OLD ENGLISH SERIES · VOLUME 20

Lives of Saints

ÆLFRIC

Ælfric's Lives of Saints

Part Two: Alban to Vincent

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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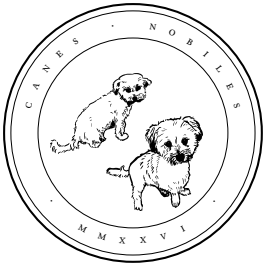

Volume 20 of the Canes Nobiles Old English interlinear texts

The Old English text follows Walter W. Skeat's text,
Ælfric's Lives of Saints, Early English Text Society,
Original Series 76, 82, 94, and 114 (London: Trübner, 1881–1900)

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 Ii. 1. 33. The four
lives he prints among them that are not Ælfric's, XXIII, XXIIIB, XXX,
and XXXIII, stand in Old English 33, so the numbers run with gaps. The margin
gives Skeat's line number, counted within each item, where a paragraph begins.

CONTENTS

XIX · Saint Alban 7
XX · Saint Æthelthryth 20
XXI · Saint Swithun 28
XXII · Saint Apollinaris 54
XXIV · Saints Abdon and Sennen 68
XXV · The Maccabees 78
XXVI · Saint Oswald 122
XXVII · The Exaltation of the Holy Cross 137
XXVIII · Saint Maurice and His Companions 150
XXIX · Saint Denis and His Companions 160
XXXI · Saint Martin 178
XXXII · Saint Edmund 264
XXXIV · Saint Cecilia 279
XXXV · Saints Chrysanthus and Daria 297
XXXVI · Saint Thomas the Apostle 315
XXXVII · Saint Vincent 337

Passio sancti Albani martyris

XIX · SAINT ALBAN

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 Ahithophel, 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
cyrcan. and berypte ða unscæðigan. 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 ðæra wæs albanus se
killed those who in christ believed one of-those was Alban the
æþela martyr. seðe on þære ehtnysse eac wearð acweald for
noble martyr who in the persecution also was killed for

cristes geleafan. swa swa we cyðaþ 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 gehwǽr
impious emperor and the killers watched-for the Christians everywhere
mid ormetre wodnysse. Þa 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 Þa 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. Þa wunode se preost mid ðam arwurðan
very faithful Then dwelt the priest with the venerable
were. oðþæt 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 graman. Þa 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. oðþe 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 to-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 yldinge. 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 gesælþe
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 strengthened and the scourges
forbær swyðe geþyldiglice. 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. Þa 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 efstan wolde to slege. and eode to þære éá 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 Þa 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 beheafdian 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 slean. Ða wæs
before and of-them none would aught easily him slay Then was
ðær gehende þam halgan wære án myrige dún mid wyrtum
there near to-the holy man a pleasant hill with plants
amet. mid eallre fægernysse and eac ful smeðe. Þa 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 to-him
sealde wæter uppan ðære dune. and he dyde swá. Þær 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-heafdod 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 beheafdodon syððan þone soðfæstan cempan þe
killed They beheaded afterward the truthful soldier who
nolde beheafdian 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 beheafdode. 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 wurdon 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.
heralds 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.
to-thee say now to-day thou shalt-be with me in paradise
Þus ge-earnode se arleasa sceaða. on his deaðes þrowunge þæt
Thus earned the impious robber in his of-death suffering the
éce líf 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 earme 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 scearpe swurd swege to his hneccan. and
before that the sharp sword sweeps to his neck and
gif he bemænð his synna swyðor þonne his líf. and mid
if he laments his sins more than his life and with
wope 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
wope. 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 hlaford-swican losiað on ende swa swa us bec
Also likewise lord-traitors perish at end so as to-us books
secgað soðlice gehwær. Sum woruld-wita wæs swyðe wis on
say truly everywhere A-certain world-wise-man was very wise in
ræde 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. Þa wæs se acitofel mid
kingdom and kill if he could Then was the Achitophel with
absalone on ráde. 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 ráed
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. Þa 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 rád 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 rád 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-slaga á on ecnysse 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 to-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 worships
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 Shield 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
syrwð 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 ÆTHELTHRYTH

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

Se ealdor-man gewat þa ða hit wolde god. and heo
The ealdorman departed then when it would god and she
wearð forgifen ecfride cynincge. and twelf gear wunode
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 mærða cyðaþ. 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 æðeldryðe his gebeddan. þæt heo bruce his synscipes.
could Æthelthryth 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 æðeldryð
god could easily do now in our days that Æthelthryth
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. Æðeldryð wolde ða ealle woruld-þincg
so as he self promised Æthelthryth would then all world-things
forlætan. and bæd georne þone cynincg þæt heo criste 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. Þa lyfde hire se cyningc 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 Þa on þam eahteoðan geare 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 geare 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. Þa 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 Þa 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. Þa
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. Þa 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
slean an geteld bufan ða byrgene. wolde þa bán 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
Þa 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 Seaxburh 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 arwurðnysse. 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 to-us books say their
clænnysse on synscipe 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
clænnysse. 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 to-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 christ 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 þæra 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 aðelwolde. nu næs us his lif cuð
between him and saint Æthelwold now not-was to-us his life known
swa swá wé ær cwǽdon 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
oþþæt his wundra geswutelodon his gesælða mid gode.
until his wonders revealed his blessedness with god
Þrym 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 unþeawum þurh aðelwold 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 to-him for true
þæt swiðun se bisceop hét þæt he fare to aþelwolde
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 bán 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 minre
my words Then said the bishop again Let-go him to my
byrgene. and ateo ane hringan up of ðære þryh. and gif seo
tomb and draw a ring up from the coffin and if the
hringe him folgað æt þam forman tige. þonne wat he to soðan
ring him follows at the first pull then knows he for true
þæt ic þe sende to him. Gif seo hringe nele up þurh his anes
that I thee sent to him If the ring will-not up through his alone
tige þonne ne sceall he nates hwon þinre sage gelyfan. Sege
pull then not must he at-all whit thy saying believe Say
him eac siððan. þæt he sylf geriht-læce his dæda and þeawas
to-him also afterward that he self correct his deeds and manners
to his drihtnes willan. and efste anmodlice to þam ecan life.
to of-his lord will and hasten resolutely to the eternal life
Sege eac eallum mannum þæt sona swa hi geopeniað mine
Say also to-all men that as-soon as they open my
byrgene. þæt hi magon ðær findan swa deorwurðne hord.
tomb that they can there find so precious hoard

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 Swithun 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
foot and it so fast again stood that no man — could it
þanon ateon. Þa 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 to-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-his lord said then by order what Swithun
him bebead. þa onscunode se eadsige aðelwold þone bisceop
him commanded then shunned 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 hí. and nolde gehyran þæs
expulsion which he did against them and would-not hear 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 geðincþum.
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
hump 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 to-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 hump 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 to-him health granted but to-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 aðelwolde þam arwurðan bisceope. þæt he hine up adyde
to Æthelwold the venerable bishop that he him up took
mid arwurðnysse. Þa se bisceop aðelwold 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 wyln 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 færlice 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 hands

swa swa se halga wolde. and se hlaford com æfter and alysde
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-Swithun 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 fyrmest 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 færlice 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 to-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
mærða. 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 bebead 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 wanhale menn þær wurðað gerihte. þonne
sing as often as sick men there become cured then
wurðaþ 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 Þa 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 aþelwolde bisceope.
arose nevertheless and very quickly went to Æthelwold bishop

and him eall þis sæde. Aþelwold þa asende sona to þam
and to-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. Þa 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 Þa 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 eagum.
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-emtigod. 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 þincg. 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 mannum 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
wyrcð. 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 líce. 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 færlice 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
holy 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
Þa 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. Þa 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
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 ǽr 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 ǽr. Þa 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 smeadest. 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-efenlæc. se ðe nolde wyrian
harm thee but thy lord imitate he 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

Þa 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
to-me what thou be of-men now thou of-men hearts canst so
asmeagen. Þa 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
Þa 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. Þonne 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. Þa 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 bisceope. hu he wearð gehæled þurh þone halgan
venerable bishop how he was healed through the holy
swiþun. and land-ferð se ofer-sǽwisca 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
Þa swefna beoð wynsume þe gewurðaþ 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 yrre 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
criccum. and mid creopera sceamelum. fram ende oð oþerne
crutches and with of-cripples stools from end to other
on ægðrum 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. Þyllice 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. nellon 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 ǽr 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-here 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 aþelwold
bishops Dunstan the resolute at the archbishopric and Æthelwold
se arwurða. and oðre gehwylce. ac dunstan and aþelwold
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 wyrcð 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 ablynð 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 wyrcende 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. Þa
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. Þa 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

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. Þa 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. Efne
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 heathenship
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 ðé. and þine fare
christ his holy angel with thee who further thee and thy journey
gewissige. and þe ge-tiþige 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
healed before that he to the city came and many

gelyfdon þurh ðæs mannes hælþe 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 Apollinaris 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
Apollinaris 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-scype. 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 færlice
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 gewít. 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
Þa sende se fæder sona to ðam bisceope. 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. arǽr 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 hreame 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 geleaffullan 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 gehælð he bið min hælend god. Appollonaris
if he me heals 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 healed-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. Þa
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. Þa 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 wyrcð. Þa 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. Þa 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. Þa 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 worships
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-atone 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. Þa 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. Þa 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 bisceope.
hidden 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 líf 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 decies 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
Þa cwæð decius se deofles biggenga. Þysum 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 geþohtas. and þe
christ who has the might that be thy thoughts and thee
sylfne mæg mid ealle towurpon. and on ecnysse fordon. Þa
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. Þa 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. Þa het
of-men handiwork which ye have for gods Then commanded
ualerianus. ða halgan unscrydan. and lædan swa nocode to
Valerian the saints strip and lead so naked to
ðære sunnan anlicnysse. forðan ðe hí wurþodon 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 Þa 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. Þa 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 digellîce on ane lædene ðruh. mid
his house and laid them secretly in a leaden coffin with
mycele a[r]wurðnysse. and hi mannum þær bediglode 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 earfoðnysse. 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. hreoflige
sick blind and lame and bedridden raisest lepers
þu geclænsast. and þa unclænan gastas afligst. of wodum
thou cleansest 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 untrumnysse 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. Þa awrát se hælend him sylf þis
which for-us-two both suffices Then wrote the savior him self this
gewrit. and asende ðam cyningce 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
prestet. 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 untrumnysse. 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
Þa 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-hencgene. Þa 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-wyrtum. 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 wyrcst 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 to-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 cyðe
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 cyningc 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 syþþan 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 mærlican 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-hwilcum 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 afligde 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-hoards 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. ǽ. þe
worshiped 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
hæðenscype. ne godes ǽ 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 hoary
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 forbead
with great threatening the foul food which Moses 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-bead 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 ceówan.
hear 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 wealcan 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 gecyðnysse and cristes gesetnysse.
faith receive the old testament and of-christ institution
þæt is seo ealde. ǽ. and seo niwe gecyðnyss. and ceowað godes
that is the old law and the new testament and chew of-god
beboda symle mid smeagunge. Þa nytenu wæron unclæne
commands ever with meditation The beasts were unclean
gecwedene on þære. ǽ. 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. ǽ. 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. ǽ. 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. ǽ. 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 ungeleaffullan
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 swín 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. æ.
clean beasts or about the unclean in the old law
þe mann étt nu swa-ðeah. Þa wolde eleazarus werlice sweltan
which one eats now nevertheless Then would Eleazar manfully die
ærðan þe he godes. æ. 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 Þa 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
Ðeah 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 oþþe 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. Þa 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 líf ge-endode. Þær 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 ongean godes. æ. spicc.
scourge afflicted that they eat should against of-god law bacon
Þa 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 Moses 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 befotian. and het
and his hands cut-off and also cut-off-his-feet and commanded
feccan ænne hwer and hine þær-on seoðan. 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 Moses
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 oþerne 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. ofslihst 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
á. 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 cyningc. 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 cyningc 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 cwylmincge 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 cyningce. 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 geþafige 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 ongean
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. ǽ.
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-possessions 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 Moses 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
cyningc 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 geleaffulle 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 gymað. Manega halgan wæron
of-god servants of-god service heed Many saints were
under moyses. ǽ. 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 se
We will also write how the war ended and how the
ælmihtiga god þa arleasan afligde mid mycelre sceame. swa
almighty god the impious put-to-flight with great shame so
swa us sægð seo racu. Mathathias wæs gehaten sum
as to-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. ðridda 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 cyningc 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. æ. ac mathathias nolde þam manfullan
and forsake of-god law but Mattathias would-not the wicked-one
gehyran. ne godes. æ. forgægan for his gramlican ðreate. Efne
hear 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 ræsde
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. æ. 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 floc-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 unscæðignysse.
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 afligdon ða hæðenan mid mycelre
they resolutely fought and put-to-flight the heathens with great
strængðe. þe modegodon ongean god. Mathathias þa ferde
strength who were-proud against god Mattathias then went
mid his maga fultume and ehte þæra hæþenra. and mid
with of-his kinsmen help and persecuted the heathens and with
ealle adræfde. and godes. ǽ. 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 líf for ðære soðfæstan.
need great is and give your own life for the truthful
ǽ. and for ura fædera cyðnysse. 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
danihel. 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 fyrn-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.
heathens 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 heathens

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 mærlic
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 wyrcan 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 ongean 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. ǽ. 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 317
After this speech they went together and Judas then
afligde 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 wera.
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 lísias gehaten on iudea lande. on ðære
with a high-thane Lysias 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 sǽ 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 fyrlenum 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 godnysse. Eft on ðam oþrum geare geanlæhte lisias fif and
his goodness Again in the second year approached Lysias five and
sixtig þusenda fyrdendra þegena. 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 hands crush now these heathens in thy people
handum. and mid fyrhte ge-egsa. alege hi mid swurdum
hands 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. Þa 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. æ. 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 hí
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
galááð to afligenne þa hæðenan. He gesette ða heafod-menn.
gilead to put-to-flight the heathens He set then head-men

to gehealdenne þæt folc. and bead þæt hi ne ferdon to
to hold the people and commanded that they not went to
nanum gefeohte ongean 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 éác ferde ofer
to land brought with great bliss Judas also went over
iordanen ða éá 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 ecge. 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 gerímán. 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. Þa 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 hí ne mihton machabeo wið-standan.
to horses knew that they not could Maccabeus withstand
On þam gefeohte wurdon eahta ðusend wera 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 forda. Ac
general with enormous army and sat at a ford But
iudas him com to caflice mid wæpnum. and ofer-ferdon ðone
Judas him came to boldly with weapons and crossed the
ford. 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 for-bærnde 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 fær on naþre healfe 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 Þa ne mihte iudas mete-leas þær abidan. ac het
Then not could Judas foodless there wait but commanded
abrecan 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 bóc us sægð þæt hí on sumne sæl
wisdom The second book to-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 hid in their

bosmum of ðam deofollicum biggencgum ongean godes. ǽ.
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 bid in the
gefeohte 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 arísan 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 forda 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
Maccabeus the bold called to god and his companions also so
fultumes biddende. eodon þa of ðære byrig ge-bylde 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 fif 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
fif 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 mærða þe he ðam iudeiscum
and confessions of-all the glories which he for-the Jews
gedyde for-oft. and him sige forgeaf. and siðedon ða hám.
did very-often and to-them victory granted and journeyed then home
Gif hwa nu wundrige hu hit gewurþan 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 gehwǽr ða halgan godes béc þe ne
true that to-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. ǽ. 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. ǽ. 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 to-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 stánc swa fúle 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 eupatór
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. Þa 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. Þær
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 witena 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 ofsloh 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 victorious thane 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 cempan
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 færlice 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 beheld 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
ælmihtigan 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 kyningc sende
sentest thy shining angel then when of-Syrians king sent
þurh his heretogan on ærend-gewritum þé 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 638
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 Alcimus 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 færlice 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. Þa 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. Þa 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 hí. 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
Þa 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
buried in modin with Mattathias his father and all
folc hine beweop on ða ealdan wisan. Ne synd swa-þeah
people him bewept in the old manner Not are nevertheless
awritene þæs ðe wyrd-writeras sæcgaþ. ealle iudan gefeoht
written of-that which history-writers say all of-Judas battles
for his freonda ware. and ealle ða mihte þe he mærlice
for his of-friends defense and all the might which he gloriously
gefremode his folce to gebeorge. swa swa us béc secgað.
performed for-his people for protection so as to-us books say
Menig-fealde wæron his micclan gefeoht. and he is eall swa
Manifold were his great battles and he is all so

halig on ðære ealdan gecyðnysse. swa swa godes gecorenan on
holy in the old testament so as of-god chosen in
ðære godspel-bodunge. forðan þe he æfre wan for willan þæs
the 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 to-us made-known other
ðincg. and het us healdan sibbe. and soðfæstnysse 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 gescyldnysse 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 cempan 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 gehealtsumnysse. and gif we godes
chief-vices through temperance and if we of-god

willan mid weorcum gefremmað. Þæt 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 gecyðnysse 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
yrre cymð. Þæt 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 endeleas 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 wiþ bachidem feaht þe his broþor
attacking army and against Bacchides fought who his brother
ofsloh. and þǽr síge gefór. and ofslóh þær an þusend; Þa
slew and there victory gained and slew there a thousand Then
wolde alchimus se arleasa sacerd to-brecan godes templ mid
would Alcimus 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 hlysfullice 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 hand and the

ealdor-mann sona hit sæde þam cyninge. Hwæt ða se cyningc
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 cyðde
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. Þa 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 wiþer-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 wurdon
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 cweþað. 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 fleshly 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 woruldlicum gecampe. and eac þa halgan munecas.
priests to worldly warfare and also the holy monks
and het hi on cwearterne gebringan. Þa 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-lǽc
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 færlice 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 siþedon eft to
they thence went And they then with hymns journeyed back to
þam westene. Godes þeowas sceolon unscæððignysse 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 woruldlicum 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
unscæþþignysse. for godes geleafan. and hi mid gode nu
innocence for of-god faith and they with god now
lybbað. forðan þe hí furþon noldon. ænne fugel acwellan.
live because that they even would-not a bird kill

Natale sancti Oswaldi regis et martyris

XXVI · SAINT OSWALD

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 Cynegils 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 sǽ. and þær sona wearð gefullod
kinsmen to scotland on sea and there at-once was baptized
and his geferan samod þe mid him siþedon. Betwux þam
and his companions together who with him journeyed Between that
wearð ofslagen eadwine his eam norðhymbra cyningc 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 shame ill-treated the Northumbrian people after their lord
fylle. oþ þæt oswold se eadiga his yfelnysse adwæscte.
fall until that Oswald the blessed his evil extinguished
Oswold him com to. and him cenlice wiðfeaht 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 geare 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 sige 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 wurdon 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 íse 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 siþþan 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 gesæligan cyninge sumne arwurðne bisceop
then at-once to-the blessed king a-certain venerable bishop
aidan gehaten. se wæs mæres lifes man on munuclicre
Aidan called who was of-famous life man in monastic

drohtnunge. and he ealle worulд-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
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-needy 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 wiþersæce 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
gerehte 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 Iunge 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 siðode 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 gesceadwisnysse. 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
geornfulnysse. Hit gelamp on sumne sǽl 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 strǽt. gehwanon cumene to þæs cyninges ælmyssan. þa
the street from-everywhere come to of-the king alms then
sende se cyning 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
Þa genam aidanus se æðela bisceop 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 geearnungum 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 geþincðu. 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 worshiped
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 hæþenum þæs hælendes naman. and þone
and preach to-the heathens of-the savior name and the
soðan geleafan on fyrlenum landum. Þa becom he to
true faith in distant lands Then came he to
westseaxan þe wæs ða gyt hæþen. and gebigde þone cyningc
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 geleaffulla 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. Þa 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 siþode 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 bán 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 geare 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-Mercians king who at of-his
mæges slege ǽr 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-Mercians people was
ungefullod þa git. Hi comon þa to gefeohte to maserfelda
unbaptized then yet They came then to battle to maserfield
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
geseah 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 hæþena cyningc 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 arwurðnysse 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 asmiþod. 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 bán. 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 bán 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 stód 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
Þa wurdon þa mynster-men micclum afyrhte. and bædon 187
Then became the monastery-men greatly afraid and asked
þæs on mergen þæt hí moston þone sanct mid arwurðnysse
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 bán and bær into þære cyrcan arwurðlice on scrine.
holy bones and bore into the church honorably in shrine
and gelogodon hí upp. and þær wurdon gehælede þurh his
and placed them up and there were healed through his
halgan geearnunge fela mettrume menn fram mislicum coþum.
holy merit many sick men from various diseases
Þæt wæter þe man þa bán 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 afligde 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 gesicclod. 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 cyningc 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 hlaford 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 claþe 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. Þa 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 suþ 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
Þa 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 deaþe. 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. Đa sæde se preost him. Ic hæbbe of
give to-me I thee pray Then said the priest to-him I have of
þam stocce þe his heafod on stod. and gif þu gelyfan wylt
the stake which his head on stood and if thou believe wilt
þu wurþest 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 untrumnysse gehæle nu he
wonder is that the holy king sickness heal now he
on heofonum leofað. for-ðan þe he wolde gehelpan 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 to-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 godnysse. 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 geearnode. Þæs halgan
to the eternal glory which he in world earned Of-the holy
oswoldes bán 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 ecnysse 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

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 geare drihtne to wurðmynte for þære
two days in year to-lord for honor for the
halgan rode siððan heo afunden wæs. Þa iudeiscan hi
holy rood since it found was The Jews it
behyddon mid hetelicum geðance. noldon þæt se maðm
hid with hateful thought would-not that the treasure
wurde mannum to frofre. ac seo eadige helena. hi eft
were to-men for comfort but the blessed Helena it afterward
þær afunde þurh cristes onwrigennesse swa swa he mid
there found through of-christ revelation so as he with
wundrum geswutelode. and to-dælde þa rode swa swa
wonders revealed and divided the rood so as
drihten hire gewissode. and forlet þa ænne dæl on þære
lord her guided and left then one part in the
ylcan byrig. þe crist on þrowode. swa swa us cyþað
same city which christ in suffered so as us make-known
gewritu. mid seolfre bewunden. and wende ham siððan
writings with silver wound and went home afterward
mid þam oþrum dæle þæs deorwurþan treowes. to hire
with the other part of-the precious tree to her

leofan sunu his geleafan to getrymmenne. Nu freolsige
dear son his faith to strengthen Now celebrate
we þone dæg þe heo on afunden wæs. þam hælende
we the day which it on found was to-the savior
to wurðmynte þe wolde on hire þrowian. se bið ofer
for honor who would on it suffer which is after
eastrum. on ymbryne þæs geares. and we healdað on hærfest
Easter in course of-the year and we hold in autumn
mid halgum þenungum oþerne freols-dæg on þam þe heo
with holy services another feast-day on which that it
geferod wæs eft to hierusalem swa swa we her æfter
carried was again to jerusalem so as we here after
secgað.
say

