyðð þam arleasan datiane.  
*other birds This was afterward made-known to-the impious dacion*  
 & he þa ge-angsumod þus cwæþ. ne mæg ic hine ofer-swiðan  
*and he then vexed thus said not can I him overcome*  
 forðon swa deadne. swa ic his swiðor ehte mid swiðlicre  
*for-that so dead as I him more persecute with great*  
 ehtnyse. swa ic hine swiðor wyrce wuldor-fulran symle.  
*persecution so I him more make more-glorious always*  
 Ac gif þeorðe ne mæg þone mann forniman. be hé besenced 255  
*But if the-earth not can the man consume let-be he sunk*  
 on sælicum yðum. þæt ús swa oft ne sceamige for his anes  
*in sea waves that us so often not shame for his alone*  
 sige on manna gesihþum. þe hit eall geseoð. beo he huru  
*victory in of-men sights who it all see let-be he at-least*  
 be-diglod on þære deopen sá. Be he be-siwod on anum sæcce  
*bidden in the deep sea Let-be he sewn in a sack*  
 mid hefegum stanum. & awurpað hine on þære widgillan  
*with heavy stones and cast him in the wide*  
 sá. þam fixum to mete þeah þe þa fugelas noldon. Ða reþan  
*sea to-the fish for food though that the birds would-not The fierce*  
 cwelleras þa raþe swa dydon awurpan þæs halgan lic on þære  
*killers then quickly so did cast of-the saint body in the*  
 widgillan sá. mid þam hefegum stanum. swa swa hi hét  
*wide sea with the heavy stones so as them commanded*

þe déma þæt he huru ne scolde þære sá æt-berstan. þeah þe  
*the judge that he at-least not should the sea escape though that*  
 hé þære eorðan æror æt-burste. & reowan him hamweard mid  
*he the earth before escaped and rowed them homeward with*  
 healicre blisse. Ac þæs halgan weres lic þurh þes hælendes  
*great bliss But of-the holy man body through of-the savior*  
 mihte. to þam strande be-com ærþam þe hi stopon on land.  
*might to the strand came before that they stepped on land*  
 & on þam ceosole ge-læg. oð þæt sum geleafful wudewa  
*and on the gravel lay until that a-certain faithful widow*  
 swutele gebicnunge be þam under-feng hwær se halga lichama  
*clear sign about that received where the holy body*  
 læg on þam strande be-worpen mid þam ceosole þurh þa  
*lay on the strand covered with the gravel through the*  
 sælican yþa. swilce he be-byrged wære þurh godes wissunge.  
*sea waves as-if he buried were through of-god guidance*

276 His lic wearð þa gefeod to geleaffulre cyrcan mid mycelre  
*His body was then carried to faithful church with great*  
 arwyrðnesse. & þar on innan bebyriged. & his halgan  
*reverence and there in within buried and his holy*  
 ban wúrdon wíde to-dælede. & mid mycelre lufe hi man  
*bones were widely distributed and with great love them one*  
 wyrðað ge-hwær swa swa us secgað béc for his soðan  
*honors everywhere so as to-us say books for his true*  
 geleafan þam hælende to lofe þe leofað á on eçnesse. amen.  
*faith to-the savior for praise who lives ever in eternity amen*