20 Hit gewearð for yfelnysse swa swa for oft git bið.
It happened for evil so as very often yet is
þæt þa hæðenan leoda þæt land gehergoden. and sum
that the heathen peoples the land harried and a-certain
arleas cynincg cosdrue gehaten com mid micclum here
impious king Chosroes called came with great army
to þære halgan rode. þær helena hi gesette on þære
to the holy rood where Helena it set in the
foresædan hierusalem. gehergode þa þæt land. and þa
aforesaid jerusalem harried then the land and the
halgan rode genam ham to his earde. arleaslice dyrstig.
holy rood took home to his land impiously presumptuous
He wæs swa up-ahafen. and swa arleas brega. þæt he
He was so proud and so impious lord that he
wolde beon god. and worhte þa of seolfre ænne heahne
would be god and made then of silver a high
stypel. on stanweorces gelicnysse. and mid scinendum
tower in of-stonework likeness and with shining

gymmum besette eall þæt hus. and on þære upflora eall
gems set all the house and in the upper-floor all
mid readum golde his cyne-stol geworhte. and wundorlice
with red gold his throne wrought and wonderfully
mid þeotum wæter ut-ateah wolde renas wyrcan. swylce
with pipes water out-drew would rains make as-if
he sylf god wære. ac he wæs ful dysig forþan þe
he self god were but he was full foolish because that
se rén ne mihte manegum fremian. He swanc þa
the rain not could many benefit He toiled then
git swiðor wolde geswutelian his mihte. and het
yet more would reveal his might and commanded
delfan þa eorðan digellice mid cræfte. swa þæt hors
dig the earth secretly with craft so that horses
urnon embe þæt hus gelome þurh þa digelan dica
ran about the house often through the secret ditches
dynigende mid fotum wolde þunor wyrcan gewit-leas
resounding with feet would thunder make witless
swa-ðeah.
nevertheless
He sæt þa on þam huse swa swa healic god. and gesette 41
He sat then in the house so as high god and set
þa halgan rode to his heah-setle up swilce him to geferan
the holy rood by his high-seat up as-if to-him as companion
on his fracodnysse. He sæt ða þær swa forð. and his
in his wickedness He sat then there so forth and to-his
suna be-tæhte ealne his cynedom. ac crist hine fordyde.
son committed all his kingdom but christ him destroyed
Sum casere wæs on þam dagum cristen. and gelyfed.
A-certain emperor was in those days Christian and believing
eraclius gehaten. unearh on gefeohtum. and he his geleafan
Heraclius called uncowardly in battles and he his faith

geglengde mid godum weorcum. and godes þeowas wurþode
adorned with good works and of-god servants honored
mid wel-willendum mode. Ða com þæs cosdruan sunu
with benevolent mind Then came of-the Chosroes son
togeanes ðam casere. wolde mid gefeohte gewinnan his
against the emperor would with battle win his
rice. Ða gewearð him bam. þæt hi bealdlice twegen
kingdom Then was-agreed to-them both that they boldly two
to anwige eodon on þære éá brycge. and se ðe sige
to single-combat went on the of-river bridge and he who victory
gewunne weolde þæs rices butan þæra manna lyre þe him
won ruled of-the kingdom without of-the men loss who them
mid comon. Hi þa ealle gecwædon þæt gif ænig man
with came They then all agreed that if any man
wolde heora oðrum fylstan. þæt man hine sona gefenge.
would of-them the-other help that one him at-once seized
and foredum sceancum into þære éá wurpe. Hi eodon þa
and with-broken legs into the river threw They went then
begen on þære bricge togædere. and se geleaffulla casere
both on the bridge together and the faithful emperor
alede þone godes feond cosdrues sunu. and he siððan
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.
all the army blithely to Heraclius and he them received
and to fulluhte gebigde. and nan man nolde cyþan
and to baptism turned and no man would make-known
cosdrue þæt gewinn. forðan þe he wæs andsæte eallum his
to-Chosroes the war because that he was hateful to-all his
leodum.
people

Eraclius þa astah to þære sticolan upflora. and cwæð to 67
Heraclius then ascended to the steep upper-floor and said to
þam arleasan ardlice þas word. Lifes ic þe geann. gif
the impious-one quickly these words Life I thee grant if
þu anrædlice gelyfst nu on hælend crist. and cwyðst þæt
thou resolutely believest now in savior christ and sayest that
þu wille to fulluhte gebugan. and ic þin freond beo. and
thou will to baptism bow and I thy friend be and
ic þæ læte habban þis land to gewealde. gif þu þonne
I thee let have this land in power if thou then
elles dest. þu scealt deaþe sweltan. Þa nolde se cosdrue
else doest thou shalt by-death die Then would-not the Chosroes
on crist gelyfan. and eraclyus sona his swurd ateah. and
in christ believe and Heraclius at-once his sword drew and
hine beheafdode. and het bebyrigan. and nam his
him beheaded and commanded bury and took his
gingran sunu siððan to fulluhte tyn wintra cnapa. and
younger son afterward to baptism ten winters boy and
him cyne-dom for-geaf. betæhte ða his here þone heagan
to-him kingdom gave committed then to-his army the high
stypel. mid eallum þam seolfre. and he sylf genam þæt
tower with all the silver and he self took the
gold. and þa gymmas. into godes cyrcan. Ferode ða þa
gold and the gems into of-god church Carried then the
rode mid þæs folces meniu ongean to hierusalem georne
rood with of-the people multitude back to jerusalem eagerly
mid blisse. Hi comon þa æt nextan caflice ridende to
with bliss They came then at last boldly riding to
þære foresædan byrig. and sæt se casere on kynelicum
the aforesaid city and sat the emperor on royal
horse swa him gecwemast wæs. ac þa þa he inn wolde.
horse as him most-pleasing was but then when he in would

þa wearþ þæt geat belocen. swa þæt þa stanas feollon
then was the gate closed so that the stones fell
færlice togædere. and wearþ geworht to anum wealle
suddenly together and became made into a wall
swa.
so
90 Hi wurdon þa afyrhte. for þam færlican tacne. and
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 deorwurð-lice þær scinan. and godes engel hi bær bufan
rood preciously there shine and of-god angel it bore above
þam geate and cwæð. Þa þa se heofonlica cyning crist
the gate and said Then when the heavenly king christ
sylf inferde þurh þis ylce get to his agenre þrowunge. næs
self went-in through this same gate to his own passion not-was
he mid purpuran ge-scryd. ne mid cynehelme geglenged.
he with purple clothed nor with king-helm adorned
ne he on steda ne rád. þurh þis stænene geat. ac on
nor he on steed — rode through this stone gate but on
assan hricge he rád eadmodlice mannum to bysne. þæt hi
of-ass back he rode humbly to-men for example that they
modignysse onscunion. and æfter ðysum wordum gewende
pride shun and after these words went
se engel up. Hwæt ða se casere caflice lihte þancigende
the angel up Lo then the emperor boldly alighted thanking
gode þære wissunge. and dyde of his purpuran. and
god for-the guidance and put off his purple and
his pellenan gyrlan. eode þa mid nacodum fotum. and
his costly garments went then with naked feet and
genam þa rode mid agotenum tearum god wurþigende.
took the rood with poured-out tears god honoring

Wearð þa godes wundor on þam weorc-stanum þa ða
Was then of-god wonder on the building-stones then when
se casere com mid eadmodnysse to. þa to-eodon ða
the emperor came with humility to then parted the
stanas. and geopenode þæt get. Wæs eac oþer wundor
stones and opened the gate Was also other wonder
swa þæt wynsum bræð. stemde [of] þære halgan rode
so that pleasant fragrance steamed from the holy rood
þa þa heo hamwerd wæs. geond þæt land. and þa
then when it homeward was throughout the land and the
lyfte afylde. and þæt folc þæs fægnode. afylde mid þam
air filled and the people that rejoiced filled with the
bræðe.
fragrance
Ne mihte nan wyrt-bræð swa wynsumlice steman. and se 113
Not could any herb-fragrance so pleasantly steam and the
casere þa clypode mid blysse. Eala þu wundorlice ród.
emperor then called with bliss O thou wonderful rood
on þære ðe crist wolde þrowian. and ure wita adwescan
on which that christ would suffer and our torments extinguish
mid his deorwurþan blode. Eala þu scinende ród swiþor
with his precious blood O thou shining rood more
þonne tungla mære on middan-earde micclum to lufigenne.
than stars famous in middle-earth greatly to love
halig treow. and wynsum. þe wurþe wære to berenne
holy tree and pleasant thou-who worthy were to bear
ealles middan-eardes wurþ. gemunde þisne heap. þe her
of-all middle-earth price remember this company which here
gegaderod is gode to wurðmynte. Þa ahof se casere
gathered is to-god for honor Then raised the emperor
þa halgan rode up on þære ylcan stowe. þe heo on
the holy rood up in the same place which it on

stod æt fruman. ærþan þe se arleasa cynincg cosdrue hi
stood at beginning before that the impious king Chosroes it
gename. On ðam dæge geswutelode se soðfæsta hælend
took On that day revealed the truthful savior
wundorlice mihte. þurh his þa mæran rode. swa þæt an
wonderful might through his the famous rood so that a
dead man aras on þam dæge sona. and feower bedrydan
dead man arose on the day at-once and four bedridden
þær wurdon wundorlice gehælede. and tyn lic-þroweras.
there were wonderfully healed and ten lepers
fram heora langsumum broce. and fela wode menn heora
from their long disease and many mad men their
gewit under-fengon. and manega untrume fram myslicum
wit received and many sick from various
coþum þær wurdon gehælede. æt þære halgan rode. criste
diseases there were healed at the holy rood to-christ
to wurðmynte. and se casere siððan fela goda gedyde þær.
for honor and the emperor afterward many goods did there
and godes cyrcan ge-gododе. mid landum. and bigleofum.
and of-god church endowed with lands and sustenance
and godes lof ge-edniwode.
and of-god praise renewed
136 Ferde ða to his cyne-stole to constantinopolim mid
Went then to his throne to constantinople with
micclum geleafan godes mærða smeagende. Nu is se dæg
great faith of-god glories considering Now is the day
gecwæden on cristenum bocum. Exaltatio Sancte crucis.
called in Christian books Exaltatio Sancte crucis
þæt is on engliscre spræce upahefednyss þære halgan
that is in English speech exaltation of-the holy
rode. forþan þe heo wæs ahafen mid healicum wurðmynte
rood because that it was raised with high honor

on þam fore-sædan dæge. drihtne to lofe. Is swa-þeah
on the aforesaid day to-lord for praise Is nevertheless
to witenne þæt heo is wide todæled. mid gelomlicum
to know that it is widely divided with frequent
ofcyrfum to lande gehwilcum. ac seo gastlice getacnung
cuttings to land each but the spiritual signification
is mid gode æfre á unbrosnigendlic. þeah þe se beam
is with god ever ever incorruptible though that the tree
beo to-coruen. þæt heofonlice tacn þære halgan rode is
be cut-up the heavenly sign of-the holy rood is
ure gúðfana wiþ þone gram-lican deofol. þonne we
our battle-standard against the cruel devil when we
us bletsiað gebylde þurh god mid þære rode tacne. and
us bless emboldened through god with of-the rood sign and
mid rihtum geleafan. Þeah þe man wafige wundorlice mid
with right faith Though that one wave wonderfully with
handa ne bið hit þeah bletsung buta he wyrce tacn þære
hand not is it though blessing unless he make sign of-the
halgan rode. and se reða feond biþ sona afyrht for ðam
holy rood and the fierce fiend is at-once afraid for the
sige-fæstan tacne. Mid þrym fingrum man sceall senian. and
victorious sign With three fingers one must sign and
bletsian. for þære halgan þrynnysse. þe is þrim-wealdend
bless for the holy trinity which is thrice-ruling
god.
god
Hwilon cweþað preostas. þæt cristes læwa iudas se arleasa 157
Sometimes say priests that of-christ betrayer Judas the impious
eft ne wurðe fordemed 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
deep hell and say that he can against christ him

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

176 Nu synd þa iudeiscan. and se sceamlease læwa cristes
Now are the Jews and the shameless betrayer of-christ
deaðes scyldige. þe syrwdon be him. þeah þe hit us
death guilty who plotted about him though that it to-us

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

He dælde þa his eahta ealle on ælmyssan. and on
He dealt then his possessions all in alms and in
clænnysse leofode. swa swa cristes ðegen. on mycelre
chastity lived so as of-christ thane in great
forhæfednysse. and þam hæþenum bodade þone soþan
abstinence and to-the heathens preached the true
geleafan. and synne forgifennysse. and to-wearp deofolgild.
faith and of-sin forgiveness and threw-down idols
and wundra gefremode on godes naman. oð þæt sum
and wonders performed in of-god name until that a-certain
gramlic dema hine ge-martyrode mid micclum witum. Ac
cruel judge him martyred with great torments But
he worhte fela wundra ætforan þam deman. betwux þam
he wrought many wonders before the judge among the
tintregum. and ablende þone deman þurh godes mihte.
torments and blinded the judge through of-god might
þæt menn mihton tocnawon hu mildheort se hælend is.
that men could perceive how merciful the savior is
þe hine mersode swa. He wearð þa beheafdod for ðæs
who him glorified so He was then beheaded for of-the
hælendes naman. þone þe he ær gewundode wælhreowlice
savior name whom — he before wounded cruelly
on rode. and wunað on ecnysse on wuldre mid him.
on rood and dwells in eternity in glory with him
Octauius hatte se hæþena dema þe hine acwealde. ac
Octavius was-called the heathen judge who him killed but
he com siððan þær he ofslagen wæs. and gesohte his lic
he came afterward where he slain was and sought his body
biddende forgifennysse mid wope and heofunge. Þa geseah
asking forgiveness with weeping and mourning Then saw
he sona gesundfullum eagum. þurh þone ylcan onliht þe
he at-once with-sound eyes through the same enlightened who

hine ær ablende. and se dema þa deorwurðlice bebyrigde
him before blinded and the judge then preciously 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
god until that he departed from life Let-be glory and praise
þam wel-willendan gode. se ðe æfre rixað on ecnysse.
to-the benevolent god he who ever reigns in eternity
AMEN.
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.

1 Maximianus hatte sum hæðen casere se ferde to
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 wiþer-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 flocce 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
Hwæt þa maximianus mid micclum þrymme ferde. oð þæt 23
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. Þa 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 éá. 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. Þa 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
43 Hwæt ða ærendracan ða ardlice ridon. and budon þam
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 nellaþ gecyrran to his
battle forth with the emperor but we will-not turn to his
onsægednyssum. Þa 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
caflice 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
Be-twux þysum tihtingum tengdon þa hæþenan mid 66
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 cristes martyra wæpna. and gewæda. for-þan
the killers of-the of-christ martyrs weapons and garments because
þe se wælhreowa hét þæt heora ge-hwilc 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
87 Æfter ðam gedale þa dyrstigan cwelleras ge-sæton him
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. Þa sæde heora sum þæt hi
among the slain Then said of-them one that they
cristene wæron. and se casere hete hí 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 ǽr þæt ic mihte geendian
and loudly called O came I before that I could end
mine ylde mid swylcum. and mín 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
nytennysse 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 cyþnysse
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
Æfter þysum wordum seo wedende meniu ofslogon þone 113
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 sǽ
killed were them one beat with whips and in sea
adrincte. oððe on fyre forbærnde. oþþe 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
Geþyld is micel mægen. and mannum nyd-behefe. swa swa 142
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 geþyldiga 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 to-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 cristes 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 ongean. ac ælc tid
the past day not turns ever back but each hour
us drifð forð to deaþe unþances. Þa 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. Þa 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
165 Efne nu þæs middan-eard is for micclum geswenct. and mid
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 earfoðnysse git. and to þisum swicolum life we
we love its hardship yet and for this treacherous life we
swincað and tiliaþ. 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 earfoþnyssum. 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. Þam 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.

1 Paulus ðeoda lareow þa ða he geond land ferde bodigende
Paul of-nations teacher then when he throughout land went preaching
geleafan swa swa him bebead 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. Þa 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 rædincge. Paulus eode þa gleaw-lice and heora
this true reading Paul went then wisely and their
godas sceawode ealle be endebyrdnysse. 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
Deo ignoto. þæt is on englisc. Uncuðum gode is þis weofod 23
To-god unknown that is in English To-unknown god is this altar
halig. Þa bewende hine paulus to dionisie þam drihtnes men
holy 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
Þa 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. Þa 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
46 Þa ða paulus þær lange dæges geleafan þær bodode. þa
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 him prayed for 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 to-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
Þa 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 blinda þe swa geboren wære?
astonished art thou o the blind-one who so born were
He andwyrde sona þam arwurþan were. Ic eom se ylca 66
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 eagum ne scean. oþ þisne andwyrdan
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 siðode. 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
91 Sum timotheus. sum policarpus. and gehwilce oþre. Eac to
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. Þa 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
Hit gelamp ða swa for his langsumum fære. þæt þa halgan 115
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. Þa 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 to-him granted

Ic cweðe þæt þu under-fó eall francena rice to þinre 137
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
158 Swa fela wundra worhte se ealwealdenda god þurh þone
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
to-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-worshipers 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
fyrlenan norðmenn to þam wynsuman iuce wuldres cyningces.
distant Northmen to the pleasant yoke of-glory king
Wurdon þa to-brocene wide geond þæt land þæra hæþenra 179
Were then broken widely throughout the land of-the heathen
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. ongean 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
hæþen-gildan mid teonan astyrode. swa swa hi tihte se
heathen-worshipers 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-waru 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
203 He sende eac sona sumne heah-gerefan sisinnius gehaten swiðe
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 bugan 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. Þa 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. Þas 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. Þa 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-eardes 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
Sisinnius ða cwæð. secgaþ gif ge willað þam casere 226
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
unscrydan. and un-mæðlice swingan. 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
Þa het se wælhreowa hine wurpan deorum þe wæron
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. Þa 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. Þa 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
Þær com eac se hælend mid þam heofonlican leohte. and fela 264
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. oþþe rædfæste wæron. Þa
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 gyrdum. and siððan be-heafdian for þæs hælendes geleafan.
with rods and afterward behead for of-the savior faith
285 Þa læddon þa hæðenan þa halgan to slæge. and dionisius
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 beheafdode 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-hewn

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 to-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
Þæt wæs syllic wundor þæt se soðfæsta martyr heafod-leas 306
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
uppan þære dune þær hi beheafdode 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
ǽr. Þa bæron þa hæðenan cwelleras þæra halgena líc 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 wíf 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
cyðde 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-bærnysse.
and the Christendom revived after the slaughter
331 Eft siðþan on fyrste feng þæt cristene folc to. and worhton
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
heorcnunge. and þa healtan færeld. and þa wodan 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 ecnysse. 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
Sulpicius was-called a-certain wise writer who would
awritan þa wundra and mihta þe martinus se
write the wonders and mighty-works which Martin the
mæra mihtiglice gefremode on þisre worulde. and he
famous mightily performed in this world and he
wrat þa be him þa ðing þe he of-axode. oððe
wrote then about him the things which he found-out either
æt him sylfum. oððe æt oþrum mannum. forðan þe
from him self or from other men because that
manegum wæron his wundra cuþe. þe god worhte
to-many were his wonders known which god wrought
þurh hine. and we þæt englisc nimað of þære ylcan
through him and we the English take from the same
gesetnysse. ac we ne writað na mare. buton his agene
composition but we not write — more but his own
wundra.
wonders

Martinus se mara bisceop wæs geboren on þam fæstene sabaria
Martin the famous bishop was born in the fortress sabaria
gehaten pannoniscre scire. and on ticinis he wæs afed
called of-Pannonian shire and in pavia he was brought-up

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

gesetnyssum. he smeade þa on cild-hade. þæt he siððan
ordinances he considered then in childhood what he afterward
gefremode.
performed
31 Þa wæs þære casere bebod þæt þæra cempena suna
Then was of-the emperors command that of-the soldiers sons
þe wæron forealdode wurdon genamode to þam ylcan
who were grown-old were named to the same
camp-dome þe heora fæderas on wæron. and martinus
warfare which their fathers in were and Martin
þa wearð ameldod fram his fæder. þe on his weorcum
then was betrayed by his father who at his works
andode. and he wearð geracenteagod þa þa he fiftyne
envied and he was chained then when he fifteen
wintre wæs. betæht to þam gewinne mid anum his þeowan
winters was committed to the war with one of-his servants
þe his gesiðe wæs. þam he sylf þenode. swiþor þonne
who his companion was whom he self served more than
he him. and samod hi gereordoden swa swa gelícan.
he him and together they ate so as equals
þreo gear he ferde mid þam folclicum cempum. buton
three years he went with the common soldiers without
gewæpnunge ærþan þe he wære gefullod ungewemmed
arms before that he were baptized unstained
swa-þeah fram woruldlicre besmitennysse on þære þe
nevertheless from worldly defilement in that which
mennisc cynn micclum on syngað. Embe his efen-cempan
human race greatly in sins About his fellow-soldiers
he hæfde wel-willendnysse. and micele lufe. and gemetfæst
he had benevolence and great love and moderate
geðyld. and soðe eadmodnysse. ofer mennisc gemett. Swa
patience and true humility beyond human measure So

micele forhæfednysse he hæfde on his bigleofan. swilce he
great abstinence he had in his sustenance as-if he
munuc wære swiðor þonne cempa. and for his æðelum
monk were rather than soldier and for his noble
þeawum his efen-cempan ealle þa hine arwurðodon mid
manners his fellow-soldiers all then him honored with
wundor-licre lufe. He næs þa git gefullod. ac he gefylde
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
clothed and no thing for-him self of his of-warfare pay
on his seode ne heold. buton þæt he dæg-hwamlice to
in his purse — held but what he daily for
bigleofan hæfde. swa swa þæt god-spel sægð. Ne þenc þu
sustenance had so as the gospel says Not think thou
be mergene.
about morrow
On sumere tide he ferde forð þurh ane burh ambianis 58
On a-certain time he went forth through a city amiens
gehaten on hetelicum wintra. on swa swiðlicum cyle. þæt
called in cruel winter in so severe cold that
sume men swulton þurh þone. Þa gemette he ðær ænne
some men died through it Then met he there a
þearfan nacodne biddende þa riddon þæt hi him sum reaf
needy-man naked begging the riders that they to-him some garment
sealdon. ac hi ridon him forð. ne rohton his clypunge.
gave but they rode them forth not recked his calling
Martinus þa ongeat þæt he moste his helpan. þa ða
Martin then perceived that he must him help then when

þa oþre noldon ac he nyste swa-þeah hwæt he sealde
the others would-not but he knew-not nevertheless what he gave
þam nacodan forþan þe he sylf næfde naht butan his
to-the naked-one because that he self had-not aught but his
gewædum. and his gewæpnunge. forðan þe he on swilce
garments and his armor because that he on such
weorc aspende ær his ðing. He gelæhte ða his sex. and
work spent before his things He seized then his knife and
forcearf his basing. and sealde healfne dæl þam gesæligan
cut his cloak and gave half part to-the blessed
þearfan. and þone healfan dæl he dyde on his hricg. Þa
needy-man and the half part he put on his back Then
hlogon his geferan þæs forcorfenan basinges. sume eac
laughed his companions at-the cut-off cloak some also
besargodon þæt hi swilces naht ne dydon þonne hi butan
lamented that they such naught — did when they without
nædednysse him bet mihton tiðian. On þære ylcan nihte
nakedness to-him better could grant In the same night
he geseah on swefne þone hælend gescrydne mid þam
he saw in dream the savior clothed with the
healfan basinge. þe he sealde þam þearfan. and hét
half cloak which he gave to-the needy-man and commanded
þæt he biheolde to his drihtne werd and oncneowe þæt
that he beheld to his lord -ward and recognized the
reaf.
garment

79 Þærrihte gehyrde se halga martinus. þone hælend clypian
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
standing-about said Martin who yet not-is baptized me

mid þysum reafe gescrydde. He gemunde þa his cwydes
with this garment clothed He remembered then his saying
þe he cwæð on his godspelle. þæt þæt ge doð on
which he said in his gospel that which ye do in
minum naman anum of þysum læstum. þæt ge doþ me
my name to-one of these least that ye do to-me
sylfum. and forþi he geswutelode hine sylfne martine
self and therefore he revealed him self to-Martin
on swefne mid þam reafe þe se þearfa underfeng
in dream with the garment which the needy-man received
for his naman on ǽr. Se halga wer swa-þeah næs
for his name — before The holy man nevertheless not-was
ahafen þurh þa gesihþe. ac godes godnysse he oncneow
lifted-up through the vision but of-god goodness he perceived
on his weorce. and þa þa he wæs eahtatyne wintre.
in his work and then when he was eighteen winters
he wearð gefullod on gode. nolde þeah git forlætan. for
he was baptized in god would-not though yet forsake for
his leofan ealdormenn. þone folclican campdom. ac for his
his dear ealdorman the common warfare but for his
benum swa wunode twa gear fullice. siððan he gefullod
prayers so dwelt two years fully after he baptized
wæs.
was
Hwæt ða færlice wearð þæs fyrlenan leodscipes onræs 94
Lo then suddenly was of-the distant nation onrush
into gallias. and Iulianus se casere gegaderode his here.
into gaul and Julian the emperor gathered his army
and began to gifenne. ælcum his cempum cynelice sylene.
and began to give to-each his soldiers royal largesse
swa swa hit ge-wunelic wæs. Þa wende martinus þæt he
so as it customary was Then supposed Martin that he

þa wel mihte wilnian æt þam casere þæt he of þam
then well could desire of the emperor that he from the
campdome þa cuman moste. him ne ðuhte na fremfullic
warfare then come might him not seemed — profitable
þæt he fenge to þære gife. and syððan ne campode mid
that he took to the gift and afterward not fought with
þam casere forð. He cwæð þa to þam arleasan. oð
the emperor further He said then to the impious-one until
þis ic campode þe. ge-þafa nu þæt ic gode campige
this I fought for-thee allow now that I for-god fight
heonon-forð. and under-fó þine gife. se ðe feohte mid
henceforth and let-receive thy gift he who fights with
ðe ic eom godes cempa ne mot ic na feohtan. Ða
thee I am of-god soldier not may I — fight Then
gebealh hine se casere. and cwæð þæt he for yrhðe
angered himself the emperor and said that he for cowardice
þæs to-weardan gefeohtes. na for eawfæst-nysse hine sylfne
of-the coming battle not for piety him self
æt-brude swa þam campdome. Ac martinus unforht to
withdrew so from-the warfare But Martin unafraid to
þam manfullan cwæð. Gif ðu to yrhðe þis telst. and na
the wicked-one said If thou to cowardice this countest and not
to ge-leafan. nu to mergen ic stande on mines drihtnes
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
rood-sign shielded not with red shield or with
helme þurh þæs heres werod Þa het se arlease
helmet through of-the army host Then commanded the impious-one

healdan þone halgan þæt he wurde wæpn-læs aworpen þam
hold the saint that he were weaponless thrown to-the
hæðenum.
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
peace and them selves to-the emperor and all their things to
his anwealde. Hwam twynað lá forði þæt þæs geleaffullan
his power Who doubts o therefore that of-the faithful
weres wære. se sige. þa þa him wæs getiþod þæt he
man were the victory then when to-him was granted that he
wæpenleas nære aworpen þam here. þeah þe se arfæsta
weaponless not-were thrown to-the army though that the merciful
drihten eaþe mihte gehealdan and-sundne his cempan.
lord easily could keep whole his soldier
He æt-bræd þæt gefeoht. þæt furðon næron ge-wemmede
He withdrew the battle that even not-were defiled
martines gesihþa on oðra manna deaðe. Hwilcne oþerne
of-Martin sights with of-other men death What other
sige sceolde ure drihten syllan for his cempan selran
victory should our lord give for his soldier better
þonne þone. þæt nan man ne swulte. ac þæt hí to sibbe
than that that no man — died but that they to peace
fengon.
took
Ða forlet martinus swa he gemynte gefyrn. þone woruldlican 131
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 Hilary the
bisceope on þære burh-scyre þe is pictauis gehaten.
bishop in the city-shire which is poitiers called

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

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

forð þurh-wunode on æwfæstre drohtnunge. and eft us
forth continued in devout life and afterward to-us
þis cydde.
this made-known
Þa þa he com to mediolana. þa ge-mette hé ænne
Then when he came to milan then met he a
deofol on menniscum híwe. and he martinum befrán
devil in human form and he Martin asked
hwider he siðode. Þa sæde him se halga þæt he þider
whither he journeyed Then said to-him the saint that he thither
ferde þe hine drihten clypode. Ða cwæð se scucca
went whither him lord called Then said the demon
sona him to andsware. Swa hwider swa þu færst. oððe
at-once him as answer So whither so thou goest or
swa hwæt swa þu beginst. þe bið wiþer-ræde seo
so what so thou beginnest to-thee is hostile the
deofol. and se halga wer him cwæð to. Drihten me is
devil and the holy man him said to Lord me is
on fultume. ne ondræde ic hwæt man me dó. and se
for help not dread I what one me do and the
deofol þær-rihte fordwán on his ge-sihðe. Martinus þa
devil straightway vanished in his sight Martin then
ferde forð swa he ge-mynte. and his modor ge-bigde
went forth as he intended and his mother turned
to godes biggencgum. and to þam halgan fulluhte.
to of-god worships and to the holy baptism
þeah þe his fæder nolde bugan of þam gedwylde.
though that his father would-not bow from the error
and þeah þurh drihtnes fultum martinus geriht-læhte
and yet through of-lord help Martin corrected
manega of þam folce. Þa asprang geond ealle woruld
many of the people Then sprang throughout all world

arrianes gedwyld. and martinus mid geleafan micclum
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
torments and openly beaten and from the city
adræfed.
driven-out
He ferde þa ongean to italian lande. and on mediolana 188
He went then back to Italian land and in milan
him mynster arærde. forðan-þe se foresæda hilarius was
for-him monastery raised because the aforesaid Hilary was
afaren to wræc-siðe. for þam ylcan ge-dwylde þe þa
gone to exile for the same heresy which then
dwollice asprang. ac þa gedwol-men sona hine adrifon
foolishly sprang but the heretics at-once him drove
þanon. and hé ferde swá þanon to sumum ig-lande gallinaria
thence and he went so thence to a-certain island gallinaria
ge-haten. mid anum halgum mæsse-preoste. se leofode on
called with a holy mass-priest who lived in
wæstene be wyrta morum lange. Martinus þa on þære
desert by of-plants roots long Martin then at the
tide on his mete þigde þa ættrian wyrt. þe elleborum
time in his food ate the poisonous plant which hellebore
hatte. and þæt attor sona hine swiðe þreade fornean to
is-called and the poison at-once him greatly afflicted nearly to
deaðe. ac he feng to his ge-bedum. and eall seo sarnys
death but he took to his prayers and all the pain
him sona fram ge-wát. Þa æfter sumum fyrste þa ða
him at-once from departed Then after some time then when
he of-axod hæfde þæt se halga hilarius ham cyrran moste.
he learned had that the holy Hilary home return might

of þam wrec-siðe. þa ge-wende he to him. and he mid
from the exile then went he to him and he with
arwurðnysse hine eft under-feng. and martinus ða siððan
honor him again received and Martin then afterward
him mynster þær arærde. gehende þære byrig. þe is
for-him monastery there raised near the city which is
gehaten pictauis.
called poitiers

207 Ða com an ge-cristnod man and ge-cuð-læhte to martine.
Then came a catechumen man and became-acquainted with Martin
and wunode mid him wolde his lare underfón 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
unbaptized at-once and the holy Martin not-was at home
þa hwile. Ða gebroþra sarige þa sæton ofer þæt lic.
the while The brothers sorrowful then sat over the body
and martinus com þa micclum dreorig. and het hi
and Martin came then greatly sad and commanded them
gan út and be-hæpsode þa duru. and astrehte hine sylfne
go out and bolted the door and stretched him self
sona ofer þone deadan biddende his drihten þæt he þone
at-once over the dead-one praying his lord that he the
deadan arærde. Þa æfter sumum fyrste he ge-fredde on
dead-one raised Then after some time he felt in
his mode. þæt godes miht wæs towerd. and he astod
his mind that of-god might was present and he stood
þa up an-bidigende unforht his bena tiða. Þa æfter
then up awaiting unafraid of-his prayers granting Then after
twam tidum astyrode se deada eallum limum. and lociende
two hours stirred the dead-one with-all limbs and looking

wæs. Þa clypode martinus micclum þancigende gode. and
was Then called Martin greatly thanking god and
þa þe þær-ute stodon instopon sona swiðe ablicgede.
those who there-outside stood stepped-in at-once greatly amazed
þæt hi gesawon þa libban þone þe hi ær for-leton
that they saw then living him whom they before left
deadne. He wearð þa sona ge-fullod. and he siððan
dead He was then at-once baptized and he afterward
leofode manega gear. and mannum sæde þæt he to þæs
lived many years and to-men said that he to of-the
hextan deman heh-setle wære gebroht. and þær him wæs
highest judge high-seat were brought and there him was
ge-demed to dimre stowe. þær he unrot wunode. mid
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
gecyd 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
to life back and to-Martin given and it was then
swa.
so
Þa asprang martines hlisa geond þæt land wide. þæt 237
Then sprang of-Martin fame throughout the land widely that
se þe halig wæs on weorcum. wære apostolic wer
he who holy was in works were apostolic man
ge-lyfed.
believed

239 Eft æfter sumum fyrste ferde se halga wer ofer sumes
Again after some time went the holy man over of-a-certain
þegenes land lupicinus gehaten. Þa gehyrde he feorran
thane land Lupicinus called Then heard he from-afar
færlice hream. wependre meniu. and he wearð þa ge-stedegod
suddenly cry of-weeping multitude and he was then stopped
befrinende georne hwæt þæt fær-lices wære. Him wearþ
asking eagerly what the sudden-thing were Him was
þa ge-sæd þæt sum unge-sælig man hine sylfne ahenge.
then said that a-certain unhappy man him self hanged
of þære hiw-rædene. and swa hangigende hine sylfne
of the household and so hanging him self
adydde. Martinus þa inn-eode þær se man læg dead.
killed Martin then went-in where the man lay dead
and adræfde ut ealle þa meniu. and hine sylfne astrehte
and drove out all the multitude and him self stretched
ofer þone sawl-leasan lichaman. sume hwile on ge-bedum.
over the soulless body some while in prayers
and he sona ge-edcucode. and mid geornfulre elnunge
and he at-once revived and with eager zeal
up arisende wæs. and nam martinus swiþran hand [and]
up rising was and took of-Martin right hand and
mid him astod and forð-stop mid him. on þæs folces
with him stood and stepped-forth with him in of-the people
gesihðe.
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.
Martin were as bishop consecrated for their city-shire
ac martinus nolde ut of þam mynstre na hwider. oþ
but Martin would-not out from the monastery — anywhere until

þæt sum his neh-gebura gesohte his fet sæde þæt his wif
that a-certain his neighbor sought his feet said that his wife
lage swiðe ge-brocod. and begeat þa un-eaþe þæt he ut
lay very afflicted and got then with-difficulty that he out
ferde. and seo burh-waru cepte hwænne he ut come. and
went and the city-folk watched when he out came and
gelæhton hine sona. and gelæddon to þære byrig turonia
seized him at-once and led to the city tours
gehaten þæt he wurde gehadod. Þa clypode eall seo
called that he were consecrated Then called all the
meniu and cwædon an-modlice þæt martinus wære wyrðe
multitude and said unanimously that Martin were worthy
þæs hades. and ge-sælig sacerd to swilcum bisceop-dome.
of-the order and blessed priest for such bishopric
Þær wæron bisceopas of gehwilcum burgum to þære
There were bishops from each cities at the
ge-corennysse. þa wið-cwædon hí sume þæt martinus nære
election then gainsaid they some that Martin not-were
wyrðe swa miceles hades. for his wacum gyrlum. and þær
worthy of-so great order for his mean garments and there
wið-cwæð swiþost an þæra bisceopa defensor gehaten. ac
gainsaid most one of-the bishops Defensor called but
he wearð gescynd þurh godes seþunge. Þa sceolde man
he was confounded through of-god testimony Then must one
rædan sume rædinge him æt-foran. ac se rædere wæs utan
read some reading them before but the reader was outside
belocen. þa ge-læhte sum preost ænne sealtere sona.
locked then seized a-certain priest a psalter at-once
and þæt ærest gemette rædde him æt-foran þæt wæs þis
and that first met read them before that was this
fers.
verse

277 Of unsprecendra muþe. and sucendra þu ful-fremedest þin
From of-unspeaking mouth and of-sucking thou perfectedst thy
lof drihten for þinum feondum. þæt þu towurpe feond
praise lord for thy enemies that thou overthrow enemy
and defensor. Sona swa his fers wæs æt-foran him geræd.
and defender As-soon as its verse was before them read
þa wearð þæt folc astyrod onswiðlicum hreame. þæt godes
then was the people stirred with-violent cry that of-god
sylfes seðung þær geswutelod wære. and defensor mihte
self testimony there revealed were and Defensor could
his mán þær to-cnawan. and þæt god wolde wyrcan
his wickedness there perceive and that god would work
his lof on þam un-scæðigan martine. and gescyndan
his praise in the innocent Martin and confound
defensor. Þa under-feng se halga wer bisceop-hadunge
Defensor Then received the holy man bishop-consecration
þær. and þone hád swa ge-heold. swa hit is unsecgendlic.
there and the order so held as it is unspeakable
mid þære ylcan an-rednysse. þe he ær onwunode. mid
with the same constancy which he before in-dwelt with
þær ylcan eadmodnysse. and mid þam ærran reafe. and
the same humility and with the former garment and
swa he wæs ge-fylled mid ge-þungen-nysse. and mid þæs
so he was filled with excellence and with of-the
hades. wurð-scype. þæt he mid weorcum gefylde ge þone
order dignity that he with works fulfilled both the
bisceop-dóm. mid eallum wurð-scipe. ge þone munuc-hád
bishopric with all dignity and the monk-hood
betwux mannum ge-heold. He wæs soðfæst on dome.
among men held He was truthful in judgment
and est-ful on bodunge. arwurð-ful on þeawum. and
and devout in preaching venerable in manners and

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

seo stow wæs swa digle þæt he ne ge-wilnode nanes oþres
the place was so secret that he not desired any other
wæstenes. On ane healfe þæs mynstres wæs an ormæte
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
lay on other side so that one not could to the
mynst[r]e cuman butan þurh ænne pæð þæt he in-ganges
monastery come except through one path that he entrance
bæde.
asked
320 Hund-eahtatig muneca on þam mynstre wunodon under
Eighty monks in the monastery dwelt under
martines lareow-dome mærlice drohtnigende. and ealle heora
of-Martin teacher-dom gloriously living and all their
þincg him wæron gemæne. and þær nan man næfde
things them were common and there no man had
nan þing synderlices. ne hi cepes ne gymdon. ne naht
any thing private nor they trade — heeded nor aught
syllan ne moston. buta þam anum þe heora big-leofan
sell — might except those only who their sustenance
forð dydon. ne moste þær nan broðor begán nænne
forth did not might there any brother practice any
cræft. buton he hine ge-bæde. oððe béc write. Þa wæron
craft unless he him prayed or books wrote Then were
gebysgode þa yldran ge-broðra on singalum gebedum. and
busied the elder brothers in continual prayers and
seo iuguð wrat. and wunodon on stilnysse. swa swa him
the youth wrote and dwelt in stillness so as them
gewissode martinus. At-somne hi æton on ge-settum timan.
guided Martin Together they ate at set time

and hi wines ne gymdon buton wan-halum mannum.
and they wine not heeded except for-sick men
and manega þær hæfdon hæran to lice. and þær hnesce
and many there had haircloths to body and there soft
gewæda. wæron to læhtre getealde. Æþel-borene weras þær
garments were for vice counted Noble-born men there
wunodon on þam mynstre. þe wæron estlice afedde. ac
dwelt in the monastery who were delicately brought-up but
hi gewyldon hi swa-þeah to þære ylcan stiðnysse þe
they subdued them nevertheless to the same strictness which
þær stod on þam mynstre. and manega we ge-sawon
there stood in the monastery and many we saw
siððan of þam bisceopas. Lá hwilc burhscír wæs þe nolde
afterward of them bishops O what city-shire was that would-not
bisceop geceosan of martines mynstre. for his mærum
bishop choose from of-Martin monastery for his glorious
gebysnungum.
examples
Đær wæs þa ge-hende þam halgan mynstre swilce an 341
There was then near the holy monastery as-if a
halig stow swyðe gewurðod fram folces mannum. swilce
holy place greatly honored by of-people men as-if
ðær martyres lagon. and þa ærran bisceopas arwurðoden
there martyrs lay and the former bishops honored
þa stowe. and þær weofod ge-halgodon wolice swa-ðeah.
the place and there altar hallowed wrongly nevertheless
Martinus ða ne ge-lyfde þam leasum ge-dwimore. ac
Martin then not believed the false delusion but
axode smealice þa yldostan preostas þæs martyres naman.
asked closely the eldest priests of-the martyr name
oþþe hwænne he ge-martyrod wære. ac heora nan nyste
or when he martyred were but of-them none knew

nan gewis be þam. Þa nolde martinus ge-neosian
any certainty about that Then would-not Martin visit
þa stowe. ne þam folce ne lyfde. ac fór sume dæg
the place nor the people — believed but went a-certain day
tó mid feawum ge-broþrum. and stód æt þære byrgene.
to with few brothers and stood at the tomb
biddende þone ælmihtigan god. þæt he be þam geswutelode
praying the almighty god that he about that revealed
hwæt he soþlice wære. oððe hwilcere geearnunge þe
what he truly were or of-what merit who
þær bebyrged wæs. and ge-wurðod oþ þæt. Þa be-seah
there buried was and honored until that Then looked
se halga wer to his wynstran healfe. and geseah þær
the holy man to his left side and saw there
standan ane atelice sceade. and sæde þæt he wære
stand a horrible shade and said that he were
ofslagen for ðyfþe. and on wite wunode. na on wuldre
slain for theft and in torment dwelt not in glory
mid martyrum. and wære gewurðod wolice fram þam
with martyrs and were honored wrongly by the
folce.
people
361 Hit wæs wundorlic swa-þeah þæt hine swutollice
It was wonderful nevertheless that him clearly
ge-hyrdon ealle þe ðær wæron. ac hi ne ge-sawon
heard all who there were but they not saw
hine butan martinus ana þe hit him eallum sæde.
him except Martin alone who it to-them all said
He het sona þa awæg dón þæt weofod of
He commanded at-once then away take the altar from

þære stowe. and þæt folc alysde fram þam leasum
the place and the people freed from the false
ge-dwylde.
error
Æft on sumne sæl siðode martinus on his bisceop-rice. 366
Again at a-certain time journeyed Martin in his bishopric
þa bær man þær an líc anes hæðenes mannes þæt hi
then bore one there a body of-a heathen man that they
hine be-byrigdon. Ða be-heold martinus þa hæðenan feorran.
him buried Then beheld Martin the heathens from-afar
and wende þæt hi bæron swa swa heora gewune wæs
and supposed that they bore so as their custom was
heora deofol-gild dwollice ofer heora land. and worhte
their devil-idol foolishly over their land and made
þa rode-tacn wiþ þæs folces werd. and bead him
then rood-sign toward of-the people -ward and commanded them
on godes naman þæt hi hit ne bæron na furðor. ac
in of-god name that they it not bore — further but
aledon þa byrðene. and þa bær-men sona stede-fæste
laid-down the burden and the bearers at-once steadfast
stodon. swilce hi astifode wæron. Þær mihte wundrian
stood as-if they stiffened were There could wonder
se ðe wære gehende hu þa earman bær-menn gebundene
he who were near how the wretched bearers bound
to eardan wendon hi abutan. woldon forð gán. ac ða
to earth turned them about would forth go but then
þa hi ne mihton of þære moldan astyrian. þa asetton
when they not could from the mold stir then set
hí þæt lic. and beseah ælc to oþrum swiðe wundrigende.
they the body and looked each to other greatly wondering
hwi him swa ge-lumpe. Ac þa þa martinus oncneow
why them so befell But then when Martin perceived

þæt hí mid lice ferdon na mid deofol-gilde. þa dyde
that they with body went not with devil-idol then put
he up his hand. and sealde him leafe to siþigenne
he up his hand and gave to-them leave to journey
forð. and þæt líc to berenne to byrgene. swa swa hí
forth and the body to bear to burial so as they
ge-mynton.
intended
386 Ðus se halga bisceop geband hí mid worde.
Thus the holy bishop bound them with word
and eft þa ða he wolde let hí awæg
and afterward then when he would let them away
gán.
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 þin-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
heathen-worshipers to-the saint gainsaid said that they
ne mihton on heora mode findan. þæt he þæt treow
not could in their mind find that he the tree
for-curfe. þeah ðe he heora templ towurpe. Ða cwæð
cut-down though that he their temple threw-down Then said
se halga bisceop þæt on þam beame nære nan synderlic
the holy bishop that in the tree not-were any special
halignyss. and sæde þam hæþenum þæt hi swiðor sceoldon
holiness and said to-the heathens that they rather should

þone soðan god wurðian. and aheawen þæt treow þe
the true god worship and hew-down the tree which
wæs ge-halgod deofle. Þa cwæð an ðæra hæþenra to
was hallowed to-devil Then said one of-the heathens to
þam halgan bisceope. Gif þu ænigne truwan hæbbe on
the holy bishop If thou any trust have in
þinum gode. we for-ceorfað þæt treow. and þu hit
thy god we cut-down the tree and thou it
feallende under-foh. and gif þin god is mid ðe. þu
falling receive and if thy god is with thee thou
gæst aweg gesund. Martinus ða unforht fæste on god
goest away sound Martin then unafraid firmly in god
gebyld be-het þæt he wolde mid weorcum þæt ge-fyllan.
emboldened promised that he would with works that fulfill
Hi þa ealle glæd-mode begunnon to ceorfenne þone
They then all glad-minded began to cut the
heagan pin-beam. and he wæs a-hyld on ane healfe þæt
high pine-tree and it was inclined on one side that
man eaðe mihte witan hwider he sigan wolde. and hi
one easily could know whither it sink would and they
setton martinum þær-foran ongean. þæt he hine offeallan
set Martin there-before opposite that it him fall-on
sceolde.
should
Þa wæron his munecas wundorlice afyrhte. and nan 411
Then were his monks wonderfully afraid and no
oðer ne wendon buton he wurde ðær of-hroren. and
other — supposed but he were there crushed and
se beam þa feallende beah to martine. Martinus þa
the tree then falling bent to Martin Martin then
unforht ongean þæt feallende treow worhte rode-tacn. and
unafraid against the falling tree made rood-sign and

hit wende þa ongean. swilce hit sum færlic þoden
it turned then back as-if it a-certain sudden whirlwind
þydde under-bæc. swa þæt hit of-feol for-nean þæs folces
drove backward so that it fell-on nearly of-the people
micelne dæl. þe þær orsorge stodon. Þa hrymdon þa
great part who there free-from-care stood Then cried the
hæþenan mid healicre wunðrunge. and þa munecas weopan
heathens with high wonder and the monks wept
for þære wundorlican blysse. and hi ealle cristes naman
for the wonderful bliss and they all of-christ name
clypodon mid herunge. and eall se leod-scipe to geleafan
called with praise and all the nation to faith
þa beah. To þam swiðe hi wurdon þurh þæt wundor
then bowed To that greatly they were through the wonder
gecyrrede. þæt hi geond eall þæt land mid ge-leafan
converted that they throughout all the land with faith
a-rærdon cyrcan. and mynstra. and martinus æfre swa
raised churches and monasteries and Martin ever so
hwær swa he þa deofol-gild to-wearp. swa worhte he
where so he the devil-temples threw-down so built he
cyrcan.
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
he at-once fire on the fiendish temple that it with-broad
lige brastligende hreas. Þa wende þæt fyr forð mid þam
flame crackling fell Then turned the fire forth with the
winde to anum þære huse. þe þær ge-hendost stód. ac
wind to one of-the house which there nearest stood but
martinus mid ofste uppon þæt hus astah. and sette hine
Martin with haste upon the house ascended and set him

sylfne ongean þone swegendan fyr. Þær mihte wundor
self against the roaring fire There could wonder
ða geseon. se ðe wære gehende. hu se wínd. and se
then see he who were near how the wind and the
líg. wunnon him betwinan. se wind bleow ðone líg. ac
flame strove them between the wind blew the flame but
he wand ongean for-beah þone halgan wer þe on þam
it turned back avoided the holy man who in the
huse wæs. and þæt án for-bærnde þe him be-boden
house was and that alone burned which it commanded
wæs.
was
Eft on sumere wic ðe wæs librosum ge-haten. wolde se 439
Again in a-certain village which was levroux 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 deoflum þa forwyrndon þa hæþenan
house honored to-the devils then refused the heathens
þam halgan were þæs. and hine adræfdon ge-drefedne þanon.
the holy man that and him drove troubled thence
Þa ferde martinus na swyðe feor þanon and scrydde hine
Then went Martin not very far thence and clothed him
mid hæran and mid axan bestreowode fæstende þry dagas.
with haircloth and with ashes strewed fasting three days
and his drihten bæd. þæt he mid heofon-licre mihte þæt
and his lord asked that he with heavenly might the
hæðene templ þa þa he mid his cræfte hit to-cwysan ne
heathen temple then when he with his craft it crush not
mihte. Æfter ðam fæstene him comon færlice to twegen
could After the fast him came suddenly to two
scinende englas. mid sperum and scyldum. swilce on
shining angels with spears and shields as-if in

gelicnysse heofonlices werodes, secgende þam halgan þæt se
likeness of-heavenly host saying to-the saint that the
hælend hi sende þæt hí þæt cyrlisce folc afligan sceoldon.
savior them sent that they the rustic people put-to-flight should
and martine fultumian þæt hi ne mihton wið-standan.
and Martin help that they not could withstand
Martinus þa ferde to þære fore-sædan deofol-gilde. and
Martin then went to the aforesaid devil-temple and
mid þæra engla fultume mannum onlocigendum þæt tempel
with of-the angels help to-men looking-on the temple
eall to-wearp. and þa weofode to duste. ealle þa anlicnyssa
all threw-down and the altars to dust all the images
heora arwurðra goda. Þa ne mihton þa hæðenan martine
of-their honored gods Then not could the heathens Martin
wið-cweðan. ac þurh þa god-cundan mihte micclum wurdon
gainsay but through the divine might greatly were
afyrhte, and gelyfdon on god. mid ge-leafan clypigende.
afraid and believed in god with faith calling
þæt se god wære to wurþigenne þe se halga wer
that the god were to worship whom the holy man
bodode. and heora godas to forlætenne þe him fremion ne
preached and their gods to forsake who them profit not
mihton.
could

464 Hwilon on sumere tide swa swa us segð seo racu
Once at a-certain time so as to-us says the narrative
to-wearp se halga bisceop sum swiþlice hæþengild. þa
threw-down the holy bishop a-certain mighty heathen-temple then
sáh him ón sona þæt cyrlisce folc swyðe wedende swa
rushed him on at-once the rustic people very raging so
swa hi wæron hæþene. and heora án sona his swurd
as they were heathen and of-them one at-once his sword

ateah. Se bisceop him to-geanes bræd of his ceppan. and
drew The bishop him against drew off his cloak and
a-þenode his swuran þam sleandum hæþenum, and se
stretched his neck to-the striking heathen and the
hæþena ða. þa þa he hine slean wolde. þa feoll he
heathen then then when he him slay would then fell he
under-bæc mid fyrhte for-numen. and bæd him forgifennysse
backward with fear seized and asked him forgiveness
æt þam halgan bisceope. Þysum weorce wæs sum oþer
from the holy bishop To-this work was a-certain other
gelíc þa þa he eac towearp sum oðer hæþen-gild. þa
like then when he also threw-down a-certain other heathen-temple then
sloh sum hæþen man to þam halgan were. ac mid þam
struck a-certain heathen man to the holy man but with the
swenge hæpte þæt swurd him of handum. and ne mihte
blow slipped the sword him from hands and not could
nan hit næfre syððan findan. Witodlice for-oft þa þa
any it ever afterward find Certainly very-often then when
him wið-cwædon þa hæþenan þæt he heora hæþen-gild
him gainsaid the heathens that he their heathen-temple
swa hux-lice ne to-wende. þa bodode he him swa
so contemptuously not overturned then preached he them so
lange þone soðan ge-leafan. oð-þæt he ge-liþe-wæhte. to
long the true faith until he made-pliant to
geleafan heora wurðfullan templ. Swa micele mihte he
faith their honored temple So great might he
hæfde menn to ge-hælenne. þæt nan adlig man naht
had men to heal that no sick man aught
eaðe him to ne com. þæt he ne wurde sona wundorlice
easily him to — came that he not were at-once wonderfully
gehæled.
healed

487 On treueris wæs sum mæden swiðlice ge-untrumod licgende
In trier was a-certain maiden severely sickened lying
on paralisin. oððæt hire lima ealle wurdon adeadode. and
in paralysis until her limbs all were deadened and
heo unwene læg. Þa wearþ ge-cydd þam fæder þæt
she hopeless lay Then was made-known to-the father that
martinus come þa into þære byrig. and he arn to þam
Martin came then into the city and he ran to the
halgan. and ge-sohte his fét mid swyðlicum wope biddende
saint and sought his feet with great weeping asking
þone bisceop þæt he hi bletsode. ic ge-lyfe he cwæð.
the bishop that he her blessed I believe he said
þæt heo libbe þurh þe. Martinus þa cwæð. þæt hit his
that she live through thee Martin then said that it his
mihta næron to swilcere dæde. ac se fæder ne ge-swác hine
powers not-were for such deed but the father not ceased him
to biddenne mid wope oþþæt þa oþre bisceopas þe mid
to ask with weeping until the other bishops who with
martine wæron gemacodon þæt he eode to þam licgendan
Martin were caused that he went to the lying
mædene. and ormæte meniu þær-ute and-bidode hwæt se
maiden and enormous multitude there-outside waited what the
bisceop don wolde. Þa astrehte martinus to moldan his
bishop do would Then stretched Martin to mold his
lima. and gehalgode siððan sumne dǽl eles and dyde on
limbs and hallowed afterward some part of-oil and put in
þæs mædenes muð. and heo mihte þa spræcan. and ealle
of-the maiden mouth and she could then speak and all
hire lima endemes cucodon. and heo ða hál arás þam
her limbs together revived and she then whole arose to-the
folce onlocigendum
people looking-on

Ða wæs sum heah-þegen gehaten tetradius. and his 506
Then was a-certain high-thane called Tetradius and of-his
þeowa manna an wæs þearle awed. þa bed he þone
servant men one was exceedingly mad then asked he the
halgan þæt he his hand him onsette. Martinus þa hét
saint that he his hand him set-on Martin then commanded
þa þone man him to lædan. ac nan man ne dorste
then the man him to lead but no man — dared
to þam deofol-seocan gán forþan-ðe he wundorlice wedde.
to the devil-sick go because he wonderfully raged
mid þam muþe. and elcne wolde teran þe him in
with the mouth and each would tear who him into
to-eode. Tetradius þa sylf com. and gesohte þone halgan
went Tetradius then self came and sought the saint
biddende eadmod-lice þæt he to þam earman eode. Þa
asking humbly that he to the wretch went Then
cwæð se halga wer þæt he to his huse gan nolde
said the holy man that he to his house go would-not
hæþenes mannes and manfulles lifes. Se hæðena þegen
of-heathen man and of-wicked life The heathen thane
þa behet þam halgan were þæt he wolde cristen beon.
then promised the holy man that he would Christian be
gif se cnapa wurde hal. and martinus sona siðode to
if the boy became whole and Martin at-once journeyed to
þam wodan. and his hand him on asette. and gescynde
the mad-one and his hand him on set and confounded
þone deofol fram þam gewitleasum men. and he wearð
the devil from the witless man and he became
sona hál. Tetradius ða sona þa he þæt ge-seah. gelyfde
at-once whole Tetradius then at-once when he that saw believed
on urne drihten. and let hine cristnian. and æfter lytlum
in our lord and let him christen and after little

fyrste he wearð gefullod. and martinum wurðode mid
time he was baptized and Martin honored with
wu[n]dorlicre lufe. forþan-ðe he wæs ealdor witod-lice his
wonderful love because he was author truly of-his
hæle.
health
527 On ðære ylcan tide on þam ylcan fæstene eode martinus
At the same time in the same fortress went Martin
to anes mannes huse. þa æt-stod he færlice æt-foran þam
to of-a man house then stood he suddenly before the
þrex-wolde. cwæð þæt he egeslicne feond on þam incofan
threshold said that he terrible fiend in the inner-room
gesawe. Martinus þa het þone hetolan deofol. þæt he
saw Martin then commanded the hostile devil that he
þanon ge-wite. and he wearð þa yrre gelæhte ænne mannan
thence depart and he became then angry seized a man
and wearð him on-innan. of þæs þegenes hiwrædene. and
and got him within of of-the thane household and
he þearle þa wedde. and began to toterenne þa þe
he exceedingly then raged and began to tear those whom
he to mihte. Þa fleah seo hiw-ræden. and þæt folc eac
he to could Then fled the household and the people also
swá. ac martinus eode ðam wodan men togeanes het
so but Martin went the mad man toward commanded
hine sona standan. and he stod þa gynigende. and þywde
him at-once stand and he stood then gaping and threatened
mid muþe þæt he martinum abite. Þa dyde martinus on
with mouth that he Martin bit Then put Martin in
muð þam wodan his agenne fingras. and het hine
mouth of-the mad-one his own fingers and commanded him
fretan gif he ænige mihte hæfde. ac he wið-bræd þa
devour if he any might had but he drew-away the

ceaflas fram þære halgan handa. swilce fram hatan isene.
jaws from the holy hand as-if from hot iron
Ða adræfde se halga wer þone hetolan deofol of þam
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
which Martin touched but foully went through his bowel
ut.
out
Betwux þam þe se bisceop on þære byrig wunode. 548
Between that that the bishop in the city dwelt
þa cydde man geond þa burh þæt þær cuman
then made-known one throughout the city that there come
wolde tó. onsigendan here. and hergian þa burh. Þa
would to attacking army and harry the city Then
wearð eall seo burh-waru wundor-lice afyrht for þæs
was all the city-folk wonderfully afraid for of-the
heres ogan. þa het martinus sona him læden to
army terror then commanded Martin at-once him lead to
ænne wodne man. and he wearð him to ge-læd. Se
a mad man and he was him to led The
halga wer ða het þone wodan secgan gif hit
holy man then commanded the mad-one say if it
soð wære be ðam onsigendan here. Þa andette se
true were about the attacking army Then confessed the
deofol þurh þæs ge-drehtan muð þæt six-tyne deofle
devil through of-the afflicted-one mouth that sixteen devils
wæron þe worhton þisne hlisan. and to-seowon geond
were who wrought this rumor and sowed throughout
þæt folc. þæt hi afligdon martinum þurh ðone ogan
the people that they put-to-flight Martin through the terror

swa of þære byrig. and hit eall wære leas be þam
so from the city and it all were false about the
onsigendan here þa se fula gast þis sæde þa wæron hí
attacking army when the foul spirit this said then were they
orsorge.
free-from-care
562 Martinus hwilon ferde mid micelre meniu to parisian
Martin once went with great multitude to paris
byrig. and þa þa he binnan þæt get com. Þa wæs
city and then when he within the gate came Then was
þær sum hreofla wundorlice to-hroren eallum mannum
there a-certain leper wonderfully decayed to-all men
an-þræclic. ac martinus hine cyste. and his blet-sunge
terrible but Martin him kissed and his blessing
hine sealde. and he sona wearð hal. and com þæs
him gave and he at-once became whole and came after-that
on mergen to martine blyðe mid ge-halre hyde. his
in morning to Martin blithe with whole skin his
hæle ðancigende. Oft wurdon eac ge-hælede fela untrume
health thanking Often were also healed many sick
mén þurh his reafes fnæda. þe fela men of-atugon.
men through of-his garment fringes which many men drew-off
and bundon on þa seocan. and him wæs bet sona.
and bound on the sick and them was better at-once
Eac swilce of his bedstrewe man band on anne wodne.
Also likewise of his bed-straw one bound on a mad-one
þa ge-wat se deofol him of. and he his ge-wit
then departed the devil him from and he his wit
under-feng.
received

Arborius wæs gehaten sum heah-þegen on þam lande. 574
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
laid on her breast then when to-her hottest was and she
wearð hal sona. Þa wearð se fæder swa onbryrd. þæt
became whole at-once Then was the father so stirred that
he sona be-hét gode hire mægþ-hád and hi to martine
he at-once promised to-god her maidenhood and her to Martin
brohte. þæt he his agene mihte on þam mædene oncneowe.
brought that he his own might in the maiden perceived
ne he eac nolde þæt anig oðer man sceolde hire hád
nor he also would that any other man should her order
on sættan. butan se halga martinus. Sum wer hatte
on set but the holy Martin A-certain man was-called
paulinus þe wel þeah on gode syððan. þa wurdon his
Paulinus who well throve in god afterward then were his
eagan yfele ge-hefegode. mid toswollenum breawum. and
eyes badly burdened with swollen brows and
swið-licum myste swa þæt his seon swyðe þeostrodon.
great mist so that his pupils greatly darkened
þa hrepode martinus mid anre swingan. and eall seo
then touched Martin with a stroke and all the
sarnis him sona fram gewat. and se mist samod þurh
pain him at-once from departed and the mist together through
martines hrepunge. He wæs swiðe welig man. ac he
of-Martin touching He was very wealthy man but he

wearð swa onbryrd þæt he ealle his æhta endemes
became so stirred that he all his possessions together
beceapode. and dælde eall þearfum for his drihtnes
sold and dealt all to-needy for of-his lord
lufon.
love
595 Þa herode martinus þæs mannes dæda swyðe. and
Then praised Martin of-the man deeds greatly and
oþrum to bysne sealde oft secgende be him.
to-others as example gave often saying about him
þæt he on þam timan gefylde fægere þone cwyde.
that he in the time fulfilled fairly the saying
þe ure drihten cwæð to sumum rican men. far
which our lord said to a-certain rich man go
and syle ealle þine æhta. and dæl þæt wurð
and sell all thy possessions and deal the price
þearfum. þonne hæfst þu gold-hord on heofonan
to-needy then hast thou gold-hoard in of-heaven
rice.
kingdom
601 On sumere tide martinus stah to anre up-flora.
At a-certain time Martin climbed to an upper-floor
þa wæron þære hlæddre stapas alefede on ǽr. and
then were of-the ladder steps weakened — before and
toburston færinga þæt he feol adune. and mid manegum
burst suddenly that he fell down and with many
wundum ge-wæht wearð swiðe. swa þæt he seoc
wounds weakened was greatly so that he sick
læg on his synderlican inne. On þære nihte him
lay in his private chamber In the night him
com an engel to him sylfum onlocigendum. and his
came an angel to him self looking-on and his

lima smyrode mid halwendre sealfe. and he sona
limbs anointed with healing salve and he at-once
þæs on mergen hal forð-eode. swilce he untrum
after-that in morning whole went-forth as-if he sick
nære.
not-were
Maximus se casere þe wæs on martinus dæge. gelaðede 610
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
he were his table-companion then withheld he himself ever from
his ge-beorscipe. cwæð þæt he ne mihte his gemetta
his feast said that he not could his table-companion
beon þe anne casere ofsloh. and oþerne aflymde. Þa
be who one emperor slew and another put-to-flight Then
andwyrde maximus martine and cwæð. þæt he næfre
answered Maximus Martin and said that he never
sylf-willes þone anweald ne under-fenge. ac wære fram
voluntarily the power — received but were by
his cempum gecoren unþances to ðam cyne-dome. and
his soldiers chosen unwillingly to the kingdom and
wið-cweðan ne mihte. and þæt he on-gean godes willan
gainsay not could and that he against of-god will
winnan ne mihte. and forþy mid wæpnum hine werian
fight not could and therefore with weapons himself defend
sceolde. cwæð eac þæt nan man nære fram him ofslagen
should said also that no man were by him slain
buton þam anum þe him onfeohtende wæron. Þa wearð
except those only who him attacking were Then was
martinus mid þæs caseres beladunge. and eac þurh his
Martin with of-the emperor excuse and also through his

bene. gebiged to his ge-reordunge. He nolde næfre lyffettan
prayer bent to his feasting He would-not ever flatter
ne mid olecunge spræcan ne furðon to þam casere swa
nor with flattery speak nor even to the emperor so
swa his geferan dydon. swa swa he on þam ylcan gereorde
as his companions did so as he at the same meal
geswutelode mid dæde. He sæt to þam casere. and hi
revealed with deed He sat by the emperor and they
swyðe blyðe wæron for martines gereordunge. and man
very blithe were for of-Martin feasting and one
bær þam casere swa swa hit gewunelic wæs wín on anre
bore to-the emperor so as it customary was wine in a
blede.
bowl

632 Þa het he þone byrle beodon martine ærest. wolde
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
drank and to-his mass-priest gave half part of-the
wætan þe wæs on þære blede. for-þan-þe he wiste
liquid which was in the bowl because he knew
þæt he wurþost wæs. æfter him to drincenne. and hí
that he worthiest was after him to drink and they
ealle þæs wundrodon. and mærsodon his anræd-nysse
all that wondered and praised his constancy
geond ealne þone hired. He sæde þa þam casere swa
throughout all the household He said then to-the emperor so
swa him becom siððan. þæt gif he ferde to ge-feohte
as him happened afterward that if he went to battle
swa he gemynte ongean ualentinianum þe he aflymde
as he intended against Valentinian whom he put-to-flight

ær of his cyne-dome. þæt him come sige. ac æfter
before from his kingdom that him came victory but after
lytlum fyrste he sceolde feallan ofslagan. and hit gewearð
little time he should fall slain and it happened
swa swa him gewitegode martinus. He ferde þa siþþan
so as him prophesied Martin He went then afterward
to feohtenne wið þone casere. and on þam forman
to fight against the emperor and in the first
onræse he afligde 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
called and him there slew and afterward to his kingdom
feng.
succeeded
Martinus ferde hwilon to ualentiniane þam casere wolde 650
Martin went once to Valentinian the emperor would
for sumere neode wið hine spræcan. ac his micele mod.
for a-certain need with him speak but his great pride
and his manfulla ge-bedda þe mid arrianiscum gedwylde
and his wicked bedfellow who with Arian heresy
dweligende lyfode. noldon geðafian þam halgan bisceope.
erring lived would-not allow the holy bishop
þæt he infær hæfde his ærende to abeodenne. ac het
that he entrance had his errand to announce but commanded
se arleasa hine utan belucan. forþam-ðe he wiste þæt he
the impious-one him outside lock because he knew that he
wolde þæs biddan þe he tiðian nolde. and tynde þone
would that ask which he grant would-not and insulted the
halgan. Þa com martinus eft embe ða ylcan spræce. to
saint Then came Martin again about the same speech to

þam modigan casere. ac man hine beclysde wiðutan. and
the proud emperor but one him shut outside and
he þa gewende to his ge-wunelican helpe. scrydde hine
he then turned to his customary help clothed him
mid hæran. and mid axum be-streowode. and fæstende
with haircloth and with ashes strewed and fasting
þurh-wunode on singallum gebedum oð-þæt an scinende
continued in continual prayers until a shining
engel on þam seofoþan dæge him com to. and cwæð þæt
angel on the seventh day him came to and said that
he to þam casere ferde. and him ælc get sceolde beon open
he to the emperor went and him each gate should be open
to-geanes. and þæs modigan caseres mod beon geliðegod.
toward and of-the proud emperor mind be softened
Se bisceop þa ferde swa swa him be-bead se engel. and
The bishop then went so as him commanded the angel and
him wearð ge-openod ælc gæt togeanes. oð-þæt he færlice
him was opened each gate toward until he suddenly
stod æt-foran þam casere.
stood before the emperor
671 Þa yrsode se casere for his ingange. and nolde
Then raged the emperor for his entrance and would-not
hine wylcumian. ac þær wearþ godes miht swa þæt
him welcome but there was of-god might so that
heofonlic fyr hangode ofer his setl. and þæt setl ontende.
heavenly fire hung over his seat and the seat kindled
and hine sylfne wolde gif he þe hraðor ne arise.
and him self would if he the sooner not arose
aworpenre reðnysse. and þone bisceop cyste. ablicged
with-cast-off fierceness and the bishop kissed astonished
þurh god. þone þe he ær geteohhode mid teonan
through god him whom he before intended with insult

to for-seonne. He behet þa ge-swicennysse sona þam
to despise He promised then cessation at-once to-the
bisceope. and he him ælces þinges tiþode. ærþan-þe he
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
spoke-to and him many gifts offered but he them receive
nolde.
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 sǽl
familiarly to the saint spoke and at a-certain time
sum engel him sæde hwæt þa oþre bisceopas on heora
a-certain angel to-him said what the other bishops in their
sinoþe spræcon and se halga ða wiste hwæt hi þær
synod spoke and the saint then knew what they there
ræddon þurh þæs engles segene. þeah ðe he sylf þær
counseled through of-the angel saying though that he self there
ne cóme. Þa halgan apostolas petrum and paulum he
not came The holy apostles Peter and Paul he
ge-seah ge-lome. swa swa he sæde him-sylf sulpicio þam
saw often so as he said him-self to-Sulpicius the
writere þe hine axian dorste ælces þinges þe he wolde.
writer who him ask dared each thing which he would
Se ylca sulpicius and sum oðer broðor sæton sume
The same Sulpicius and a-certain other brother sat a-certain
dæg swiðe afyrhte ætforan martines Inne. and he hi
day very afraid before of-Martin Chamber and he them
þær-ute nyste. þa gehyrdon hí motian wið martine lange.
there-outside knew-not then heard they talking with Martin long

and he wæs ana ǽr innan þam huse belocen. Eft þa
and he was alone before within the house locked Again then
ða he ut-eode þa axode sulpicius. and hine eadmodlice
when he out-went then asked Sulpicius and him humbly
bæd þæt he him ge-openian sceolde hwa him wið-spræce.
asked that he him reveal should who him with-spoke
þa wandode he lange him þæt to secgenne. ac he sæde
then hesitated he long to-him that to say but he said
swa-þeah. ic halsige eow nu. þæt ge hit nanum ne secgan.
nevertheless I implore you now that ye it to-none — say
Maria cristes modor com to me hider. mid twam oþrum
Mary of-christ mother came to me hither with two other
mædenum tecla and agne. and na on þisum anum dæge
maidens Thecla and Agnes and not on this one day
ac oft rædlice ær hi comon to me. and he sæde
but often readily before they came to me and he said
him eac hwilc heora wlitu wæs. and hu hi wæron
to-them also what-like of-them beauty was and how they were
ge-scrydde.
clothed
706 Eac swilce þa deofla mid heora searo-cræftum him comon
Also likewise the devils with their cunning-crafts him came
gelome to. and he on-cneow hi æfre. for-þan-þe him
often to and he recognized them ever because to-him
nan deofol ne mihte bediglian hine sylfne. ne on agenre
no devil — could hide him self nor in own
edwiste ne on oþrum hiwe. Mid þusend searo-cræftum
substance nor in other form With thousand cunning-crafts
wolde se swicola deofol þone halgan wer on sume wisan
would the treacherous devil the holy man in some way
beswican. and hine ge-sewen-licne on manegum scin-hiwum
deceive and him visible in many phantoms

þam halgan æteowde. on þæra hæþenra goda hiwe. hwilon
to-the saint showed in of-the heathen gods form sometimes
on ioues hiwe. þe is ge-haten þór. hwilon on mercuries.
in of-Jove form who is called Thor sometimes in of-Mercury
þe men hatað oþon. hwilon on ueneris þære fulan
whom men call Odin sometimes in of-Venus the foul
gyden. þe men hatað fricg. and on manegum oþrum
goddess whom men call Frigg and in many other
hiwum hine bræd se deofol on þæs bisceopes gesihþe.
forms him turned the devil in of-the bishop sight
Martinus þær togeanes mearcode hine sylfne symle mid
Martin there against marked him self ever with
rode-tacn. and sang his ge-bedu unforht þurh-wunigende.
rood-sign and sang his prayers unafraid continuing
and æfre on god truwigende. Þa þa se deofol ge-seah
and ever in god trusting Then when the devil saw
þæt he hine bedydrian ne mihte mid his searo-cræftum.
that he him deceive not could with his cunning-crafts
þa sæde he him hosp-word. and mid manegum talum
then said he to-him scorn-words and with many slanders
hine tynde for-oft. ac he næs gestirod for his leasum
him insulted very-often but he not-was stirred for his false
talum.
slanders
Sume munecas eac þe on þam mynstre wunodon sædan 726
Some monks also who in the monastery dwelt said
to soðan þæt hi swutollice ge-hyrdon. hu se deofol þreade
for true that they clearly heard how the devil rebuked
mid dyrstigum stemnum ðone halgum martinum. for-þam-þe
with presumptuous voices the holy Martin because
he hæfde mid him sume under-fangene. þe synfulle wæron.
he had with him some received who sinful were

and æfter heora fulluhte fela to yfele dydon. and sæde
and after their baptism many to evil did and said
open-lice hwæt heora ælces syn wære. Martinus þa andwyrde
openly what of-them each sin were Martin then answered
þam manfullum deofle. and cwæð þæt þa ealdan synna
the wicked devil and said that the old sins
mid heora ge-cyrrednysse. and beteran drohtnunge. mihton
with their conversion and better life could
beon adylgode. and þurh godes mildheortnysse hi mihton
be destroyed and through of-god mercy they could
beon alysde. fram heora synnum. þa ða hi ge-swicon
be loosed from their sins then when they ceased
yfeles. Se deofol þa clypode and cwæð him to-geanes.
evil The devil then called and said him against
þæt þa leahter-fullan næron nanre miltsunge wurðe. and
that the vicious not-were of-any mercy worthy and
þa þe æne aslidan. þæt hi eft ne sceoldon æt drihtne
those who once slipped that they again not should from lord
habban ænigne miltsunge. Þa cwæð martinus to þam
have any mercy Then said Martin to the
manfullan eft ðus. þeah ðu earming woldest on þisum
wicked-one again thus though thou wretch wouldest in this
end-nextan timan manna ehtnysse geswican. and þine dæda
last time of-men persecution cease and thy deeds
behreowsian. ic on god truwode. þæt ic þe mildsunge
repent I in god trusted that I thee mercy
behete.
promised

Eala hu halig dyrstig-nyss be drihtnes arfest-nysse hé 746
O how holy boldness about of-lord mercy he
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 siþþan com se swicola deofol into 749
At a-certain time again afterward came the treacherous devil into
þam halgan were. þær he on his gebedum wæs. mid
the holy man where he in his prayers was with
purpuran ge-scryd. and mid kynelicum gyrlum. mid gyldenum
purple clothed and with royal garments with golden
cyne-helme. and mid goldfellenum sceon. and mid blyþre
king-helm and with gold-hide shoes and with blithe
ansyne. on micelre beorhtnysse. Þa ne cwæð. heora naðor
countenance in great brightness Then not said of-them either
nan word to oþrum to langere hwile. and þa embe lang
any word to other for longer while and then after long
cwæð se deofol ærest to þam drihtnes men. Oncnaw nu
said the devil first to the of-lord man Know now
martine þone ðe þu gesihst. ic eom crist. þe astah to
Martin him whom thou seest I am christ who descended to
þisre worulde and ic wolde geswutelian me sylfne ærest
this world and I would reveal me self first
þe. Martinus þa suwode. and se swicola eft cwæð.
to-thee Martin then was-silent and the treacherous-one again said
Hwæt twynað þe martine. gelyf. ic eom crist. Þa underget
What doubts thee Martin believe I am christ Then perceived
se halga wer þurh haligne gast. þæt hit se sylfa deofol
the holy man through holy spirit that it the same devil
wæs. na his drihten. and cwæð. Ne sæde na ure drihten
was not his lord and said Not said — our lord

þæt he mid cyne-helme. oððe mid purpuran gescryd. cuman
that he with king-helm or with purple clothed come
wolde to us. and ic ne gelyfe þæt he to us cume buton
would to us and I not believe that he to us come except
on þam ylcan hiwe þe he on þrowode. and butan he
in the same form which he in suffered and unless he
æteowige þa ylcan dolhswaðe þære halgan rode þe he on
show the same wound-scars of-the holy rood which he on
ahangen wæs.
hanged was
770 Se deofol þær-rihte for-dwán swa swa smic. of þæs
The devil straightway vanished so as smoke from of-the
halgan gesihðe. and þæt hus afylde mid ormætum stence.
saint sight and the house filled with enormous stench
þæt man eaðe mihte witan þæt hit se deofol wæs. þe
that one easily could know that it the devil was who
hine dwelian wolde. and þis sæde martinus Sulpicio þam
him lead-astray would and this said Martin to-Sulpicius the
writere.
writer
775 On sumne sæl com se deofol. mid swyðlicre grimetunge.
At a-certain time came the devil with great roaring
into þam halgan were. and hæfde ænne oxan horn on
into the holy man and had an of-ox horn in
hande. and cwæð to martine. Hwær is þin miht nu
hand and said to Martin Where is thy might now
ða ænne man ic ofsloh of þinre hiwrædene nu. and
then one man I slew of thy household now and
wæs his swyðre hand swilce geblodegod. Þa clypode
was his right hand as-if bloodied Then called
martinus his munecas him to. and sæde hwæt se deofol
Martin his monks him to and said what the devil

him swutolode. and het georne secan hwa þær
him showed and commanded eagerly seek who there
ofslagen wære. Wæs ða an hyr-man to wuda afaren.
slain were Was then a hired-man to wood gone
se læg ge-wundod be þam wege samcucu. and he þa
who lay wounded by the way half-alive and he then
sæde þa þa he his oxan ræpte. þa scóc an his
said then when he his oxen bound then shook one his
heafod. and mid þam horne hine þyde. on þæt geweald
head and with the horn him thrust in the groin
swiðe. and he þa sona ge-wat. Fela þing wiste se
greatly and he then at-once departed Many things knew the
halga wer on ár lange ær hi ge-lumpon. and þam
holy man — before long before they happened and to-the
geleaf-fullum munecum sæde þa þing þe him geswutelode
faithful monks said the things which him revealed
wæron. and hit syþþan swa á eode swa he him ær
were and it afterward so ever went as he to-them before
sæde.
said
Anatolius hatte sum hiwigende munuc iunglicre ylde 792
Anatolius was-called a-certain pretending monk of-youthful age
se wunode sume hwile wið martines mynster mid
who dwelt some while by of-Martin monastery with
anum mæran ealdre clarus ge-haten. and behydde his
a famous elder Clarus called and hid his
yfelnysse. He æt-eowde þa wið-utan ealle eadmodnysse. and
wickedness He showed then outwardly all humility and
unscæðig-nysse. and sæde ða æt nextan þæt him englas
innocence and said then at last that him angels
wið spræcon. and ge-wunelice for-oft. Eft þa on fyrste
with spoke and customarily very-often Again then in time

þa he furðor dwelode. he sæde þæt he dæg-hwam-lice
when he further erred he said that he daily
betwux driht-ne. and him ferdon heofonlice englas. and
between lord and him went heavenly angels and
he sylf an witega unleas-lice wære. ac him gelyfde clarus.
he self a prophet truly were but him believed Clarus
He ge-het him þa godes yrre. and yfele þreala hwi he
He promised him then of-god anger and evil afflictions why he
nolde ge-lyfan þæt he halig wære. and cwæð ða æt
would-not believe that he holy were and said then at
nextan. þæt him cuman sceolde on þære ylcan nihte fram
last that him come should in the same night from
þam ælmihtigan gode heofonlic reaf. and he mid þam
the almighty god heavenly garment and he with that
gescryd be-twux him wunigende godes mihte æteowde.
clothed among them dwelling of-god might showed
Hwæt þa on middre nihte wearð þæt mynster astyrod. and
Lo then at middle night was the monastery stirred and
wearð micel gehlyd. hlihhendra deofla. and þæs muneces
was great clamor of-laughing devils and of-the monk
cyte mid leohte wearþ afylled. and he eode sylf ut mid
cell with light was filled and he went self out with
þam scinendan reafe. and anum oþrum munece þa mærþa
the shining garment and to-one other monk the glories
æteowde.
showed
814 Þær comon þa má. and clarus æt nextan. and sceawodon
There came then more and Clarus at last and beheld
mid leohte þone scinendan gyrlan. hit wæs swiðe hnesce.
with light the shining garment it was very soft
scinende swa swa purpura. ac hi ne mihton to-cnawan
shining so as purple but they not could perceive

hwilces cynnes hit wære. ne hí ne mihton undergitan
of-what kind it were nor they — could understand
buton hit wære reaf. ne mid heora grapunge. ne mid
but it were garment nor with their groping nor with
heora sceawunge. Þa ge-wearð him on mergen þæt hí
their beholding Then was-agreed them in morning that they
þone munuc læddon to þam halgan martine. ac se munuc
the monk led to the holy Martin but the monk
nolde. cwæð þæt he ne moste to martine cuman. forþan-ðe
would-not said that he not might to Martin come because
he wiste þæt he mid feond-licum cræfte ne mihte bedydrian
he knew that he with fiendish craft not could delude
martines gesihðe. Hi þa hine tugon unþances þider-weard.
of-Martin sight They then him dragged unwillingly thither-ward
and þæt reaf sona of heora gesihþe fordwán. and wæs
and the garment at-once from their sight vanished and was
ða geswutelod his scin-cræft. and hiwung. Þas mihta
then revealed his magic and pretense These mighty-works
we tellað to martines geearnungum. þæt se deofol ne mihte
we count to of-Martin merits that the devil not could
his gedwimor bediglian gif he become ætforan his gesihþe.
his delusion hide if he came before his sight
On þam ylcan timan wæron oþre gedwolan antecristes
In the same time were other heretics of-Antichrist
lima mid arleasra hiwunge. sum wæs on hispania þe
limbs with of-impious-ones pretense one was in spain who
for-speon þæt land-folc. and mid manegum gedwimorum
seduced the land-folk and with many delusions
hi bedydrode lange. and cwæð þæt he wære helías se
them deluded long and said that he were Elijah the
witega.
prophet

He cwæð eft syþþan þæt he crist sylf wære. and
He said again afterward that he christ self were and
þa sum bisceop for his bilewit-nysse. gelyfde þam
then a-certain bishop for his simplicity believed the
hiwere. and hine to him gebæd. and he wearð for
pretender and him to him prayed and he was for
þam gedwylde adræfed of his an-wealde. Sum oþer
the error driven-out from his power A-certain other
gedwola wæs eac on east-dæle. se cwæð þæt he wære
heretic was also in east-part who said that he were
iohannes se fulluhtere. eac swilce lease witegan ær
John the baptist also likewise false prophets before
þisre worulde ge-endunge on gehwilce land cumað. and
of-this world ending into each land come and
þone ge-leafan amyrrað. oþ-þæt antecrist sylf ende-next
the faith mar until Antichrist self last
becymð.
comes

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. Þa woldon ða
parlor and there great fire was kindled Then would the
preostas him wurðlice beddian. and bæron micel streaw
priests him worthily bed and bore much straw
to his beddinga. and þæs fyres ne gymdon þe on þære
for his bedding and of-the fire not heeded which in the
flora wæs. Eft þa þa se halga wer com þa towearp
floor was Again then when the holy man came then threw
he þæt streaw eall of þære beddincge. for-þan-þe he
he the straw all from the bedding because he

oftost læg uppon anre hæran on þære baran flora. Ða
most-often lay upon a haircloth on the bare floor Then
on-scunede he þa softnysse. þære seltcuðan beddinge. and
shunned he the softness of-the unaccustomed bedding and
læg on þære flora. swa swa we her beforan sædon. Þæt
lay on the floor so as we here before said The
inn wæs swyþe nearo. and þær lagon stoccas. and þa
chamber was very narrow and there lay logs and then
on middre nihte þa men fæstost slepon. þa wearð þæt
at middle night when men fastest slept then was the
fyr ontend swyðe færlicum bryne. and þæt litle hus mid
fire kindled with-very sudden burning and the little house with
þam lige afylde. Martinus þa wearð a-wreht mid þam
the flame filled Martin then was awakened with the
lige. and þær næs nan man mid him on þam huse.
flame and there not-was any man with him in the house
and he on þam færlican gelimpe gelæhte þa dura. and ne
and he in the sudden happening seized the door and not
mihte þa scyttelsas unscyttan swa hraðe. and se lig him
could the bolts unbolt so quickly and the flame him
wand wælhreowlice on-butan swa þæt him for-burnon on
wound cruelly about so that him burned on
þam bæce his reaf. and he for ðam bryne ut-brǽcan ne
the back his garment and he for the burning break-out not
mihte.
could
He beþohte 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
through any flight the fire escape but through of-god
mihte he hit moste ofer-swyðan. For-lét þa dura ða. and
might he it might overcome Let-go then the door and

to-middes þam lige to þam ælmihtigan gode anmodlice
amidst the flame to the almighty god resolutely
clypode. and on þære frecednysse fæst-mod þurh-wunode.
called and in the peril firm-minded continued
and þær wearð þa geworden micel wundor þurh god.
and there was then happened great wonder through god
swa þæt hine for-beah on ælce healfe þæt fyr. and he
so that him avoided on each side the fire and he
orsorh abád. on þam bryne middan. þurh drihtnes mihte
free-from-care waited in the burning midst through of-lord might
swilce he on deawe wære. Þa wurdon his munecas awrehte
as-if he in dew were Then were his monks awakened
mid þam fyre. þær ðær hi lagon. þa þa hi þone lig
with the fire there where they lay then when they the flame
gesawon and to-bræcon þa dura. and to-brudon þæt fyr.
saw and broke the door and scattered the fire
and martinum gelæhton of þam lige middan. Hi wendon
and Martin seized from the flame midst They supposed
þæt he wære witodlice for-bærnd. on swa lang-sumum
that he were certainly burned in so long
bryne þonne þæt brast-ligende fyr on slæpe hi awrehte.
burning when the crackling fire in sleep them awakened
and he sæde syððan þæt he þæs fyres bryne gefredde
and he said afterward that he of-the fire burning felt
him onbutan swa lange swa he wan wið þære dura
him about so long as he struggled with of-the door
scyttelsas.
bolts
886 Sona swa he hine bletsode. and gebæd hine to gode.
As-soon as he him blessed and prayed him to god
þa beah eall se líg abutan him aweg and him þuhte
then bent all the flame about him away and him seemed

swilce he wære on wynsumum deawe. He sæde eac for-oft
as-if he were in pleasant dew He said also very-often
mid incundre geomerunge. þæt se swicola deofol hine
with inward groaning that the treacherous devil him
beswẃac for-nean. þa þa he of þam slæpe asceacen
deceived nearly then when he from the sleep shaken
wearð swa færlice. þæt he þone ræd ne cuþe þæt
was so suddenly that he the counsel not knew that
he hine swa hraþe gebæde. ac to late began hine
he him so quickly prayed but too late began himself
gebiddan. to gode þæt he hine alysde. of þæs liges
pray to god that he him loosed from of-the flame
frecednysse. Be þam mæg under-gitan se þe þas bóc
peril By that can understand he who this book
ræt. þæt martinus næs þurh þa micelan frecednysse to
reads that Martin not-was through the great peril to
forwyrde gecostnod. ac wæs afandod swa swa se apostol
ruin tempted but was tested so as the apostle
paulus on his pistole sæde. þæt he sylf wunode on
Paul in his epistle said that he self dwelt in
sǽ-grunde middan ofer dæg and ofer niht. ungederod þurh
sea-bottom midst over day and over night unharmed through
god.
god
Martinus eode mid his munecum sume dæg to-cyrcan-werd 901
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
him toward asking eagerly that he to-him some cloth
sealde. Þa het martinus his erce-diacon sona þæt
gave Then commanded Martin his archdeacon at-once that

he butan yldinge þone þearfan scrydde. and eode æfter
he without delay the needy-man clothed and went after
his wunon into þam spræc-huse. and þær wunode ana
his custom into the parlor and there dwelt alone
oþ þæt he wolde mæssian. Þa nolde se erce-diacon
until that he would say-mass Then would-not the archdeacon
þone þearfan scrydan. and se þearfa bestæl into martine.
the needy-man clothe and the needy-man stole into Martin
and to him be-mænde þæt him [wære] þearle cól.
and to him complained that him were exceedingly cold
Martinus þa sona hine sylfne unscrydde under his ceppan
Martin then at-once him self unclothed under his cloak
digellice. and dyde on þone þearfan his agen reaf.
secretly and put on the needy-man his own garment
and het hine út-gán. Þa æfter lytlum fyrste com
and commanded him go-out Then after little time came
se erce-diacon. and cwæð þæt hit tima wære þæt he
the archdeacon and said that it time were that he
into cyrcan eode. þam folce to mæssigenne. and godes
into church went for-the people to say-mass and of-god
mærsunge dón. Martinus him cwæð to þæt he ne mihte
celebration do Martin him said to that he not could
na gán æror to cyrcan. ær se þearfa wære gescryd.
— go sooner to church before the needy-man were clothed
and se erce-diacon ne under-get. þæt he wið-innan his
and the archdeacon not perceived that he within his
cæppan nacod þær sæt. and sæde þæt he nyste hwær
cloak naked there sat and said that he knew-not where
se þearfa wære. and þa cwæð martinus. sy þæt reaf
the needy-man were and then said Martin let-be the garment

ge-broht hraðe hider to me. ne ateorað us na þearfa to
brought quickly hither to me not fails us — needy-man to
scrydenne.
clothe
Se erce-diacon þa yrsigende eode. and brohte an reaf 925
The archdeacon then angry went and brought a garment
unge-rydelic him to wáclic and lytel. mid lytlan wurðe
coarse him too mean and little with little price
geboht. and mid fullum yrre æt his fotum lede and
bought and with full anger at his feet laid and
cwæð. Hér ís reaf. and her nis nan þearfa. Þa næs
said Here is garment and here not-is any needy-man Then not-was
se halga wer for his wordum astyrod. ac het hine
the holy man for his words stirred but commanded him
an-bidian þær-ute sume hwile. wolde þæt he nyste þæt
wait there-outside some while would that he knew-not that
he nacod wære. He scrydde hine ða mid þam ylcan
he naked were He clothed him then with the same
reafe. and eode to cyrcan. and sona mæssode. Æt þære
garment and went to church and at-once said-mass At the
ylcan mæssan þry munecas gesawon. and an þære preosta.
same mass three monks saw and one of-the priests
and án of þam nunnum. bufan martinus heafde swilce
and one of the nuns above of-Martin head as-if
an byrnende cliwen. swa þæt se líg abræd þone loc
a burning ball so that the flame drew the lock
up feor. and ne moste na má manna þas mihte
up far and not might — more men this mighty-work
geseon.
see

940 On þam ylcan timan an wær wæs geuntrumod euantius
In the same time a man was sickened Evantius
gehaten. swyðe yfele geþread. and wende him his
called very evilly afflicted and expected him his
deaðes swyðor þonne his lifes. He wæs swyðe cristen.
death more than his life He was very Christian
and sende þa to martine bæd his neosunge. and
and sent then to Martin asked his visitation and
se bisceop ferde sona to þam seocan menn. ac he
the bishop went at-once to the sick man but he
sona on-get martines mihte ær-þam-þe he to mid-wege
at-once perceived of-Martin might before he to mid-way
come. and wearð sona gehæled þurh þæs halgan
came and was at-once healed through of-the saint
mihte. and eode him to-geanes. and hine arwurðlice
might and went him toward and him honorably
under-feng.
received

949 Eft þæs on mergen þa martinus fundode. þa wearð
Again after-that in morning when Martin set-out then was
an cnapa of þæs þegenes hiwrædene. þurh næddran geslit
a boy of of-the thane household through of-serpent bite
nealice adyd. swa þæt þæt attor smeh geond ealne
nearly destroyed so that the poison crept throughout all
þone lichaman. and wæs eall to-blawen. on anre bytte
the body and was all blown-up in of-a leather-bottle
gelicnysse. Se hlaford þa euantius gelæhte þone cnapan. and
likeness The lord then Evantius took the boy and
bær to martine micclum truwigende þæt him un-acumendlic
bore to Martin greatly trusting that to-him impossible
nære þone cnapan to gehælenne. Se halga wer þa sona
not-were the boy to heal The holy man then at-once

sette his hand on þone cnapan. and hrepode eall his
set his hand on the boy and touched all his
lima. and æfter þam sette his finger on þa wunda. þe
limbs and after that set his finger on the wounds which
se wurm toslát. Hi ge-sawon ða ealle þæt þæt attor
the serpent bit They saw then all that the poison
fleow ut of eallum his limum. þurh þa lytlan wunde.
flowed out from all his limbs through the little wound
swylce of anre ædran mid his agenum blode. and se
as-if from a vein with his own blood and the
cnapa gesund up arás. and hi þa martinum micclum
boy sound up arose and they then Martin greatly
herodon.
praised
Se halga wer ferde hwilon þæt folc to lærenne geond 965
The holy man went once the people to teach throughout
his bisceop-rice þa abidon his geferan for sumere neode
his bishopric then waited his companions for some need
bæftan. and he sylf rád forð. þa comon him to-geanes
behind and he self rode forth then came him toward
þæra cempena fær. on cynelicum cræte. and hi ne cuþon
of-the soldiers vehicle in royal carriage and they not knew
martinum. Martinus rad him wið unge-rydelice gescryd
Martin Martin rode them against coarsely clothed
mid sweartum claþum. þa scyddon þa mulas þe þæt
with black clothes then shied the mules which the
cræt tugon ðurh his to-cyme afyrhte. and to-mengdon
carriage drew through his coming afraid and entangled
þa ge-togu. þæt hi teon ne mihton. Þa wurdon ða
the harnesses that they draw not could Then became the
cempan wodlice astyrode. and ge-læhton martinum. and
soldiers madly stirred and seized Martin and

hine lange swungon. mid swipum. and mid stafum. and
him long beat with whips and with staves and
he suwode æfre swilce he ne gefredde heora swingla
he was-silent ever as-if he not felt their blows
nates-hwon. and hi þæs þe woddran wæron him to-geanes.
at-all and they by-that the madder were him against
and hetelicor beoton þone halgan wer. Þa comon his
and more-cruelly beat the holy man Then came his
geferan and fundon hine licgenne on blodigum limum.
companions and found him lying on bloody limbs
and to-beatenum lichaman. and hofon hine up on his
and beaten body and lifted him up on his
assan sona. and aweg efston þa stowe on-scunigende. Ða
ass at-once and away hastened the place shunning The
cempan þa woldon mid þam cræte forð. ac þa mulas ealle
soldiers then would with the carriage forth but the mules all
endemes astifodon to þære eorþan afæstnode. swylce hí
together stiffened to the earth fastened as-if they
ærene wæron.
bronze were
987 Hi beoton þa mid swipum. and mid saglum. þa mulas
They beat then with whips and with clubs the mules
ealle endemes. ac hi æfre stodon on þam ylcan stede
all together but they ever stood in the same place
swilce anlicnyssa. Þa cempan ða æt nextan oncneowan
as-if images The soldiers then at last perceived
þurh ða nytena þæt hi mid god-cundre mihte gefæstnode
through the beasts that they with divine might fastened
wæron. and begunnon to axienne æt oþrum weg-farendum
were and began to ask of other wayfarers
hwæt se man wære þe hi swa wælhreowlice beoton.
what the man were whom they so cruelly beat

Him wearð þa gesæd þæt wære martinus. and hi sona
Them was then said that were Martin and they at-once
urnon ealle him æfterwerd. mid duste bestreowode. and
ran all him afterward with dust strewed and
dreorig-lice wepende þæt hi þone halgan wer swa huxlice
sorrowfully weeping that they the holy man so contemptuously
tawoden. and lagon æt his fotum mid feorhte astrehte.
ill-treated and lay at his feet with fear stretched
biddende his mildsunge. þæt hi moston faran. and cwædon
asking his mercy that they might go and said
þæt hi sylfe wæron swyðor þæs wyrþe. þæt hi stodon
that they selves were more of-that worthy that they stood
astifode on stana gelicnysse. oþþe þæt seo eorðe hi ealle
stiffened in of-stones likeness or that the earth them all
forswulge. Martinus þa mildsode þam mannum þær-rihte.
swallowed Martin then had-mercy-on the men straightway
and lét hi faran forð mid heora cræte. and heora
and let them go forth with their carriage and their
mulas þa mihton gan sona þe ær stodon astifode on
mules then could go at-once which before stood stiffened in
stana gelicnysse. Se halga wer swa-þeah wiste þæt hi
of-stones likeness The holy man nevertheless knew that they
wæron ge-fæstnode. ær-þan þe hí him to comon. and
were fastened before that they him to came and
þæt he cydde his geferum. forðan-þe he fela þing
that he made-known to-his companions because he many things
feorran oft wiste ærþan-þe hit gewurde þurh witigendlicne
from-afar often knew before it happened through prophetic
gast.
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.
Martin went as-if for wonder of-the holy man
þa wæron ealle hæðena. and þone hælend ne cuþe nan
then were all heathen and the savior not knew any
man of þære wíc þe hí of wæron. Martinus ða onget
man of the village which they from were Martin then perceived
þæt he mihte sceolde wyrcan. and drihtnes word bodode
that he mighty-work should work and of-lord word preached
þam dysegum hæþenum. and mid ge-lomum siccetungum
to-the foolish heathens and with frequent sighings
sarlice mænde. þæt swa micel meniu þone ælmihtigan
sorely lamented that so great multitude the almighty
god ne cuþe. Wæs ða godes fore-sceawung. þæt an
god not knew Was then of-god providence that a
wif brohte ðyder hire deadan suna líc þe litle ær
woman brought thither her dead son body who little before
forð-ferde. and a-strehtum handum to þam halgan were
departed and with-outstretched hands to the holy man
cwæð. We witon leof þæt ðu eart unleaslice godes freond.
said We know dear that thou art truly of-god friend
ge-hæl me minne sunu forþan-ðe he is me ancenned.
heal me my son because he is to-me only-begotten
and þæt hæþene folc fylste eac þam wife. Þa genam
and the heathen people helped also the woman Then took
se halga wer on his handa þæt líc. and ge-bigedum
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
with-ended prayer he gave the boy living to-his
meder.
mother
Þa hæþenan þa clypodon mid healicre stemne. and 1031
The heathens then called with high voice and
cwædon mid ge-leafan þæt crist wære soð god.
said with faith that christ were true god
and feollon heap-mælum ealle to þæs halgan weres
and fell in-troops all to of-the holy man
cneowum. biddende hine georne þæt he dyde hí
knees asking him eagerly that he made them
cristene. He eac ne wandode on þam widgillan
Christian He also not hesitated in the vast
felda þa hæþenan to cristnigenne þa þa hí on
field the heathens to christen then when they in
crist gelyfdon. ac he hi ealle sona samtingas
christ believed but he them all at-once together
gecristnode.
christened
Eft on sumne sæl þær martinus siðode mid his geferum. 1038
Again at a-certain time where Martin journeyed with his companions
þa com þær færlice yrnan an þearle wod cu. and þa
then came there suddenly running an exceedingly mad cow and those
þe hyre fyligdon clypodon to þam halgan were þæt he
who her followed called to the holy man that he
hine warnian sceolde. for-þan-þe heo hnat yfele ælcne þe
him beware should because she gored evilly each whom
heo ge-mette. Heo com þa yrnende mid egeslicum eagum.
she met She came then running with terrible eyes
ac se halga wer sona het hi ætstandan. and heo
but the holy man at-once commanded her stand-still and she

þær-rihte gehyrsumode his hæse and stod. Þa geseah
straightway obeyed his command and stood Then saw
se halga wer þæt þær sæt an deofol on þære cu hrycge.
the holy man that there sat a devil on of-the cow back
and cwæð to þam scuccan. Gewít þu wæl-hreowa aweg of
and said to the demon Depart thou cruel-one away from
þam nytene and þis unscæððige hryþer geswíc to dreccenne.
the beast and this innocent cattle cease to torment
Se manfulla gast þa martine gehyrsumode. and ferde of
The wicked spirit then Martin obeyed and went from
ðære cy. and heo oncneow sona þæt heo alysed wæs.
the cow and she perceived at-once that she loosed was
and læg aþenod ætforan his fotum. on-fangenre stilnysse.
and lay stretched before his feet with-received stillness
Þa het se halga wer þæt heo ge-wende to þære
Then commanded the holy man that she went to the
heorde. and heo swa bilewite swa scep. beah to þære
herd and she as gentle as sheep bowed to the
dræfe.
drove
1056 Martinus eac hwilon gemette sumne huntan. þa drifan
Martin also once met a-certain hunter then drove
heora hundas swyðe ænne haran. geond þone bradan feld.
their hounds hard a hare throughout the broad field
and he bigde gelome þohte mid þam bigum æt-berstan
and he doubled often thought with the doublings escape
þam deaðe. Ða of-hreow þam halgan þæs haran frecednyss.
the death Then pitied the saint of-the hare peril
and þam hundum be-bead þæt hi ablunnon þæs rynes.
and the hounds commanded that they ceased from-the running
and þone haran for-leton mid fleame æt-berstan. Þa hundas
and the hare let with flight escape The hounds

ða stodon æt þam forman worde swilce heora fét wæron
then stood at the first word as-if their feet were
gefæstnode to þære eorþan. and se hara ge-sund þam
fastened to the earth and the hare sound from-the
hundum æteode.
hounds 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 digelnysse. 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. Þa besende se deofol swilc geþanc 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
Þa 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
anwilnysse. 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
harm though that he of-her comfort and help enjoy that

he eft nolde ge-cyrran to his earrum leahtrum. Þa þa
he again would-not turn to his former vices Then when
he lange þurh-wunode on þære anwilnysse. þa cwæð se
he long continued in the obstinacy then said the
halga wer to þam hohfullan munece. Sege me ic þe axige
holy man to the anxious monk Say to-me I thee ask
gif þu æfre wære oððe on ge-feohte oþþe on ænigum
if thou ever were either in battle or in any
truman?
troop
1087 He cwæð þæt he wære witodlice for-oft ægþer ge on
He said that he were certainly very-often each both in
truman ge eac on ge-feohte. Martinus þa cwæð to þam
troop and also in battle Martin then said to the
munece eft. Ge-sawe þu ænig wif þa ðu wære on
monk again Sawest thou any woman when thou were in
gefeohte feohtan forð mid eow atogenum swurde? Þa
battle fight forth with you with-drawn sword Then
scamode þam munece. and he swiðe þancode þæt he mid
was-ashamed the monk and he greatly thanked that he with
ge-sceade ofer-swyðed wæs. and þæt he his ge-dwylde ne
reason overcome was and that he his error not
moste. for martyne folgian. Se halga wer þa cwæð. wíf
might for Martin follow The holy man then said woman
ne sceal na faran to wera fyrd-wicum. ac wunian æt ham.
not must — go to of-men camps but dwell at home
for-sewenlic biþ þæt werod þæt wíf-menn feohtað. feohte
contemptible is the host that women fight let-fight
se cempa on fyrdlicum truman. and wíf hi ge-healde
the soldier in military troop and woman her let-keep
binnan wealle trymmincge. and heo hæfð hire wuldor gif
within of-wall fortification and she has her glory if

heo hylt hire clænnysse bæftan hire were. and þæt biþ
she keeps her chastity behind her husband and that is
hire miht. and ge-fylled sige þæt heo ge-sewen ne beo
her might and fulfilled victory that she seen not be
ute.
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. Þa 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
and her own father stretched him self then so as
his ge-wune wæs. on syndrigum gebedum. and siððan
his custom was in private prayers and afterward
aras. and bletsode ele. and on hire muð get. and mid
arose and blessed oil and into her mouth poured and with
his fingrum heold fore-werde hire tungan. and be-frán
his fingers held fore-part her tongue and asked
hi þa siððan hwæt hire fæder hatte. Þæt mæden sæde
her then afterward what her father was-called The maiden said

sona hire fæder naman. and hæfde hire spræce mid halre
at-once of-her father name and had her speech with whole
tungan.
tongue
1119 Se halga wer bletsode anum wife hwilon ele on anum
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
as she self asked and after the blessing one bore
þone ele hire. Þa wæs se ele wexende ofer ealne þone
the oil to-her Then was the oil growing over all the
weg. swa þæt he ofer-fleow. and þeah ful to hire com.
way so that it overflowed and yet full to her came
Oþerne ele he gebletsode on anre glæsenan anpollan. and
Other oil he blessed in a glass ampulla and
gesette þone ele on anum egðyrle. and þa afylde
set the oil in a window and then knocked-down
sum cnapa þæt fæt unwærlice uppon þone marm-stán.
a-certain boy the vessel carelessly upon the marble
ac hit ne mihte to-berstan. ne martines bletsung ne moste
but it not could burst nor of-Martin blessing — might
losian.
perish
1130 Eac swylce oþre menn on martines naman wundra
Also likewise other men in of-Martin name wonders
ge-fremodon swa swa se writere sæde þæt sum hund
performed so as the writer said that a-certain hound
burce hetelice on anne man. þa het he on martines
barked fiercely at a man then commanded he in of-Martin

naman þone hund adumbian. and he sona suwode. swylce
name the hound be-dumb and he at-once was-silent as-if
he dumb wære.
he dumb were
Sume scyp-men reowan on þære tyreniscan sæ. swa 1135
Some shipmen rowed on the Tyrrhenian sea as
man færð to rome. and þa færlice com swa mycel
one goes to rome and then suddenly came so great
unweder him to. þæt hi him ne wendon þæs lifes. Þa
storm them to that they them not expected of-the life Then
wæs on þære fare sum egyptisc mangære ungefullod
was on the voyage a-certain Egyptian merchant unbaptized
þa git. ac he mid fæstum truwan cwæð. Eala þu
then yet but he with firm trust said O thou
martines god geneara us nu. and seo sǽ sona swyðe
of-Martin god save us now and the sea at-once very
smylte wearð. ablunnenre hreohnysse. and hi bliðe
calm became with-ceased roughness and they blithe
ferdon.
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
brought to the city tours would them after-that in
mergen mislice acwellan ætforan þære burhware. þa wearð
morning variously kill before the city-folk then became
hit þam bisceope cuð. Þa smeade se halga wer hu he
it to-the bishop known Then considered the holy man how he
heora gehelpan mihte. and eode to middre nihte ana to
them help could and went at middle night alone to

his gatum. and þa þa he inn ne mihte. he anbidode
his gates and then when he in not could he waited
þærute. Wearð þa se ealdor-man awreht færlice þurh
there-outside Was then the ealdorman awakened suddenly through
godes engel. and he him gramlice to cwæð. List ðu
of-god angel and he him angrily to said Liest thou
and rest þe and godes þeowa lið æt þinum gatum.
and restest thee and of-god servant lies at thy gates
and he arás þa afyrht. and cwæð to his mannum. þæt
and he arose then afraid and said to his men that
martinus wære wið-utan his gatum. and het hí gán
Martin were outside his gates and commanded them go
to. and undón þa gata. þæt se godes þeowa swylcne
to and undo the gates that the of-god servant such
teonan leng ne þolode. Hi eodon þa út to þam inran
injury longer not suffered They went then out to the inner
gæte. and sædon heora hlaforde þæt hi þær nænne ne
gate and said to-their lord that they there none —
ge-sawon. and cwædon þæt he sceolde on slæpe beon
saw and said that he should in sleep be
bepæht.
deceived
1161 Auitianus þa eode eft to his bedde. and wearð eft
Avitianus then went again to his bed and was again
of slæpe egeslice awreht. and hrymde to his mannum
from sleep terribly awakened and cried to his men
cwæð þæt martinus stode æt-foran his gatum. and forðy
said that Martin stood before his gates and therefore
ne moste nane reste habban ne modes ne lichaman.
not might any rest have nor of-mind nor of-body
Hi þa git elcodon. ac he eode sylf to þam yttran
They then yet delayed but he went self to the outer

gete. and efne he gemette martinum þærute swa him
gate and even he found Martin there-outside as him
geswutelod wæs. He wearð þa ablicged. and to þam
revealed was He became then astonished and to the
halgan were cwæð. Hwæt la leof hlaford. hwi dest þu
holy man said What o dear lord why doest thou
swa? Ne þearft þu nan word cwæþan. ne nanes þinges
so Not needest thou any word say nor any thing
biddan. ic wat hwæs þu ge-wilnast. ac gewend þe nu
ask I know what thou desirest but turn thee now
ham. þe-læs-þe godes yrre for þinum teonan me fordó.
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
he would kill and he self went afraid from the
byrig.
city
His wæl-hreownysse he cydde on gehwilcum burgum. and 1178
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
Martin he was mild seemed and not dared in tours
don nane wælhreownysse. Se halga martinus com to him
do any cruelty The holy Martin came to him
hwilon. and þa þa he eode into his spræc-huse. þa
once and then when he went into his parlor then
geseah he sittan ænne sweartne deofol ormætne on his
saw he sit a black devil enormous on his

hrycge. and he him on ableow. Ða wende auitianus þæt
back and he him on blew Then supposed Avitianus that
he him on ableowe. and cwæð to þam halgan were. hwi
he him on blew and said to the holy man why
behylst þu me swa halga. Se bisceop him andwyrde. Ne
beholdest thou me so holy-one The bishop him answered Not
behealde ic na þe. ac þone sweartan deofol þe sit on
behold I — thee but the black devil who sits on
þinum hneccan ic þe of ableow. and se deofol swa aweg
thy neck I thee off blew and the devil so away
gewat. and his hiwcuðe setl sona ða forlét. Auitianus
departed and his familiar seat at-once then forsook Avitianus
soðlice siðþan wæs mild-heortra of þam dæge æfre þe
truly afterward was more-merciful from the day ever that
se deofol him fram wearð. oþþe for-þan-þe he wiste þæt
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
shamed of-the devil service which he in was until
þæt.
that

1198 Twa mila hæfde martinus fram his mynstre to turonian
Two miles had Martin from his monastery to tours
byrig þær se bisceop-stol wæs. and swa oft swa he þyder
city where the bishop-seat was and as often as he thither
ferde swa forhtodon þa deofla on ge-wit-seocum mannum
went so feared the devils in witless men
for-þan-ðe hi wiston his to-cyme. and þa deofol-seocan
because they knew his coming and the devil-sick

sona mid swiðlicre grymetunge forhtigende wæron. swa
at-once with great roaring fearing were so
swa þa fordemdan þeofas. on þæs deman to-cyme ofdrædde
as the condemned thieves at of-the judge coming dreading
forhtigað. Þonne wæs ðam preostum cuð martinus to-cyme
fear Then was to-the priests known of-Martin coming
þurh þære deofla grimetunge. þeah ðe hi hit ær
through the of-devils roaring though that they it before
nyston. Swa oft swa he wolde adræfan deofla of þam
knew-not As often as he would drive-out devils from the
wit-seocum. swa astrehte he hine sylfne on þære cyrcan
witless so stretched he him self on of-the church
flora. mid hæran ge-scryd. and mid axum bestreowod
floor with haircloth clothed and with ashes strewed
licgende on his gebedum belocenum durum. and þa deofla
lying in his prayers with-locked doors and the devils
siþþan of þam geswenctum mannum mid wundor-licum
afterward from the afflicted men with wonderful
gebærum wurdon him sona fram. þæt se cwyde mihte
behaviors went them at-once from that the saying could
beon on martine ge-fylled. þæt halige menn sceolon englum
be in Martin fulfilled that holy men must angels
deman.
judge
Sum tún wæs on þam timan on þære senonican 1215
A-certain village was in the time in the sens
scíre þe ælce geare oftost wæs awest þurh hagol.
shire which each year most-often was laid-waste through hail
swa þæt heora æceras ær wæron aþroxene ær ænig
so that their fields before were beaten-down before any
ryftere þæt gerip gaderode. Þa sende se tunræd sumne
reaper the harvest gathered Then sent the village-reeve a-certain

ge-trywne ærendracan to þam halgan martine. his helpes
trusty messenger to the holy Martin his help
biddende. Martinus þa ge-bæd þone mild-heortan drihten
asking Martin then prayed the merciful lord
for þam ge-swenctum mannum. and syþþan of þam
for the afflicted men and afterward from the
dege geond twentig wintra fyrst þe he wunode on life
day throughout twenty winters space that he dwelt in life
ne com on þam earde ænig hagol syððan. Ac on þam
not came in the land any hail afterward But in the
forman geare þe he forð-faren wæs. com eft se hagol
first year that he departed was came again the hail
and hi yfele geswencte. þæt þæs middan-eard ongete
and them evilly afflicted that the middle-earth perceived
martines forðsið. and his deað beweope þe on his life
of-Martin departure and his death bewept which in his life
blissode.
rejoiced
1229 Sum deofol-gild wæs swiðe fæste getimbrod. and mid
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 syþþan on martines timan.
many brothers dwelt afterward in of-Martin time
þa bead he anum mæsse-preoste marcellus ge-haten
then commanded he a mass-priest Marcellus called
þe þær wununge hæfde þæt he sceolde to-wurpan þæt
who there dwelling had that he should throw-down the
wundorlice deofol-gild. Eft þa se halga wer com. and
wonderful devil-temple Again then the holy man came and
þæt weorc stod gehál. þa cidde he þam mæsse-preoste.
the work stood whole then chid he the mass-priest

and he him cwæð to andsware þæt naht eaðe ne
and he him said as answer that naught easily —
mihte ænig camplic meniu swilc weorc to-brecan mid
could any military multitude such work break with
swa wundor-licum hefe. þe ne sceoldon preostas
so wonderful weight the-more not should priests
þe wæron un-strange. oððe untrume munecas. swa
who were unstrong or sick monks so
mycel weorc to-brecan. þa ge-wende martinus to his
great work break then turned Martin to his
gewunelicum fultume. and wacode ealle þa niht on his
customary help and watched all the night in his
gebedum ana. and sona þæs on mergen. wearð swa
prayers alone and at-once after-that in morning was so
micel storm. þæt eall þæt ormæte weorc wearð towend
great storm that all the enormous work was overturned
grund-lunga.
to-the-ground
He wolde eac to-wurpan ænne wundorlicne swer ormætes 1245
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
that he it crush could He turned then again to
his ge-wunelicum gebedum. and þær com gesewenlice eall
his customary prayers and there came visibly all
swylc oþer swer ufan of heofonum. and þone oþerne
such other pillar from-above from heavens and the other
to-sloh. þeah-þe he ormæte wære. þæt he eall wearð
struck-to-pieces though it enormous were that it all became
to duste. Hit wære hwonlic geþuht þæt þam halgan were
to dust It were little seemed that to-the holy man

heofonlic mægen ungesewenlice þeowde. butan mennisce
heavenly power invisibly served unless human
eagan mihton eac geseon. þæt ðam halgan martine heofonlic
eyes could also see that to-the holy Martin heavenly
miht þenode.
might served
1256 Sum wif wæs on blod-ryne þearle geswenct. þa
A-certain woman was in bloody-flux exceedingly afflicted then
hrepode heo his reaf swa man ræt on þam
touched she his garment as one reads in the
godspelle be sumum oþrum wife. and heo wearð
gospel about a-certain other woman and she became
sona hal.
at-once whole
1259 Se halga martinus mid his munecum stód hwilon on
The holy Martin with his monks stood once on
þære éá ofre. and efne þær swam an næddre wið
of-the river bank and even there swam a serpent toward
heora. Đa cwæð se halga wer. Ic ðe beode on godes
them Then said the holy man I thee command in of-god
naman þæt ðu buge ongean. and se yfela wurm sona
name that thou turn back and the evil worm at-once
be his worde gecyrde to þam oþrum staðe. and hi
by his word turned to the other shore and they
ealle þæs wundrodon. and martinus þa cwæð mid micelre
all that wondered and Martin then said with great
geomerunge. Nædran me gehyrað. and men me gehyran
groaning Serpents me hear and men me hear
nellað.
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
they all not could nor fishermen nor he self catch one
sprot. Ða cwæð se halga wer. wurp ut nu þin net. and
sprat Then said the holy man throw out now thy net and
þe fixnoð becymð. and he cunnode þæs sona. Wearp þa
to-thee catch comes and he tried that at-once Threw then
út his net. and þær wearð on-innan an ormæte leax. and
out his net and there was within an enormous salmon and
he hine up-ateah bær ham to mynstre. and þam halgan
he it drew-up bore home to monastery and for-the saint
gearcode.
prepared

Licontius wæs gehaten sum ge-leafful þegen. þa gelamp 1277
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 helpes
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
seven-night fast them for interceding until he

beget þæs þe he biddende wæs. Licontius þa com
obtained that which he asking was Lycontius then came
and cydde þam halgan mid micelre þancunge. þæt
and made-known to-the saint with great thanks that
his hiwræden wæs fram þam mænig-fealdum brocan þurh
his household was from the manifold diseases through
martinum alysed. and brohte þam halgan an hund punda
Martin loosed and brought to-the saint a hundred pounds
to lace. Se halga wer þa nolde habban þone scæt.
as gift The holy man then would-not have the treasure
ne hine eac ne for-seah. ac sealde þæt feoh eall for
nor it also — despised but gave the money all for
gehergodum mannum. and þa ðe on hæft-nedum wæron.
harried men and those who in captivity were
and hi ut alysde of þære yrmðe swa. þa bædon þa
and them out loosed from the misery so then asked the
gebroþra þone bisceop georne. þæt he þæs feos sumne
brothers the bishop eagerly that he of-the money some
dæl dyde into mynstre. cwædon þæt him gneaðe wære
part put into monastery said that them scanty were
heora wist. and scrud. þa cwæð se halga wer him
their food and clothing then said the holy man them
to andsware. fede us ure cyrce. and scryde us ure
as answer let-feed us our church and let-clothe us our
cyrce. and we of þysum sceatte naht us sylfum ne
church and we of this treasure naught for-us selves —
heoldon.
held
1300 Hwæt wille we lencg writan be martines wundrum þonne
What will we longer write about of-Martin wonders than
sulpicius sæde. þæt hi synd ungerime. and nan spræc
Sulpicius said that they are countless and no speech

ne mæg his mihta areccan. for-þan-þe he maran mihte
— can his mighty-works recount because he greater might
hæfde on his munuc-hade. þonne on bisceop-hade. be
had in his monk-hood than in bishop-hood by
ðam þe he sylf sæde. ac we willað nu secgan be his
that which he self said but we will now say about his
forð-siðe.
departure
Martinus se eadiga wiste his ge-endunga lange ær he 1306
Martin the blessed knew his ending long before he
forð-ferde of þysum life to criste. and he cydde his
departed from this life to christ and he made-known his
forð-sið sumum his gebroþrum. þa wæron on þam timan æt
departure to-some-of his brothers then were at the time at
condatensem mynstre þa preostas unge-hwære. and he þider
candes monastery the priests discordant and he thither
siðode wolde hi gesibbian ær his forþsiðe. and on sibbe
journeyed would them reconcile before his departure and in peace
for-lætan. godes ge-laþunge. He ferde ða þiderwerd mid
leave of-god church He went then thither-ward with
sumum gebroðrum. þa geseah he scealfran swimman on
some brothers then saw he cormorants swim in
anum flode. and gelome doppetan adune to grunde ehtende
a flood and often dive down to bottom pursuing
þære fixa mid fræcra grædignysse. þa cwæð se halga wer
the fishes with greedy greediness then said the holy man
to his geferum þus. þas fugelas habbað feonda gelicnysse
to his companions thus these birds have of-fiends likeness
þe syrwiað æfre embe ða unwaran. and grædiglice foð.
who plot ever about the unwary and greedily seize
and gefangene fordoð. and of þam ge-fangenum ge-fyllede
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 siþedon to westene.
that they ceased from-the fishing and journeyed to desert
and þa fugelas gewiton aweg sona to holte. ealle endemes.
and the birds departed away at-once to wood all together
swa swa sé árwurða hét. Mid þære ylcan hæse he
so as the venerable-one commanded With the same command he
afligde þa scealfran. mid þære þe he deofla a-dræfde of
put-to-flight the cormorants with that which he devils drove-out from
mannum.
men
1328 Martinus þa siððan to þam mynstre becom. and wunode
Martin then afterward to the monastery came and dwelt
þær sume hwile and gesibbode þa preostas. Eft ða he
there some while and reconciled the priests Again when he
ham wolde þa wearð he ge-untrumod. and sæde his
home would then became he sickened and said to-his
gebroðrum þæt he sceolde forð-faren. þa wurdon hi ealle
brothers that he should depart then became they all
ge-unrotsode swiþe. and mid micelre heofunge hine befrinan.
saddened greatly and with great mourning him asked
Eala þu fæder hwi forlætst þu us. oððe hwam betæhst þu
O thou father why forsakest thou us or to-whom committest thou
us forlætene. witodlice becumað to þinre eowde reafigende
us forsaken certainly come to thy flock ravening
wulfas. and hwa be-werað hí. Witodlice we witon þæt þu
wolves and who defends them Certainly we know that thou
gewilnast to criste. ac þe synd gehealdene þine meda
desirest to christ but for-thee are kept thy rewards
gewisse. gemiltsa la ure swiðor þe þu forlætst. þa wearð
certain have-mercy o on-us rather whom thou forsakest then was

se halga wer mid þysum wordum astyrod. and clypode
the holy man with these words stirred and called
mid wope. and cwæð to his drihtne. Drihten min hælend.
with weeping and said to his lord Lord my savior
gif ic nyd-behefe eom git þinum folce. ne for-sace ic na
if I needful am yet to-thy people not refuse I —
gyt to swincene gewurðe þin willa. Ne ic ne beladige
yet to toil let-be thy will Nor I — excuse
mine ateorigendlican ylde. ic þine þenunga est-ful gefylde.
my failing age I thy services devoutly fulfilled
under þinum tacnum ic campige swa lange swa þu sylf
under thy banners I fight as long as thou self
hætst.
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.
continuing in prayers on stiff haircloth lying
mid axum bestreowod. þa bædon þa gebroðra þæt hi
with ashes strewed then asked the brothers that they
his bæd moston mid waccre strewunge huru under-lecgan.
his bed might with mean straw at-least lay-under
þa cwæð se halga wer to þam wependum gebroðrum.
then said the holy man to the weeping brothers
Ne gedafnað cristenum menn. buton þæt he on duste
Not befits for-Christian man but that he in dust
swelte gif ic eow oþre bysne selle. þonne syngie ic. He
die if I to-you other example give then sin I He
ne lét na of gebedum his un-oferswiðdan gast. ac he
not let — from prayers his unconquered spirit but he
æfre openum eagum. and up-ahafenum handum. his gebeda
ever with-open eyes and with-uplifted hands his prayers

ne geswác. þa woldon þa preostas þæt he lage on oþre
not ceased then would the priests that he lay on other
sidan. and ge-lihte hine swa. þa cwæð se halga eft.
side and relieved him so then said the saint again
Geþafiað ic bidde þæt ic heofonan sceawige swiðor þonne
Allow I pray that I heaven behold rather than
eorðan. and min gast sy asend on his siðfæte to drihtne.
earth and my spirit be sent on his journey to lord
He geseah þa standan swiþe gehende þone deofol. and
He saw then stand very near the devil and
he hine or-sorhlice axian ongan. Hwæt stendst þu her
he him fearlessly ask began What standest thou here
wæl-hreowa deor. ne gemetst þu on me þu manfulla ænig
cruel beast not findest thou in me thou wicked-one any
þincg.
thing
1368 Ic beo underfangen on abrahames wununge. and æfter
I am received in of-Abraham dwelling and after
þysum wordum gewát seo sawl. of þam geswenctan
these words departed the soul from the afflicted
lichaman ge-sælig to heofonum. On sunnan mergen he
body blessed to heavens On Sunday morning he
ge-wát þa þa he wæs on ylde. an and hund-eahtatig
departed then when he was in age one and eighty
wintre. and æfter cristes þrowunge. feower hund wintre.
winters and after of-christ passion four hundred winters
and twelf on getele. and fela manna þa ge-hyrdon on
and twelve in number and many men then heard at
his forð-siðe singendra engla swiðe hlude stemna up-on
his departure of-singing angels very loud voices up-in
hea-nysse geond þa heofonas swegende. swa hit on
height throughout the heavens sounding as it in

bocum sægð. þe be him synd awritene. His lic wearð
books says which about him are written His body was
ge-sewen sona on wuldre beorhtre þonne glæs. hwittre
seen at-once in glory brighter than glass whiter
þonne meolc. and his andwlita scean swiþor þonne leoht.
than milk and his countenance shone more than light
þa iu ge-wuldrod to þam to-werdan æriste. Eala
then already glorified for the coming resurrection O
hwilc heofung holdra geleaffulra hlude þa swegende. and
what mourning of-loyal believers loud then sounding and
swiðost þære muneca and mynecena wóp on martines
most of-the monks and nuns weeping at of-Martin
deaðe.
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.
heavens and then summoned he him to his archdeacon
and axode hine hwæþer he þa stemne gehyrde. þæs
and asked him whether he the voice heard of-the
heofonlican dreames. He andwyrde and cwæð. þæt he
heavenly music He answered and said that he
his nan þincg ne gehyrde. þa het se bisceop þæt
of-it no thing — heard then commanded the bishop that
he heorcnode geornlicor. he stod þa and hlyste. on his
he listened more-eagerly he stood then and listened on his
stæfe hliniende. and ne mihte nan þing þære myrhþe
staff leaning and not could any thing of-the mirth
gehyran. þa astrehton hi hi begen biddende þone
hear then stretched they themselves both praying the

ælmihtigan þæt he moste ge-hyran þone heofonlican dream.
almighty that he might hear the heavenly music
he hlyste þa siððan. and sæde þæt he gehyrde singendra
he listened then afterward and said that he heard of-singing
stemne. swegen on heofonum. and nyste swa-þeah hwæt
voice sound in heavens and knew-not nevertheless what
ða stemna wæron. Seuerinus ða cwæð. ic þe secge
the voices were Severinus then said I to-thee say
be þam. martinus se eadiga of þysum middan-earde
about that Martin the blessed from this middle-earth
gewát. and nu englas singende his sawla feriað mid him
departed and now angels singing his soul carry with them
to heofonum. and se hetela deofol mid his unriht-wisum
to heavens and the hostile devil with his unrighteous
gastum. hine wolde gelettan. ac he ge-wat gescynd awæg
spirits him would hinder but he departed confounded away
fram þam halgan. and nan þing his agenes on him ne
from the saint and no thing of-his own in him —
gemette.
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
famous priest harm would then sent the archdeacon
sona to turonia. to martines bisceop-stole. and het
at-once to tours to of-Martin bishop-seat and commanded
axian be him. þa wearð him soðlice gesæd þæt he
ask about him then was to-him truly said that he
his sawle ageaf on þære ylcan tide þe hi þone sang
his soul gave-up in the same hour that they the song
gehyrdon.
heard

On þam ylcan dæge ambrosius se bisceop on mediolana 1412
On the same day Ambrose the bishop in milan
byrig. þa þa he æt mæssan stod þa wearð he on slæpe
city then when he at mass stood then was he in sleep
swa swa god wolde. and hine nan man ne dorste naht eaðe
so as god would and him no man — dared aught easily
awreccan. Swa-þeah æfter twam tidum hi hine awrehton
awaken Nevertheless after two hours they him awakened
and cwædon þæt se tima forþ-agán wære. and þæt folc
and said that the time gone-forth were and the people
wære ge-wergod þearle. Se halga bisceop þa cwæð. ne beo
were wearied exceedingly The holy bishop then said not be
ge ge-drefede micclum me fremað þæt ic swa mihte slapon.
ye troubled greatly me profits that I so might sleep
forðan-þe me min drihten micel wundor æteowde. Wite ge
because me my lord great wonder showed Know ye
þæt min broþor martinus se halga of lichaman is afaren.
that my brother Martin the holy from body is gone
and ic his lic behwearf mid gewunelicre þenunge. and
and I his body tended with customary service and
þa þa ge me wrehton. þa næs his heafod-clað eallunga
then when ye me awakened then not-was his head-cloth entirely
ful dón. Hi wurdon of-wundrode his worda. and dæda.
fully done They were astonished at-his words and deeds
and geaxodon on fyrste þæt se arwurða martinus on þam
and learned in time that the venerable Martin on the
dæge ge-wát. þe ambrosius sæde. þæt he æt þæs halgan
day departed which Ambrose said that he at of-the holy
weres lic-þenungum wære. Eala eadig is se wer þe on
man funeral-services were O blessed is the man whom at
his forð-siðe halgena ge-tel. healice sang. and engla werod
his departure of-saints company highly sang and of-angels host

blissode. and ealle heofon-ware him to-geanes ferdon. and
rejoiced and all heaven-dwellers him toward went and
se fula deofol on his dyrstig-nysse þurh drihten wearð
the foul devil in his boldness through lord was
gescynd.
confounded
1435 Seo halige gelaðung on mihte is gestrangod. and
The holy church in might is strengthened and
godes sacerdas synd gewuldrode mid þære onwrigennysse
of-god priests are glorified with the revelation
martines forð-siðes. þonne se halga michahel mid
of-Martin departure when the holy Michael with
englum under-feng. and maria seo eadiga mid
angels received and Mary the blessed with
mædenlicum werodum. and neorxne-wang gehylt bliðne
maidenly hosts and paradise holds blithe
mid halgum.
with saints
1441 Ða þa þæs halgan weres lic læg inne þa git. þa
Then when of-the holy man body lay within then yet then
com þær micel meniu of manegum burgum. and þæt
came there great multitude from many cities and the
pictauisce folc swa swa þæt turonisce. and þær wearð
Poitevin people so as the people-of-tours and there was
ge-flit be-twux þam twam folcum. þa pictauiscan cwædon
strife between the two peoples the Poitevins said
þe ðyder gecumene wæron. He wæs ure munuc. and eac
who thither come were He was our monk and also
ure abbod. we willað hine habban for-þan-þe we hine
our abbot we will him have because we him
alændon ær. gé brucon his spræce. and his lare notedon.
lent before ye enjoyed his speech and his teaching used

ge wæron on his ge-reordum. and mid his gebletsungum
ye were at his meals and with his blessings
ge-strangode. and mid mænig-fealdum wundrum wæron
strengthened and with manifold wonders were
gegladode. sy eow eall þis ge-noh. lætað nu huru us
gladdened let-be to-you all this enough let now at-least us
his sawl-leasan lichaman ferian mid us. þa andswaredon þa.
his soulless body carry with us then answered then
þa turoniscan þus. Gif ge secgað þæt us synd genoh his
the people-of-tours thus If ye say that to-us are enough his
wundra. þonne wite gé þæt he worhte ma wundra mid
wonders then know ye that he wrought more wonders with
eow þonne he mid us dyde. and þeah we fela for-hebbon.
you than he with us did and though we many omit
eow he arærde witodlice twegen deade men. and us
for-you he raised certainly two dead men and for-us
buton ænne. and swa swa he oft sæde. þæt he maran
but one and so as he often said that he greater
mihte on munuc-hade hæfde. þonne on bisceop-hade. and
might in monk-hood had than in bishop-hood and
we habbað nu neode þæt he dead gefylle þæt he ne dyde
we have now need that he dead fulfill what he not did
on life.
in life
Eow he wæs æt-broden. and us fram gode forgifan. 1462
From-you he was snatched and to-us from god given
and æfter þa ealdan gesetnysse he sceal habban byrgene on
and after the old institution he must have tomb in
þære ylcan byrig þær he bisceop wæs. Gif ge for minstres
the same city where he bishop was If ye for of-monastery
þingon. and þæt he mid eow wæs hine habban willað.
sake and that he with you was him have will

þonne wite ge þis þæt he on mediolana ærest mynster
then know ye this that he in milan first monastery
hæfde. Betwux þisum gewinne wearð se dæg ge-endod. and
had During this strife was the day ended and
butu ða burh-waru besæton þone halgan. and woldon ða
both the city-folks besat the saint and would the
pictauiscan mid gewinne on mergen niman þone halgan
Poitevins with strife in morning take the saint
neadunga æt þam oþrum. þa on middre nihte swa swa
forcibly from the others then at middle night so as
martinus wolde. wurdon þa pictauiscan swa wundorlice on
Martin would became the Poitevins so wonderfully in
slæpe þæt of ealre þære meniu an man ne wacode. þa
sleep that of all the multitude one man not watched then
gesawon þa turoniscan hu þa oþre slepon. and ge-namon
saw the people-of-tours how the others slept and took
þæt lic þe þær læg on flora. and to scipe bæron
the body which there lay on floor and to ship bore
mid swiðlicre blisse. and efston mid reowte on þære ea
with great bliss and hastened with rowing on the river
uigenna. and swa forð on liger swyðe hlude singende. oð
vienne and so forth on loire very loudly singing until
þæt hi becomon to þære byrig turonia. þa wurdon þa
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
went with great shame that them so befallen
wæs.
was

Se halga lichama þa wearð geled on byrgene on þære 1485
The holy body then was laid in tomb in the
ylcan byrig þær he bisceop wæs. mid micelre wurð-mynte.
same city where he bishop was with great honor
and þær wurdon siððan fela wundra gefremode for his
and there were afterward many wonders performed for his
ge-earnungum. Syx and twentig wintra he wæs þær
merits Six and twenty winters he was there
bisceop. and seo burh-waru wæs butan bisceope lange ær
bishop and the city-folk was without bishop long before
martinus wære gehalgod to bisceope. for þam hæþen-scipe
Martin were consecrated as bishop for the heathenship
þe þæt folc þa be-eode. Sy wuldor and lof þam
which the people then practiced Let-be glory and praise to-the
wel-willendan scyppende þe his halgan sacerd swa geglengde
benevolent creator who his holy priest so adorned
mid wundrum. se þe on ecnysse rixaþ ælmihtig wealdend.
with wonders he who in eternity reigns almighty ruler
AMEN.
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.
constrained more-fully O Martin holy by-merits illustrious
iuua me miserum. meritis modicum. Caream quo
help me wretched in-merits slight May-I-be-free-of what
neuis. mihimet nocuus. castiusque uiuam. Nactus
thou-wilt-not to-myself harmful and-more-chastely may-I-live Having-obtained
iam ueniam.
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 suþan ofer sǽ 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-bisceope 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 eadmunde. 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 gereccednysse on anre béc. and eft ða
the monk all the narrative in a book and afterward then
þa seo bóc 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. 13
Edmund the blessed of-East-Angles king was wise and honorable
and wurðode symble mid æþelum 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 ahylde 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 geare
Ivar then came to East-Angles rowing in the year
þe ælfred æðelincg. an and twentig geare wæs. se þe
that Alfred prince one and twenty years was he who
west-sexena cyningc siþþan wearð mære. And se fore-sæda
of-West-Saxons king afterward became famous And the aforesaid
hinguar færlice 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 cyningce and hinguares ærende him
came then to Edmund king and of-Ivar errand him
ardlice abead. Hinguar ure cyning cene and sigefæst. on
quickly announced Ivar our king bold and victorious on
sǽ and on lande. hæfð fela þeoda gewyld. and com nu
sea and on land has many nations subdued and came now
mid fyrde færlice 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-hoards 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 56
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-wyrdan 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

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. færlice 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 to-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-heathen 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 awearp his wæpna wolde geæfen-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 beheafdian 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 siþode 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 hidden
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. oþþæt 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 beclypped. 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. oþþæt hí to tune comon.
followed forth with the head until they to town came
swylce he tam wære. and gewende eft siþþan to wuda
as-if he tame were and went back afterward to wood
ongean. þa land-leoda þa siþþan ledon þæt heafod to þam
again the land-people then afterward laid the head to the
halgan bodige. and bebyrigdon hine swa swa hí selost mihton
holy 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 lægcan
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 rǽd 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 þeodréd
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 hwæþer 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. Þis 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 laurentię 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 folclicre spræce. be þam halgan
Many wonders we heard in common speech about the holy
eadmunde þe we hér nellaþ on gewrite settan. ác 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
wurþige 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 cuþberht se eadiga. and sancte æþeldryð on
king is and Cuthbert the blessed and saint Æthelthryth 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 geswutelaþ
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 awyrgede 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 wyrcð 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

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 micele
heeded 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
æþelan 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 líce. 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 Þa 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
cuþre 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 færlice 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 færlice 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
gyldenan 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. Þa 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
Þa 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 standande mid gyldenum
in her bower alone and of-god angel standing with golden
fyþer-haman. mid twam cyne-helmum gehende þam mædene.
feather-garment with two king-helms near the maiden
Þa 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 æþelan
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 wyrsan
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
Þa 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
oþþe rosan bræd. swa wynsumlice and swa werodlice stincað.
or of-rose fragrance so pleasantly and so sweetly smells
106 Ðeah þe ic hæfde me on handa þa blostman. ne mihton
Though that I had me in hand the blossoms not could
hi swa wynsumne wyrt-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. Þa 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-helms holy with us shining
swa swa rose. and snaw-hwite 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. Þa 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
to-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 wurþodon syndon gramlice deofla. þa
the gods whom we worshiped are cruel devils then
cwæð se oþer. Hu wearð þe þæt cuþ? 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. Þa 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 gesæd 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. Þa cwæð cecilia sona mid ge-bylde.
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. Þa axode tiburtius. is ænig
we dread us death rightly Then asked Tiburtius is any
oþer lif? Cecilia him cwæð to. Cuð is gehwilcum menn þæt
other life Cecilia him said to Known is to-each man that
þis lif is geswinc-ful. and on swate wunað. Þis líf 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
deð 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 Þa cwæð tiburtius. hwa com þanon hider þe mihte us secgan
Then said Tiburtius who came thence hither who could to-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 hí ealle gelyffæste þurh þone
all creatures which are and them all quickened through the
lifigendan gast. Þa 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. Þa 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 menniscre
with faith Not seems to-me that thou spokest 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. Þa
day arose and many things to-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 siþode 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 to-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 gesælþa. swa þæt he dæg-hwamlice
then from god the spiritual blessings so that he daily
drihtnes englas geseh. 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. Þa 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 bebyrigan.
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 despised and for their guilts
ofslagene lagon. oþþe 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 heathen-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. Þe 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
Þa cwæð se yldra broþor. Noldon we efstan 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. Þa cwæð se maximus to þam martyrum þus. Ic wolde
forth Then said the Maximus to the martyrs thus I would
eac forseon þisre worulde swæsnysse. gif ic wiste to gewissan
also despise of-this world sweetness if I knew for certain
þæt eowre word wæron soþe. Þa 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 other 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 cempan. awurpað
and said to them all Now ye o of-god soldiers cast
caflice 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 beheafdode. 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. Þa 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 ǽr. Heo dælde þa siððan digellice þearfum hire
buried in before She dealt then afterward secretly to-needy 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
Þa weopon þa hæðenan þæt swa wlitig fæmne. and swa 290
Then wept the heathens that so beautiful virgin and so
æþel-boren wimman mid wisdome afylled. wolde deað þrowian
noble-born woman with wisdom filled would death suffer
on witum swa Iung. Þa cwæð cecilia and sæde him eallum.
in torments so Young Then said Cecilia and said to-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

Þa wurdon gefullode. feower hund manna on cecilian huse
Then were baptized four hundred men in of-Cecilia house
þam hælende to lofe. and se papa mæssode þam mannum
to-the savior for praise and the pope said-mass for-the men
gelome. on þam ylcan huse. and se hæðenscipe wanode.
often in the same house and the heathenship waned
Almachius se arleasa hét þa ardlice gefeccan þa 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 þam deman ofþuhte hyre
and they disputed long until to-the judge displeased her
drystig-nyss. and cwæð orhlice eft to þam mædene.
boldness and said insolently again to the maiden
313 Nast þu mine mihte. and þæt mæden him cwæð to. Ic
Knowest-not thou my might and the maiden him said to I
secge gif þu hætst hwilce mihte þu hæfst. Ælces mannes
say if thou commandest what might thou hast Of-each man
miht þe on modignysse færð. is soðlice þam gelíc 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 þyrl þonne heo to-þunden bið on hire greatnysse
afterward a hole when it swollen is in its greatness
þonne togæð seo miht. Almachius hire cwæð to þa þa hi
then goes-away the might Almachius her said to then when they
campodon mid wordum Hwæt þu ungesælige. nast þu
fought with words Lo thou unhappy-one knowest-not thou
þæt me is geseald anweald to ofsleanne and to edcucigenne.
that to-me is given power to slay and to revive
and þu spræcst swa modelice mine mihta tælende. Þæt
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. Þa dydon þa hæþenan swa swa hí hét
savior name Then did the heathens 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-unharmed 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 beheafdian 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 forod. 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 slean 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. Þær 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 geþogen 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 færlice 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-hoard 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. oðþæt 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. Þa 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. Þa 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. Þa 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 wifige 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
Þas geswencednyssa. and þas sweartan þeostra þe þu him 44
These afflictions and these black darknesses 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 gebicgan.
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 clænnyse. 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. Þis 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. Þa 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 eaþelice. 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. Þa 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 wæstme. 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
swá 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. Þa 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 couldest 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. oþ-þæt 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 strengthened in maidenhood dwelling
Wurdon þa on fyrste fela men gebigde þurh heora 127
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. Þa yrsodon þa cempan ongean 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 fetter turned wonderfully
to þrexe. and eall to duste þurh drihtnes mihte.
to rottenness and all to dust through of-lord might
152 Þa wendon þa cempan 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 scincræft. 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 ardlice ænne oxan mid graman. 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 fét 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. Þa 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. Þa cempan 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 micele 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. Þu mihtest to-cnawan gif þu cuþest ænig god þæt
Chrysanthus Thou couldest 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. Þine godas ne geseoþ ne soðlice ne
with divine might Thy gods not see nor truly —
ge-hyrað ac syndon andgitlease mid leade gefæstnode. Claudius
hear but are senseless with lead fastened Claudius
þa hét hine hetelice swingan mid greatum gyrdum for
then commanded him cruelly scourge with great rods for
his goda teonan. Þa wurdon þa gyrda wundorlice gehnexode
of-his gods injury Then were the rods wonderfully softened
færlice on heora handum swilce hit fæðera wæron. Þa þa
suddenly in their hands as-if it feathers were Then when
hí 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 mærð 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
soþan 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 hilaria gehaten. and heora twegen
Claudius and his wife Hilaria 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 cempan 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 cempan cristene wæron. þa hét he niman claudium
the soldiers Christian were then commanded he take Claudius
and lædan to sǽ. and wurpan hine ut mid anum weorc-stane.
and lead to sea and throw him out with a building-stone
He het beheafdian siððan þa hund-seofontig cempan
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
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-harlots
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 heathens 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 alét to eorðan astræhtum
where she lay in prayers and lay-down to earth with-outstretched
limum wið þæt geleaffulle mæden. Þa woldon ða hæðenan
limbs by the faithful maiden Then would the heathens
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. ác læt hine butan ege hlystan
that thou the youth not harm but let him without fear listen
minre spræce. Þa 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. Þa 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. Þa 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. Þa 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 hí 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 gé gán
believe in the living christ then can ye go
un-amyrrede heonan. gif ge þonne nellað þone geleafan habban.
unbindered hence if ye then will-not the faith have
nát ic gif eowre godas eow gehelpan 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 heonon. and hí 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. Þa 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. Þa 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 bíst 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. Þa 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 Þis wearð þa gecyd 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 bærnan 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 forscruncon. 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 wurþiað 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 earfoþre ehtnys on
when they were martyred but yet comes harder persecution at
anticristes tocyme. forþan-þe þa martyras worhton manega
of-Antichrist coming because the martyrs wrought many
wundra þurh god. and on anticristes timan ateoriað þa wundra.
wonders through god and in of-Antichrist time fail the wonders
and se deofol wyrcð þonne wundra þurh his scin-cræft.
and the devil works then wonders through his magic
mid leasum gedwimorum to dweligenne þa geleaffullan.
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
fordeð. Þam 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 Misdeus 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 quę
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 praecatus 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. Þæra
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. Þa 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
Iunglincg? 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. Þa
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. Þisne ic wille sendan
he it brings to me without deceit This-one I will send
gif þu swa wylt 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. Þa 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. Þa axode abbanes þone arwurðan apostol.
parted Then asked Abbanes the venerable apostle
52 Sege me to soþan gif þu sy his þeowa. Thomas him
Say to-me for true if thou be his servant Thomas him
andwyrde. Gif ic his æht nære ic wolde forseon sona his
answered If I his possession not-were I would despise at-once his
hæsa. ac ic eom his þeowa. and þa þing ne dó þe ic sylf
commands but I am his servant and the things not do which I self
geceose. ac þæt me sægð min hlaford. Ic eom án his þeowena
choose but what to-me tells my lord I am one of-his servants
of þam ungerimum. and we ealle cunnon cræftas on weorcum.
of the countless and we all know crafts in works
and farað geond scira and butan swic-dome bringað eft
and go throughout shires and without deceit bring back
urum hlaforde þæt þæt we ge-earniað. Hi eodon þa to scipe
to-our lord that which we earn They went then to ship
and heora segel arærdon. and mid winde ferdon swa swa him
and their sail raised and with wind went so as them
gewissode god. Abbanes þa cwæð eft to þam apostole. Gif
guided god Abbanes then said again to the apostle If
þu canst on cræftum swa swa þu cwæde nu ǽr. hwi wolde
thou knowest in crafts so as thou saidst now before why would
þin hlaford þe alætan to me. Thomas him cwæð to be cristés
thy lord thee let-go to me Thomas him said to about of-christ
getimbrunge. Ic lecge þa grund-weallas þe gelæstað æfre. and ic
building I lay the foundations which last ever and I
sette þone wáh þe ne asihð næfre. and þa egðyrle macige þe
set the wall which not sinks ever and the windows make which
ælteowe beoð þæt þam huse ne bið wana þæs healican leohtes.
sound are that to-the house not is lacking of-the high light

Ic aræ̀re 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. oþþe on mærlicre
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
kyninc̄g. Thomas him andwyrde. Ænlice þu spræce kyninges
king Thomas him answered Peerlessly thou spokest of-king
sunu he is ancenned his fæder. and hylt his fæder rice on
son he is only-begotten to-his father and holds of-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 gebytlu?
Canst thou for-me raise in Roman manner royal buildings
He cwæð þæt he mihte. Þa sceawodon hí 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 gebytlu bæftan þære
hall first in east-part and the other buildings behind the
healle. bæðhus. and kycenan. and winter-hus and sumor-hus.
hall 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 wyrcenne on englalande. and
but such work not-is customary to work in england and
for-þy we ne secgað swutellice heora naman. Þa beheold se
therefore we not say clearly their names Then beheld the
cyning and cwæþ to þam apostole. Þu 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 gehwǽr. 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 þeostrum cwearterne gramlice scufan. oþ þæt hí man
into dark prison cruelly shove until that them one
ofsloge. Þa 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 mærðum his byrgene.
him attend and royally make with glories his tomb
Þa 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. Þa 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 wouldest 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 soþlice 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 þa
adorned fairly throughout all With that that I beheld the
scinendan gebytlu. þa sædon me þa englas. Þis synd þa
shining buildings then said to-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 wylt 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-him 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 fleshly
frætewunga þa þe folgiað criste. and gewilniað to hæbbenne
ornaments those who follow christ and desire to have
þa heofonlican mihta. Þes 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. Þa 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. Þa cwæð sona
be hallowed in the healing font Then said at-once

gád to þam godes apostole. Þa gebytlu ic sceawode þe þu
Gad to the of-god apostle The buildings I beheld which thou
minum breþer getimbrodest. and englas me geærndodon
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 Þa cwæð bliþelice 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 helpan to
not can make for-thee other for-us-two both can help to
hæbbenne ðis án. Þa 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 mærlice 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
sprecan on eornost. þonne magon eowre æhta yrnan 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 wydewum 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 wíde 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. hryþera. 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 to-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 to-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 getiþode 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
Þa 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. Þa 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. Þa 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 leahtres 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
take your treasures which ye to-me give would and deal
hí þearfum for drihtnes lufan. and bið gearwe to fulluhte mid
them to-needy 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. Þa 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
fyrran 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. Þæt 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 wíf hatte sintice. seo wæs six gear blind. and wearð
A-certain woman was-called Syntyche 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
Þa cwæð migdonia. þes man is god sylf oðde godes engel þe
Then said Mygdonia this man is god self or of-god angel who
þine eagan onlihte swa butan læcecræfte. and hí swa lange
thy eyes enlightened so without leechcraft and they so long
spræcon oð-þæt hí 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 yrre
thou for me not receive so foul injury and of-god anger
becume 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 ongean. 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. Efne 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 becume 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-helm 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. cép 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 lifigendan god. Æfter þysum com
each who believes in the living god After this came
hire wer to þam kyninge migdeum and bæd 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 hí 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 geþafode 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. hwí forsihst 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 wyrcð fela wundra on
these words thou not wouldst-say The apostle works many wonders on
mannum. and sægð us to soþan þæt sy oþer líf 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 færlice dead. and lædde
him to because his son was suddenly dead and led
þone apostol to þam lífleasan 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 gehælð 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 líf. and heard-mod bið se man þe ne mage
truly the eternal life and hard-minded is the man who not can
þysum 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. Þa 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. Þa 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 hue 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 bliþelice 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 siþodon 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 wisdome 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
ræd 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. Þa 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 aforesaid thane
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 helpan 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
Þa 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. Þu
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 he who rules all things have
clæna þenas and clænlice þenunga. Þa 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. ac
tower and thou sayest that I should self it throw-down but
ic secge him swyðor soðlice godes word. þæt se þe lufað
I say to-them rather truly of-god word that he who loves

on eorþan his eorðlican fæder. modor. oððe bearn. oþþe wíf
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
Þu 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 Þæt 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 cweðaþ.
heathen was and hostile persecutor but canons nevertheless say
and beodað þæt nan wíf ne sceole hire wer forlætan
and command that no woman — must her husband forsake
swilce for eawfæstnysse. buton him bam swa gelicige. Þa
as-if for piety unless to-them both so please Then
het se kyning lecgan 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. Þa 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 to-me give that I without water thy torment me not
ondræde. Þa 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. Þa gebæd hine thomas bealdlice to his drihtne.
images Then prayed him Thomas boldly to his lord
and het þone scuccan 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
Þa 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
Þa clypodon þa hæþen-gildan. and hetelice grimetodon. and
Then called the heathen-worshipers 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 geferod
healed through god and the of-god apostle was afterward carried
to syrian lande mid micelre arwurðnysse. þam ælmihtigan
to of-Syrians land with great honor to-the almighty
to lofe se þe on ecnysse 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 lánde 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 lánde. 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 wíde 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 enormous 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 béc. On þam dagum wæs þa sum héretoga 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 lánde. þe begeat æt þam cásere þæt hé
in the aforesaid land who obtained from the emperor that he
acwellan moste þa halgan cristenan menn mid mislícum witum.
kill might the holy Christian men with various torments
26 Him geúþe þa se cásere 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 wǽron mid
the Christians with torments because they both were with
bealowe afyllede. criste wiðer-winnan mid wódlicre 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-cydde 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 ærest þa heafod-men þæs halgan geleafan mid wítum
Wished first the head-men of-the holy faith with torments
ofer-swíðan. 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-héfegode 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 wǽron 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 déman. & he wearð of-wundrod þæt hí
to the faithless judge and he was astonished that they
wǽron ansunde & fægeres híwæs 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 fédan mid wistum
guards how they dared them so well feed with food
& dréncum. He ne mihte na to-cnáwæn þæt crist sylf hí
and drinks He not could — know that christ self them
afedde. & be-fran þa mid graman þone fore-sǽdan 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 ongéan þone cásere 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-swíðed þurh þone diacon mid his drihtnes ge-leafan.
overcome through the deacon with of-his lord faith
76 Þa cwæð uincentius to þam árwyrðam 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 nædre
broken with authority of-our lord might The same serpent
spécð nu þurh þises arleasan muð. þe þa frum-sceapenan men
speaks now through of-this impious-one mouth which the first-created men
gefúrn for-lærde. & mid niðfullum ándan him be-nǽmde 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 nánes 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 dránc ǽrest 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-wítnod þonne he þe wít-naþ. Forþan þe he sylf
when I am tortured than he who tortures Because that he self
sceal swærran wítu þrowian. & he byð ofer-swiðed on minre
shall heavier torments suffer and he will-be overcome in my
geswéncednysse. Þa 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. ahóð hine on þære héngene.
who us with words so provokes Hang him on the rack
& hételice astreccað ealle his lima. þæt þa líþa him to-gaan.
and fiercely stretch all his limbs that the joints on-him separate

100 Þa ge-fæstnodon þa cwelleras þone cristes þegn on þære
Then fastened the killers the of-christ thane on the
héardan héngene. & 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. Þises ic ge-wilnode & gewiscte
said to the cruel-one thus This I desired and wished
æfre. 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 agreest my own desire
nelle ic þæt þu ge-swíce. 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-wítnod. Datianus þa deofollice yrsode & be-gan to
art self tortured Dacian then devilishly raged and began to
sleanne swiðe mid gyrdum his agene witneras þe þone halgan
beat hard with rods his own torturers who the saint
witnodon þæt hi swiðor sceolde hine ge-swǽncan. 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
gyrdum. 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 ǽblæcum 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 ǽfre hétole wæran. swa oft swa ge ge-witnodon þa
which ever hostile were so often as ye tortured those
ðe wǽron for-scyldegode. oþþe þurh man-slihte oððe þurh
who were guilty either through manslaughter or through
morþ-dǽda. oððe þurh dry-cræft. oððe dyrne forliger. ǽfre ge
murder-deeds or through sorcery or secret fornication ever ye
ge-wyldon mid wítum hi ealle. & hi heore díglan dǽda
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 scearpum 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 æ. 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 witum 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 héngene. & 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 líc 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 laid to his breasts broad iron plates very glowing
þæt hit sang ongean. & 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 dǽl ne be-láf þe nære ge-wundod on ðære wítnunge.
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 ongean. & his liþa to-slupon on þam
inwards also opened again and his joints loosened in the
laðum tintregum. Ac he eall þis for-bǽr 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 secaþ 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
astreccaþ þysne wiðer-coran. þæt he hine bewendan fram wite
stretch this reprobate that he himself may-turn from torment

to wíte & 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 to-me so soon as ye know that he alive not is
& Þa cwelleras swa dydon. ge-brohton þone halgan wer on
and The killers so did brought the holy man in
þam blindan cwearterne. & be-sǽton hine syððan. wakigende.
the dark prison and besieged him afterward watching
188 Mid þam ðe þa weard-men wurdon on slǽpe. Þa 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 hnescre 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. Þa 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
færlican tácne. 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 wurðaþ god mid
bedded wonder this that he who honors god with
soþre andetnesse. þæt he sige-fæst byþ æfre. Cyþaþ 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
ondræde 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 bliþelice 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 hǽle.
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 ár 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
æse. & fúlum hundum to mete. & þam wildeorum. & his
carrion 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 gelamp 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 afligde mid his fiðerum aweg. &
wild birds and them all put-to-flight with his feathers away and
eac þa reðan deor mid his on-ræsum. Se ælmihtiga god þe þe
also the fierce beasts with his onrushes The almighty god he who

Eliam his witegan þurh þone sweartan hrǽm 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 gecydd þam arleasan datiane.
other birds This was afterward made-known to-the impious Dacian
& 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
ehtnysse. 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 be at-least
be-diglod on þære deopen sǽ. Be he be-siwod on anum sæcce
hidden 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
sǽ. 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 sǽ. 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 sǽ 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
sǽlican 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 geferod 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
wyrðaþ 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 ęcnesse. amen.
faith to-the savior for praise who lives ever in eternity amen